





### An Act for the uniformitie of

### Common Prayer, and Service in the

Church, and administration of the

subdivide Sacraments distributed and difference



Here at the death of our late Sourceigne Lozd King Edward the lipt, there remained one voisome order of Common Service and Prayer, and of the Administration of Sacraments, Kites and Ceremonies in the Church of England, which was set footh in one Booke, initialed, The Booke of Common Prayer, and administration of Sacraments, and other Kiter and Ceremonies in the Church of England, authorized by Act of Parliament, howen in the

fifth and lirth yeeres of our fayd late Souereigne Lota king Edward the lirth, intituled, An Act for the buildymity of Common Prayer, and administration of the Sacraments: the which was repealed and taken a way by Act of Parliament; in the first yeere of the Reigne of our late Souereigne Lady Dueene Mary, to the great decay of the due honour of God, and discomfort to the professor the trueth of Christs Religion.

Bee st therefore enacted by the authority of this present Parliament, that the said Statute of Repeale, and enerything therein conteined, only concerning the said Booke, and the Service, administration of Sacraments, Rites, and Teremonies, contained or appointed w, or by the sayd Booke, shall be void and of none effect, from and after the feast of the Nativitie of Saint Iohn Baprist next comming. And that he said Booke with the order of Service, and of the administration of Sacraments, Rites and Teremonies, with the alteration and addition; therein added and appointed by this Statute, shall stand, and bee from and after the said seast of the Nativity of S. Iohn Baprist, in full some and effect, according to the tenor and effect of this Statute: any thing a the foresaid Statute of repeale to the contrary not with sanding.

And further bee it enacted by the Ducenes Bighress, with the assent of the Loids and Commons of this present parliament associed, and by the authority of the same, that all and soguier Apinisher, in any Cathedrall or Parish Church, or other place within this Redme of Engr

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land, wales, and the Marches of the came, or other the Queenes Ponica nions, thall from and after the feast of the Astinity of S. John Baptist next comming, be boundento lay and ble the Mattens, Euchlong, celes bration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and forme as is mentioned in the laid Booke, lo authorized by Parliament in the faid lifth and lirth yeere of the reigne of King Edward the lirth, with one alteration og addition of certaine Lellong to bee bled on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two fentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Bara fon, Wicar, oz other whattoever Minister, that ought oz should fing oz fay Common Prayer mentioned in the lato Booke, or minister the Sa craments, from and after me feat of the Patinity of Saint John Bapuft nert comming, refuse to ble the sayd Common Prayers, or to minister the Sacraments in arth Cathedrall of Parish Church, or other places. as bee should ble to minister the same, in such order and forme as they be mentioned and fet outh in the faid Booke, or mail wilfully or oblinately standing in the some, ble any other Bite, Ceremony, Deder, forme oz maner of celebrating of the Lords Supper openly or privily, or Date tens, Euencarg, administration of the Sacraments, or other open pray= ers, then is mentioned and let forth in the faid Booke (Open prayer in and throughout this Acte, is meant that Prayer which is for other to come vnto or heare, either in common Churches or private Chappels, or Oratories, commonly called the Service of the Church) of thall preach, declare, or theake any thing in the derogation, or depraying of the faid Booke, or any thing therein conteined, or of any part thereof, and wall bee thereof lawfully connicted, according to the Lawes of this Bealme, by berdict of twelve men, or by his owne confession, or by the notorious euidence of the fact: mall lote and forfeit to the Queenes Dighneffe; her Beires and Succes-Cors, for his firstoffence, the profit of all his Spirituall Benefices or promotions, comming or ariling in one whole yeere next after his conniction on: And also that the person so condicted, shall for the same offence suffer imprisonment by the space of sire moneths, without bayle or maines prife. And if any such person, once convict of any offence concerning the premisses, challafter his sirit conviction, eftsoones offend, and be thereof in forme aforenid la wfully connict: that then the same person wall for his fecond offerce fuffer imprisonment by the space of one whole peere, and also thall herefore be deprined ipso facto of all his Spirituall promotions. And tlatit thall bee lawfull to all Patrons or Ponors of all and angular the time Spirituall promotions, or of any of them, to present, or collate to thesame, as though the person or persons so offending were dead. And that if any fuch perfon or perfons, after he hall be twice connicted in some asoresaid, thall offend against any of the premisses the third time, and thall bee thereof in forme aforesaid lawfully connicted: that

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that then the person so offending, and connicted the third time, wallbee deprined ipso facto of all his Spiritual bromotions, and also wall suffer

imprisonment during his life, in ? . Miganta

And if the person that shall offend and bee consist in some asozelaid, concerning any of the premises, shall not be beneficed, nor have any Sptrituall promotion: that then the same person so offending and consist, shall for the sirst offence suffer imprisonment during one whole yeere next after his said consistion, without bayle or maineprise. And if any such person not having any Spirituall promotion, after his sirst consistion, shall estsoones offend in any thing concerning the premises, and shall in some asozelaid be thereof lawfully consisted: that then the same person

thall for his fecond offence fuffer imprisonment during his life.

And it is ordained and enacted by the authority abouelatd, that if any person or persons whatsoever, after the said feat of the Patimity of S. Iohn Baptist nert comming, thall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or fpeake any thing in the derogation, deplauing, of despiling of the same Booke, of any thing therein contained, or any part thereof, or hall by open fact, deede, or by open threatnings, compell, or cause, or otherwise procure or maintaine any Barlon, Ticar, oz other Minister irrang Cathedzall, oz Parith Church, oz in Chappell, ogin any other place; to fing og fay any Common and open player, of to minister any Sacrament, other wile, of in any other manner and forme then is mentioned in the laid Booke, or that by any of the laid meanes, hall bulawfully interrupt, og let any parfon, wicar, og other Minister in any Cathedrall of Parish Church, Chappell, or any other place, to ling of lay Common and open, prayer, or to minister the Sacras ments, or any of them, in such manner and forme as is mentioned in the said Booke: that then enery such person being thereof lawfully convic= ted in forme abouclaid, chall forfeit to the Ausene our Soueraigne Lady, her Beires and Successours, for the first offence an hundred markes. And if any person or persons, being once connict of any such offence, esta soones offend against any of the last recited offences, and chall in forme aforefaid bee thereof lawfully connict: that then the same person so offending and convict, thall for the fecond offence forfeit to the Queene out Soueraigne Lady, her Deiregand Successours, soure hundled markes. And if any person, after bee in forme aforesaid, chall have beenetwice contrict of any offence concerning any of the last recited offences, iball offend the third time, and bee thereof in forme abouefaid lawfully conuict: that then every person so offending and convict, chall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and chall suffer imprisonment during his life. And if any perfon or persons, that for his first offence concerning the premisses, wall bee connict in forme aforesaid, doe not pay the fumme to bee paid by bertue of his conniction, in such manner and forme as the same ought to bee payd within are weekes next after his conniction: that then every person A 3

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person to convict, & so not paying the same, thall for the same first offence. in stead of the said summe; suffer imprisonment by the space of sire mo= neths, without bayle of maineppice. And if any person of versons, that for his fecond offence concerning the premises, wall be connict in forme aforesaid, doe not pay the said summe to be payd by bertue of his connic= tion and this elacute, in such manner and forme as the same ought to bee payed, within fire weekes next after this faid second conniction: that then every person to convicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer impris forment during twelve moneths, without bayle or maineprise. And that from and after the faid feast of the Nativity of Saint lohn Baptist next comming, all and every person and persons inhabiting within this Realme, or any other the Queenes Maiesties Bominions, Chall diligently and faithfully, having no lawfull or reasonable excuse to bee absent, endeauour themselves to resort to their Parish Church or Chapvell accustomed, or byon reasonable let thereof, to some bluall place where Common prayer and such service of God shall bee bled in such time of let, byon every Sunday, and other dayes ordeined and bled to be kept as holy dayes: and then and there to abide orderly and fober-Iv, during the time of Common prayer, preachings, or other Service of God there to bee bled and ministredarbon paine of punishment by the Censures of the Church: and also byon paine that every person so offending, mail forfeit for euery fuch offence tweine pence, to bee leuied by the Churchmardens of the Parish, where such offence thall beedone. to the ble of the pooze of the same Parith, of the goods, lands, and tene= ments of cuch offendour, by way of distresse. And for due execution hereof, the Queenes most excellent. Patestie, the Lords Temporall. and all the Commons in this present Parliamentallembled, doeth in Bods Pame earneffly require and charge all the Archbishops, Bishops, and other Dedinaries, that they wall endeauour themselves to the better. most of their knowledges, that the due and true execution hereof, may bee had thosowout their Diocelle and tharges, as they will answere before God, for such euils and plagues wherewith Almighty God map tuffly punish his people for neglecting his good and wholesome Law. And for the authority in this behalfe, bee it further enacted by the author titie aforesaid, that all and lingular the same Archbishops, Bishops, and all other their Officers, exerciling Ecclelialticall furifdiction, as well in place exempt, as not exempt, within their Diocelle, Chall have full power and authority by this Act, to reforme, correct, and punish by cen= fures of the Church, all and lingular persons, which half offend within any their iurifdictions or Diocelle, after the faid fealt of the Patinitie of Saint Iohn Baptift nert comming, against this Act and Statute: any other Law, Statute, Priniledge, liberty, or pronilion heretofore made, had, or fuffered to the contrary, not with flanding. the prance and some bull

### Of Common Prayer.

And it is ordained and enacted by the authoritie aforefaid; that all and every Justice of Over a Determiner, or Justices of Allife, half have full power and authority in every of their open and generall Sellions to enquire, heave, ailso determine, all, a all maner of offences that half be committed or done contrary to any article contained in this present Acte, within the limits of the Commission to them directed, and to make Processed the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authoritie aforesaid, that all and every Archbishop and Bishop, shall or may at all time and times at his liberty and pleasure, ionne and associate himselfe, by bertue of this Act, to the said Justices of Oper and Determiner, or to the said Justices of Assic, at every of the said open and general. Sessions to bee holden in any place within his Diocese, for, and to the enquiry, hearing, and de-

termining of the offences afozelaid.

Provided also, and be it enacted by the authority aforesid. That the bookes concerning the said service, shall at the costes and charges of the Parishioners of every Parish and Cathedrall Church, be attained, and gotten before the said feast of the Pativity of Saint John Baptist nert following: and that all such Parishes and Cathedrall Churches, or other places where the said Bookes shall be attained and gotten, before the said feast of the Pativity of S. John Baptist, shall within three weeks nert after the said Bookes so attained and gotten, be the said Service; and put the same in ble according to this Act.

And be it further enacted by the authority aforesaid, that no personor persons shalbe at any time hereaster impeached, or other drife molested, of or for any of the offences aboue mentioned. Hereaster to be committed or done contrary to this Act, bulesse he or they so offenoing, he thereof indicated at the next generall Sessions to bee holden before any such Austices of Oper and Determiner, or Austices of Allife, next after any offence com-

mitted or done, contrary to the tenor of this Actas in desired and in an infinite

Provided alwayes, and be it ordained and enacted by the authority at foresaid, that all and singular Lords of the Parliament, for the third of

fence aboue mentioned, wall be tryed by their Deeres. O con missioned

Provided also, and be it ordained a enacted by the authority aforesaid, that the Paior of London, and all other Paiors. Bayliffes, and other head officers, of all and singular Cities, Bosoughes, and Cownes Corporate within this Realme, wales, and the Parches of the same, to the which Justices of Asise doe not commonly repaire, thall have full power and authority by bertue of this Act, to enquire, heare, and determine the offences above said, and every of them, yearely, within afteen dayes after the Featls of Easter, and S. Pichael the Archangel, in like manner and forme, as Justices of Asise, and Oper and Determiner may doe.

Provided alwayes, and be it ordained and enacted by the authority as a 4 foresaid.

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forelaid, That all and lingular Archbishops and Bishops, and every of their Chancellors, Commissives, Archdeacons, and other Dedinaries, having any peculiar Ecclesiasticall iurisdiction, shall have full power and authority by vertue of this Act, as well to enquire in their Wisitation, Synads, or elsewhere within their iurisdiction, 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 iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other Censures and Processes, in like some as heretosore hath beene vsed in like cases by the Queenes Ecclesiassicals Lawes.

Provided alwayes, and be it enacted, that what some person offending in the premises, that so, the art offence receive punishment of the Drots nary, having a textimonial thereofonder the said Ordinaries seale, that not for the same offence est somes bee convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, he that not for the same offence est somes receive punishment of the Ordinatie: any thing contained in this act to the contrary not with sanding.

Provided alwayes, whe it enacted that such ornaments of the Church, and of the Ministers thereof, halbe retained, and be in ble, as was in this Church of England, by the authoritie of Parliament in the serond peers of the reigne of King Edward the Cirt, butill other order shall be etherein taken by authority of the Dueenes Maiesty, with the advice of her Commissioners, appointed and authorized buder the great Seale of England, for causes Ecclesialicall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreverence to be bled in the Ceremonies or Rites of the Church, by the missuing of the Drders appointed in this Booke: the Dueenes Maiesty may by the like advice of the said Commissioners, or Metropolitane, ordaine and publish such surther Ceremonies or Rites, as may be most for the advancement of Gods glory, the editying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And bee 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, established, or set forth to be bled within this Realme, or any other the Queenes Dominions and Countries, shall from

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A Proclamation for the



## By the King.

# A Proclamation for the authorizing of an vniformity of the Booke of Common prayer to be vsed throughout the Realme.



Lthough it cannot bee vnknowen to Dur Subiects by the former Declarations mee have published, what Dur purpoles and proceedings have beene in matters of Religion lince Dur comming to this Crowne: Bet the same being now by Us

reduced to a setled Forme, wee have occasion to repeat somewhat of that which hath passed: And now at Dur very first entry into the Realme, being entertained and importuned with informations of fundry Ministers, com plaining of the errours and imperfections of the Church here, alwel in matter of Doctrine, as of Discipline: Although wee had no reason to presume that things were so farre as misse, as was pretended, because we had seene the Kingdome bnder that Forme of Religion which by Law was establis thed in the dayes of the late Ducene of famous memorie, blessed with a Peace and Prosperitie, both extraordinarie and of many yeares continuance (a frong euidence that 650D

#### A Proclamation for the

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God was therewith well pleased, ) Det because the impozi tunity of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did sceme to bee accompanied, very specious: we were mooned thereby to make it Dur occasion to discharge that duety which is the chiefest of all Kingly dueties, Thacis, tosettle the affaires of Religion, and the Service of & D vefozetheir owne. Which while were were in hand to doe, as the contagion of the lickenelle reigning in Dur City of London, and other plas ces, would permit an affembly of persons meete for that purpole, Some of those who milliked the frate of Religion here established, presyming more of Dur intents then euer wee game observemente tojude, and transported with humour, began fuch proceedings, as did rather raile a frandall in the Churchsthea take offence away. Forboth they bled Komes of publike feruing of God not here allowed, here Astembites without Anthority, and oid other things, tarying a very apparant thew of Sedition, mozether of Zeale: whom wee restrained by a former Proclamation in the moneth of Dctober latt, and gave intimation of the Conference we intended to bee had with as much speed as conveniently could bee, for the ardering of those things of the Church, which accordings to followed in the moneth of January last at Dur Housur of Hampton Court, Where befoze Dur Selfe, and Dur Beine Countell, were altembled many of the granell Bishops and Prelates of the Realme, and many other learned men, alwell of those that are conformable to the State of the Church established, as of those that distented. Among whom, what Dur paines were, What Dur patience in hearing and replys ing, and what the indifferencie and byzightnelle of Dur Judgement in determining, wee leave to the report of those who heard the same, contenting Dur Selfe with the Since: rity of Durowne heart therein. But wee cannot conceale, that the fuccesse of that Conference was such as happeneth to many other things, which mooning great expectation before they bee entred into, in their issue produce small effects. For Wee found mighty and behement Informations, supported with so weake and sender proofes, as it appeareth buto Us and

vniformity of Common prayer.

and Our Counsell, that there was no cause why any change Gould have beene at all in that which was most impugned, the Booke of Common prayer, containing the forme of the publike Seruice of God here established, neither in the doctrine which appeared to bee lincere, not in the Formes and Rites which were instified out of the practise of the Primitive Church. Rotwithstanding, we thought meet, with consent of the Bilhops, 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 bozne with by men who would have made a reasonable construction of them: but forthat in a matter concerning the Service of God we were nice, or rather tealous, that the publike formetheres of Coulo be free, not onely from blame, but from fuspition, fo as neither the common Adversary Chould have advantage to west ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant pers son of this Church bee able to take the least occasion of caust againsti: And for that purpole gave foorth Dur Commillie on buder Dur great Seale of England to the Archbishop of Canterbury and others, according to the Forme which the Lawes of this Realme in like case prescribe to bee bled, to make the laid Explanation, and to cause the whole 28 ooke of Common paper, with the same Explanations, to beenewly printed. Which being now done, and established anew after lo 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 thems selves thereunto, every man in that which him concerneth: Det haue wee thought it necessary, to make knowne by 1020: clamation Dur authorizing of the same, And to require and entoyne all men, alwell Eccleliasticall as Tempozall, to conforme themselves buto it, and to the practife thereof, as the onely publike forme of feruing God, established and allowed to be in this Realme. And therather, for that all the learned men, who were there present, as wel of the Bishops as others, promised their conformity in the practice of it, onely making luit to As, that some few might be borne with for a time.

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#### A Proclamation for &c.

Wherefore we require all Archbishops, Wishops, and all other publike ministers, aswell Ecclesiasticall as Linill to Doe their ducies in cauling the fame to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the Authorizing of the sayd Wooke of Common prayer. And wee thinks it also necessary, that the faid Archbishops and Bishops, doe each of them in his 1020: uince and Diocesse take order, That enery Parish do procure to themselves, within such time as they hall thinke good to limit, one of the faid Bookes to explained. And last of all, we Doe admonith all men, that hereafter they thall not expect, noz attempt any further alteration in the Common & Dublique forme of Gods Deruice, from this which is now estable thed, for that neither will we give way to any to prefume, that Dur owne Judgement hauing determined in a matter of this weight, thall bee swayed to alteration by the frivolous fuggestions of any light spirit: neither are wee ignorant of the inconveniences that doe arise in government, by admit: ting innouation in things once fetled by mature deliberation: And how necessary it is to ble constancy in the byholding of the publique determinations of States, for that fuch is the buqutetnelle and bustedfattnesse of some dispositions, affecting every yeere new formes of things, as if they hould be followed in their biconstancie, would make all actions of States ridiculous and contemptible: Whereas the fiedfast maintaining of things by good aduice established, is the weale of all Common wealths.

Giuen 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 saue the King.

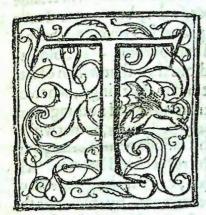
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# THE PREFACE.



Here was never any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not beene corrupted; as among other things, it may plainely 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 god-linesse. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should

be read ouer once enery yeere, intending thereby that the Clergy, and especially fuch as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred up to godlinesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the trueth. 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 loue of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath been soaltered, broken and neglected, by planting in vncertaine Stories, Legends, Responds, Verses, 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 vnread. And in this sort the booke of Esai was begun in Aduent, and the booke of Genesis in Sepruagesima: but they were onely begun, and neuer read through. After like fort were other bookes of holy Scripture vsed. 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 yeares, hath been read in Latine to the people, which they vinderstand not: so that they have heard with their cares onely, and their heart, spirit, and minde have not beene edified thereby. And furthermore, not with standing that the ancient Fathers have divided the Pfalmes into seven portions, whereof every one was called a Nochurne: now of late time a few of them have been dayly said, and oft repeated, and the rest veterly omitted. Moreover, the number and hardnesse of the rules called the pie, and the manifold changings of the Seruice, was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to read it when it was found out.

#### The Preface.

These inconveniences therefore considered, here is set foorth such an order, whereby the same shall bee redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and case to be understanded, 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, Inuitatories, and such like things as did breake the continual course of the reading of the Scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therefore certaine rules are here fet forth, which as they be few in number, so they be plaine and easie to be vinderstood. So that here you have 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 vsed. It is more profitable, beause here are left out many things, whereof some be viterue, some vaccitaine, 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 shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and casie. Furthermore, by this order the Curates shall need none other bookes for their publike service, but this booke and the Bible. By meanes whereof, the people shall not bee at so great charges for bookes, as in times past they have been.

And where heretofore there hath been great diversitie 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 Lincolne: Now from henceforth all the whole Realme shall have but one vse. And if any will judge this way more painefull, because that all things must be read upon 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 resuse the paine, in conside-

ration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainely set foorth, 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 vnderstand, doe and execute the things contained in this Booke: The parties that so doubt, or dinerfly take any thing, shall alway refort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting and appealing of the

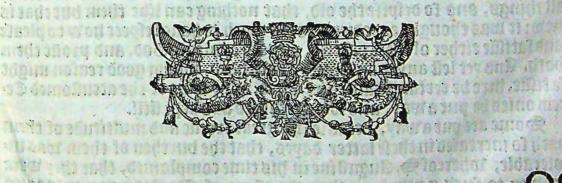
same, so that the same order be not contrary to any thing contained in this Booke. And if the Bishop of the Diocesse be in doubt, then hee may fend for the resolution thereof vnto the Archbishop.



Hough it be appointed in the afore-written Pre. face, 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 mount, but when men say Morning and Evening prayer priuately, they may Jay the same in any language that they them-felies doe under stand.

And all Priests and Deacons shall bee bound to say dayly the Morning and Euening prayer, either privately or openly, except they be let by Preaching, studying of Dininity, or some other preent caufe.

And the Curate that ministreth in every Parish - Church or Chappell, being at home, and not being other mife reasonably letted shall say the same in the Parish (burch 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 beare Gods Word, and to pray with him.



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# Of Ceremonies why some be abolished, and some retained.

f fuch Ceremonies as be bled in the Church, and have bad their beginning by the institution of man: some at the first were of godly intent and purpose deuised, & yet at length turned to banity and superstition: some entred into the Church by bndifferest devotion, and fuch a zeale as was without knowledge, a foz because they were winched at in the beginning, they grew daily to moze and moze abutes, which not only for their buprofitablenesse, but also because they have much blinded the people, and obscured the glozy of God, are worthy to bee cut away and cleane rejected. Other there bee, which although they have been deuised by man, petitis thought good to referve them fill, as well for a decent or der in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth)ought to be referred. And although the keeping or omitting of a Teremony, init felfe considered, is but a finalithing, pet the wilfull and contemptuous transgression and breaking of a common order and discipline, ig no small offence before Bod.

Let all things be done among you, faith S. Paul, in a feemely 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 of common ofder in Christs Church, except hee be law.

fully called and authorized thereunto.

And whereas in this out time, the mindes of men are to divers that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes, and a= gaine on the other ade, come be co newfangled, that they would innouate all things, and to despite the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and latifue either of these parties, as how to please God, and profit them both. And pet left any man fould be offended, whom good reason might fatistie, here be certaine causes rendzed, why some of the accustomed Ceremonfeg be put away, and some retained and kept Kill.

Some are put away, because the great excelle and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were growen to luch a number, that the estate of Chaistian people was in worfe cale concerning that matter, then were the Jewes. And hee coun-Celled that such yoke and burthen should bee taken away, as time would

ferue auietly to doe it.

But

### Of Ceremonies.

But what would Saint Augustine have said, if he had seene the Ceremonies of sate dayes bled among vs: whereunto the multitude bled in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefits but o by.

And belides this, Christs Golpelis not a ceremonial law (as much of Moles 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 doe serve to a decent order, and godly discipline, and such as be apt to kirre by the dull minde of man to the remembrance of his duty to God, by some notable and special signification, whereby he

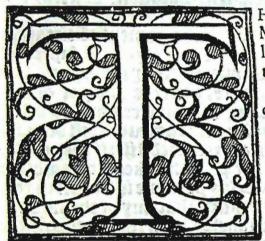
might be edified.

furthermoze, the most weighty cause of the abolishment of certaine Ceremonies was, that they were to farre abuted, partly by the superfittious blindnesse of the rude and bulearned, and partly by the busatiable auarice 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 dill. But now as concerning those persons, which peraduenture will bee of fended, for that some of the old Ceremonies are retained fill: if thep.con= lider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceive just cause to reforme their indgements. And if they thinke much that any of the old doe remaine, and would rather haue all deutled anew: then flich men granting some Ceremonies convenient to be had, surely where the old may be well bled, there they cannot reasonably reproduct he old, onely for their age, without bewraying of their owne folly for in flieba safe they ought rather to have reverence wito them for their antiquity, if they will declare themselves to be more Audious of buity and consord, then of innouations and new fanglenes, which (as much as may be, with the true fetting touth of Chills Religion) is alwayes to be eschewed. Aurthermore, such wall have no cult cause with the Teremontes reserved to bee offen. ded. Horas those betaken away which were monabuted, and did burden mens consciences without any cause: so the other that temaine are retained for a discipline and order, which (byon in trauses) may be altered and changed, and therfore are not to be effected equall with Gods Law. And mozeover, they be neither dark noz dumb Ceremonies; but are folet forth that every man may briderstand what they doe means, and to what vie they doe ferue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings we condemne no other Pations, not prescribe any thing, but to var owne people onely. For we thinke it convenient, that every countrey Would ble fuch Ceremonies, as they hall thinke best to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly lining, without etrour of superstition: And that they would put away other things, which from time to time they perceive to bee most abused, as in mens or dinances it often chanceth divertly, in divers Countreys. The



### The Table and Kalender, expressing the order of Psalmes to bee said at

Morning and Euening Prayer thorowout the yeere, except certaine Proper Feasts, as the Rules following more plainely declare.



HE Pfalter 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 euen by this meanes.

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

And because Ianuary and March haue one day aboue the said number, and February which is placed betweene them both, hath onely xxviij dayes. February shall borrow a either of the Moneths (of Ianuary and March) one day: And fo the Psalter which shall bee read in February, must begin at the last day o Ianuary, 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 Psalmes 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 da

of the next Moneth ensuing.

Now to know what Psalmes shall bee read enery day: Looke in the Kalende the number that is appointed for the Psalmes, and then finde the same number i this Table, and vpon that number you shall see what Psalmes shall be said at M ning and Euening prayer.

And where the Cxix. Psalme is divided into xxij. portions, and is over long to read at one time: it is so ordered, that at one time shall not be read aboue source fine of the said portions, as you shall perceive to be noted in this Table followin

And here is also to be noted, that in this Table, and in all other parts of the S uice where any Psalmes are appointed, the number is expressed after the g English Bible, which from theix Psalme, vnto the Cxlviij. Psalme (sollowing t division of the Hebrewes) doth varie in numbers from the common Latine T. Hation. all reports to the commencer of the former footens of Graph Linux 1997.

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The secretary of the dineral constitution and the district of the constitution of the





### he order how the recursioly Scrip ture (beside the Psalter) is appointed

He old Testament is appointed for the first Lessons at Morning and Eucning prayer, and shall bee read thorow euery yeere once, except certaine Bookes and Chapters which be least edifying, and might best bee spared, and therefore are left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shall be read ouer orderly curry yeere thrice; besides the Epistles and Gospels: except the Apocalypse, out of the

v. h there be onely certaine Lessons appointed vpon divers proper Feasts. nd to know what Lessons shall be read every day, finde the day of the Moh in the Kalender following, and there ye that perceive the Bookes & Chaprthat shall be read for the Lessons both at Morning and Euching prayer. nd here is to be noted, that when soeuer there be any proper Psalmes, or Le sappointed for the Sundaies, or for any feast, moueable or vnmoueable: tPfalmes & Lessons appointed in the Kalender, shalbe omitted for that the Temust note also, that the Collect, Epistle & Gospel, appointed for the , shal serve all the week after, except there fall some feast that hath h When the yeeres of our Lord may be divided into foure even passes ry fourth yeere: then the Sunday letter leapeth, and thatee Lessons which serue for the xxiii day of Rebruary, shall tollowing, except it be Sunday, which hath proper refle rent, appointed in the Table, serving to that purpot. lo whereforuer the beginning of any Lesson, Eristle, ed, there ye must begin at the beginning of the Chap and wherefocuer is not expressed how farre sall b ero the end of the Chapter. tem fo oft as the first Chapter of Saint Matthew

el, yee shall begin the same at (The birth o wife, (t.) And the third Chapter of Saint Luk o that he was supposed to be the sonne o





Proper Lessons to bee read for the first Lafons both at Morning and Euening prayer on the
Sundayes thorowout the whole yeere, and for some
also the second Lessons.

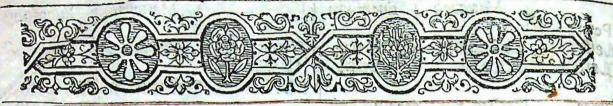
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SVndayes of Aduent.  The first.  iii  iiii	Ecaí.i. b rrb rrr	Elai.ii. priiii prbi prpii	Lent. First Sunday ii iii iii b	Bene.rir. rrbii rrrir rriii Erod.iii ir.	Gene. vii reriii rlii rlb Erod.b. r		
Sundaies after Christmas	gyttsog As rassaub a BadroSad	s electric pounted you ad enery day	Easter day, i.Lesson, ii.Lesson,	Erodirić. Romibi	Erod.ríi Acts íi.		
Thefirst.	rrrbit rli	rrbitt	Sundayes after Easter.				
idayes after Epiphanic	rlitti	ribi	The first. iii iiii b Sunday after	Aum,rbi rriii Deut.iiii bi biii	Dum.tz rrb Deut.b bit ir		
	In In	ltit Ibi Ibiit Ipiit	Afcention day.  Whitfunday	Deut.rii.	Deut.r		
	LAND I.	Gene.ii.	i. Levon.	Pent.rvi Acts.r. Then Pete opened his	miled. The state of the state o		
	A. C.	bi rii	dt ine ozgan t ezpreffed n prat. napte of Sto	mouth, ac.	wass tinth, A (vnto) pa these to		

	Mattens.	Eucnsong.		Mattens.	Euenfong.
s.Peter. i.Lesson. ii.Lesson.	Ecclus.rb. Actes iti.	Ecclu.rix. Actesiiti.	Simon & Iude. All Saints.	Job 24,25.	ria
S.Iames.	Ecclus.rri.	Ecclus.prii.	The same of the same of	(vnto) where:	wite, He than
S.Bartholo- mew.	rrb.	rrir.	missal Am	fore blessed is the barren.	tane to, ac.
S. Matthew.	Ecclus.rrrb.	Ecclus.38.	ii.Lesson.	Pebr. ri.rii.	Apocal. 19.
S.Michael.	rrrir.	rliiii.	enienol Arain	Saints by faith, (voto) If peindure	A sam an
S.Luke.	Ecclus.li.	Job t.		chastening.	W. Dot Wallet



### Proper Psalmes on certaine dayes.

	¶ Matt	ens.	¶ Euenfong
\[ \frac{\{\frac{1}{2}}}{\text{q' Christmas day.}} \]			mes. Strrrix.
Easter day.	Psalmes. Sti. Cri.	ens.	mes. Eriss. Suchlong.
\[ \frac{\frac{1}{2} \pi \text{ Alcention day.}}{2} \]	Pfalmes. Sph.	ens.  Separate	nes. Striff.
\[ \frac{\lambda \text{Whitfunday.}}{2} \]	Plalmes. Sirbiff.	2	mes. } Criv



#### The Table for the order of the Psalmes

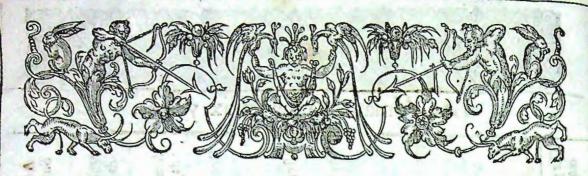
to be said at Morning and Euening Prayer.

Dayes of the Mo-	Pfalmes for Morning	Pfalmes for Euening
neth.	Prayer.	Prayer.
I	t.it.iit.b.	bi.bii.biii.
2	ir.r.ri.	rii.riii.riiii.
3.	rv.rvi.rvii.	rbiii.
4	riv.rr.rri.	rrii.rriii.
4 5	rriti, rrb. rrbi.	rrbii.rrbiii.rrir.
6	rre.rri.	rrrii.rrriii.rrriiii.
7 8	rrrb.rrrbi.	errbit.
8	rrrbitt.rrrir.rl.	rli.rlii.rliii.
9	rliii,rlb.rlbi.	rlvii.rlviii.rlir.
IO	T.It.Itt.	liii.liiii.lb.
II	Ibi.lbii.lbiii.	lix.lx.lxi.
I 2	lriclricking	lrb.lrbi.lrbii.
13	levit.	lrir.lrr.
14	Irri.lrrii.	Irrii.lrriii.
15	leev irrui.leevii	irrbitt.
16	leric.lere.lerei.	irrrii.irrriii.irrriiii.irrrb.
17	irrebi.irrebii.irrebiii.	irrir.
18	rc.rci.rcii.	rein reini.
19	rev.revi.revii.	rebut, reir.c.ct.
20	cii citi.	er Balterday. Phimes.iiii) ii.
21	cb.	cbi.
22	cbii.	cbiii.cix.
23	execticrificatifi	criticrb.
1 24	The state of the s	Afcenson destill son Exix
25	Inveb.	Inde titt.
-26	Indev.	Inde iiii.
2	7   crr.crri.crrii.crriii.crriiii.cr	rb crrbi.crrbit.crrbiti.crrix.c
2		
2	9 recrirections.	erlii.crliij.
3	o criticalbacelbi.	exibit.exibit.exit.cl.

#### An Almanacke for xxxix, yeeres.

		0 -					-	-	
The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagefima.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascention day.	Whitfun- day.	Aduent Sunday.
1632	rutti	AG	29. Janu.	15.	I.	vi	r	rr	2. Decem.
1633	rix	. F .	17. Feb2.	sparch.	21.	rrvi	krk	9. June	
E634	Ť	Œ.	.2. JFebzu.	19. 1Feb2H.	. S	ri	ru	25. Maii	
1635	ii	Đ	25. Janit.	r I. Febru.	March 29	iti	vii	rbii .	Frir
1636	iii	C B	14. Febzu.		Apzil. 17.	rrii	kkni	5. Hune	rrvit
1637	init	Q.	5.	22. Feb211-	9.	rilit	poiii	28.9Bati	3. Decem
1538	b	@	21. Janut.	7.	25. March	29. April	ili	riii	įt –
1639	vi ·	新	To. SFebatt.	27.	14.Appil	19.9Dau	priii	2.June	í
1640	vii	E D	2.	19.	5.	Filling	riiii	24.Maii	
1641	viii	Œ	21. Febri.	10.March	25.	rer	3. June	13. June	rrviii
1642	ix	<b>35</b>	6. Febzu.	23. Febzu.	10.	Kn	19.99111	29.99.111	rrvif
1643	F	8	29. Janu.	15.	2.	Bit	ri	rri	3. Decem.
1644	ri -	GF	18. Febzu.	6.March	21.	trui	rrr	9. June	ı
1645	rii .	Œ	2.	19. Febru	6.	rt	ru	25.99aii	30.JAott.
1646	riti	D	25. Janu.	II.	29.March		vii	rbii	rrir
1647	ritit		14. Febru.	3.March.	18.Apzil	rriti	kkpii	6. June	rrviii
1648	ro.	BA	30. Hann.	16. Februi	2.	wii.	Ei	z 1. Maii	3. Decem.
1649	rví	新	21.	7.	25.99 arch		tit	riii	ii
1650	rvii	手	10. Febru.	27. Kebzu.	14. Apail	19.Maii	rriii	2. June	ri la la
1651	puifi	Œ	26. Janu.	12.	30.March		biii	18.99aii	30.120U.
1652	rir .	DC	13.Feb2.	3.March.	18.Appil	triii	rrvii	6. June	rrbiii
1653	i	25	6.	23.Feb zu.	-10.	ru ux	rix	29.Pail	rrbii
1654	íi .	a	22. Janu.	8.	26.March	30.April	iiii	ritit	3.Decem.
1655	tti	6	11. Febzu.	28.	15.April	20.90 aii	priiii	3. Tune	ü
1656	llit	FE	3.	20.	6.	ri iii	rb -	25.90 aii	30.JAou.
1657	b	D	25. Janu.	II.	29.March		bii	rvii	rrix
1638	ví	Œ	7. Febru.	24.	11.Apzil	rbi	XX.	per	rrvilli
1659	vii	25	31. Janu.	16.	3.	viti	kti	prit	rrbii
1660	vitt	AG	19. Feb2.	7.March	22.	prvii	rrri	20.June	2.Decem.
1661	ix	35	10. Febju.	27. Fevzu		rix	TRUE	11	i
1662	K. 3ml	Œ	26. Janu.	12.	30.March	itit	viii	18.90aii	30. Meu.
1663	- Ki-	D	15.Febru.	4. March.		priiii	prviii	7. June	rrir
1664	xit	C B	7. Febzu.	24. Febzu		19	kik	29. Paii	rrvii
1665	riii	a	22. Janu.	8.	26. March	30. Apati	iiii	riiii	3. Decem.
1666	riiii	B	11. Feb2.	28.	15. Appil	20.9Baii	priiii .	3. June	ü
1667	to	F	3. Febru.	20.	7.	rii	rvi	26. Maii	i
1668	rbi	ED	19. Janu.	5.	22.90 arch	26, Apzil	30.Apzil	F	29.12eu.
1669	rbii	C	7. Febru.	24.	rr. Apzil.		20.Maii	EEE	prviii
1670		133	30. Ianu.		3.	viit	rii	rrit	rrvif
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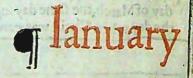
Note that the supputation of the years of our Lord in the Church of England, beginneth the 25. day of March, the same day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.



### To find Easter for euer.

The Go	A	T	5×36×30	2300	500000	X00000	1X101102X
The Golden	A	B	C	D	E	F	G
	Aprilie.	r	ri	rii	(bi	bis	bítí
i	March 26.	rebit	rrbiti	rrir	rrr	rrri	April t
lit	April rvi	rbit	rbitt	rir	rr	ritti	rb
tiit	April ir	tit	titi	b.	bi	bis	vitt
b	March 26.	rrbit	rrvitt	rrir	rrriti	rritit .	rrb
bf	April rbi	rbit	ri	rii	riti	riiii	rb
bit	Apzil ii	tit	titt	b	bi	Mar.31.	Apill i
bitt	April priii	rritti	rrb	rir	rr	rri	rrii
ir	April ix	t	ri	pii	ritt	ritit	biti
t	April ii	iii	Dar,28,	rrir	rrr	reri	April i
rt	April rbi	rbii	rbiti	rie	rr	rri	rríi
rti	April ir	r	ri	b	bi	bit	biti
	March 26,		rebiit .	rrir	rrr	rrri	rrb
rtit	April rbi	rbti	rbiti	rir	riti	ritit	rb
riiii	April ii	iti	titi	b	bi	bit	biti
rv		rrbit	rrbiti	rrit	rriti	rriiii	rrb
evi	March 26.				riti		
rbti	April rvi	10	ri	rii		ritt	The Maria :
rvitt	April ii	iti	itit	b	Mar. 30.	rrri	April i
rir	Apzil rriti.	rritit	rviii	rir	rr	rri	rrii

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





# lahuary hath xxxj.dayes.

#### The Moone xxx

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# February hath xxviij.dayes.

#### The Moonexxx.

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60	130	-	5.	4	riti	rrbi	ritio	Dum. 11 biti
	14 C		7-18	Walentine.	riii	_ Pum.1		riti
	150		hi.	March.	rbt	rbii	riii	rbi r
	160		-	My the Cig.	rbit	rri	rvi	re ti
	17/5		hL	\$1635 \$1635	rbiti	rriit	Luk.d	rrii riii
	18 3	THE RESERVE THE PARTY NAMED IN	Fr.	15.65	rie	rrb	di.i.	rrbit B
	19	ri	BL.	24.2	rr	rrr	ii	1300 Tar a 1500
	200	r	BL.	ANDRE SIL	rrt	rrrit	iii	rrri ii
bii	1	1/	BI.	#31V 31 - 601	rrit	rrrbi	tiit	rrrb iii
Í	220	or other Designation of	kl.	7 233 5	rriti	Deut.	-	Deut.1. iii
		The same of the sa		AF of		The second secon		iti v
	23 E		BL.	falt. S.Matthias	rriii		bi	The state of the s
-		-	81.					Eccles 1. E
	25 g		fil.	A 278 A		Deut. 6		Deut.7. lis
	270	STATE OF THE PARTY	KI.	sedfuelki.B	rtb		ir	ir iii
-			BI.			iii [p	)r	ri iii
	12014	hern	1111	1 9 m 4	eric	rii	ri	riii   v



# March hath xxxj.dayes.

#### The Moone xxx.

Sunn	c Stail	- (	hour	Somin. 1	2	G. 7 1 2	Morning prayer.	Jod- T Eu	
- Ching	C #69#	5000		) 0 0 0 0 0 0 1 4 ·	· I S	1. 100	on. 2. Letic	100	2023 12
ion,	12, 1,0	VP 1 C	1.11	Thursday.	as as as a		6. Luk.ri		
		Kalen	-	Dauid.	rrr	rbiti	ritt	rir	Phil.i.
riff	2 2	97	20.	Cedde.	III.	PEC	ruit	rei	188
chí	3 E 1	THE RESIDENCE OF THE PARTY AND	0.	.1 202	1931	rrit	rb	rritit	itt
וטנ			20.	o Vide	titt	rrv	rbi	rrbi	ititi
-	1	prid.	-	9991	b	repti	rbit	rrbiti	Colos.i.
citi		Nonas		Perpetue.			rbiti	rrr	(ii
É	13 , ,	biti J		171	bíí	rrri	rix	rrtit	tti
	No. of Concession, Name of Street, or other party of the Concession, Name of Street, or other pa	bit I	-	3(1)	biti	periti		rrritit	iiti
	[IO] E	Total Control of the	10.1	Hel.	inite	Johna	-	The state of the s	.i.Thef.i.
		0 3		31261	idate	gitt.	rris	uti	lii
rbis		tiit:		Gregory.	The state of the s	1/0	rriti	bi	itt
víť		tii 3		Sol in Ariet		Dit	rritit	bitt	titi
		prid.		17 3 7 11	riti		John		b
rb	150				n\riii		ii	rritt	2. Thes.
iiik	16/8	rvii	HI.	Aprilis.	rb	Judg	z.i. lit	Judg.:	2. ti
1.39	17/8	rbi	M.	ma	rbi		itti	itit	iii
rii	18 0	rb	HI.	Edward.	rbi	and I a	10	bi	i. Tim.
t	[19]	ciii	HI.	The Marie	rbii	t bit	bi	biti	Hüt
-	200	riii i	AT.	ndt	ric	ir	bit	r	itti -
ir	21/6	rii	图1	Benedict.	EE	ri	viti	rit	b
3-33	122 0	rt	hl.	343	rri	ríti	lix	Fitti	bi
rbu	123/8		制。	33	The same of the sa	i rb	root	rbi	2.Tim
bi	24 E	ir :	BI.	fatt.	rrii	i   chit	ti	rbiii	The second secon
1 186	250	bitt	KI.	Annun.of M	ary.  rri	iti Eccl	el.2. rii	Eccles	
weres	12014	pii	RY.	as preie	rrb	Ando	.19. titi	Judg.	
tti	270	bi		Init. Reg. Ca	rol. ren	i rri	riii		. Titus 1
	28 C	D	hl.	. 071		ti Ruth	The second secon		ti.tii
ri	290		HI.	1000	THE RESERVE AND ADDRESS OF THE PARTY OF	iti litti	rvi		i. Philem
4064	130/6		Bl.	- शबेव्या -		1.Sa		itt	AND REAL PROPERTY AND ADDRESS OF THE PERSON NAMED IN
rir	31/8	prid.	KI.		rrr	And the second	tbiit	b	it i
-		300	-		10.77		В 3	W. FETTERS	



# Aprilhath xxx.dayes.

#### The Moone xxix.

C	crifeth ?	cs.min. 16.7	eyd		The second second	MAROID	
Sunn	E falleth Should	6.min.44.	Pfalmes	1	ayer.	pra	ening week
	yaran 3.5 k	Water St.		JI. Lellon	2. Lesson	. Lellon	2. Lessor
otti	I g Kalend.	Mark Ville	i _	1. \$am.	5 Joh. ri	ri.\$8.7.	Peb.iti
rbí	2  4 iiti 100.		188	viti	rr	lix	iiii
3	3  b  tit 120.	Bichard.	fit	r	rri	rt	b
	4  c  p2id.120.	Ambrose.	titi	rii	Acts 1.	ritt	Di
citi	5 Di Nonas.		b	riiii	lít	rb	bit
i	6 e viti Id.	504	bi	rbi	itt	rvii	biti
	7 f bii 30.		bit	rbiti	itit	irir	ir
	8 g bi. 3d.	Wall of	biti	er	b	rri	r
	9 2 5 30.		lir	rrit	bi	priit	ri
	10 b titi 30.	985 - 1	E	rritti	bit	rrb	rit
	ııcıii Id.	Solin Tauro.	ti	rrbi	viii	proit	riti
	12 d prid. 30.	Targer L	rit	rrbiti	tr	rir	Jam.1.
	and the same of th		ritt	rrc	r	rrri	ii
do	-3	ABaii.	riiii	2. Sam.	i.ri	2,58.2	iii
illi		AUTHOR	rb	fft	rii	titi	itit
**	1- JID 1/	The second	rbi	b	ritt	vi	6
			rvii	vii	riiti	vitt	1.19et.
	17 b rb fil.		rbiti	ir	rb	r	it
The second second	18 c  rtiti kl.	aluhaan	rir		rbi	rit	iti
1000	1190 riii kl.	Alphage.	rr	riti	rbii	rittit	litt
	2018 rif kil.			rb	rbit	rut	16
rbit	21 fft HL		rrt		rir	rbiti	2.1Det.
bt	22 g r Hl.		rrit	rbii		rr	it
	23 A fr Bl.	S. George.	rriit	rir	tr	rrit	itt
etiti	24  b  bitt kl.		rriiit		irri		
ili	25 C bit Bl.	Marke Euang.	rrb	Eccles.4.		Eccles.5	
to the	26 0  bt   Kl.		rrbt	2.\$8.23	rriii	2.\$8.24	A COLUMN
ri	27 6 b BI.		rrbit	1.King.r.		1.King.	RI
	28 f lift kl.		rrbitt	tit	rrb	itti	fiffi
rip	29 g tti Bl.		prir	b	rrbi	pi	In .
hiti	30 2 pzid. Kl.		rrr	bti	rrbit	viii	2.3.301



# May hath xxxj.dayes.

#### The Moone xxx.

Sunne Stifeth 3 houre 34. min. 2	3.2   Pfalmes	Mor	The second second	Euc	
Zfalleth 5 7. min. 3	7.3   000	praye	State of the latest and the latest a	pray	
		1. Leffor	1/2.Lesson	. I.Lesson	. Leffor
I b Kalend. Philip and lac	ob. i			Eccles 9.	
rbi  2  c  bi Po.	ti			1.Lin.10	
b 3 d b Po. In of the Cri		ri	A att. i.	The same of the sa	11
14 le litt Do.	titt	rtii	ii	riiii	iti
riti  5   E   iti Do.	b	rb	iti	rbi	itti
if 6 g prid. Po John Eusi	-	rbit	iiii		b
7 (A)Nonas	bit	rir	b	rr	bi
r  8  b biii Id.	biit	rri	bi		bii
rbitis  c  bit Id.	ir	2.King.		12.Kin.2.	The second secon
vii 10 d  vi Id.	r	liii	viii	titi	(ir
.ide   b   3 d.	ri	16	lir	bi	t
12 f titi Jd. Solin Gemini		bii.	r		ri
	riii		ri Mi		rit
iii   14   2   pato. Id	riiii	ri	rii	rii	ritt
	th	rin	riti	ritit	ritii
cti (16) c rvii kl. Junii.	rbi	lrb	riiii	the same of the sa	rb
18 e ro H.	rbit	rvii	rb	rbiti	chi
100	The second second	rir	rbi	EE	f.Coz.i.
	rir	rri	rbii	rrii	ii
20g riti kl.	rr	rriti	rbiti	rritit	iti
	The second second	erb	rix	Ezra 2.	tit
The state of the s	rrii	Ezra iii.	-	iitt	U
23 C C	rriti		rri	bi	bi
The state of the s	rritti	bit	reft	ir	bii
	rrb	Dehe.i.	rriti	Mehe.ii.	The second name of the second
	revi	The second secon	rritit	b	ir
To the little			rrb	viit	r
And the state of t	rebiti		rrbi	r	rt
777	rrir	riti	rrbii	Eaher 1.	
13 14 150	rrr	Ether 2.	STREET, SQUARE, SQUARE	itt	riti
bi  31 0  prio.  kl.	rrr	itti	APark.i.	U	ritit
			B 4		



### Tune hath xxx. dayes.

The Moone xxix.

Suni	riseti	2 hou	53.min. 347	Pfal		orning	Euc	ning
. 2 24 1.54	Efallet		8.mtn.26.	mes	1 "	yer.		ayer.
gon.		الإدالية			1.Lesson.	2. Leflon	1.Leffon	2. Leflo
-11	11  e   K	alend.	385	1	Esther 6.	Dar.2.	Ether 7.	
440	2  f  titt	24-41	lies of the	fti	biii	itt	ir	rvi
ctit	3 glitt	Do.	Bichomede.	liti	30b t.	titi	]ob ii	2. CO2.
1	4	d. 120.	0 -1	fift	lift	Ú	tiit	lii
The action of	5  b   N	onas.	Boniface.	b	b	bi	bi	liti
-	6 c bi	ii Id.	- 1/34 - Qu	bi	bit	vii	biti	litit
biti	17 0 bi	[ 30.	4 4	pii	ic	viti	r	10
oii	18 e bi	₹d.	14 1	bitt	rí	ir	rii	pt.
	19 18 10	30.l	ad Land	lir	riii	r	riiti	bii
	10 g titt	30.)	11(6)	P	rb	ri	rvi	bitt
cb	III Aliti	JO.	Barnabe.	rt			Eccle.12.	
iii	12 b p2f	_	Sol in Cancro.	rii	30b 17.18	Mar.rif	Job cir.	2. CO2.
		Idus.	Solstic. astivum	.  riii	rr	riti	rri	E
ci	1140 rb	iti kl.	Julii.	ritit	rrit	ritit	rritt	ri
	Ise rb	75 C. April 1	alkat al	rb	rrilii.25.	rv	rrbi. 27.	rii
	16 f  rb		和用页	rbi	rrbiti	rbi	rric	pút
ir	17grb		d 2   1 2 b	rbit	rrr	Luke i.	crri	Galat.
+4 -1	118 3 ri			rbiti	rrti	lii	rrriff	tt
rhit	119b  rti			rir	rrrtiti	tit	rrrb	litt
oí	20/c rit		Edward.	EE	rrrbi	litt	rrrbit	ittii
	21 0 ri	fil.	0 0 3 3 1 1 1	rri	rrebitt	U	rric	D
riitt	22 8 K	BI.	73 11 612	rrit	rl	bi	rli	bi
And in case of	23 f ir	B1.	fait.	rriti	rlii	bit 4	1920u.r.	Ephe.
	24 g   biti		Iohn Baptift.	rritti	Apala.iii	Matt.3.	Mala.4.	Datt.
	25 2 bit				19 zou.if.			
0	26 b bi	hl.	2007	rrbi			b	tit
rír	127 6 0	bl.	4 7000	rrbit		r	bii	iiii
LIL	28 D iii		fat.	rrbiti		The second secon	irl	b
ofie	29 e tit				Occiu. 15			Description of the last of the
	30  £   pzi				020,10.			
LUI	12 Cle Inter	VO. 6081	Marsh and a second	HAM !	Pario,	~une pro	PLUM.	THE RESERVE



# July hath xxxj.dayes.

THE RESERVED AND THE RESERVED IN THE RESERVED	Wildiam Pink	one xx	-		
Sunne falleth houre falleth 7.min. 34	1	¶M P	orning orayer.	¶Eu pi	ening rayer.
					. 2. Lesson.
o   1   g   Kalend.   Willt. of Mai		-		-	3. Phil.1.
2	fi	riiii	ritti	rb	_tt
ritt  3  b   100. Bartin-	iii	rbi	ro	rbit	liii
ii  4  c ttit Do.	titt	rbiit	rbi	rir	titi
5  d  fit Mo.	b	rr	rbit	lrrt	Col.1.
r  6  e  prio.Po.   Dog dayes		rrit	reiti	rrtit	it
rbiti/7   f   Nonas.	bii	rritt	rir	rrv	lut
vii  8  a  viii Jo.	bitt .	rrbi	rr	rrbit	titit
19 13 pil 30.	ir	rpiii	rri	rrir	1.Thef.1
10 b bi. 3d.	r	rrti	rrii	Ecclef.	.I. ii
rb   11  c  b Jd.	ti	Eccles.	2.   rrtti	liii	liti
itti 112 ditti Id. Solin Leone.	rii	itit	rritit	16	itti
13 e tii Ad.	kiti	ibi	John i.	vii	10
ri  14,1  ppid. Id.	run	bus	iti	ir	12. Thei.1
15g dus. Swithung	e. Th	r	iti	ri	111
16 trbii kl. August.	rbi	rii	itit	Jere.	i. liti
ir 17 b rvi kl.	rbii	]]ere.ti	b	fit	1. Tim
18 c rb   hl.	rbtit	litti	vi	ib	ft.iti
rbit  19 d rtitt Kl.	rir	bi	bis	vii	titt
bt 1201e rifi kl. Margaret.		biti	viii	lir ·	b
21/f/rii kl.	rri	)C	tr	Ei	DI
riiti  22 g ri kl. Dagdalen	STATE OF THE PERSON NAMED IN	pti	E.	plit	2 Tim. 1
it  23 A  p HI.	the same of the sa	ritit	ri	rb	lit
24 bift kl. fatt.	priii	Control of the last of the las	rit	rbii	tii
125 c bitt fil lames Apolt		Ecclu.	THE RESERVE AND PARTY AND PERSONS ASSESSMENT AND PARTY.		29.1111
cip  26,d bit kl. Anne.	rbi	Jere. 18	. Elitt	NAME AND ADDRESS OF TAXABLE PARTY.	19.  Titus
bitt  27'e bi kl.	rrbit	Itt	rb	rri	it.iti
28 f  b   BL	The second secon	rrit	rbi	priti	Philem
rbi 129 g liit kl.	rrir	pritti	rbti	rrv	Deb2.6
	-		rviit	rrbit	ii
	rer	rrbi		pric	itts
b 31 b prid. kl.	reri	rrbiti	lrir	Inhah	1000



## August hath xxxj.dayes.

■ The Moone xxx.

		cri	leth	2	C4.min. 38 7	P				A STATE OF THE PARTY OF THE PAR		
Sunne falleth h				Sh	7.min.22.	falmes	P	Morning prayer.		prayer.		
-		Lab.		100	TANKET :	1	1. Lello	1. 2. Leffo	n. d. Lesson.	2.Lesso		
riii	t I	121	Kal	end.	Lammas.	1	Ber.rr		r. Jer.rrr			
t	2	0	titt	Po.	MATA.	lit	rrrii	rri	rrriti	10		
-	13	19		100		liti	rrtitt	Acts L		pi		
		f	pzi.	Po	100 = 10	titi	rrcot	lii	rrrbii	bit		
cvi	itis	g	T-Page	mas.		b	rrrbiti	itt	rrrir	biti		
oti	16	18	bit	i 310	. Transfigurat.	bi	irl	itit	rli	ir		
-	17	b	bti	30	. Pame of Jefus	. bit	ritt	b	pliti	Ir		
	18	C	bi	3o.	248	biti	rlitt	bi	rib.ribi	ti		
t	19	0	6-	€D.	ida tirefacia ana ay	ir	rlbii	bit	rlbiti	rii		
iii	I	3,0	íiit	ID.	Laurence.	r	rlir	biti	ALL ALL	riti		
-	II		iii-	30.		ri	Ii.	ir	lit	Bam.		
t	112	pla	pzid	OF.	Sol in vugine.	rii	Lam.i.		Lam.ii.	it		
			Id		Septembrig.		iii	ri	itit	itt		
simona (é	-	t b		BY.	U SIMPLE	ritit		rit	Ezek.ii.	iiti		
153	_		rvii	t Bl.		rb	Ezek.ii		bi	b		
		-	rbit	-		rbi	bit	ritit	ritt	i.pet.		
htt		(8)		fil.		rbii	ritit	rv	rvitt	ut		
í		£ 1		bl.		rbiti		rvi	rrtiti	itt		
		_	am	81.		rir	Dan.I.	roii	30an.2.	fiti		
íii.		) 3#		hl		rr	itit	rbitt	uit	b		
ŧ-		bir		fil.		rrt	b	rix	bi	12.1001		
	_	CI		fil.		rrit	bii	re	bitt	ii		
-	-	0 1	-	El.		rritt	lix	rri	t	iti		
44	_						- 60					
r	7.	ei	400		Bartholom. Apolt.		Ccclu.25		Ccitt.26	. 1. 1 sh		
111		f		Bl.	***	rrb	Dan. ri		12an.12.	The second second		
	-		ii -	-		rrbi	ritt C	rriiti	1920.30.			
		12		hl.			Dle.i.	rrb	Dle.2.3.	itti		
	-	b   £		kl.	Augustine.	rrbit	titti	rrvi	10.01	10		
	A STATE OF	ci	tt-	fil. 1	Behead. of John.	rrir	vii	rrbit	biii			
	30	di	it	HI.	The second section of the section of th	40.00	ir	rrbitt	E	2.3.30		
íť	131	e p	zid.	hl.	The second secon		rt	Mark.i.	1	Rom.		



# September hath xxx. dayes.

#### The Moone xxix.

		ť	ifeth	1 1 4	(5. min. 37. ?	17	1 2 2 3		No Exercise 1	
Suni	ne	5	*****	Cho	ure }	i ii		rning	Eu	ening
		2 \$	allett		6, min.23.	Pfalmes	pray	er.	pra	yer.
-		4	10715	4571	PERSONAL PROPERTY		rLesson	2. Lesson	.Lesson.	12. Leffe
ŕŧ	11	IF	Kal	end.	Giles.	ĺť	Die riii.	Patt.2.	Die. 14.	Rom 2.
	12			Do.		it	Joel t.	tit	30el 2.	liti
C	13		litt	120.		liti	itt	titt	Amos 1.	\ttit
	14	10	pzid.	£20.	220	liiti	Amos ii	b	fit	b
bit	15				Dog dayes end.	b	fiit		b	bi
	16	D	biii	30.		bi	bi .	vii	bit	bit
	17	10	bit		Enurchus Bilb		biti	vitt	iranova	biti
rb	18			30.	Pat. of Mary.		1Dbadia.		3ona.i	lic
tit	19	g	b	图0.		fr	Jona. 2.		tiit	r
	lo		titi	30.		r	Mich. i		Mich.2.	ri
eii			liti	JO.					The second second	rii
i					Sol in Libra.	rit	b .oign			rtit
r		-	Id						Paum.1.	
				i kl.			Paum.2		THE RESERVE THE PARTY OF THE PA	rb
- 1				fil				rvi	Abac.2.	rbi
evii			rvi	fil.	Autumnale.	rbi	iti	rbit	Soph.1.	1. Co2.1
)í			rb	HI.	Lambert.	rbit	Soph.2.	rbiti	ttt	fi
			ritit		ER ALE YE		Agge t	rir	Agge.2.	
titt	19	c /	rtii	fil.		rir	Zach.i	rr	<b>              3     1 1   1 1   1 1   1 1 1 1 1 1 1 1 1 1</b>	litti
-			rii	kl.)		re	itit.b	rri	bi	U
			ri	kl.	S.Matthew.	rri	Ecclu 35	rrii	Ecclu.38	bt
	22	_		kl.		rrii	3ach.7.	rriti	Zach.8.	bit
	23			BI.	The second second	rriti	ir	rritti	r	biii
ritt				HI.		rritit	ri	rrb	rii	ic
		-	bii	fil.	and the	rrv	riit	rrbi	ritti	r
	26			hI.	Typzian.		The second secon	rrvii	Mala.2	
bi	-		The same of the sa	fil.	0.3	rrbit		rrbiti	ffit	rit
			titi	KI.	11117 77 46 50		Tob.2.		Cob. 1.	riti
tit	29	£  1	iit	HI.	S. Michael.		Ecclu. 39		Ecclu.44	
	30	a	pzid.	BI.	pierome.	rrr	Tob.3.		E 05.4.	tb



# October hath xxxj.dayes.

#### The Moone xxx

	<		1.	Muramg Sam	falmes	d Wor	-	Eucn Eucn	A
-	<b>L</b> fai	Neth	3	25.mtn.24.5	Soci	pray	er.	praye	er.
1000	12,14	.not	54.1	nalisate malls.	111	1.Leslon.	2. Lesson.	1. Lesson.	2.Leffo
46	II	Kal		Remig.	(i		Mark.4	Tob.bi.	1.CO2.
	2 b	-	50.	The street	188		The second second second	biit	2. CO2.
	3 C		Po.	[13]	itt	lix	bi	r	it si
bui		-	<b>Po.</b>	U 11 300	tist	ri		rii	tit die
ii	15 10 1			(ing Char. returne fro		riii	viii	riii	lill
	16 E	pet.	$\mathbb{R}_{0}$ .	Faith.	bi	Judeth i	ir	Judet. 2	
b	7 9	No	nas.	1110	bit	iii	r	itit	bi
lit	8 4	bitt	~1		bitt	b	ri	bi	bii
	12 1	bii	30.	Denig.	ir	pit	rii	biti	but
t	IOC		30.	CB, 1 X4	r	lir	riff	r	ier
ί	III	b	3d,		ri	ri	ritit	rii	C
	126		30.1	Solin Scorpio.	rti	ritt	rv	retie	ri
t	138	iit	30.	Edward.	rifi	1rb	lrvi	rvi	rit
	149		30.	07.1.6102	riiii	ndiso.i.	Lun.di.		riii
bii	15	,Idi	15.	107 - 138	lrb	liii_	di,1	litti	Gala
1,01	16 b	rvii	Kl.	Nouembrig.	rbi	b	li	vi	lii
f	17'0.1	bi	kl.	Etheldzede.	rbit	vii	iii	biti	tit
tit	1801	cv.	Bl.)	Luke Euangelist.		Ecclu.51	-	130b1	itti
i	1981	titi	BI.	THE REST	lrir	wifd. ir	b	Moild. 10	b
	20 f 1	tit	HI.	- Fat - 6.1	rr	ri	ví	rii	vi
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### Nouember hach xxx. dayes.

#### The Moone xxix.

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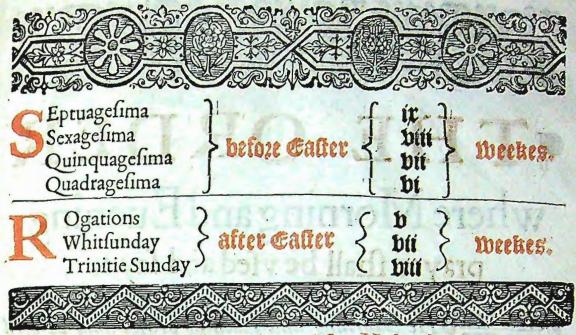
And that the beginning of the 26. Chapter of Ecclefialticus (vnco) Bue when one is, &c, must be read with the 15. Chapter and Note that the 46. Chapter of Ecclefialticus, is to be read who of the words, After this he rold, &c.



## December hath xxxj.dayes.

#### The Moone xxx.

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	The second secon		Silueffer bisb.	1440	lirb		lrvi	Jude.



#### These to be observed for Holy dayes, and none other.

Hat is to say: All Sundayes in the yeere. The dayes of the featts of the Circumcifion of our Lord Jelus Chrift. Df the Epiphany. Of the Purification of the bleffed Mirain. Of S. Matthias the Apostle. Of the Annunciation of the Ca blessed Wirgin. Of S. Warke the Euangelist. Of S. Philip and Jacob the Apostles. Of the Accension of our Lord Jesus Christ. Dithe Patiuity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apolile. Of S. Bartholomew the Apollie. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Enangelift. Of S. Simon and Jude Apostles. Of All Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Patiuity of our Lord. Dis. Steuenthe Marty: Of S. John Euangelist. Dithe ho. ly Innocents. Munday and Tuesday in Caster weeke. Munday and Tuelday in Whitsun weeke.

#### A briefe declaration when every Terme beginneth and endeth.

Eitknowen, that Easter Terme beginneth alwayes the 18. day after Caffer, reckoning Caffer day for one: and endeth the Dunday nert after the Accention day.

Trinity Terme beginneth 12 dates atter nohitsunday, and

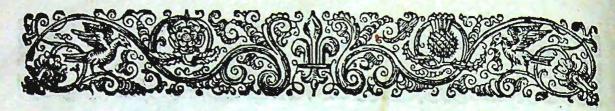
continueth 19 dayes.

chaelmas Terme Deginneth the 9.03 10.day of October, and endeth the 28,03 29, day of Pouember.

Hillary Terme beginneth the 23,0224, day of January, and endeth the

12.02 13. day of february.

In Easter Terme, on the Ascension day : in Trinity Terme on the Nativity of S. John Baptist: in Michaelmas Terme, on the feast of All Saints : in Hillarie Terme, on the feast of the Purification of our Lady, the Kings ludges of Westminster doe not vse to sit in ludgement, nor vponany Sundayes.



## THE ORDER

where Morning and Euening prayer shall be vsed and sayd.

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

A M d here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall we such Ornaments in the Church, as were in we by authority of Parliament, in the second yeere of the Reigne of Edward Roll of Parliament set foorthin the beginning of this Booke.

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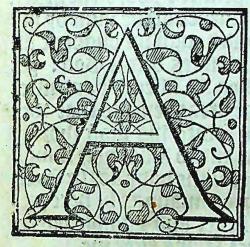


### AN ORDER FOR

#### MORNING PRAYER

dayly throughout the yeere.

A T the beginning both of Morning prayer, and likewise of Eucning prayer, the Minister shall reade 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.



L what time soever a sinner doth Ezek.18. repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

I doe know mine own wicked= Palis 1. nesse, and my sinne is alway a=

gainst me.

Turne thy face albay from our Pal,51. unnes, D Lord, and blot out all our offences.

A sozrowfull spirit is a sacrifice to God: despise not, D Pal. 51.

Lord, humble and contrite hearts.

Rent your hearts and not your garments, and turne to loel 2. the Lord your God, because he is gentle and mercifull, hee is patient, and of much mercie, and such a one that is sorry for your affections.

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

Correct vs. D Lord, and pet in thy judgement, not in thy fee. 10.

fury, lest we thould be consumed and brought to nothing.

Amend

Matth. 3. Amend your lives, for the kingdome of Godisat hand.

Luke 15. I will goe to my Father, and fay to him Father Alba

I will goe to my Father, and say to him, Father, I have sinned against beauen, and against thee: I am no more work thy to be called thy some.

Pal. 143. Enter not into indgement with thy servants, DL02d: for no flesh is righteous in thy light.

If wee say that wee have no sinne, wee deceive our selves, and there is no trueth in bs.



I. John I.

Earely beloned brethren, the Scripture mosueth vs in fundry places, to acknowledge and confesse our manifold sus and wicked nesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly kather, but confesse them with an humble, lowly, pentient & obedient heart,

to the end that we may obtaine forgivenes of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble and meet together, to render thankes for the great benefits that wee have received at his hands, to set foorth his wost worthy prayle, to heare his most holy word, and to aske those things which be requisite & necessary, as welf for the body as the soule. Wherefore I pray and beseeth you as many as be here prefent, to accompany me with a pure heart and humble boyce, but othe throne of the heavenly grace, saying after me.

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

Luighty and most mercifull Father, wee have erred and strayed from thy wayes like lost sheepe, wee have followed too much the devices and desires of our owne hearts: wee have offended against thy holy Lawes, wee have left budone those things which wee ought to have done and we have done those

things which wee ought not to have done, and there is no health

health in vs: but thou, D Lord, have mercy by on vs milerable offenders, spare thou them, D God, which confesse their faults, restore thou them that bee penitent, according to thy promises declared but mankinde, in Christ Jesuour Lord: and grant, D most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Pamie: Amen.

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

Chail, which deliveth not the death of a linner, but rather that he may turne from his wicked nells and line, and bath given power and commonne to his people being pentient, the absolution and remission of their linnes: hee pardoneth and absolueth all them which truly repent, and unfainedly believe his holy Gospel. Wherefore we beseeth him to grant us true repentance and his holy Spirit, that those things may please him which we

his holy Spirit, that those things may please him which we doe at this present, and that the till of our life hereaster may be pure and holy, so that at the fall we may come to his etermal loy, through Jesus Chill our Lord.

The people shall answere.

Then field be faid or fine this Pfalmes ollowing.

Then field be faid or fine this Pfalmes ollowing.

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The field be faid or fine this Pfalmes ollowing.

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

Ar Father which art in heaven, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give by this day our daily bread. And forgive be our trespasses, as we forgive them that trespasse against vs. And leade vs not into temptation, but deliver vs from epill.

Then likewise he shall say,

DL020, open thou our lips.

Answere.

And our mouth thall thew forth thy praise.

Priest.

D God, make speed to saue bs.

Anfwere.

D Lozd, make haste to helpe bs.
Priest.

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

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

Then hall be faile ye the Lord.

Then shall be said or sung this Psalme sollowing.

Then shall be said or sung this Psalme sollowing.

To Come, let be sung but the Lozd: let be hearts

I presource in the strength of our saluation.

Let be come before his presence with thanks

aining: and thew our felves glad in him with

God: and a great

theearth: and the

The

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

Deome, let vs worthip and fall downe: and kneele before

the Lord our Maker.

For heis the Lord our God: and we are the people of his

pasture, and the threpe of his hands.

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

when your fathers tempted me : prooned me, and law my

workes.

Fourty yearestong was I grieved With this generation, and said: It is a people that doe erre in their hearts, so; they have not knowen my wayes.

Unto whom I sware in my wrath: that they hould not

enter into my reft.

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

As it was in the beginning, is now, and ever chall bee! world without end. Amen.

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

Glory be to the Father, ac. Asit was in the beginning ac.

Then shall be read two Lessons distinctly with a lowed 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 assigned 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 every Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew Marke, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall say, spece enough such a Chapter of such a Booke.

And

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 wholeyeere.

Te Deum landamus.



E praise thee, D God: Weeknows ledge thee to be the Lord.

All the earth doth worthip thee: the Father everlasting.

To thee all Angels cry aloud; the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe cry.

holy, holy, holy: Lord God of Sabbaoth.

Heanen and earth are full of the Patelite: of thy glozy. The glozious company of the Apolites: praile thee.

The goodly fellowship of the Prophets: praise thee.

The noble armie of Partyrs: praile thee.

The holy Church thozowout all the world: doth know ledge thee.

The Father: of an infinite Baiellie.

Thine honourable, true : and onely Sonne.

Also the holy Ghost: the Comforter. Thou art the King of glory: D Christ.

Thou art the everlasting Sonne: of the Father.

when thou tookest byon thee to deliver man: thou didde notabhorre the Airgins wombe.

when thou hadst overcome the charpnesse of death: tho

Thou littelt at the right hand of God: in the glozy of the Facther.

we beleeve that thou chalt come to be our Judge.

we therefore pray thee helpe thy servants: whom thou has redeemed with thy precious blood.

Wake them to be numbred with thy Saints: in glory euer lacking.

D Nord laue thy people: and bleffe thine heritage.

Bouerne them: and lift them by for ever.

Day by day: We magnifie thee.

And we worthip thy Name: ever world without end. Mouthlake (D Lord:) to keepe vs this day without finne.

D Lozd haue mercie bpon bs : haue mercie bpon bs.

D Lord letthy mercy lighten byon brias our trust is in thee. D Lord in thee have I trusted: let me neuer be confounded.

Or this Canticle. Benedicite omnia opera, &c.

All ye workes of the Lord, bieffe yee the Lord:

D re Angels of the Lozd, bleste ve the Lozd:

praise him and magnifie him for euer.

D ye heavens, blede ye the Lord: praise him

and magnifie him foz euer.

D yee waters that we about the firmament, bleffe yee the Lord: praise him and magnific him for ever.

Dall per powers of the Lord, blelle pee the Lord: praile

him and magnifie him fozeuer.

D ree Sunne and Moone, blesse per the Lord: praile him and magnifie him for ever.

D vee Starres of heaven, bleffe yee the Lozo: praife him

and magnifie him foz euer.

D yee thowses and deaw, blesse yee the Lozo: praise him and magnifie him for ever.

Dree windes of God, blesse yee the Lord: praile him and

magmite him foz euer.

D ve fire and heat, blesse ve the Lord : praise him and mage

Dre Winter and Summer, blestepethe Lord: praise him

and magnifie him for ever.

magnifie him for euer.

Dec frost and cold, blesse yee the Lord: praise him and

magnifie him fozeuer.

D'yee yee and know, blesse yee the Loto: praise him and magnifie him for ever.

214

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D ye nights and dayes, bleffe ye the Lord: praife him and magnifie him for ener. Dye light and darkenesse, blesse yee the Lord: praise him

and magnifie him for ever. The same by add grossou savening

Dye lightnings and clouds, bleffe ye the Lord : praife him and magnifie him fozeuer.

D let the earth blesse the Lord : yea, let it praise him and

magnifie him for euer. ..... 2 : 63844 Feant, and and and

Te Deum

landames.

D ye mountaines and hilles, blesse ye the Lozd: praise him and magnifie him fozeuer.

Dall ye greene things boot the earth, blesse ye the Loid:

praise him and magnifie him for cuer.

Dyee welles, bleffe yee the Lord: praise him and magniffe him for ener. Harman and an annual si

D ye Seas and floods, bleffe pee the Lozd: praile him and

magnifie him foz euer.

Dye whales, and all that moone in the waters, bleffe pee the Lord : praile him and magnifie him for euer.

Dall yee foules of the aire, bleffe yee the Lozo: praise him

and magnifie him fozener. \_\_ , saif in sain

Dall ye bealts and cattell, blesse yee the Lord: praise him and magnifie him foz ener.

D pee childen of men bleffe pee the Lozd : praile him and

magnifie him foz euer.

Diet Ilrael bleffe the Lozd: praile him and magnific him for euer.

D pee Priests of the Lord, blesse peethe Lord: praise him

and magnifie him fozeuer.

D pe servants of the Lozd, blesse peethe Lozd: praise him and magnifie him foz euer.

D pee spirits and soules of the righteous, blesse yee the

Lord: praile him and magnifie him for ever.

D ye holy and humble menos heart, blesse yee the Lord:

praise him and magnifie him for euer.

DAnanias, Azarias, and Difael, bleffe peethe Lozd: praife him and magnifie him for ever.

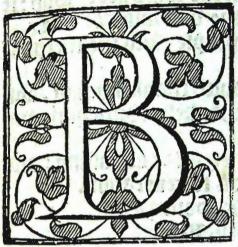
Glory be to the Father, and to the Sonne: and to the holy

Thou.



As it was in the beginning, is now, and ever than be? without end, Amen. Bagiam Indigolaar.

And after the second Lesson shall be vied and said, Benedictus lish, as followeth.



Lessed be the Lord God of 3 el: foz be hath bilited and redeer his people, 190

And hath raised by a mighty saluation for bs: in the house of

his feruant Dauid.

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

That wee thould be laued from enemies: and from the our

hands of all that hate bs.

To performe the mercie promifed to our forefathers : and to remember his holy Couenant.

Lo performe the oath which hee sware to our forefather

Abraham: that he would give bs.

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

In holinelle and righteoninelle befozehim; all the dayes

of our life.

Anothou Childe Chalt be called the Prophet of the Dighelt: for thou thatt goe before the face of the Lord to prepare his wapes

Lo give knowledge of faluation buto his people: for the

Through the tender mercie of our God: whereby the day spring from on high harh vilited vs.

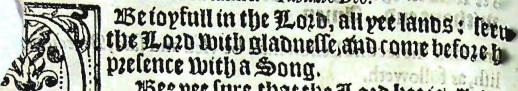
Lo give light to them that lit in darknelle, and in the chadow of death: and to guide our feete into the way of peace.

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

Ghoff.

Asit was in the beginning, is now, and ever thall be: world without end. Amen.

Or this C. Pfalme. Inbilate Deo.



Bee pee sure that the Lord hee is God: i is hee that hath made bs, and not wee ou selves, we are his people, and the sheepe o

his pallure.

D goe your way into his gates with thankelgining, an into his Courts with praile: beethankefull buto him, an speake good of his Panie.

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, ac. As it was in the beginning, is now, ac.

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

Beleeue in God the Father Almighty, in ker of heaven and earth: and in Jelus Chriptins onely Sonne our Lord, which was concessed, be by the holy Gholf, borne of the Urging Mary, luffered under Ponce Pilate, was a cined, dead and buried, he descended into hell. The third he rose agains from the dead. He astended into heaven, a litterhon the right hand of God the Father Almighty. Frothence he that come to sudge the quicke and the dead. I be seen in the holy Ghost, the holy Catholique Church, a Communion of Saints, the forguenesse of sinnes, the resurrection of the body, and the life enertaling. Amen.

And after that these prayers following, as well at Euching prayer, as Morning prayer, all deuoutly kneeling, the Minister siest pronocing with a loud voyee.

The Lord be with you.

Anfwere.

And with thy spirit.

Minist

. 11310 IS . 1110 L

Minister.

TLet bs pray.

Lozd haue mercie vpon vs.

Lozd haue mertie bpon bs.

Then the Minister, Clerkes, and people, shall say the Lords prayer in

English, with a loud voyce.

Dur Kather Which art in heaven, hallowed be thy Rame. Thy Kingdome come. Thy will bee done in earth as it is in heaven. Give be this day our dayly bread. And forgive be our trespaces, as we forgive them that trespace against vs. And lead vs not into temptation; but deliver be from euill. Amen.

Then the Priest standing vp, shall say,

D Lord thew thy mercie byon vs.

Answere.

And grant bs thy faluation.

Priest.

DLoed laue the King.

Answere.

And mercifully heare be when we call byon thee.

· Priest.

Inducthy Ministers With righteousnesse.

Answere.

And make thy chosen people toyfull.

Priest.

D Lord lane thy people.

Answere.

And bleffe thine inheritance.

Priest.

Giue peace in our time, D Lozd.

Answere.

Wecause there is none other that fighteth foz bs, but onely thou, D God.

Priest.

D God make cleane our hearts within bs.

Answere.

And take not thy holy Spirit from vs.

Then

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

The second Collect for peace.

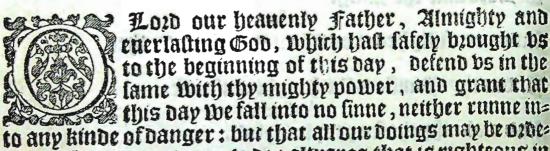


9 God which art Authour of peace, and louer of concoed, in knowledge of whom flandeth our eternall life, whole feruice is perfect frees dome: Defend bethy humble feruancs in ail allaults of our enemies, that we furely trult= ing inthy defence, may not feare the power o any adversaries, through the might of Ic=

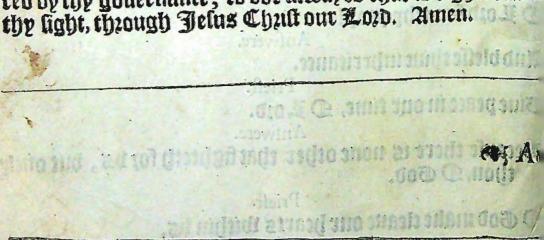
Hone of the learners of the learners

fus Chist our Lord. Amen.

The third Collect for grace.



red by thy governance, to doe alwayes that is righteous in



sadings) sing spot got ton star of



# Anorder for Euening prayer thorowout the yeere.

The Priest shall say,

Anne. Thy Kingdome come. Thy will bee done in earth as it is inheanen. Sine by this day one daily bread. And forgine by our trespasses, as wee forgine them that trespasse against by no leade by not into temptation: but deliner by from enils.

Then likewife he shall say,

Mozd, open thou our lips.

Anfwere.

no our mouth thall thew forth thy praife.

and Had Jane Can Many Priefts.

, Bod, make speed to saue bs.

Answere?

Mozd, make halte to helpe vs.

Priest.

Holt: The Father, and to the Sonne: and to the holy

As it was in the beginning, is now, and ever thall bee:

Praise pethe Lord:

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

Euening prayer.

Magnificat.



p soule poth-magnifie the Lord: and my spirit hath reioyced in Bod my Sa= ulour.

For he hath regarded: the lowline Ce

of his handmaiden.

Forvehold, from henceforth: all go nevacious challeall me bleffed.

For he that is mighty, hath magn

fied me: and holy is his Rame.

And his mercy is on them that fear

him: throughout all generations.

He hath the wed frength with his arme: he hath feattere the proud in the imagination of their hearts.

Hee hath put downe the mighty from their leat: and has

exalted the humble and meeke.

He hath filled the hungry with good things: and the vic

he bath fent empty away.

He remembring his mercy, hathholpen his fernant Isra el: as he promised to our forefathers, Abraham, and his see tozeuer.

Glozy be to the Kather, and to the Sonne: and to the hol

Thou.

earth air cold the all the art is the area As it was in the beginning, is now, and ever chall bee world without end. Amen.

Or elfe this Pfalme.

Sing buto the Lordanew long: for he hadone maruellous things.

with his owne right hand, and with h holy arme hath he gotten himselfe the 1 etoryment in the beninging many about

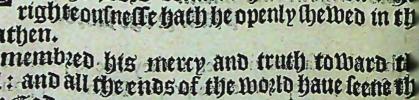
The Lord declared his faluation: hi

light of the Beathen.

Hee hath remembred his mercy and truth toward th house of Israel: and all the ends of the world have seeneth Caluation of our God relament, as it. Cod uno do noile la

Shew your selves toyful buto the Lord, all yelands: sing After that, Magnifect in English, as follows that suit one, and and and an article of the control of the contro

Cantate Domino. Pf21.98.



102ai

### Euening prayer.

drayle the Lord byon the Harpe: ling to the Harpe with

lalme of thankelgining.

with Trumpets also and Shawms: Othew your selues pfull befoze the Lozd the King.

Let the Sea make a noyle, and all that therein is: the

und world, and they that dwell therein.

Let the floodsclap their hands, and let the hills be iopfull gether befoze the Lord : for he is come to Judge the earth. with righteousnesse chall he judge the world: and the peoe with equitie.

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

As it was in the beginning, is now, ac.

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

Ded now lettest thou thy servant depart in Nunc dipeace: according to thy word.

For mine eyes have feene: thy falua=

fion.

which thou half prepared: before the face

of all people.

To be a light to lighten the Gentiles: and

be the glory of thy people Afrael.

Glozy be to the Father, and to the Sonne: and to the holy hoft.

As it was in the beginning, is now, and ever thall be: orld Without end. Amen.

Or else this Psalme.

Dobe merciful buto bs, and bleffe bs: and thew Deus mivs the light of his countenance, and be mercifull fereatur. buto bs.

That thy way may be knowen byon earth: # thy laving health among all Nations.

Let the people prassethee, D God: yea, let authe people eavle thee.

D let the Mations reivice and be glad: for thou haltindge efolke righteoully, and gouerne the Pations vpon earth.

inque

Luke 2.29.

13.Et

## Euening prayer.

Magn

Let the people praise thee (D God:) let all the peop

Then that the earth bring foorth her increase: and Go

euen our owne God hall give vs his bleffing.

God than blette vs: and all the ends of the world the feare him.

Glory be to the Father, and to the Sonne: and to the ho

Ghoft.

As uwasin the beginning, is now, and ener chall be world without end. Amen.

Then shall follow the Creede, with other prayers, as is before apported at Morning prayer after Benedictus, and with three Collects. Finds the day. The second for peace. The third for aid against all rils, as hereafter followeth: which two last Collects shall be dated at Euening prayer, without alteration.

The second Collect at Euening prayer.

God from whom all holy delires, all go countailes, and all influorites doe proceed give unto thy fernants that peace which two let to obey thy Commandements, and a that by thee wee being defended from the feare of our enemies, may passe our time

rest and quietnesse, through the merits of Jesus Christ o Sausour.

The third Collect for ayd against all perils.

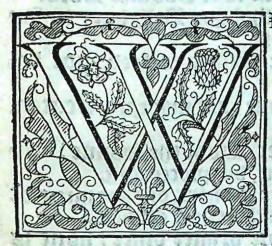


Aghten our darkenesse we beseech thee, D Lo and by thy great mercie desend by from all per and dangers of this night, for the love of thy or Sonne our Sautour Jesus Christ. Amen.

dens reference begins the

#### Quicunque vult.

In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said, immediately after Benedictus, this Confession of our Christian faith.



Holoeuer Will be saued: befoze all Quicunque things it is necessary that he hold

the Catholique Faith.

which Faith, except every one doe keepe whole and bndefiled: without doubt be shall perish eners lastinaly.

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

Reither confounding the per-

fons: not dividing the substance.

For there is one person of the Father, another of the Son:

and another of the holy Shoft.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Paiestie coeternall. Such as the father is, such is the Sonne: and such is the

holy Ghost.

The Father bucreate, the Sonne bucreate: and the holy Thost bucreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Shoft incomprehentible.

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

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

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

So likewise the Father is Almightie, the Sonne Almigh=

tie: and the holy Gholf Almighty.

And yet they are not three Almighties: but one Almighty. So the Mather is God, the Sonne is God; and the holy Shoftis God.

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Zno

## Quicunque vult.

And yet they are not three Gods : but one God.

Solikewise the Father is Lozd, the Sonne Lozd: and the holy Ghost Lozd.

And yet not three Lords: but one Lord.

Hoz like as we be compelled by the Christian veritie: to ac-

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, noz be=

The Sonne is of the Father alone : not made, nozereated,

but begotten.

The holy Gholis of the Father, and of the Sonne: netstber made, noz created, noz begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not

three Sonnes: one holy Gholf, not three holy Gholfs.

And in this Trinitie none is afoze or after other; none is greater or less then another.

But the whole three persons bee coeternall together: and

toequail.

So that in all things, as is aforefaid: the Unitie in Erintstie, and the Trinitie in Unitie is to be worthipped.

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

Furthermozeit is necessary to everlasting salvation: that he also believe rightly in the incarnation of our Lozd Jesus Christ.

For the right Faith is, that we beleene & confesse: that our

Lozd Jesus Chaift the Sonne of God, is God and man.

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

Perfect God, and perfect man: of a reasonable soule, and

humane fleth sublisting.

Equal to the Father astouching his Godhead: and inferiour to the Father touching his manhood.

who although he be God and man; yet he is not two, but one Christ.

Dne,

#### Quicunque vult.

Due, not by conversion of the Godhead into sech: but by taking of the manhood into God.

Dne altogether, not by confusion of substance : but by but=

ty of person.

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

who suffered for our faluation: descended into hell, role

againe the third day from the dead.

He ascended into heaven, he sittethon the right hand of the Father, God Almighty: from whence he shall come to sudge the quicke and the dead.

At whose comming all men shall rise againe with their bos

dies: and Chall give account for their owne works.

And they that have done good, thall goe into life everlact=

ing: and they that have done euill, into enerlasting fire.

This is the Catholique faith: which except aman beleene faithfully, he cannot be laued.

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

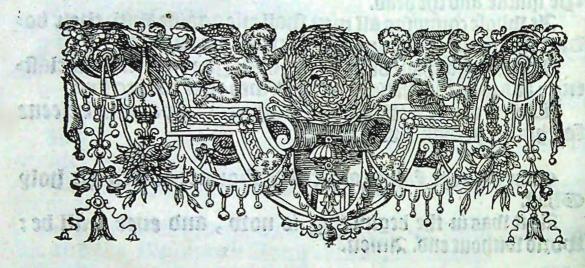
As it was in the beginning, is now, and ener thall be: world without end. Amen.

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

B 2

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I bus ended the order of we braing and Evening prayer

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Stoll 230



Here followeth the Letanie, to be vsed vpon Sundayes, Wednesdayes, and Fri-

dayes, and at other times when it shalbe commanded by the Ordinarie.



God the Father of heaven, have mercy bpon vs milerable finners.

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

Doothe Sonne redeemer of the world: have mercy byon vs milerable finners.

O God the Sonne redeemer of the world: haue

mercy vpon vs miserable sinners.

D God the holy Gholf proceeding from the Father and the Sonne: have mercy byon bs milerable finners.

O God the holy Ghost proceeding from the Father and the Son:

haue mercy vponvs miserable sinners.

D holy, bleffed, and glozious Trinitie, three persons and one God: have mercy byon be miserable finners.

O holy, bleffed, and glorious Trinitie, three persons and one God:

haue mercy vpon vs miserable sinners.

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

Spare vs good Lord.

From all euill and mischiese, from sinne, from the crafts and affaults of the deuill, from thy weath, and from euerla-Aing damnation.

Good Lord deliverys.

From all blindnesse of heart, from pride, baine glozy, & by pocrifie, from enuie, hatred, & malice, and all bucharitablenes. 25 3 Good

Good Lord deliver vs.

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

Good Lord deliuer vs.

From lightning and tempelt, from plague, pestilence, an famine, from battell and murber, and from labben death.

diver, and at evinented deliverers in bee comman-

From all ledition and privile conspiracie, from all falle do trine and berelie, from bardnelle of beart, and contempt thy word and Commandement. 2013 000

Good Lord deliverys.

By the mysterie of thy holy Incarnation, by thy holy Na timitie and Circumcifion, by thy Baptilme, Falting, an 

Good Lord deliuer vs.

25y thine agonie and bloody (weat, by thy Croffe and Da Cion, by thy pretious Death and Buriall, by thy glorious Re furrection and Ascention, and by the comming of the hol Ghod. Laverner one of the contract of the cont

and and bus radial ada Good Lord deliver vs. what ada had to

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

Good Lord deliuer vs.

wee Conners doe befeech thee to heare bs (DLord God) and that it may please thee to rule and governe thy bol Church bniver fally in the right way.

Webeseech thee to heare vs good Lord.

That it may please thee to beene and arengthen in the true worthipping of thee, in righteousnes & holmesse of life, thy feruant Charles our most gracious King and Governour.

We beleech thee to heare vs good Lord.

That it may please thee to rule his beart in thy faith, feare, and loue, and that hee may evermoze have affiance in thee, and ener seeke thy honour and glozy.

We befeech thee to hear eys good Lord. That it may please thee to be his defender and keeper, gi= uing him the victory ouer all his enemies.

Webeseech thee to heareys good Lord.

Tha

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

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastours, 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 foorth and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counfell, and all the Pobilitie, with grace, wisedome, and boderstanding.

We befeech thee to hearevs good Lord,

That it may please thee to blesse and keepe the Magissartes, giving them grace to execute Justice, and to mainstaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.
We beseech thee to hearevs good Lord.

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

We befeech thee to heare vs good Lord.

That it may please thee to give be an heart to some a dread thee, and diligently to lineaster 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 befech thee to heare vs good Lord.

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

We befeech 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 by them that fall, and finally to beate downe Satan under our feete.

We befeech thee to heare vs good Lord.

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

that be in danger, necessitie, and tribulation.

We befeech thee to heare vs, good Lord.

That it may please thee to preserve all that travaile by lat or by water, all women labouring of childe, all sicke person and young children, and to the thy pitte by on all prisoner and captives.

We befeech thee to heare vs, good Lord.

That it may please thee to defend and proude for the fa therieste children and widowes, and all that be desolate are oppressed.

We befeech thee to heare vs, good Lord.

That it may please thee to have mertie bpon all men.

We beseech thee to heareys, good Lord.

That it may please thee to forgive our enemies, persecuter and flanderers, and to turne their hearts.

We befeech thee to heare vs, good Lord.

That it may please thee to give and preserve to our vie the kindly fruits of the earth, so as in due time wee may ento them.

We befeech thee to heare vs, good Lord.

That it may please thee to give be true repentance, to foze give ve all our sinces, negligences and ignozances, and to exdue ve with the grace of thy holy Spirit, to amend our live according to thy holy word.

Webefeech thee to hearevs, good Lord.

Sonne of God: We beleech thee to heare bs.

Sonne of God: we beseech thee to heare vs.

D Lambe of God that takelt away the sinnes of the world Grant vs thy peace.

D Lambe of God that taken away the sinnes of the world Have mercy upon vs.

D Christ heare bs.

O Christ heare vs.

Lord haue mercie bpon bs.

Lord haue mercy vpon vs.

Chain have mercie bpon bs.

Christ haue mercie vpon vs,

Lozdhaue mercie byonbs.

Lordhaue mercy vpon vs.

#### The Letanie.

And lead by not into temptation.

But deliner by from evill. Amen.

The Versicle,

D Lozd deale not With bs after our sinnes.

Answere.

Reither reward bs after our iniquities.



Thet bs pray.

Sod mercifull Father, that despited not the sighing of a contrite heart, nor the desire of such as beelorowfull, merecifully assist our prayers that wee make before thee in all our troubles and adversities when so ever they oppresse by, and graciously heare bs, that those equils which the crast and subtilty of the deuill or man worketh against bs, bee brought to nought, and by the provi-

dence of thy goodnes they may be dispersed, that wee thy fernants being hurt by no persecutions, may everyone give thankes but other in thy holy Church, through Jesus Christ our Lord.

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

Dod, wee have heard with our eares, and our fathers have declared buto by the noble workes that thou diddeft in their dayes, and in the old time before

O Lordarise, helpe vs, and deliuer

Glory be to the Father, and to the Gholt.

As it was in the beginning, is world without end. Amen.

From our enemies desend bs, D & Graciously looke upon our afflictions, Pittfully behold the sortowes of or

Mercifully forgive the sinnes of thy people.

Fauourably with mercy heave our prayers.

Sonne of David have mercy vpon vs.

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

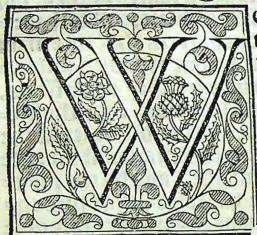
The versicle.

DLord let thy mercy be thewed byon bs.

Answere.

As we doe put our trudin thee.

TLet vspray.



ther, mercifully to looke byon of infirmities; and for the glory thy Pames lake turne from all those endls that wee most right teously have deserved, and grathat in all our troubles, weem put our whole trust and consider in thy mercy, and evermore service in holinesse and purenesse living, to thy honour and glor

through our onely Mediatour and Aduocate Jesus Ch

our Lord. Amen.

Borne

A prayer for the Kings Maiestie.

Lord our heavenly Father, he and mighty, King of Kings, L. of lords, the onely ruler of Princ which doest from thy throne hold all the divellers by on ear nost heartily wer befrech to both thy favour to behold nost gracious Soueraigne Ling Charles, and so replenish with the grace of thy holy Spitat hee may alway incline to

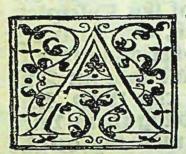


# The Collects, Epistles, and

Gospels, to be vsed at the celebration of the Lords Supper, and holy Communion throughout the yeere.

Thefirst Sunday in Aduent.

The Collect.



Unighty God, give bs grace that weemay talt away the workes of varkenelle, and put byon bs the armour of light, now in the time of this mortall life, (in the which thy Sonne Jelus Christ came to vilte bs in great humilitie) that in the last day when he thall come againe in his glorious Paiestie,

to indge both the quicke and the dead, we may rife to the life immortall, through him who lineth and reigneth with thee

and the holy Gholf, now and ever. Amen.

The Epistle.



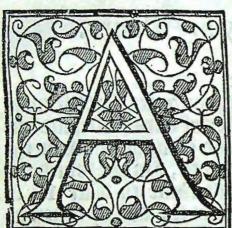
we nothing to any man, but this, that ye love one another: for he that loveth another, fulfilleth the Law. For these Commandements, Thou thalt not commit adultery, Thou thalt not kill, Thou thalt not theate, Thou thalt not beare false witnesse, Thou thalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Love thy

neighbour as thy selfe. Love hurteth not his neighbour, therefore is some the fulfilling of the Law. This also were known

#### The first Sunday in Aduent.

know the leason, how that it is time that wee should now awake out of seepe: for now is our saluation neever then when wee believed. The night is passed, the day is come nigh: let be therefore cast away the deedes of darkenesse, and let be put on the armour of light. Het be walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strike and enuying: but put ye on the Lord Jesus Christ, and make no provision for the slesh, to fulfill the lust of it.

Mat. 21.1.



The Gospel.

Mo when they drew nighto Dierusalem, and were come to Bethphage, but mount Dinet, then sent Jesus two of his Disciples, saying but them, Goe into the towne that lieth over against you, and anone yee thall sinde an Asse bound, and her cost with her, loose them, and bring them buto mee: and if any man say ought but you, say yee, The Lord hath

need of them : and straightway he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, laying, Tell peethe daughter of Sion, Behold, thy King commeth buto thee meeke, litting bpon an alle, and a Colt, the foale of the Alle vied to the yoke. The Disciples went, and did as Jesus commanded them, and brought the Affeand the Colt, and put on them their clothes, and fet him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and framed them in the way. Dozeover, the people that went before, and they that came after, cryed, laying, Holanna to the Sonne of David: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to bie= rusalem, all the citie was mooned, saying, who is this : And the people faid. This is Jesus the Prophet of Nazareth, a sitie of Galilee. And Jelus Went into the Temple of God,

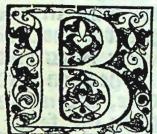
and

## Theij. Sunday in Aduent.

ed call out all them that folde and bought in the Temple. to overthrew the Tables of the money changers, and the eates of them that folloe Doues, and faid buto them, It is exitten, Dy house chall be called the house of prayer, but ye aue made it a benne of theeues.

#### The second Sunday in Aduent.

The Collect.



Lessed Lord, which hast caused all holy Scriptures to be witten foz our learning: Graunt vs that wee may in such wise heare them, read, marke, learne, & inwaroly digest them, that by patience and comfort of thy holy wood, we may embrace, and ever hold fast the

eled hope of everlasting life, which thou hast given by in

our Sautour Telus Chailt.



The Epistle.

Hatsoener things are Witten a: Rom. 15.4. fozetime, 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 like minded one towards another, after the enfample of Chailt Ielus: that yee all agreeing toges ther, may with one mouth praise God the Kather of our Lord Jes

fus Chist. Wherefore receive yee one another, as Chist received us to the praise of God. And this I fay, that Jelus That was a minister of the Circumcision for the trueth of God, to confirme the promiles made buto the fathers, and that the Gentiles might praile God for his mercy, as it is written, For this cause I wil praise thee among the Gentiles, and fing buto thy Rame. And againe hee faith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all

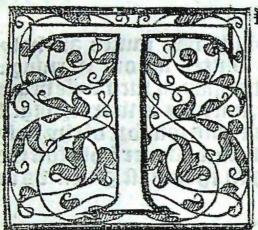
pee

## Theiij. Sunday in Aduent.

ye Gentiles, and laud him all yee Pations together. And game Clay lauth, There hall be the root of Jelle, and he the thall rife to reigne over the Gentiles, in him thall the Gentiles trust. The God of hopefill you with all toy and peace believing, that ye may be rich in hope through the power the holy Ghost.

The Gospel.

Luke 21,25



Dere Chall bee signes in the Sunn and in the Moone, and in the Starres: and in the earth the peple Chall bee at their wits enthrough despaire. The Sea and the waters Chall roare, and men hearts chall faile them for fear and for looking after those thin which Chall come on the earth: the powers of heaven Chall moon And then Chall they see the Sonn

of man come in a cloud, with power and great glozy. When these things begin to come to passe, then looke by, and lift by your heads, for your Kedemption draweth nigh. And hewed them a similitude: Behold the sig-tree, and all othe trees, when they shootsorth their buds, ye see and know come of when they shootsorth their buds, ye see and know come of when yee see these things come to passe) three that the Kingdome of God is nigh. Herely I say but you, this generation shall not passe, till all be suffilled. Deaue and earth shall passe away, but my words shall not passe.

#### The third Sunday in Aduent.

The Collect.

Dio, wee beseech thee give eare to our prayers, and the gracious vilitation lighten the darkenesse of or bearts, by our Lord Vesus Christ.

Th

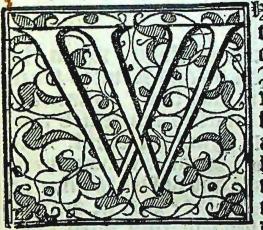
## Theiij. Sundayin Aduent.

The Epistle.

Et amanthis wife esteeme bs, even as the Missicocitical inflers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that aman befound faithfull. With meetit is but a very small thing that I should be judged of you, either of mans judgement:

20. I tudge not inine owne leife, for I know nought by my elfe, yet am I not thereby insisted. It is the Lord that indgth me. Therefore sudge nothing before the time, butill the lord come, which will lighten things that are hid in darkes este, and open the counsels of the hearts, and then shall every can have praise of God.

The Gospel.



hen John being in pillon, heard the workes of Christ, he sent two of his visciples, and said but ohim, Art thou he that shall come, or doe we looke for another & Jesus ans swered, and said but othem, Goe and shew John againe what ree have heard and seene. The blind receive their light, the same walke, the sepers are cleanled, and the deafe heare, the dead are raised by,

and the poore receive the glad tidings of the Golpel: and happy is he that is not offended by me. And as they departed, Felus began to lay but the people concerning John, what went ye out into the wildernesse to see: A reede that is thaken with the wind: or what went yee out to see: A man clothed in soft raiment: Behold, they that weare soft clothing, are in Kingshouses. But what went yee out for to see: A Prophet: Herily I say but o 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:

#### Theiiij. Sunday in Aduent.

The Collect.



Ord, raile by (we pray thee) thy power and come among bs, and with great might far cour bs, that whereas through our lins and wickednes we be fore let and hindred, thy bountifull grace and mercy (through the factifaction of thy Son our Lord) may speedily deliver bs: to whom with thee and the holy

Ghoff, be honour and glozy world without end.

Phil.4.4.

The Epiftle.

Cioyce in the Lord alway, and againe I say, Restoyce. Let your softnesse be knowne to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest but o God, with giving of thankes. And the peace of God, (which passet) all buderstanding) keepe your hearts and mindes, through Christ Jesu.

The Golgel.

Iohn 1. 19.



His is the record of John, when the Jewes lent Priells and Leuites from Hierusalem, to aske him, what art thou? And he confessed and denied not, and said plainly, Jam not Christ. And they asked him, what art thou then? Art thou Clias? And he said, Jam not. Art thou the Prophet? And he answered, No. Then said they buto him,

Christ.

Mhat art thou, that we may give an answere but o them that sent vs embat sayes thou of thy selse. He said, I am the boxe of a cryer in the Wildernes, Wake straight the way of the Lo2d, as said the P20phet Esay. And they which were sent, were of the Pharisees, and they alked him, and said but o him, why baptizes thou then, if thou be not Christ, nor Clias, netther that p20phet: John answered them, saying, I baptize with water, but there standeth one aniong you, whom yes know not he it is, which though he came after me, was before me, whose shope latchet I am not worthy to bulook. These things were done at Bethavara beyond Jordan. where John did baptize.

#### Christmas day.

The Collect.

I mighty God, which halt given be thy onely begotten Sonne, to take our nature byon him, and this day to be borne of a pure Uirgin: grant that wee being regenerate, and made thy children by adoption and grace, may daily beerenewed by thy holy Spterit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, ec.

The Epistle.

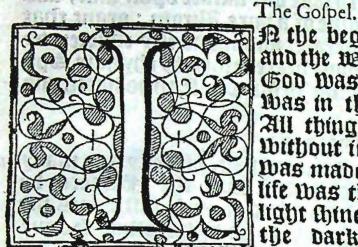
DD in times pall, diverly and many Heb.1.1. wayes spake but of the Fathers by Prophets: but in these last dayes hee hath spoken to be by his owne Soune, whom hee hath made heire of all things, by whom also hee made the world. Which Soune being the bright nesse of his glory, and the bery I mage of his substance, rulingall things with the word of his power, hath by

hisowne person purged our sinnes, and litteth on the right hand of the Paiellie on high, being so much moze excellent then the Angels, as hee bath by inheritance obtained a moze excellent Pame then they. For vnto which of the Angels sato hee at any time, Thou art my Sonne, this day have I begottenthee : And againe, I will bee his Father, and hee Chall bee my Sonne. And againe, when hee bringeth in the first begotten Sonneinto the world, hee saith, And let all the Angels of God worthip him. And buto the Angels hee faith, He maketh his Angels Spirits, and his Ministers aflame of fire. But buto the Sonne hee laith, Thy seat (D God) Chall be for euer and euer, the Scepter of thy Kingdome is a right Scepter: thou halt loued righteousnesse, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning half laid the foundation of the earth, and the heavens are the workes of thy hands. They half perith, but thou endured. They all chall ware old as doeth a gar= C 4 ment,

#### Christmas day.

ment, and as a besture that thou change them, and they thall bee changed: but thou art even the same, and thy yeares thall not faile.

Iohn I.I.



A the beginning was the word, and the word was with God, and God was the word. The fame 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 chineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a

man whose name was John: the same came as a witnesse to beare witnesse of the Light, that all men through him might believe. 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. Dee was in the world, and the world was made by him, and the world knew him not. Hee came among his owne, and his owne received him not. But as many as received him, to them gave hee power to bee made sonnes of God, even them that believed on his Pame, which were borne, not of blood, nor of the will of the sledy, nor yet of the will of man, but of God. And the same word became sledy, and oweltamong be, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

#### Saint Steuens day.

The Collect.

Rant bs, D Lord, to learne to love our enemies, by the example of thy Wartyr S. Steven, who prayed for his perfecutors, to thee, which lively, &c.

Then shall follow the Collect of the Nativity, which shall be faid continually vnto New-yeeres day.

The

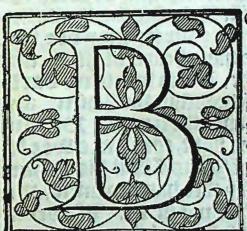
### S. Steuens day.

The Epistle. Ad Steuen being full of the holy Thou, Acts 7.55. looked by Gedfally with his eyes into

heaven, and saw the glozy of God, and Jelus Clanding on the right hand of God, and laid, Behold, I fee the heauens open, and the Sonne of man fan= ding on the right hand of God. Then they gave a shout with a loud boice, and stopped their eares, and ran bponhim

all at once, and call him out of the Citie, and stoned him. And the witnesses laid downe their clothes at a young mans feet, Whose name was Saul: and they stoned Steuen calling on, and saying, Loed Jesu receiue my spirit. And hee kneeled downe, and cryed with a loud voyce, Lord lay not this time to their charge. And when hee had thus spoken, hee

fellafleepe.



The Gospel.

Chold I send buto you prophets, Matt. 23.34 and wife men, and Scribes, and some of them ye shall kill and cruck he, and some of them ye thall sourge in your Synagogues, and perfecute them from city to city, that byon you may come all the righteous blood, which hath beene thed bpon the earth, from the blood of the righteous Abel, buto the blood of Zacharias the sonne of Barachias,

whom ye slew betweene the Temple and the Altar. Mersly I fay pinto you, All thefe things thall come byon this genera: tion. D Hierusalem, Hierusalem, thou that killest the Prophets, and Conest them which are sent unto thee, how often would I have gathered thy childzen together, euen as the Hen gathereth her thickens bnoer her wings, and yee would not: Wehold, your house is test unto you desolate. For I say bnto you, ye chall not see me hencesooth, till that ye say, Bles fed is be that commeth in the Pame of the Lozd.

Saint

# S. John Euangelistsday.

The Collect.

Excisul Lord, were befeech there to tast thy bright beames of light beam thy Church, that it being lightneed by the doctrine of thy blessed Apostle and Euangelist John, may attaine to thy everlasting gifts, through Jesus Christ our Lord.

The Epistle.

s. Joh. t. I.



Hat which was from the beginning, which wee have feene with our eyes, which wee have looked byon, and our hands have hands led of the Word of life, (And the life appeared, and wee have feene, and beare witnes, and the which was with the Father, and appeared but o bs) That which wee have

feene and heard, declare wee buto you, that ye also may have fellowship with bs, and that our fellowship may be with the Father, and his Sonne Jelus Chaift. And this we waite buto you, that yee may rejoyce, and that your joy may bee full. And this is the tidings which wee have heard of him, and declare buto you, that God is Light, and in him is no darks nesse at all. If wee say wee have fellowship with him, and walke in darknesse, wee lie, and doe not the trueth. But and if we walke in light, even as hee is in light, then have wee fellowthip with him, and the blood of Jefus Chaft his Sonne clenfeth vsfrom all sinne. If wee say wee have no sinne, wee deceive our selves, and the trueth is not in bs. If wee as knowledge our sinnes, bee is faithfull and full to forgive bs our finnes, and to cleanle bs from all burighteousnelle. Il wee say wee have not sinned, wee make him a lyar, and his paojo is not in bs.

Ioh. 21.19.

The Gospel.

Clus said but deter, Follow thou mee. Peter turned about, and saw the disciple whom Jesus loued, following (which also leaned on his brest at supper, and said, Nord, which is hee that betrayeth thee:) when Peter therefore saw him.

Innocents day.

him, he said but o Jesus, Lord, what thall he heere doe: Jestus said but o him, Is I will have him to tarry till I come, what is that to thee: follow thou me. Then went this saying abroad among the brethren, that that Disciple thould not die: pet Jesus said not to him, he thall not die: but, Is I will that yet Jesus said not to him, he thall not die: but, Is I will that he tarry till I come, what is that to thee: The same Disciple is he which testiseth 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 enery one, I suppose the world could not conteine the bookes that should be written.

# Innocents day.

The Collect.

Linighty God, whose praise this day the young Junocents thy witnesses have confessed and thewed forth, not in speaking, but in dying: more tific and kill all vices in vs. that in our conversation our life may expresse thy saich, which with our tongues we do confesse, through Jesus Christ our Lord.

The Epifile.

Looked, and loe, a Lambe flood on the Reucl.14.12

mount Sion, and with him an hundred and forty foure thousand, having his Name and his Fathers Pame written in their sores heads And I heard a voyce from heaven, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers hars ping with their harpes. And they sung as it were a new long before the Seate, and before the source beaftes and elders, and no man could learne the song, but the hundred and forty foure thousand, which were redeemed from the earth. These are they which were not desiled with women, sor they are virgins. These follow the Lambe, whithersoever he goeth. These were redeemed from men, being the first fruits buto

The

God, and to the Lambe, and in their mouthes was found no guile: for they are without foot before the Throne of God.

## The Sunday after Christmas.

The Gospel.

Mar. 2:13.



he Angel of the Lord appeared to Jose sephina sleepe, saying, Arise, and take the child and his mother, and slee into Egypt, and be thou there, till J bring thee word. For it will come to passe, that Herod will seeke the child to destroy him. So when he awoke, hee tooke the Childe and his mother by night, and departed into Egypt, and

was there but o the death of Herod, that it might be fulfilled which was spoken of the Lozd by the Prophet, saying, Dut 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 coass (as many as were two years old or buder) according to the time that hee had diseantly knowne out of the wise men. Then was sussified that which was spoken by the Prophet Jeremie, whereas he said. In Rama was there a voyce heard, samentation, weeping, and great mourning, Rachel weeping sor her children; and would not be comforted, because they were not.

#### The Sunday after Christmas day.

The Collect.

Almighty God, &c. As vpon Christmas day.

The Epistle.

Gal. 4.1.



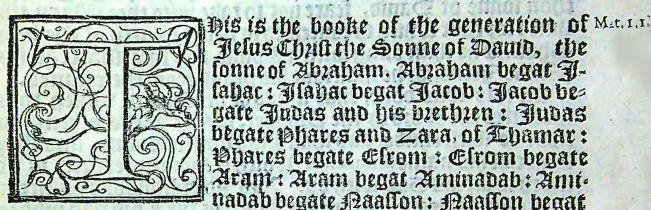
Ad J lay, that the heire (as long as hee is a childe) differeth not from a lernant, though hee bee losd of all, but is buder tutoes and governours, butil the time that the father hath appointed: Even lo wee allo, when wee were children, were in bondage buder the ordinances of the world: but when the time wasfull come, God

sent his Sonne made of a woman, and made bond buto

## The Sunday after Christmas.

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

The Gospel.



Salmon: Salmon begat Woos of Rahab: Boos begat D: bed of Ruth: Dbed begat Jeste: Jeste begat Dauid the king: Dauid the King begat Solomon of her that was the wife of Arie: Solomon begate Roboam: Roboam begate Abia: Abia begate Ala: Ala begate Josaphat: Josaphat begate Jozam: Jozam begate Olias: Blias begat Joatham: Joatham begate Achas: Achas begat Ezekias: Ezekias begate Manasses: Panastes begate Amon: Amon begate Jokas: Josias begate Jechonias and his brethren, about the time that they were carred away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Sala= thiel begate Zozobabel: Zozobabel begate Abind: Abind begate Cliachim: Cliachim begate 2302: 2302 begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Es leazar: Eleazar begate Matthan: Matthan begate Jacob: Jacob begate Joseph the husband of Bary, of whom was borne Jesus, even he that is called Christ. And so all the gene, rations from Abjaham buto Dauid, are fourteene generations. And from Dauid buto the captivity of Babylon, are

fourcteene

### The Circumcision of Christ.

fourteene generations. And from the captiuity of Babylon

unto Chaift, are fourteene generations.

The birth of Jefus Chiff was on this wife: when his mother Pary was maried to Joseph, (before they came to dwell together) the was found with third by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to thame, was minded pivily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared but o him in sleepe, saying, Joseph thou some of Dausd, seare not to take but o thee Pary the wife: for that which is conceived in her, commeth of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his Pame Jesus, sor he shall save his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maide thall be with childe, and thall bringforth a Sonne, and they thall call his name Emmanuel: which if a maninterpret, is as much to say, as God with vs. And Joseph assone as hee amount of steepe, did as the Angel of the Lord had bidden him: and he tooke his wife unto him, and knewher not, till shee had brought foorth her first begotten Sonne, and called

his Name Jelus.

### The Circumcision of Christ.

The Collect.

Lmighty God, which madelt thy blessed Sonne to bee Circumcised, and obedient to the Law for man: Grant by the true circumcision of the Specific ric, that our hearts and all our members being mortified from all worldly and carnall sufts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

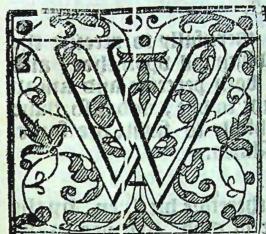
Rom. 4.8.

Lessed is the man to whom the Lord will not impute sinne. Came this blessednesse then byon the circumcision, or byon the bucircumcision also for wee say that faith was reckoned to Abraham

for

# The Epiphanie.

The Gospel.



CERTIFIED

hen Jelus was borne in Bethles Manh. 2.6. hem a title of Jury, in the time of herod the King: behold, there came wife men from the East to hierusalem, saying, where is hee that is borne King of the Jewes: for wee have scene his Staire in the East, and are come to worthip him. when herod the King had heard these things, hee was troubled, and all the Citie of Jerus

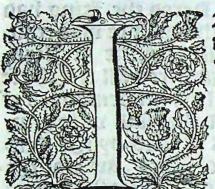
falem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Thult hould be borne. And they said unto him, At Wethlehem in Jury: forthus it is written by the 1820= phet, And thou Bethlehem in the land of Jury, art not the least among the Princes of Judah : for out of thee Chall come buto me the Captame that thall gouerne my people Israel. Then perod when he had princip called the wife men, her enquired of them oiligently what time the Starre appeared. And hee bade them goe to Bethlehem, and laid, Goe pour way thither, and fearch offigently for the child: and when pee have found him, bring me word againe, that I may come and worthip him also. when they had heard the King, they be parted, and loe, the Starre which they faw in the Galf, went before them, till it came and flood over the place wherein the Child was. when they law the Starre, they were exceeding glad, and went into the house, and found the Child with Bas ry his mother, and fell downe flat, and worthipped him, and opened their treasures, and offered buto him gifts, Gold, Frankincenle, and Dyiche. And after they were warned of God in a sleepe, that they should not goe againe to herod, they returned into their owne countrey another way.

edition to their beene and is configure, come a bank of

### The first Sunday after. the Epiphanic.

The Collect

Did wee beseech 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 fame, through Jesus Christ our Lord. Amen.



The Epistle. Weleech you therefore brethien, by the mercifulnesse of God, that yee make your bodies a quicke lacrifice, boly, and

acceptable buto God, which is your reasonable serving of God. And sav thion not pour selves like buto this world; but bee yee changed in your chape, by the renuing of your minde, that yee may prooue what thing that

good and acceptable and perfect will of God is. For 3 lay (through the grace that buto mee given is) to every man a mong you, that no man fland bigh in his owne conceit, more then it becommet him to esteeme of himselfe: but so indae of himselfe, that bee bee gentle and sober, according as God hath dealt to every man the measure of fath. For as we have mar any members in one body, and all members have not one office: So we, being many, are one body in Chailt, and energ man among our felues, one anothers members.

Luk. 2.42.



The Gospel. Hefather and mother of Jelus went to Hie rusalem, after the custome of the feast day. And when they had fulfilled the daves, as they returned home, the Childe Telus as bode fill at Hierusalem, and his father

and mother knew not of it: but they fuppos fing him to have beene in the company, came a dayes tourney, and fought him among their kinsefolke and ac-

quaintance:

The ij. Sunday after Epiphanie.

quaintance: and when they found him not, they went backe againe to Dierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, litting in the middelt of the doctors, hearing them, and poling them. And all that heard him, were altonished at his understanding and answeres. And when they saw him, they marueiled. And his mother said buto him, Sonne, why hast thou thus deals with bs : behold, thy father and I have lought thee forrows ing. And he faid buto them, How happened it that re lought me : Will ye not that I mult goe about my Fathers bufinelle : And they biderstood not that saying which he spake buto them. And he went down with them, and came to Pazareth, and was obedient buto them. But his mother kept all thefe fayings together in her heart. And Jelus prospered in wisedome and age, and infauour with God and men.

#### The second Sunday after the Epiphanie.

The Collect.

Amighty and everlasting God, which does governe all things in heaven and earth, mercifully beare the supplications of thy people, and grant bs thy peace all the dayes of our life, through Te= fus Christ our Lord.

The Epistle.

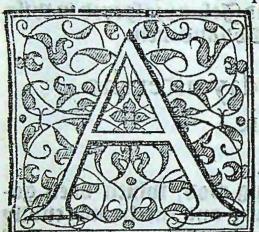
Defing that we have divers gifts accors Rom. 12.6. ding to the grace that is given buto bs, if a man have the gift of prophecie, let him have it, that it bee agreeing to the faith. Let him that hath anoffice, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exporteth, ame attendance to his exhor-I tation. If any mangine, let him doe it Let him that ruleth, doe it with diagence. If any man thew mercie, let him doe it with cheerefuineffe.

**Uet** 

## Theij. Sunday after Epiphany.

Let loue be without distinulation. Hate that which is early and cleave unto that which is good. Beekinde one to another with brotherly love. In guing honour, goe one before another. Be not stothfull in the brisinesse which ye have in hand. Befervent in spirit. Apply your selves to the time. Resource in jope. Be patient in tribulation. Continue in prayer. Distribute but othe accessitie of the Saints. Be ready to have bour. Bless them that persecute you. Bless, I say, and curse not. Be merry with them characte merrie, weepe with them that weepe. Be of like affection one towards another. Be not high numbed, but make your selves equal to them of the sower soft.

Iohn 2.1.



The Gospel.

Rotherhied day was there a mariage in Cana a city of Galdee, and the mother of Jelus was there. And Jelus was called (and his Diluples) unto the mariage. And when the wine failed, the mother of Jelus laid buto him, They have no wine. Jelus laid buto her! wherein what have I to doe with thee: mine houre is not yet come. His motherlaid buto the mi

nisters, what seever he saith vinto you, doe it. And there were standing there six water pots of some, after the maner of purifying of the Jewes, contening two or three sixtins aptece. Jesus said but o them, kill the water pots with water. And they silled them by to the brin. And he said but othem, Draw out now and beare but of he govern our of the seas. And they bare it. When the ruler of the seast 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 but o him, Every man at the beginning doeth set soorth good wine, and when men be drunke, then that which is worse; but thou has kept the good wine butil now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his Disciples beleeved on him.

The

## The third Sunday after

### the Epiphany.

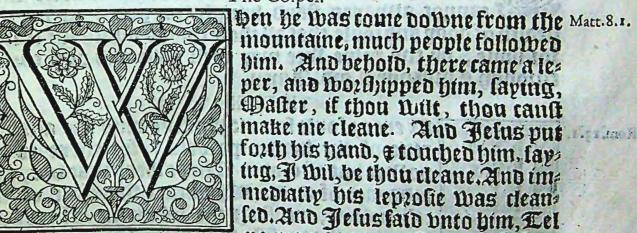
dua 1911 The Collect. Manual out, maintain

mighty and everlatting God, mercifully looke up on our infirmities, and in all our dangers and necessities, ties, tretch footh thy right hand to helpe and defend bs, through Christour Lord.

The Epistle.

to no man evill for evill. Provide afore hand things honect, not onely before God, but also in the light of all men. If it be possible (as much as in you is) live peaceably with all men. Dearely beloved, avenge not your selves, but rather give place but wrath. For it is written, Aengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, seede him: if hee thirst, give him drinke: form so doing, thou shalt heape coales of fire on his head. Be not overcome of evill, but overcome evill with goodnesse.

The Gospel.



the Priest, foffer the gift (that Poles comanded to be offered) for a Witnesse unto them. And when Jelus was entred into Capernaum, there came but ohim a Centurion, and belought him, saying, Paster, my servant lieth at home little of the palse, and is grievously pained. And Jelus said, when Jome but ohim, I will heate him. The Centurion answered and said; Sir, Jam not worthy that thou shouldest come but of said.

D 3

my mountain

# The fourth Sunday

my roofe: but speake the word onely, and my sernant chalbe healed. For I also my selfe am a mansubject to the authority of another, and have souldters buter me: and I say but o this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my servant, Doe this, and he doth it. When I selfus heard these words, he marvelled, and said to them that followed him, Clerity I say but o you. I have not sound so great faith in I serily I say but o you, that many chall come from the East and well and chall rest with Abraham, I saas, and I acod in the kingdome of heaven: But the children of the kingdome chall be east out into better darkenesse, there wall be weeping and gnaching of teeth. And I slus said but o the Centurion, Goe thy way, and as thou believest, so be it buto thee. And his servant was healed the selfe same houre.

### The iiij. Sunday after the Epiphany.

The Collect.

which knowest by to bee set in the midst of some ny and great dangers, that for mans fratinesse were cannot alwayes stand byrightly: grant to by the health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe and overcome, through Christour Lord. Amen.

The Epistle.

Rom. 13.1.

ritie of the higher powers: for there is no power but of God. The powers that bee, are ordayned of God. Wholoever therefore relibeth power, relisteth the ordinance of God: but they that relist, chall receive to themselves

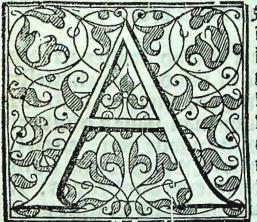
damnation. For rulers are not fearefull but othem that doe good but to them that doe entil. Wilt thou be without feare of the power: do well then, and so that thou bee praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is entil, then feare: for hee beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe entil. Wherefore yee must needed

over,

## after the Epiphanie.

bey, not onely for feare of vengeance, but also because of conscience, and even for this cause pay yee tribute: for they are Gods ministers, serving for the same purpose. Give to every man therefore his duty: tribute to whom tribute belongeth; tustome, to whom custome is due: feare, to whom feare bestongeth: honour, to whom honour pertaineth.

The Gospel.



Mo when her entred into a thip, his match. disciples followed him. And be= 8.23. hold, there arose a great tempest in the sea, insomuch as the thippe was covered with waves, but her was assepe. And his Disciples came to him, and awoke him, saying, Patter, save bs, were perish, and her said but o them, pahy are yer fearefull, Dyee of little faith: Then her arose, and rebutted the

windes, and the fea, and there followed a great calme. But the men marueiled, laying, what manner of manisthis, that both windes and sea obey him : And when hee was come to the other lide, into the countrey of the Gergelites, there met him two possessed of deuils, 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, laying, D Jeluthou Sonne of God, whathaue wee to doe with thee : Artthou come hither to toment be before the time: And there was a good way off from them an herd of many swine feeding. So the deuils belought him, laying, If thou cast be out, suffer be to goe into the herd of wine. And he faid unto them, Go your waves. Then went they out, and departed into the berd of swine. And behold, the whole perd of swine was carried headlong into the lea, and perished in the waters. Then they that kept them fled, and went their waves into the citie, and told enery thing, and what had happened buto the possessed of the deutls. And behold, the whole citie came out to meet. Aefus: and when they faw him, they befought him that her mould depart out of their coasts.

**D** 4

# The fifth Sunday after

the Epiphany.

The Collect.

Hord, wee beseech these to keepe thy Church and houshold continually it thy true Religion, that they which doe leane on sig boon hope of thy hear nearly grace, may energing bee defended by thy mighty power, through Jesus Chais our Lord.

Col.3.12.

The Epistle.

At byon you as the elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, longsuffering, sozbearingone another, and fozgining one another, if any man have a quarrell against another: as Chistograve you, even so

doe ye. Aboue all these things, put Onlove, which is the bond of perfectnesse. And the peace of Godrule in your hearts, to the which peace yee are called in one body: and see that ye be thankefull. Let the word of Christowell in you plentifully, with all wisedome. Teach and exhort your owne selves in Plalmes and Hymnes, and spiritual Songs, singing with grace in your hearts to the Lord. And whatsoever yee doe in word or deed, doe all in the Name of the Lord Jesu, giveing thankes to God the Father by him.

Mat. 13,24



He kingdome of heaven is like bitto a mare which sowed good seede in his sield: but while men slept, his energie came and sowed cares among the wheat, and went his way. But when the blade was spring by, and had brought foorth fruit, then appeared the tares also. So the servants of the house holder came, and sayd but o hint, Sir, diddes not thou sow good

feed in thy field: from whence then hath it tares: he said buto them, The envious man hath done this. The servants said buto him, wilt thou then that we goes weed them by: But

be

## Sunday called Septuagesima.

e said, Pay, lest while ye gather by the tares, ye plucke by to the wheat with them: let both grow together butil the aruest, and in the time of haruest, I will say to the reapers, Tather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barne.

The fixth Sunday (if there be so many) shall have the collect, Epistle and Gospel, that was vpon the fifth Sunday.

#### The Sunday called Septuagesima.

The Collect.



Lozd, wee beseech thee favourably to heare the prayers of thy people, that we which are fully punished for our offences, may be mercifully delivered by thy goodnesse, for the glory of thy Name, through Jesus Christ our Sautour, who liveth and reigneth world without end. Amen.

The Epistle.



Erceive yee not how that they which runne 1 Cor.9. in a course, run all, but one receiveth the re= 24. ward: So run that ye may obtaine. Every man that producth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish: but wee to obtaine

an enertalting crowns. I therefore so runne not as at an bucertains thing: so fight I, not as one that beateth the agre: but I tame my body, and bring 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.



De Kingdome of heaven is like buto a man Mat.20.1.
that is an houtholder, which went out early
in the morning to hire labourers into his
Uineyard. And when the agreement was
made with the labourers for a peny a day, hee
fent them into his Uineyard. And hee went

out

## Sunday called Sexagesima.

outabout the third houre, and saw other standing idle in the market place, and said buto them, Goe yee also into the Uines pard, and whatsoever is right, I will give you. And they went their way. Again he wene out about the firth and ninth houre, and did likewise. And about the eleventh houre bee went out, and found other standing tole, and said buto them, why fland yee here all the day idle: They faid buto him, 25e= cause no man hath hired bs. De saith buto them, Goe ye also into the Aineyard, and what so ever is right, that that peres ceine. So when Guen was come, the Lord of the Uinepard faid buto his Steward, Call the labourers, and give them their hire, beginning at the last, butill the first. And when they did comethat came about the eleventh houre, they receiued euery man a peny. But when the first came also, they supposed that they should have received more, and they like wife received enery man a peny. And when they had received it, they murmured against the good man of the house, saying, Thefelast haue wought but one houre, and thou hast made them equall with vs, which have borne the burden and heat of the day. But hee answered unto one of them, and said, Friend, I doe thee no wzong: Diodest thounot agree with me for a peny : Take that thine is and goe thy way : I will gine buto this last, euen as buto thee. Is it not lawfull for me to doeas mee listeth with mine owne goods: Is thine eye euil because I am good: So the last than be first, and the first Challbelatt. For many be called, but few be chosen.

### The Sunday called Sexagesima.

The Collect. 126 Single State State

made buth the latter cerators properties. Dec



De God, which seels that weeput not our trust in anything that we doe: mercifully grant, that by thy power we may be defended against all advices litie, through Jesus Christour Lord.

## Sunday called Sexagesima.

The Epistle.

Ee suffer sooles gladly, seeing your selues are wife. 2.Con. 1. for yee luffer if a man bring you into bondage, if 19. a man deuoure, if a man take, if a man exalt him Ca felfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, whereinsoeuer any man dare bee bold ( 3 speake foolishly) I dare bee bold also. They are hebiewes. euen so am J. They are Israelites, euen so am J. They are the feed of Abraham, even so am J. They are the ministers of Chaift ( 3 speake as a foole) 3 am moze. In labours moze a= bundant, in ftripes aboue mealure, in palon moze plenteouffp, in death oft. Dithe Jewes fine times received I forty fripes saue one. Theice was I beaten with rods, I was once stoned, I luffered thice Chipwiacke, night and day haue I been in the deepe lea. In fourneying often, in perfis of waters, in perils of robbers, in leopardies of mine owne nation, in teopardies among the heathen, in perils in the City, in perils in the wildernesse, in perils in the sea, in perils among falle bzethzen, in labour and trauell, in Watchingsoften, in hunger and thirft, in fastings often, in cold aud nakednesse: beside the things which outwardly happen buto mee, I am cumbred Dayly, and doe care for all Congregations. Who is weake, and Jam not weake: who is offended, and I burne not : If I must needs boatt, I will boast of the things that concerne mine instrmities. The God and Father of our Lord Jelus Chailt, which is bleffed for evermore, knoweth that I lie not.

The Gospel.

hen much people were gathered together, Luke 8.4 and were come to him out of all Cities, hee spake by a limilitude. The sower went out to sow his seed, and as hee sowed, some fell by the way side, and it was troven downe, and the sowless of the agre denoured it by. And some fell on somes, and associated it.

was sprung by, it withered away, because it lacked mornings.
And some fell among thomes, and the thomes sprang by

# Quinquagesima Sunday.

with it, and choaked it. And some fellon good ground, and sprang by, and bare fruit an hund zed fold. And as he sayd these things, he cryed, hee that hat heares to heare, let him heare. And his Dikiples alked him, laying, what manner of similitude is this e And he said, Une pyou it is given to know the secrets of the Kingdom of God, but to other by parables, that when they see, they should not see, and when they heare, they thould not biderstand. The parable is this: The seede is the word of God: Those that are beside the way, are they that heare, then commeth the deuili, and taketh the word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receive the word with toy, and these have no roots, which for a while beleeue, and in time of temptation goeaway. And that which fell among thornes, are they, which when they have heard, goe foorth, and are thoked with cares and riches, and bolup tuous living, and bying foozth no fruit. That which fell on the good ground, are they, which with apure and good heart heare the word, and keepe it, and bring forth fruit through patience.

### The Sunday called Quinquagesima.

The Collect.

Mord, which doest teach be that all our doings without charity are not hing worth: send thy how ip Ghost, and power into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosever fineth, is counted dead before thee: Grant this for thine onely Sonne Jesus Christs sake.

The Epistle.

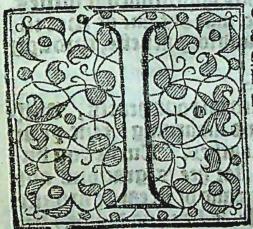
f.Cor. 13.1

Hough I speake with tongues of men and of Angels, and have no love, Jam even as sound though I could prophetie, and buderstand all secrets, and all know ledge: yea, if I have all saith, so that I could propule mountaines out of their

Quinquagesima Sunday.

their places, eyethaue no loue, Jam nothing. And though I beltow all my goods to feed the poore, and though I gave my body euen that I burned, and yet haue no loue at profiteth me nothing. Loue luffereth long, and is courteous, loue enuteth not, love both not frowardly, swelleth not, dealeth not diffonelly, seeketh not her owne, is not provoked to aliger, thinketh noncenill, rejoyceth not in infanty: but rejoyceth in the trueth, luffereth all things, beleeneth all things, hopeth all things, endurethall things. Though that prophecping faile, either tongues ceafe, or knowledge banish away, yet loue falleth neuer away. For our knowledge is buperfect, and our prophecying is buperfect: but when that which is perfect is come, then that which is unperfect hall be done away. when I was a childe, I spake as a childe, I buder food as a childe, Jiniagined as a childe: but alsoon as J was a man, I put away childichnesse. Pow me see in a glasse, euen in a Darke speaking: but then shall we see face to face. Pow I know buperfectly: but then hall I know, euen as Jam knowen. Now abideth Faith, Hope, and Loue, euen thele thiee: but the chiefe of thefe is Loue.

The Gospel.



Eins tooke buto him the twelve, and laid buto them, Behold, wee goe by to Hierulalem, and all Chall bee fulfilled which are written by the Prophets of the Sonne of man. For hee Chall bee delivered buto the Gentiles, and Chall be mocked, and delpightfully intreated, and spitted on. And when they have scourged him, they will put him to death: and the third day hee

Mall rife againe. And they buderstood 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 nighto Jericho, a certain blinds man sate by the high way side begging. And when hee heard the people

## The first day of Lent.

people palle by, he alked what it meant. And they said buto him, that Jesus of Pazareth palled by. And he cryed. saying, Jesu thou some of Pauid, have mercie on mee. And they which went before, rebuked him, that hee should hold his peace. But he cried so much the more, thou some of Pauid, have mercie on me. And Jesus stood still, and commanded him to be brought but o him. And when he was come neere, he asked him, saying, what wilt thou that Jose but o thee: And hee said, Lord, that I might receive my sight. And Jesus said but o him, Receive thy sight, thy faith hath saued thee. And immediatly hee received his sight, and followed him, praising God. And all the people when they saw it, gave praise but God.



### The first day of Lent.

The Collect.

I mighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that be penitent: create and make in us new and contrite hearts, that we worthis lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercie perfect remission and forgivenesse, through Jesus Christ.

The Epistle.

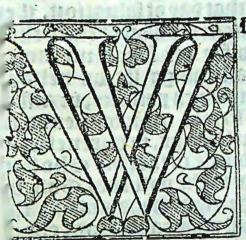
2.12. Arne you but o mee with all your hearts, with falling, weeping, and mourning: rent your hearts and not your cloathes. Turne non but

hearts, and not your cloathes. Turne you but to the Lord your God: for hee is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also thall turne and forgine: and after his chasening hee shall let your increase remaine for meate and drinke offerings who the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, wing the children and sucklings together. Let

the

### The first Sunday in Lent.

he beloegroome goe footh of his chamber, and the beloe out f her closet. Let the Priests serve the Loed between the orth and the Altar, weeping, and saying, Bee favourable, Loed, bee favourable but thy people, let not thine heriage bee brought to such confusion, lest the Heathen bee loeds hereof. Wherefore should they say among the Heathen, there is now their God:



Hen yee falt, bee not lad as the hyper Mank, pocrites are: For they diffigure their faces, that it may appeare but o men how that they faft. The rily I say but o you, they have their reward. But thou when thousastest, anoint thine head, and wall thy face, that it appearement but o men how that thou saltest, but but o thy Father which is in secret, and thy Father which seeth

insecret, thall reward thee openly. Lay not by for your selves treasure by on earth, where the rult and moth doeth torrupt, and where theeves breake thorow and seale: But lay by for you treasures in heaven, where neither rust nor moth doeth corrupt, and where theeves doe not breake thorow nor seale. For where your treasure is, there will your hearts be also.

### The first Sunday in Lent.

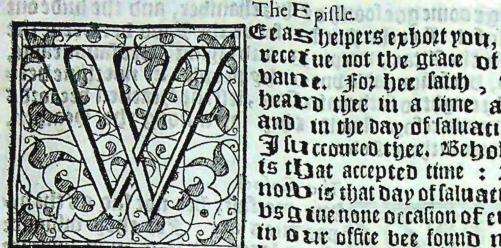
The Collect.

Lord, which for our lake didli fall fourty dayes and fourty nights: give by grace to ble luch abtimence, that our flesh being subdued to the spirit, wee may ever obey thy godly motions in righteousnesse and true polinesse, to thy honour and glory, which livest and reigness with the Father and the holy Shost, one God world without end.

The

# Thefirst Sun day in Lenc.

2. Cor. 6. 1.



Ceashelvers exhort you, that yee recedue not the grace of God in vaire. For hee faith, I have heard thee in a time accepted; and in the day of faluation have Ilu ccoured thee. Behold, now is that accepted time: 2Behold, now is that day of faluation. Let bs gine none occasion of eutil, that in our office bee found no fault: but in all things let be behaue

ouvselves as the ministers of God, in much patience, in afflic tions, in necedities, in anguilhes, in fripes, in pulonments, in Arifes, in labours, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnesse, in the holy Shost, in love bufamed, in the 1902d of trueth, in the power of God, by thearmour of righteoulnesse on the right hand and on the left, by honour and dishonour, by emil report and good report, as decemers, and yet true, as briknowne, and yethnowne, as dying, and behold, wee live, as chastened, and not killed, as forrowing, and yet alway merry, as poore, and pet making many rich, as having nothing, and pet possessing all things. The Gospel.

Marth. 4. I.



Hen Jelus was led away of the Spirit into the Wildernelle, to bee tempted of the deuill. And when hee had facted fourty dayes and fourt pnights, hee was at the last an hungred. And when the temp. ter came tohim, he said, If thou beethe Sonne of God, command that these stones bee made bread. Wut hee answered, and said, Ic is written, Man Chall not live by

bread onely, but by every word that proceedeth out of the mouth of God. Then the deut Utaketh him by into the holy City, and letteth him on a pinac le of the Temple, & Caich buto

### The second Sunday in Lent.

im, If thoube the Sonne of God, cast thy lelfe downe bead ng i fozit is weitten, hee chall give his Angels charge over bee, and with their hands they thall hold thee bp, left at any ime thou dath thy foot against a stone. And Jesus said buto im, It is waitten againe, Thou thait not tempt the Lozd by God. Againe the deuill taketh him bpinto an exceeding igh mountaine, and the wed him all the Kingdomes of the oold, and the glozy of them, and faith buto him, All thefe vill I give thee, if thou wilt fall downe and worthip mee. then faith Jefus buto him, Auoid Satan: for it is written, Thou thait worthip the Lord thy God, and him onely thait hou ferue. Then the denill left him, and behold, the Angels ame and ministred buto him.

#### The second Sunday in Lent.

The Collect.

Linighty God, which dost see that wee have no power of our selves to belpe our selves: keepe thou s vs both outwardly in our bodies, and inwardly in our soules, that wee may bee desended from all aductives which may happen to the body, and from all eutil thoughts which may affault and purt the foule, through Aelus Chult.

The Epistle.

Ee beleech you brethren, and exhort you by .. Thest.4.1 the Lord Jelus, that per increase more and moze, even as ye have received of bs, how ye ought to walke, and to please God. For yee s know what commandements we gave you by our Lord Jelus Christ. For this is the will of God, even your holinesse: that yee

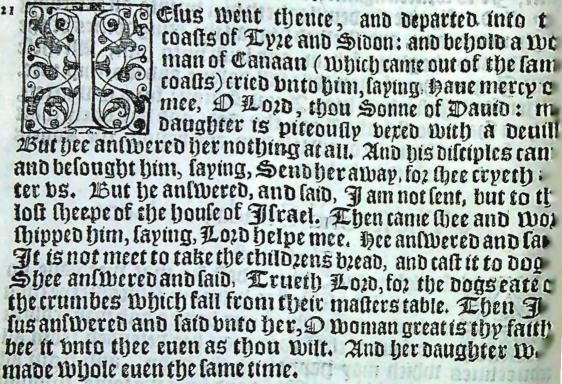
Chould abstaine from fornication, and that energone of you Mould know how to keepe his vellel in holinelle and honour, and not in the luft of concupiscence, as doe the heathen which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God

# The third Sunday in Lent.

hath not called be buto bucleannelle, but buto holinelle. He therefoze that despiseth, despiseth not man, but God, whic hath sent his holy Spirit among you.

oto JE and Jumis Land The Gospel.

Matt. 15.21



### The third Sunday in Lent.

The Collect.



Ee beseech thee Almighty God, looke byon to hearty defires of thy humble feruants, and aret foozth the right hand of thy Patellie, to bee o defence against all our enemies, through Jest

The Epistle.

Ephel. 5.1.

Ce yee the followers of God as deare children, and walke in love, even as Chill loved bs and gave himselfe for bs, an offering and a s crifice of a sweet sanour to God. As for fornic tion and all bucleannesse, of conetonsnesse, leti not bee once named among you, as it becon

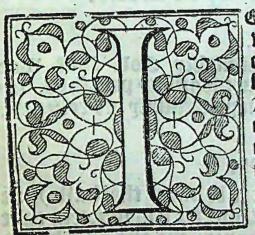
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## The third Sunday in Lent.

meth Saints, or filthinelle, or foolich talking, orielling, which are not comely, but rather gluing of thankes. For this ree know, that no whozemonger, either bucleane person, oz conetous person (which is a worthipper of images) hath any inheritance in the Kingdome of Chail, and of God. Letno man deceine you with vaine words: For because of such things commeth the weath of God bpon the children of ofo= bedience. Be ye not therefore companions of them. Bee Were sometimes darkenesse, but now are yee light in the Lord: walke as children of light: for the fruit of the Spirit confideth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing buto the Lord, and have no fellowship with the bufruitfull workes of darkenesse, but rather rebuke them. Foz it is a chame euen to name those things which are Done of them in secret: but all things when they are brought forth by the light, are manifelt. For whatsoener is manifelt, the same is light. Wherefoze hee saith, Awake thou that fleepell, and fland by from death, and Chaif thall gine thee light.

The Gospel.



Elus was caking out adeuill that Liking was dumbe. And when hee had call out the deuill, the dumbe spake, and the people wondered. But some of then said, Hee casteth out deuils through Beetzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heaven. But hee knowing their thoughts, sayde buto them, Euery kingdome dis

nived against it selse, is desolate, and one house doth fall by on another. It Satan also be divided against himselfe, how shall his kingdome endure? Because ye say, I cast out denies through Beelzebub. If I by the helpe of Beelzebub cast out denies, by whose helpe doe your children cast them out: Therefore shall they be your indges. But if I by the singer

OF 2

of

### The fourth Sunday in Lent.

of God cast out deuils', no doubt the Kingdome of God is come byon you. when a arong man armed watcheth his house, the things that he possesseth are in peace: but when a Gronger then he commeth bpon him, and ouercommeth him, he taketh from him all his harnes, wherein he trufted, and Dis uideth his goods. He that is not with me, is against me: and he that gathereth not withme, frattereth abroad. when the uncleanespirit is gone out of a man, he walketh thorow drie places feeking reft: and when he findeth none, he faith, I will recurne againe into my house whence I came out. And when he commeth, he findethit (wept and garnished. Then goeth be, and taketh to him feuen other spirits worfe then himselfe, and they enter in, and dwell there : and the end of that man is worle then the beginning. And it fortuned, that as hee spake these things, a certaine woman of the company lift by her boyce, and said butohim. Happy is the wombe that bare thee, and the paps which gave thee lucke. But he lato, Dea, happy are they that heare the word of God, and keepe it.

#### The fourth Sunday in Lent.

The Collect.

Bant wee beseech thee Almighty God, that we which for our enill deedes are worthing punished, by the comfort of thy grace may mercifully bee relieved, through our Lord Jesus Christ.

The Epistle.

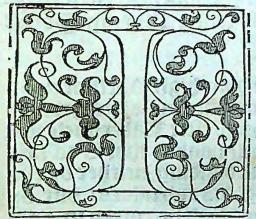
Gal,4.21.

pee not heare of the Law: for it is written, that Abraham had two sonnes: the one by a bond maid, the other by a free-woman. Dea, and hee which was borne of the bond-woman, was borne after the flech: but hee which was borne of the free-woman, was are spoken by an allegory: for these are two Testaments, the one from the mount Sina, which gendereth but donnage, which

## The fourth Sunday in Lent.

Which is Agar: for mount Sina is Agar in Arabia, and bordereth byon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is arbone, is free, which is the mother of bs all. For it is written, Rejoyce thou barren that beared no children, break forth and cry thou that transiled not: for the desolate hath many moe children, then the that hath an bulband. Brethren, we are after Flaacthe children of promile. But as then hee that was borne after the Soriett: even so it is now. Reverthelesse, 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, brethren, we are not children of the bond-woman, but of the free woman.

The Gospel.



Elus departed over the Sea of 10hn 6.1. Galilee, which is the Sea of Tisberias, and a great multitude followed him, because they saw his miracles which hee did on them which were diseased. And Jesus went by into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift by his eyes, and saw a great cons

pany come buto him, hee said buto Philip, whence Chall wee buy bread, that these may eate: This he said to prooue him, for he himselse knew what he would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that every man may take a little. One of his Disables (Andrew, Simon Peters brother) saith buto him, There is a Lad which hath sive barley loaves and two sithes: but what are they among so many: And Jesus said, Wake the people sit down. There was much grasse in the place. So the mers sate downe, in number about sive thousand. And Jesus tooke the bread, and when he had given thankes, hee gave to

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the

### The fifth Sunday in Lent.

the disciples, and the disciples to them that were let downe, and like wife of the fishes as much as they would. When they had eaten enough, he said but ohis disciples, Gather up the broken meat which remaineth, that nothing be soft. And they gathered it together, and filled twelve valkets with the broken meat of the five barley loaves, which broken meat remained but o them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a trueth the same Prophet that should come into the world.

### The fifth Sunday in Lent.

The Collect.

Te beleech thee, Almighty God, mercifully to hooke by on thy people, that by thy great good wells they may be gonermed, and preferred encremore both in body and foule, through Jesus Lhrist our Lord.

The Epistle.

Heit being an high priest of good things to come, came by a greater and a more perfect Labernacle not inade with hands, that is to say, not of this building, neither by the blood of goats and calues: but by his owne blood he entred in once into the Holy place, and found eternal redemption. For if the blood of oren, and of goats, and the ashes of a yong Cow, when it is so inkled.

purifieth the vacleane, as touching the purifying of the flesh how much more shall the blood of Christ (which through the eternall Spirit offered himselfe without sports God) purge pour 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 he redemption of those transgressions that were bader have a seled, night receive the promise of eternall inheritance.

The

tipon the Groffe, that all clock thouse follows with mage



Dich of you can rebute me of lime : 10hn 8. 46. If I fay the truth, why do yenot beleeue me: he that is of God, heas reth Gods words: pee therefore heare them not, because ye are not Then answered the of 600. Jewes, and faid buto him, Sap wee not well that thou art a Sa, maritane, and half the denill : Jefus answered, I have not the deuill: but I honour my father,

and yee have dishonoured me. Theeke not mine owne praife, there is one that feeketh and judgeth. Herify, verily I say unto you. If a man keepe my laying, he thall neuer lee beath. Then faid the Jewes vinto him, Row wee know that thou half the deutil. Avahamis dead, and the Piophets, and thou layelt, If a man keepe my faying, he Gyall neuer talte of death. Art thou greater then our father Abzaham which is bead? and the Prophets are dead: whom makelt thou thy felfe : Tefus antwered, If I honour my felfe, mine honour is no= thing: it is my father that honoureth mee, which ree far is pour God, and pet pee haue not knowen hinr: but Tknow him. And if I lay I know him not, I hall be alyar like bu to you. But I know him, and keepe his laying. Bour father Abiaham was glad to fee my day: and he faw it, and reiopeed. Then lato the Jewes buto him, Thou art not yet fifty yeares old, and halt mou feene Abraham : Jelus faid buto them, Clerily, berily I say buto you, Der Abraham was bome, I am. Then tooke they by frones totaltat him: but Jelus hid himselfe, and went out of the Temple.

### The Sunday next before Easter.

The Colletten of astion algorithm Municipal and enertailing God, which of thy tender fone towards man, had fent our Saufour Johns Chailt to take byou him our fell, and to luffer beath boon

ppon the Crosse, that all mankinds thould follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his refurection, through the same Jesus Christ our Lord.

The Epistle.

Phil.z.r.



Et the same minde bee in you, that was also in Chail Jesu, which when hee was in the shape of God, thought it no robbery to bee equal with God: Neverthelesse, hee made himselfe of no reputation, taking on him the shape of a servant, and became like buto men, and was found in his apparell as a

man. Her humbled himselfe, and became obedient but the death, even the death of the Crosse. Wherefore God hath also exalted him on high, and given him a Name, which is about all names, that at the Name of Jesus every knee thould bow, both of things in heaven, and things in earth, and things but the earth, and that all tongues thould confesse, that Jesus Christ is the Lord, but the praise of God the Father.

Matt. 26.1.



The Gospel.

Po it came to passe, when Jelus had finished all these sayings, hee said but o his Disciples, wee know that after two dayes shall bee Eacher, and the Sonne of man shall bee delivered over to bee crucified. Then assembled together the chiefe priests, and the Scribes, and the Ciders of the people, but o the partace of the high Priess (which was called Caiaphas) and held a Coun-

they law, Potonthe holy day, lest there bee an bysoze among the people. When Jesus was in Bethany in the house of Simon the leper, there came but d him a woman, having an Alabaster bore of precious dyntment, and powerd to my head as he late at the bootd. But when his Disciples saw it, they

bac

ad indignation, laying, whereto ferueth this waste: This pintment might haue been well fold, and given to the poore. when Jesus buderstood that, he said buto them, why tronble ye the woman : for the hath wrought a good worke bron me. For ye have the poore alwayes with you, but me ve thau not have alwayes. And in that thee hath call this ointment on my body, thee did it to bury mee. Merily I say buto you, wherefoeuer this Golpel thall bee preached in all the world. there Chall allothis be told that Chehath done for a memoriall of her. Then one of the twelve (which was called Judas Micariot) went buto the chiefe Priests, and said buto them, papat will ye giue me, and I will deliuer him buto you: And they appointed buto him thirty pieces of fluer. And from that time foozth hee lought oppoziunity to betray him. The first day of Iweet bread, the disciples came to Jesus, saying to him, where wilt thou that wee prepare for thee to eate the Palleouer : Andhe laid, Goe into the Citie to luch a man, and fay buto him, The Masterlaith, Mytime is at hand: I will keepe my Cafter by thee with my Diftiples. And the Diftiples Did as Jefus had appointed them, and they made ready the Dalleouer. When the euen was come, he late downe with the emelue: and as they ordeate, hee faid, Aerily I fay buto you, that one of you thall betray me. And they were exceeding for= rowfull, and beganeuery one of them to fay buto him, 2020, isit I: De answered and said, he that dippeth his hand with me in the dich, the same thall betray me. The Sonne of man truely goeth as it is written of him: but wee buto that man by whom the Son of man is betrayed: it had been good for that manishe had not been boine. Then Judas which betrayed im, answered, and said, Paster, is it I: Deesaid buto Dim. Thou hast said. And when they were eating, Jesustooke bread, and when he had given thankes, he brake if, and gave it to the Disciples, and said, Take, eate, this is my body. And hee tooke the Cup, and thanked, and gaue it to them, faying, Drinke yee all of this: for this is my blood (which is of the Rew Tellament) that is thed for many, for the remission of finnes. But I say buto you, I will not drinke hencesoorth of this fruit of the Uine tree, butill that day when I wall Drinks

dinke itnew with you in my Katherskingdome. And they had faid grace, they went out buto mount Dlinet. faid. Telus buco them, All ye Wall be offended because of this night: For it is written. I will smite the Sheph and the theepe of the flocke Chalbe feattered abroad: but a Jameilen agame, I will goe befoze poumto Galilee. 1 answered and said unto him, Though all men bee offen because of thee, yet will I not be offended. Jesus laid him, Merily I say buto thee, that in this same night be the Corke crow, thou thalt beny meethice. Peter faid b hun, Dea, though I thould die with thee, yet will I nord thee. Likewise also said all the Descriptes. Then came Ic with them buto a Farme place (which is called Gerhsema and said buto the Disciples, Sit ye here while I goe and ponder. And he tooke with him Deter and the two sonne Zebedee, and began to ware forcowfull and heavy. T faid Jelus buto them, Dy soule is heavy even buto Death: tary vehere, and watch with me. And he went alm further, and fell flat on his face, and played, laying, Dmy ther, if it be possible, let this cup passe from me: neverthele notas I will, but as thou wilt. And he came buto the Die ples, and found them allcepe, and faid buto peter, wil could pee not watch with mee one hourer watch and pra that vee enter not into temptation: The spiritis willing, b the fleth is weake. Hee went away once againe, and prays faying, D my Father, if this cup may not palle away fue mee, except I deinke of it, thy Will be fulfilled. And hee cam and found them alleepe againe, for their eyes were bean And he left them, and went againe, and prayed the third tin faying the same words. Then commett hee to his Disciple and faid buto them, Sleepe on now, and take your reft. 28 hold, the houre is at hand, and the Sonne of man is betrape into the hands of finners: Rife, let bs be going, behoto, be at band that doeth betrap mee. wahtle hee pet fpake, loe Judas one of the number of the twelve, came, and but him a great multitude with smoods and staues, sent from the chiefe Prietis and Elders of the people. But bethat be travel bim, gaue them a token, faying, Whomfoever Imffe, the lame annou

time is nee, bold him fast. And forthwith he came to Fesus. and faid, paile Pafter, and killed him. And Jelus faid botto him. Friend, Wherefoze art thou come : Then came they and layd hands on Jesus, and tooke him. And behold, one of them which were with Jelus, Aretched out his hand, and drew his (word, and Grooke a feruant of the high Brieff, and Imote offhis eare. Then faid Jefus buto him, But by thy sword into the cheath: for all they that take the sword, chall perish with the sword. Thinkest thou that I cannot now pray to my father, and he hall give me even now more then twelve Legions of Angels: But how then hall the Scrip: tures be fulfilled: For thus it must be. In that same houre faid Jesus to the multitude, Dee be come out as it were to a thiefe, with swords and sauesforto take me. I sate darly with pouteaching in the Temple, and petookemenot. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the visciples forsooke him, and fied. And they tooke Jelus, and led him to Caiaphas the high Priell, where the Scribes and the Elders were allembled. But De: ter followed himafarre off buto the high Priests palace, and went in and late with the lernants to lee the end. The chiefe Driefts and Elders, and all the Councell fought false wit= nesse against Jesus, foz to put him to death, but found none: vea, when many falle witnelles came, yet found they none. At the last came two falle wirnelles, and said, This fellow said, I am able to destroy the Temple of God, and to build it as gaine in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing: why doe these beare witnesse against thee: But Jelus held his peace. And the chiese Priest answered, and said buto him, I charge thee by the lining God, that thou tell vs whether thou be Chust the Sonne of God. Jelus laid buto him, Thou hall laid. Reuerthelesse I say buto you, Pereafter Call ye see the Sonne of man litting on the right hand of power, and comming in the cloudes of the luie. Then the high Priest rent his clothes, faying, He hath spoken blasphemie, what need wee of any more witnesses: Behold, now yee have heard his blasphemie, what thinke ye: They answered and said, Hee 15

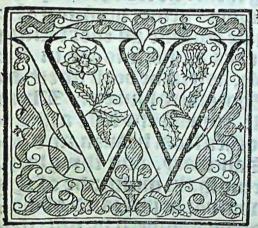
is worthy to die. Then did they spit in his face, and buffeted him with fifts. And other frate him on the face with the palme of their hands, saying, Tell vs, thou Chair, who is bee that smote thee: Peter sate without in the Court, and a Da: mosell came to him, saying, Thou also wast with Jesus of Galilee. But he denied befoze them all, saying, I wote not what thou sayest. When he was gone out into the pozell, an other wench sawhim, and said buto them that were there, This fellow was also with Jesus of Nazareth. gaine hee denied with an oath, laying, I doe not know the man. After a while came but ohim they that flood by, and faid buto Peter, Surely thous art even one of them, for thy speech bewrayeth thee. Then began be to curse and to sweare that he knew not the man. And immediatly the cocke crew, And Peter remembred the word of Jelus, which fayd buto him, Wefoze the cucke crow, thou halt bente mee thate: and he went out, and wept bit Kerly. When the morning was come, all the chiefe Packs and Elders of the people held a Councellagains Jelusto put Limto death, and broughthim bound, and delivered him buto Pontius Pilate the Deputie. Then Judas which had betræved him (feeing that hee was condemned) repented himselfe, and brought agains the thirty places of filuer to the chiefe Pziests and Elders, saying, A have finned, betraying the inexocent blood. And they faid. what is that to bs: fee thou to that. And hee cast downe the filner plates in the Temple, and departed, and went and hans ged himselfe. And the chiefe Priest tooke the liver plates. and faid, It is not lawfull for to put them into the treasurie. because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury frangers in. where fore the field is called Acheldama, that is, The field of blood, butill this day. Then was ful filled that which was spoken by Jeremie the Prophet, laging, And they tooke thirty filuer plates, the price of him that was valued, whom they bought of the children of Ilrael, and gaue them for the potters field. as the Lord appointed me. Je sus stood before the Deputie. and the Deputie afted him, faying, Art thou the King of the Jewes: Jesus said buto bing, Thou sayest. And when nee

hee was accused of the chiefe Priests and Elders, hee ansies red nothing. Then faid pilate buto him, hearest thou not bow many witnesses they lay against thee : And hee answez red him to never a word, insomuch that the Deputy marnels led greatly. At that fealt the Deputie was wont to delt= uer buto the people a prisoner whom they would delire. Dee had then a hotable pusoner, called Barabbas. Therefore when they were gathered together, Bilate faid, whether will peethat I give loofe buto you Barabbas, or Jelus which is called Christ: For hee knew that for enuy they had delinered him. when hee was set downe to gine judgement, his wife fent buto him, laying, have thou nothing to doe with that iust man, for A have suffered this day many things in my fleene. because of him. But the chiefe Priests and Elders persmaded the people that they thould alke Barabbas, and deftrop Aelus. The Deputie anlivered and laid buto them, whe ther of the twaine will yee that I let looke buto you: They sato, Barabbas. Pilate said buto them, what thall I doe then With Jesus which is called Chailt : They all said buto him, Let him bee crucified. The Deputy said, what euill hath he done: Wutthey cryed the moze, saying, Lethim bee erucified. when Pilate law that hee could preuaile nothing. but that moze bufineste was made, hee tooke water and was thed his hands befoze the people, saying, Jam innocent of the blood of this inst person, see yee. Then answered all the people, and faid, his blood bee on bs, and on our children. Then let he Barabbas loofe buto them, and scourged Jesus, and delivered him to bee crucified. Then the fouldiers of the Deputie tooke Jesus into the common Hall, and gathered buto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thomes, and put it byon his head, and a reede in his right hand, and bow= ed the knee befozehim, and mockedhim, faying, haile King of the Jewes. And when they had spit byon him, they tooke the reede and smote him on the head, and after that they had mothed him, they tooke 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 Extene, (manned

(named Simon)him they compelled to beare his croffe. And they came buto the place which is called Golgotha (that is to fay, a place of dead mens sculls) and gaue him bineger mingled with gall, to dinke : a no when he had tafted there= of, he would not drinke. Where they had crucified him, they parted his garments, and did caft lots, that it might be fulfilled which was spoken by the Pophet, They parted my garments among them, and bpore my veflure did they cast lots. And they face and watched him there, and fet by oner his pead the cause of his death written, This is lesus the King of the Then were there two theenes crucified with him, one on the right hand, and the other on the left. They that pale fed by, reuiled him, wagging their heads, and faying, Thou that destroyeds the Temple of God, and diddest build it in three dayes, saue thy selfe. It thou bee the Sonne of God, come downe from the Croffe. Likewise also the high Priests mocking him, with the Scribes and Cloers faid, Dee faued other, himselfe he cannot laue: If hee be the King of Israel, let him now come downe from the Crosse, and wee will beleeue him. Heetrusted in God, let him deliver him now, if he will haue him: Foz he laid, Tamthe Sonne of God. The theenes also which were cruct Ged with him, cast the same in his teeth. From the firt houre was there darkenesse over all the land, butill the ninth houre. And about the ninth houre Belus cried with a loud boyce, Laying, Eli, Eli, Lamalabachthani? that is to fay, Dy God, my Go D, why half thou forfaken me: Some of them that flood ther e, when they heard that, faid, This man callety for Elias. And Graightway one of them ranne, and tooke a spunge, a zid when hee had filled it full of vineger, he put it on a reede, and gave him to drinke. De ther faid, Let bee, let bs fee Dhether Clias will come, and deliner him. Jesus, when hee had cried againe with a loud boyce, peelded by the ghost. And behold, the Maile 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 flept, arose, and Went out of the graves after his resurrection, and came into the holy Citte, and appeared onto many. When the Centution.

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, laving, Truelythis was the Sonne of God. And many women Were there (beholding him afarreoff) which followed Jelus from Galilee, ministring buto him: among which was, Pary Dagdalene, and Bary the mother of James and Joles, and the mother of Zebedees childzen.

# Munday before Easter. The Epistle.

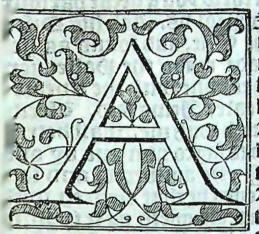


hat is hee this that commeth from Elay 63. Coom, with red coloured clothes . of Bolia (which is fo coffy cloth) and commeth in so mightily with all his arength: I am hee that teacheth righteousnesse, and am of power to helpe. wherefore then is thy clothing red, and thy ray= mentlike his that treadeth in the Winepresse: I have troden the presse myselfe alone, and of all the

people there is not one with mee. Thus will I cread downe mine enemies in my weath, and set my feete von them in mine indignation, and their blood hail bespzing my clothes, and to will I staine all my rayment. For the day of benge= ance is affigned in mine heart, and the yeere when my people thall bee delinered, is come. I looked about mee, and there was no man to thew me any helper I maruelled that no man held mee bp. Then I held mee by mine owne arme, and my feruentnesse sustained nice. And thus will I tread downethe people in my wrath, and bathethein in my displeasure, and byon 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 given bs, for the great good that he hath done for Ilrael, which he hath given them of his owne

owne favour, and according to the multitude of his louing kindnesse. Forhelaid, These no doubtare my people, and no thunking thilvien : and so be was their Samour. In their croubles he was also troubled with them, and the Angel that went fooith from his presence, Delinered them. Of very loue and amonelle that he had buto them, he redeemed them bee hath boine them, and carred them by ener lince the world be gan. But after they prouoked him to wrath, and bered his holymind, he was their enemy, and fought against them him: selfe. Pet remembred Israel the old time of Poses and his people, saying, where is hee that brought them from the water of the fea, with them that fed his Geepe: where is he that bath given his holy Spirit among them: he led them by the right hand of Poles with his glorious arme, dividing the water befoze them, whereby hee gate himselfe an euer lasting Pame. Dee led them in the deepe, as an holle is led in the plaine, that they should not Gumble, as a tame beast goeth in the field, and the breath given of God, giveth him reft. Thus (D God) halt thou led thy people, tomake thy selfe a glozis ous Rame withall. Looke do Wine then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. Bow is it that thy realouse, thy strength, the multitude of thy mercies, and thy louing kindne fe will not be intreated of bs. vet art thou our father. For Abraham knoweth bs not net ther is Israel acquainted with bs. Butthou Lord artour Father and Redcemer, and thy Pame is Euerlasting. D Lozd, wherefoze halt thou led bs out of the way: wherefoze haft thou hardened our hearts, that wee feare thee not ? Bee at one with be againe for thy ferwants lake, and for the gene ration of thine heritage. Thy people have had but a little of thy Sanctuary in polletion, for our enemies have tropen downethy holy place. And wee were thme from the beginning, when thou walt not their Lozd, for they have not called bponthy Pame.

The Gospel.



the dayes of sweet bread. And Marital the dayes of sweet bread. And the high Priess and the Scribes sought 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 Bethanie in the house of Simon the leper, even as he sate at meat, there came a woman having an

unalisa transia materiana

Alabaster bor of ointment, called Pard, that was pure and coffly, and thee brake the box and poweed it bpon his head. And there were some that were not content within thems selves, and said, what needed this waste of ointment ? for it might haue beene sold for more then three hundred pence. and have beene ginen to the poore: and they grudged against And Jesus said, Lether alone, why trouble pee her: Shee hath done a good worke on mee: for ye haue the poore with you alwayes, and whensoever you will, yee may boe them good : but mee haue yee not alwayes. Shee hath Done that the could, thee came aforehand to anome my body to the burping. Aerely Flay buto you, wheresoever this Gospel Mall bee preached thorowout the whole world, this also that thee bath done, thall bee rehearted in remembrance of Ber. And Judas Picariot, one of the twelve, went away buto the high Priests, to betray him buto them. when they heard that, they were glad, and pronufed that they would give him money. And hee fought how hee might conveniently beckap him. And the first day of sweet bread (when they offered the Passeover) his disciples said buto him, where wilt thou that me goeand prepare, that thou mayelt eat the passeouer? And he sent forth two of his Disciples, and said buto them, Goe pe into the City, and there hall meet you aman bearing a pits eher of water, followhim. And whithersoeuer be goethin, lay,

lay yee buto the good man of the house. The Paster saith, where is the ghest-chamber, where I shall eat the Passeo: uer with my disciples: And he will them you a great parlour paued and prepared, there make ready for vs. And his Difci ples went foozth, and came into the Cine, and found as bee had faid buto them, and they made ready the Passeoner. And when it was now eventide, hee came with the twelve: and as they fate at board, and did eate, Jelus faid, Merily I say unto you, one of you (that eateth with me) hall betray me. And they began to be forry: and to fay to him one by one, Isit I: And another faid, Isit I: he answered, and said buto them. It is one of the twelve, even he that dippeth with me in the platter. The Son of man truly goeth as it is with ten of him: but woe buto that man by whom the Sonne of man is betrayed: good were it for that man it hee had never beene borne. And asthey did eat, Jesustook bread, and when he had given thankes, he brake it, and gave to them, and fapo, Take, eate, this is my Body. And hee tooke the cup, and when he had given thankes, he gave it to them: and they all Deanke of it. And he faid buto them, This is my Blood of the new Testament, Which is thed for many. Herely I say buto pou, I will dinke no more of the fruit of the Ume, butill that day that I drinke it new in the Kingdome of God. And when they had faid grace, they went out to the mount Die net. And Jesus saith bnto them, All ve Chall be offended bes cause of methisnight: for it is written, I will smite the thenherd, and the Geepe Gall be scattered : but after that Tam risen againe, I will goe into Galilee befoze you. Peter said butohim, And though all men be offended, yet will not I. And Jesus saith buto him, Clerily I say buto thee, that this day, even in this night, before the cocke crow twice, thou thalf deny me three times. But he spake more behemently, Ro, if Thould die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his Disciples, Sie ve here, while I go alide and pray. And he taketh with him Peter, and James and John, and began to war abalhed, and to be in an agonie, and faid buto them, Py foule is heavy even buto the death: tarry

tarry yee here and watch. And hee went forth a little, and fell Downe flat on the ground, and prayed, that if it were possibles the houre might palle from him. And hee faid, Abba, father, all things are possible buto thee, take away this cup from me: neuerthelesse, not as I will, but as thou wilt, bee done, And hee came and found them fleeping, and faith to peter, Simon fleepest thou: Couldest thou not watch one houre: watch yee, and pray, lest ye enter into temptation : the spirit truely is ready, but the fielh is weake. And againe hee Went alide, and prayed, and spake the same words. And hee returned and found them alleep againe, for their eyes were heavie, neither wist they what to answere him. And hee came the third time, and said to them, Sleepe hencefoorth, and take your ease: it is enough. The houre is come, behold, the Sonte of man is betrayed into the hands of linners. Rife bp, let bs goe: loe, hee that betrayeth mee, is at hand. And immediatly while he yetspake, commeth Judas (which was one of the twelde) and with hima great number of people with [ words and flaues, from the high Prieffs, and Scribes, and Elders. And he that betrayed him, had given them a generall token, saying, whomsoever I doe kille, the same is hee, take and lead him away warily. And alloone as hee was come hee goeth Araightway to him, and faith buto him, Paster, Pas fter, and killed him. And they laid their hands on him, and tooke him. And one of them that flood by, deer out a sword, and smote a servant of the high Priests, and cut off his eare. And Jesus answered and said buto them, Dee bee come out as bato a thiefe with swords and staues, for to take mee: A was dayly with you in the Temple teathing, and yee tooke mee not: but these things come to passe, that the Scriptures Chould bee fulfilled. And they all forsooke him, and ranneaway. And there followed hina certaine young man clothed in linnen byon the bare, and the young men caught him, and hee left his linnen garment, and fled from cheminaked. And they led Jesus away to the high Priest of all, and with him came all the high priess and the Elvers, and the Scribes. And Peter followed him a great way off. (even till hee was come into the Palace of the high Priest) and

and hee late with the fernants, and warmed himselfe at the fire. And the high Priests and all the counsell sought for witnesse against Jesus to put him to death, and sound none: for many barefalle Wienelle against him, but their Witnelles a: greed nottogether. And there arosecertaine, and brought falle wienelle against him, saying, wee beardhim say, I will destroy this Temple that is made with hands, and within three dayes I will build another made withouthands. But pet their Witnelles agreed not together. And the high Priest flood by amongst them, and as ked Jesus, saying, Answerest thou nothing : how is it that these beare witnes against thee: But he held his peace, and answered nothing. Againe the high Priest afned him, and said vinto him, Art thou Christ the Sonne of the bleffed : And Jeluslaid, Jam: And pee thall fee the Sonne of man litting on the right hand of power, and comming in the clouds of beauen. Then the high Priest rene his clothes, and faid, what need we any further witnestes, ye have heard blasphenry, what thinke ve: And they all condem= nedhim to be worthy of death. And some beganto spit at him and to couer his face, and to beat him with fifts and to lay bu to him, Aread. And the servants buffetted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when thee saw Deter warming himfelfe, thee looked on him, and laid, walt not thou also with Jesus of Mazareth: And hee denied, saying, I know him not, neither wor I what thousaged. And hee went out into the pozch, and the cocke crew. And a Damfell (when the law him) began agame to lay to them that flood by, This is one of them. And hee dented it againe. And anon after, they that stood by, said againe buto peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curle and to sweare, saying, Aknow not this man of whom yee speake. And againe the tothe crew. And Peter remembred the word that Jesus had faid buto him, Befoze the cocke crow twice, thou halt deny mee three times : and hee began to weepe.

The Epistle.



the Lord God hath opened mine eare, Easses, therefore can I not lay nay, neither withdraw my selfe: but I offer my backe but o the smitters, and my cheekes to the nippers. I turne not my face from hame and spitting, and the Lord God hall helpe mee, therefore shall I not bee confounded. I have hardened my face like a fint stone, for I am sure that I shall not come to confusion. Hee

is at hand that instiffeth mee: who will then goe to law with mee: Let vs stand one against another. If there be any that will reason with mee, let him come here sooth to me. Behold, the Lo2d God standeth by me: what is hee then that can consomme mee: Loe they shall bee like as an old cloth, the moth shall eat them by. Therefore whoso feareth the Lo2d among you let him heare the boyce of his servant. Who so walketh in darknesse, and no light shineth by on him, let him put his trust in the Pame of the Lo2d, and hold him by by his God. But take heed, yee all kindle a fire of the weath of God, and stire by the coales. Walke on in the glistering of your owne fire, and in the coales that yee have kindled. This commeth buto you from my hand, namely, that ye shall seepe in some

The Gospel.



Ad anonin the dawning, the high Mar. 15.16.
Priests held a Councell, with the Elders and the Scribes, and the Whole Congregation, and bound Ielus, and led him away, and believered him to Pilate. And Phate asked him, Art thou the King of the Iewes: And hee answered, and said but o him, Thou sayest it. And the high Priests accused him of many things. So Pilate

asked himagaine, faying, Answeresthounothing, 25 epolo

how many things they lay to thy charge. Felusanswered pet nothing, fo that Pilate maruelled. At that fealt Pilate Dio deliner buto them a puloner, whomfoever they would delire. And there was one that was named Barabbas, which lap bound with them that made insurrection : hee had committed murder. And the people called buto him, and began to delive him that hee would doe according as hee had ever done buto them. Plate answered them, saying, will yee that I let loofe buto you the King of the Jewes: Kozheknew that the high Priests had delivered him of enny. But the high Priests modued the people, that hee hould rather deliver Barabbas buto them. Pilate answered againe, and said vuto them, what will yee then that I doe buto him, whom yee call the King of the Jewes: And they cryed againe, Crucifie him. Pilate said buto them, what entil hath hee done : Zind they cryed the moze feruently. Crucifie him. And so Willing to content the people, let look Barabbas buto them, and deliuered bp Jesus ( when hee had scourged him ) forto bee crucis fied. And the fouldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to falute him, haile King of the Jewes. And they smote him on the head with a reed. and did fpit boon him, and bowed their knees, and wok hipped him. And when they had mocked him, they tooke 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 Cyzene (the father of Alexander and Rufus) which came out of the field, to beare his Croffe. And they brought him to a place named Golgotha, ( which if a man interpret, is the place of dead mens sculs.) And they gave him to deinke, wine mingled with myzrhe : but he received it not. And when they had crucified him, they parted his garments, casting lots bpon them, what every man thould take. Andit was about the third houre, and they crucified him. And the title of his tause was written, The King of the lewes. And they crucified him with two theenes; the one on his right hand, and the other on his left : and the Scripture was fulfilled.

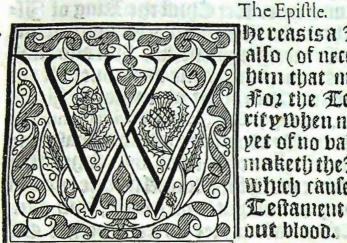
fulfilled, which laith, hee was counted among the wicked. And they that went by, rayled on him, wagging their heads. and faying, Ah weetch, thouthat destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come down from the Croffe. Likewife also mocked him the high Priests among themselues, with the Scribes, and said, Dee sauco o: ther men, himselfe becannot saue. Let Chust the King of Il rael descend now from the crosse, that we may see and beleeve. And they that were crucified with him, checked him also. And When the firth houre was come, darkenesse arose over all the earth, butill the ninth houre. And at the ninth houre Jesus cryed with a loud boice, saying, Eloi, Eloi, lama sabachthani? which is (if one interpret it) Dy God, mp God, why halthou forfaken mee: And some of them that stood by, when they beard that, said, Behold, he calleth for Elias And one ran and filled a spunge full of bineger, and putit on areed, and gaue him to Drinke, faying, Let him alone, let vs fee whether Elias will come and take him downe. But Jelus cryed with a lowd boyce, and gave by the Gholf. And the vaile of the Teinple rent in two pieces, from the toppe to the bottome. And when the Centurion ( which flood befoze him) faw that he fo cryed, and gave by the Ghost, hee said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Wary Wagdalene, and Wary the mother of James the little, and of Joles, and Mary Salom (which also when hee was in Galilee, had followed him, and ministred buto him) and many other wo men which came by with him to Hierusalem. And now when the Euen was come (because it was the day of preparing that goeth before the Sabbath) Joseph of the Citie of Arimathea, a noble Counsailour, which also looked for the kingdome of God, came and went in boldly buto pilate, and begged of him the body of Jelus. And Pilate marneiled that he was already dead, and called butohim the Centurion and asked of him Whether hee had beene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him ELONG TO ¥4 ín

#### Wednesday before Easter.

ina Sepulchze that was hewen out of a rocke, and rolled a some before the doore of the Sepulchze. And Mary Pagda: tene, and Mary Joses beheld where he was laid.

#### Wednesday before Easter.

Heb. 9.16.



hereasisa Testament, there must also (of necessitie) bee 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 hee that maketh the Testament is alwe. For which cause also, neither the sires Testament was ordained with out blood. For when Poles had declared all the Commandements

to all the people, according to the Law, he tooke the blood of calues tof goats, with water, qurple wooll, and hyllop, and fplinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed buto you. Dozeouer, he sprinkled the Labernacle with blood also, and all the ministring bessels. And almost all things are by the Law purged with blood, and without thedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things: but that the heas neally things themselves bee purified with better Sacrifices then are those. For Chist is not entred into the holy places that are made with hands ( which are fimilitudes of true things) but is entred into very heaven, for to appeare now in the fight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place every yeere with Arange blood, (foz then hee mult haue often suffered fince the world began ) but now in the end of the world bath hee appeared once, to putlin to flight, by the offering bp of himfelfe. Andasit is appointed buto all men that they thall once Die. and then commeth the sudgement: even so Chast was once offered

#### Wednesday before Easter.

offered to take away the sinnes of many, and buto them that looke for him, shall hee apeare againe without sinne buto faluation.

The Gospel.



He fealt of sweet bread drew nigh, Luke 22.1 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 buto them. And they

mere glad, and promised to give him money. And he consented, and fought opportunity to betray him buto them, when the people were away. Then came the bay of Sweet bread. when of necessitie the Passeoner must be offered. And hee sent Deter and John, faying, Goe, and prepare bethe Palleoner, that we may eate it. They sayd buto him, where wilt thou that we prepare : And hee said buto them, Behold, when peenter into the Citie, there hall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and ye thall say buto the Good-man of the house, The Walter laith buto thee, where is the Ghelt-chamber, where I may eate the Passeover with my Disciples : And he thall thew you a great parlour paued, theremake readp. And they went, and found as hee had faid buto them, and they made ready the Passeover. And when the houre was come, he late downe, and the twelve Apostles with him. And hee faid buto them, I have inwardly desired to eate this Passeover with you before that I suffer. For I say buto you, henceforth will I not eate of it any more, butill it be fulfilled in the Kingdome of God. And hotooke the Cuppe, and gave thankes, and said. Take this, and divide it among you: for I lay but o you, I will not drinke of the fruit of the Uive, pntill ein E

#### Wednesday before Easter.

butil the Kingdome of God come. And he tooke bread, and when he had given thanks, he brake it, and gaue it buto them, saying, This is my body which is given for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is thed for you. Det behold, the hand of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appointed: but woe buto that man by whom he is betrayed. And they began to en= quire among themselues, which of them it was that Chould doe it. And there was a Crife among them, which of them Chould feeme to bee the greatest. And hee faid unto them, The Kings of nations reigne ouer them, and they that have authozitie ouer them, are called gratious: but yee thall not fo be. But he that is greatest among you, hall be as the yonger: and he that is thiefe, thall bee as he that both minister. whether is greater, hee that litteth at meate, or hee that ler= ueth : Is not hee that litteth at meate: But Jamamong you as hee that ministreth. De are they which have abiden with mee in my temptations. And Jappoint buto you a Eingdome, as nip Father hath appointed to mee, that pee may eate and drinke at my Table in my kingdome, and fit on Seates judging the twelve tribes of Ilrael. And the Lord laid Simon, Simon, behold, Satan hath delired to lift veu, asit were wheate: but I have prayed for thee, that thy taith falle not. And when thou art connerted, Arengthen thy bee. thren. And he said buto him, Lord, Jam ready to goe wieb thee into pellon, and to death. And hee laid, I tell thee, Detet, the cocke thall not crow this day, till thou have denved thrife that thou knowell me. And he said buto them, when I sent you without wallet, and levip, & thooes, lacked you any thing And they late, No. Then laid he buto them, But now hee that hath a wallet, lethim take it bp, and like wife his forip. anohethat hath no tword, let him fell his coate, and buy one For I say buto you, that yet the same which is written, must be performed in me, Euen among the wicked was he repts ted : for those things which are written of mee, haue an end. And they law, Lord, behold, beere are two abordes. And

# Wednelday before Easter.

And hee said buto them. It is enough. And he came out, and Went (ashee was wont) to mount Dlinet. And the Discis ples followed him: and when hee came to the place, hee faid unto them: Pray, lest yee fall into temptation. And hee gate hunselse from them about a stones cast, and kneeled downe. and played, faying, Father, if thou wilt, remoone this cun from mee : neuerthelesse, not my will, butthine bee fulfilled. And there appeared an Angel buto him from heaven, comfortinghim. And hee was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when hee arole from payer, and was come to his Disciples, hee found them fleeping for heavineffe. and hee faid to them. Why fleepe yee: Arife, and pray, left vee fall into temptation. While hee get spake, behold, there came a company, and hee that was called Judas, one of the twelve, went befoze them, and preassed nigh buto Jesto kille him. But Jelus laid bnto him, Judas, betrap the Sonne of man with a kille : When they which bout him, law what would follow, they laid buto Chall wee smite with the sword ? And one of the uant of the high Priells, and Arooke off his ri answered and said, Suffer yee thus farre fo hee touched his eare, hee healed him. the high priess and Rulers of the Tex which were come to him : Bee bee with swords and slaves. when I Temple, pee Aretched foozth no this is even your very houre, Then tooke they bim, and led ! high Prieds house. But Pete when they had kindled a fire in t mere set downe together, Peter But when one of the wenches b fire, and looked byon him, thee i allo with him. And he denyed hir himnot, And after alittle while, Thouart also one of them. And And about the space of an hour

saying, Cerupthis fellow was with him allo, for he is of Gaz Mee. And Peter laid, Man, I wornor what thou layelt. And immediatly while he yet spake, the cocke crew. And the Lord turned backe, and looked by on Peter, and Peter remembred the word of the Lord, how bee had fair but ohim, Before the cocke crow, thou halt deny mee thrice: and peter went out and wept bitterly. And the men that tooke Jelus, mock him, and smote him: And when they had blindfolded him they frooke him on the face, and asked him, saying, Area who is he that smore thee : And many other things despigs fully lato they against him. And as soone as it was day, Elders of the people, and the high priests and Scribes can together, and led him into their Councell, saying. Art the very Chill: Tell vs. And hee laid buto them, If I tell y yee will not beleeve mee: and if I aske you, you will not a notlet mee goe. Hereafter chall the Some of man The hand of the power of God. Then laid they e renthe Sonne of Goo: De laid, De lay that I what need wee of any further witnesse ; for

hursday before Easter.

The Epistle.

heard of his owne mouth.

his I warne you of, and common, that ye come not together better manner, but after a unfirst of all, when yee come to the Congregation, I have congregation, I have so distention among partly beleeve it. For so which are perfect among you, y which are perfect among you, y bee knowne. When yee jether therefore into one seaten, for every man beginned and one is hungry, and an alesto eat and drinke in a second seaten.

ethe Congregation of God, and hame them that have not & hat thall I say buto you : thall I praile you : In this A zaile you not. That which I delinered buto pou, I receined fthe Lozd. Forthe Lozd Jesus, the same night in which ee was betrayed, tooke bread, and when hee had given jankes, hee brake it, and faid, Take yee, and eate, this is my ody which is broken for you: this do ye in the remembrance fme. After the same manner also he tooke the cup when sup= er was done, saying, This cup is the new Testament in my lood: this poe, as oft as pee deinke it in remembrance of ee. For as often as ye hall eate this bread, and drinke of this p, yee thall thew the Lords death till hee come. Wherefore holoeuer Chall eate of this bread, and brinke of this cup of e Lord bumorthily, Maibe guilty of the body and blood of e Word. Wut let a man examine himselfe, and so let him are of the bread, and drinke of the cup. For hee that eateth nd brinketh buworthily, eateth and brinketh his owne dame ation, becanfe hee maketh no difference of the Loids bodie. or this cause many are weake and licke among you, and rany Acepe. For if we had sudged our selves, wee thouse not ane beene indged. But when we are indged of the Lord, we re chastened, that we should not be danined with the world. herefoze my brethren, when yee come together to eate, tary ne for another. If any man hunger, let him eate at home, hat yee come not together buto condemnation. hings will I fet in ozder when I come.

The Gospel.



DE whole multitude of them arole, Luke 23.12 and led him buto Pilate. And they beganne to accuse him, saying, wee found this fellow perverting the people, and forbidding to pay tribute to Lesar, saying, that hee is Christ a King. And Pilate apposed him, says ing, Art thou the King of the Jewes:

Dee answered him, and said, Thou

sayest it. Then said Pilate to the high Priests, and to the people,

people, I finde no fault in this man. And they were the moze fierce, laying, Dee mooneth the people, teaching thoso wout all Jewrie, and began at Galilee, even to this place. When Pilate peard mention of Galilee, hee asked whether the man were of Galilee. And as soone as he knew that hee belonged buto Herodstarisdiction, beefenthim to Herod, which was also at Hierusalem at that time. And when Herodsaw Jesus, he was exceeding glad, for hee was desirous to fee him of a long fealon, because hee had heard many things of him, and hee trufted to have feene some miracles bone by him. Then bee questioned with him many words: but he answered him nothing. The high Priests and Scribes Good foorth, and accused him straitly. And Herod with his men of warre despis fedhim. And when hee had mocked him, hee arayed him in white clothing, and sent him agains to Pilate. And the same day Pilate and Herod were made friends together : foz bes fore they were at variance. And Pilate called together the high Priefts, and the Rulers, and the people, and faid buto them, Dee have brought this man buto mee, as one that per uerteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no noz vet Berod. For I sent you buto him, and loe, nothing worthy of death is done buto him: I will therefore chasten him and let him loose. For of necessity hee must have let one loose to them at that Feast. And all the peo: ple cryed at once, saying, Away with him, and deliner bs Barabbas (which for a certaine insurrection made in the Citie, and for amurder, was calt into prilon.) Whate loake againe unto them, willing to let Jesus loose. But they cryed, saping, Crucifie him, crucifie him. Dee laid buto them the third time, what enill hath he done & I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud boyces, requiring that he might be crucified. And the povces of them and of the high Priests prevailed. And Bilate gaue sentence, that it Chould bee as they required: and hee let looke buto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee delivered buto them Jelus, to doe with him what they would.

ould. And as they led him away, they caught one Simon f Tyzene comming out of the field, and on him laid they he Croffe, that he might beare it after Jesus. And there Howed him a great company of people, and of women. phich bewayled and lamented him. But Tesus turned ache vnto them, and layd, Dee daughters of Hierulalem, veepe not for me, but weepe for your lelues, and for your this ien: For behold, the dayes will come, in the which they all fay, Happy are the barren, and the wombesthat neuer are, and the paps which never gave lucke. Then thall hey begin to lay to the mountaines, Fall on bs : and to he hils, Couer bs. For if they doe this in a greene tree, that thall be done in the day. And there were two eutil doers ed with him to be flaine. And after that they were come to he place, which is called Calvarie, there they crucified him. and the enill doers, one on the right hand, and the other on the left. Then laid Jelus, Kather, fozgiue them, foz they wot not what they doe. And they parted his raiment, and call lots: and the people flood and beheld. And the Rulers mocked him with them, laying, hee faued other men, let him faue himselfe, if hee bee very Chaift the chosen of God. The fouldiers also mocked him, and came and offered him vineger, and said, If thou beethe Kingof the Jewes, saue elly selfe. And a superservation was written over him with letters of Greeke, and Latine, and Debrew, This is the King of the lewes. And one of the euill doers which were hanged, railed on him, faying, If thou be Chaift, saue thy felfe and bs. But the other answered, and rebuked him, saying, Fearest not thou God, feeing 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 said unto Jesus, Lord, remember mee when thou commest into thy Kingdome. And Jesus said buto him, Berily J say buto thee, To day halt thou bee with mee in paradise. Andit was about the lirth houre: and there was a darknesse ouer all the earth, butill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent , euen thosow the middes. And when Jelus had cryed wah alowd

alowd boyce, he said, Father, into thine hands I commend my spirit. And when he had thus said, he gave by the ghou. when the Centurion saw what had happened, hee glozified God, saying, Merely this was a righteous man. And all the people that came together to that light, and law the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him front Balilee, food afarre off, beholding thefe things. And behold, there was a man named Joseph, a Counseller, and he was a good man, and a fust: the same had not consented to the coun= fell and deed of them, which was of Arimathea, a city of the Tewes, which same also waited for the Kingdome of God: he went buto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linken cloth, and laid it in a les vulchze that was hewen in Cone, wherein neuer man befoze had beene laid. And that day was the preparing of the Sab= both, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the le= valchie, and how his body was laid. And they returned and prepared sweet odours, and ointments: but rested on the Sabboth day, according to the Commandement.

#### On good Friday.

The Collects.

Lunighty God, Wee beleeth thee graciously to be how this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given be by into the hands of wicked men, and to suffer death byon the Crosse, who lineth and reigneth ac.

I 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 elastes of men to thy holy Congregation, that every member of the same in his bocation and ministery, may truely and godly serve thee, through our Lord Jesus Christ.

Werafull



Excifull God, who had made all men, and hatelt nothing that thou had made, nor wouldest the death of a sinner, but rather that he should be converted and line, have mercie boon all Jewes, Turkes, Justidels, and Hereticks, and take from themall ignorance, hardnesse of heart, and contempt of

thy word: and so fetch them home, blessed Lord, to thy nocke, that they may bee saued among the remnant of the true Uraelites, and bee made one fold buder one Shepherd, Fe-

fus Christ our Lord, who liveth and reigneth, &c.

The Epistle.



he Law (which hath but a Chadow of Heb. 10.1. good things to come, and not the very fathion of things themselves) can never with those sacrifices which they of fer yeare by yeare continually, make the commers thereunto perfect. For would not then those sacrifices have seased to have been offered, because that the offerers once purged, thous have been offered, thous have

moze conscience of linnes: Reverthelesse, in tho there mention made of finnes enery years oren and goats tannot take away hee commeth into the world, bee fail thou wouldest not have, but a boy Burnt offerings also for sinne he laid I, Loe Jambere. In th witten of me, that I thould i when hee faith, Satrifice and o and finne offerings thou wor thou allowed them (which y Then said hee, Loe, Jam he caketh away the first to estab will wee are made holy, eu of Jefus Chailt once for all. ministring, and offering of

tion, Which can never take away sinnes. Butthis man, after hee had offered one lacrifice for linnes, is let bowne for ener on the right hand of God, and from hencefooth tarrieth till his foes bee made his footboole. For with one offering hath hee made perfect for ever them that are fanctified. The holy Shoft himselfe also beareth vs record, even when hee told bes fore, This is the Tellament that I will make buto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their simes and iniquities will I remember no moze. And where remission of these things is, there is no more offering for finnes. Seeing therefore brethren, that bythe meanes of the blood of Jelu, wee have liberty to enter into the holy place, by the new and living way, which bee hath prepared for bs through the vaile (that is to say) by his flesh: and seeing atlo that wee have an high priect, which is ruler over the house of God, let bs draw nigh with a true heart in a fure faith iprinch led in our hearts from an euill confience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wavering (for he is faithfull that promifed) and let bs sontder one another, to the intent that wee may pro= Loue, and to good workes, not forfaking the fel-HOR wee have among our felues, as the manner of exhortone another, and that so much the scane day draweth nigh.

he Gospel.

en Jelus had spoken these words e went forth with his disciples of rethe brook Cedron, where was arden, into the which hee then red with his Disciples. Judas which betrayed him, knew place. For Jelus oft times resed thither with his Disciples, pas then (after he had received to of men, and ministers of high Priess and Pharifees)

came thither with lanternes, and firebrands, and weapons. And Jefus knowing all things that thould come on him. Went foozth, and laid bnto them, whom leeke ye : They an-Iwered him, Jesus of Mazareth. Jesus said buto them, I am hee. Andas also which betrayed him Good with them. As soone then as he had said buto them, Jambe, they went backward and fell to the ground. Then asked hee them a= gaine, whom feeke yee: They faid, Jelus of Pazareth. Tefus answered, I have told you that I am bee: if ye feeke mee therefore, let thele goe their way, that the laying might bee fulfilled which helpake, Dfthem which thou gauelt me, haue Inot lost one. Then Simon Peter hauing a swozd, drew it, and smote the high Briefts fernant, and cut off his right eare. The servants name was Palchus. Therefore satth Jelus buto Peter, Put by thy (word into the Cheath, Chall I not deinke of the cup which my father hath given me : Then the company and the captaine, and the ministers of the Jewes sooke Jesus and bound him, and led him away to Annas first, for he was father in Law to Caiaphas, which was the high Priest the same yeere. Caiaphas was bethat gave counfell to the Jewes, that it was expedient that one man hould Die foz the people. And Simon Peter followed Jesus, and so did another Disciple: That Disciple was knowen to the high Priest, and Went in with Jesus into the Palace of the high Priest. But Peter flood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then said the Damosell that kept the doore, buto Beter, Art not thou also one of this mans Disciples: Hee said, I am not. The servants and mis milers flood there, which had made a fire of coales, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himfelfe. The high priest then asked Jefus of his Disciples, and of his doctrine. Jesus antwered hun, I spake openly in the wolld, I ener taught in the Synagogue, and in the Temple, whicher all the Dewes have reforted, and in ferret have I spoken no-thing. Why askest thou wees Aske them which heard mee, **5** 2 what

what I faid buto them: Wehold, they can tell what I faid? when bee had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the bigh Priest so: Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I have well spoken, why smitest thou nice: And Annas sent him bound buto Cataphas the high Priest. Simon Peter sood and Warmed himselfe. Then said they buto him, Art not thou also one of his Disciples : Dee deniedit, and said, Jam not. Due of the feruants of the high Priest (his coulin whose eare Per ter finote off) said buto him, Did not I see thee in the garden with him: Peter therefoze denied againe, and immes diately the Cocke crew. Then led they Jelus from Cataphas, into the hall of Judgement: It was in the mounting, and they themselves went not into the Audgement hall, left they Gould bee befiled, but that they might eate the Passes ouer. Wilate then went out to them, and said, what accufation bring you against this mane They answered and said buto him, If hee were not an enill doer, wee Would not have delivered him buto thee. Then faid Bilate buto them, Take vee him, and judge him after your owne Law. The Jewestherefozelaid buto him, It is not lawfull foz be to put any man to death: that the words of Jelus might bee fulfilled which hee spake, signifying what death hee thould die. Then Pilate entred into the Judgement hall againe, and called Jesus, and said buto him, Artthouthe Bingof the Jewes: Jelus answered, Sayelt thou that of thy selfe, oz did other tell it thee of mee: Pilate answered, Am Ia Jew: Thineowne Pation, and high Priests haue delivered thee butoniee: what hast thou done: Jesus answered, My Bingdome is not of this world. If my Kingdome were of this world, then would my ministers surely fight, that I hould not bee delinered to the Jewes: but now is my King dome not from hence. Pilate therefore faid buto him, Art thouaking then e Jesus answered, Thou sayes that Tam a King. For this caule was I borne, and for this caule came I into the world, that I thould beare witnes buto the truth: And all that are of the trueth, beare my boyce. Place faid pnto

buto him, what thing istructhe And when hee hav faco this, hee went out againe buto the Jewes, and said buto them, I finde in him no cause at all: Be have a custome that I Could deliuer you one loose at Caster: will yee that T looke buto you the King of the Jewes: Then cryed they all againe, saying, Nothimbut Barabbas: the same Barab= bas was a murderer. Then Pilate tooke Jesus therfore, and scourged him: and the souldiers wound a crowne of thomes, and put it on his head. And they did on him a purple gar ment, and came buto him, and said, Haile King of the Jewes: and they smote him on the face. Plate went forth againe, and said buto them. Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came lefus forth wearing acrowne of thorne, and a robe of purs le. And he saith buto them, Behold the man. when the high wieffs therefore and the ministers saw him, they cryed, Crus eifie him, crucifie him. Pilate laith buto them, Take pe him, and crucifie him, for I finde no cause in him. The Jewes answered him, wee have a law, and by our law hee ought to Die, because hee made himselfethe Sonne of God. when Wilate heard that faying, hee was the more afraid, and went againe into the Judgement Hall, and said buto Telus, whence art thou: But Jesus gaue him none answere. Then said pilate buto him, Speakest thou not buto nice : knowest thou not that I have power to crucifie thee, and have power to loofe thee: Jesus answered, Thou couldest have no power at all against mee, except it were given thee from aboue. Therefore he that delivered me buto thee, hath the moze finne. And from thenceforth lought Pilate meanes to loofe him. But the Jewes cryed, laying, If thou let hint goe, thou art not Cefars friend: for whosvener maketh himselse a Bing, is against Cesar. when wilate heard that faying, hee brought Jesus foorth, and sate bowne to aine Sentence, in a place that is called the Pamement, but in the Debrew tongue, Gabbatha. It was the preparing tap of Caster, about the firth hours. And hee faith buto the Jewes, Behold your King. They cryed, saying, Away with him, away with him, crucife him. Pilate fapely O5 3 buto

unto them, Shall I crucifie your King: The high Priens answered, we have no king but Cesar. Then delinered bee him to them to be crucified. And they tooke Jelus and led him away. And he bare his Croffe, and went fouth into a place which is called the place of dead mens skuls, but in Debzew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it bpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the city. And it was watten in Bebiew, Greeke, and Latine. Then said the high Prieds of the Jewesto Pilate, witte not King of the Jewes: but that he laid, Jam King of the Jewes. Pilate answered, what I have written, that I have written. Then the souldiers, when they had crucified Jelus, tooke his garments, and made foure parts, to euerp fouldier a part, and also his coat. The coat was without seame, wrought bpon throughout. They said therefore a mong themselnes, Let vs not divide it, but cast lots foz it who thall have it, that the Scripture might be fulfilled, say ing, They have parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There flood by the Croffe of Jesus, his mother, and his mothers lifter, Wary the wife of Cleophas, and Dary Dagdalene. When Telustherefore saw his mother, and the Disciple whom he loued, standing, he saith buto his mo ther, woman, behold thy fonne. Then law he to the Difce ple, Wehold thy mother. And from that houre, the Disciple tooke her foz his owne. After thele things, Jelus knowing that all things were now performed, that the Scripture might be fulfilled, hee laith, I thirlt. So there flood a pessell by, full of vineger: therefore they filled a svunge with vineger, and wound it about with histope, and put it to his mouth. As soone as Jesus then received the bineger, hee faid. It is finished, and bowed his head, and gaue by the ghoft. The Jewes therefore because it was the preparing of the Sabbath, that the bodies Chould not remaine byon the Crosse on the Sabbath day (for that

#### Easter Euen.

abbath day was an high day) befought Pilate that their egs might bee broken, and that they might bee taken bowne. hen came the Souldiers, and brake the legs of the first, and f the other which was crucified with him. But when they ame to Jelus, and law that he was dead already, thy wake ot his legs: but one of the Souldiers with a speare thrust in into the lide, and foorth with there came out blood and ater. And he that faw it, bare recoid, and his recoid is true. nd he knoweth that he faith true, that yee might beleeve al= o. For thefe things were done that the Scripture Could bee alfilled, De Chall not breake a bone of him. And againe, ano= her Scripture laith, They Chall looke bpon him ibhom they ane pearced. 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 Jelus. nd Dilate gaue him licence. De came therfoze and tooke the ody of Jelus. And there came allo Micodemus (which at the eginning came to Jelus by night ) and brought of Pyrhe and Aloes mingled together, about an hundred pound weight. Then tooke they the body of Jelus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where hee was crucified, there mas a garden, and in the garden a new Sepulchze, wherein was neuer man laid. There laid they Jesustherefoze, because of the preparing of the Sabbath of the Jewes, for the Sepulchze was nighat hand.

#### Easter Euen.

The Epiftle. T is better (if the will of God be so) that yee suffer for well doing, then foreuill doing: for as much as Chailt hath once suffered foz finnes, the full for the vniult, todaing by to God, and was killed as pertaining to the fleth, but was quickened in the Spirit. In ich Spirit hee also went and preached to the spirits that

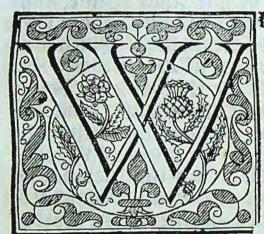
were in pisson, which sometime had beene disobedient, when O5 4 the

#### Easter Euen.

the long suffering of God was once looked for in the dayes of Poe, while the Arke was appeparing: wherein a tew, that is to say, eight soules were saved by the water, like as Baptisme also now saveth 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 Pights subdued but ohim.

#### The Gospel.

Matth. 27.57.



Den the Euen was come, there came a rich man of Armathea, named Joseph, which also was Jesus disciple. He went but his late, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he weap ped it in a cleane linnen cloth, and laid it in his new Tombe, which he had he wen out even in the rock,

and rolled a great stone to the booze of the Sepulchze, and desparted And there was Pary Pagdalene, and the other Party sitting over against the Sepulchze. The next day that followeth the day of preparing, the high Priests and Pharifees tame together but Pilate, saying, Sir, wer remember that this deceiver said, while he was yet alive, After three dayes I will rise againe. Command therefore that the Sepulchze bee made sure butill the third day, lest his Disciples come and seale him away, and say but the people, he is risen from the dead: and the last errour shall be worse then the sirst. Pilate said but o them, De have a watch: goe your way, make it as sure as ye can. So they went, and made the Sepulchze sure with the watchmen, and sealed the slone.



#### EASTER DAY.

At Morning prayer, in stead of the Psalme, D come let bs, &c.
these Anthemes shall be sung or said.

heath from hencesooth hath no power byon him. Forinthat he died, he died but once to put away sinne: but in that he liveth he liveth but of God. And so likewise count your selves dead but o sinne, but living but God in Christ Jesus our Lord.

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

The Collect.

Lmighty God, which through thy onely begotten Son Jelus Christ hast overcome death, and opened but o be the gate of everlasting life, we humbly beleeth thee, that as by thy special grace preventing vs, thou does put in our mindes good desires: So by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liveth, ac.

The Epifile.

F ye be rifen againe with Christ, seek those things colors which are aboue, where Christ streeth on the right hand of God. Set your affection on heavenly things, knot on earthly things. Force are dead, and your life is his with Christ in God when sever Christ (which is our life) that shew himselfe, then shall yee also appeare with him in glory. Portific therefore your earthly members, fornication, bucleannesse, bunatural lust, early concupicence, and conetousnesse, which is worthipping of idoles: for which things sake, the wrath of God vseth to come on the children of bubeliese, among whom yee walked

sometime, when ye lived in them.

The

colur 201

#### Mundayin Easterweeke.

The Gospel.

Iohn 20.1

De first day of the Sabbathstame Pary Pag= palene earely (when it was yet darke) butothe Sepulchze, and saw the stone taken away from the grave. Then the ranne and came to Simon Deter, and to the other disciple whom Jesus 10: ned, and faith buto them, they have taken away the Lord out of the grane, and we cannot tell where they have laid him. peter therefore went foorth, and that other disciple, and came onto the Sepuichze. They ran both together, and that other disciple did out-run Peter, and came first to the Sepuichze. And when he had stooped downe, he saw the lunen clothes lying, yet went he notin. Then came Simon Peter follow. inghim, and went into the Sepulchie, 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 felfe. Then went in also that other disciple, which came first to the Sepuichze, and he faw and beleened: foz as yet they knew not the Scripture, that hee thould rife againe from Death. Then the Disciples went away againe to their owne home.

#### Munday in Easter weeke.

The Collect.

Amighty God, which through thy onely begotten Son Jelus Chill, half ouercome death, and opened buto bs the gate of everlasting life, wee humbly be feeth thee, that as by thy speciall grace preventing

bs, thou doeft put in our minds good delires: Sobythy continuall helpe wee may bring the same to good effect, through

Jefus Christ our Lord, who lineth, &c.

The Epistle.

Act.10. 34.



Eter opened his mouth and said, Dfatrueth I perceine that there is no respect of persons with God: but in all people bee that feareth him, and workethrighteousnesse, is accepted with him. Be know the preaching that God sent buto the children of Israel, preaching deace

#### Mundayin Easter weeke.

eace by Jefus Christ, which is Lord over all things, which zeathing was published throughout all Jewry (and began Galilee, after the Baptilme which John preached) how od anointed Jelus of Mazareth with the holy Ghou, and ith power: Which Telus Went about doing good, and hear ng all that were oppressed of the denill: for God was with ini. And we are witnesses of all things which he did in the no of the Jewes, and at Hierusalem, whom they flew, and anged on tree. Him God railed by the third day, and themen in openly, not to all the people, but to be witnesses (chosen efore of God for the same intent) which dideate and drinke ith him after he rose from death. And he commanded bs o preach buto the people, and to tellife that it is he which as ozdained of God to bee the Judge of the quicke and the ead. To him give all the Prophets witnesse, that through is Pame, wholoever beleeveth in him, hall receive remit on of annes. The Gospel.



eadh.

Chold, two of his disciples went Luk.24.13 that same day to a cowne called Emmaus, which was fro hierusardem about threescore surlongs, and they talked together of all his things that had happened. And it chanced while they communed together and reasoned. Jesus himselsed drew neere, and went with them: but their eyes were holden that they should not know himselsed.

death,

buto them, what manner of communications are these that ye have one to another, as ye walke, and are sad: And the one of them (whose name was Licophas) answered, and said but to him. Art thou onely a stranger in Pierusalem, and has not knowne the things which have chanced there in these dayes i he said but them, what things: And they said puro him, Of Jesus of Pazareth, which was a prophet, wighty in deed and word before God and all the people, and how the High Priests and our Rulers delivered him to bee, condemnes to

#### Tuesdayin Easter weeke.

peath, and hauecrucified him: but we trufted that it had beene he which should have redeemed Ilrael. Andas touching all these things, to day is even the third day that they were done. Bea, and certaine Women also of our company made us also: nied, which came early buto the Sepulchze, and found not his body, and came, laying, that they had feene a vision of Au gels, which said that hee was alive. And certaine of them which were with vs, went to the Sepulchie, and foundit euen so as the women had said, but him they saw not. And he said buto them, D fooles and flow of heart, to beleeve all that the Prophets haue spoken. Dught not Chist to haue suffered these things, and to enter into his glory: And hee began at Poles, and all the Prophets, and interpreted buto them in all Scriptures which were written of him. And they drew nigh buto the towns which they went buto, and he made as though hee would have gone further, and they constrained him, faying, 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 palle, as he sate at meat with them, he tooke bread and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he banished out of their light. And they laid betweene themselves, Did notour hearts burne within bs, while hee talked with bs by the way, and opened to us the Scriptures: And they role by the same houre, and returned to Dierusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared buto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

#### Tuesday in Easter weke.

The Collect.

Louighty Pather, which half given thine onely Sonne to die for our linnes, and to rife agains for our instification: grant vs so to put away the leaven of malice and wickednesse, that wee may alway

### Tuesday in Easter weeke.

Iway serve thee in purenesse of living and trueth, this ug selves Christour Lord.

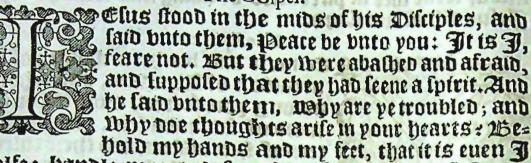
The Epistle.

meration of Abraham, and Wholoeuer among you, feareth God, to you is this word of faluation fent. For the inhabiters of Hierusalem, and their rulers, best cause they knew him not, nor yet the boyces of the Prophets, which are read enery Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet

delired they Pilate to kill him. And when they had fulfilled all that were witten of him, they tooke him down from the tree, and put himin a sepulchie. But God raised him againe from Death the third bay, and hee was seene many vayes of them which went with him from Galilee to Hierusalem, which are witnesses buto the people. And wee beclare buto you, how that the promise which was made buto the fathers, God hath fulfilled to their thildzen, euen buto bs, in that he railed by Jefus againe, euen asit is written in the fecond Plalme, Thou art my Sonne, this day haue I begotten thee. Ascon= cerning that he railed him bp from death, now no moze to re= turne to corruption, he said on this wife, The holy promises made to Dauid, will I gine faithfully buto you. wherefore he saith also in another place, Thou shalt not suffer thy holy Due to fee corruption. For Dauid ( after that hee had in his time fulfilled the will of God) fell on fleepe, and was laid to his fathers, and faw corruption. But he whom God raised a= gaine, law no corruption. Beeft knowen buto you therefore (ye men and brethren) that through this man is preached buto poufozgiuenesse of linnes, and that by him all that beleeve, are iulified from all things, from which ye could not bee iulified by the Law of Doles. Beware therefore lest that fall on you. Which is spoken of in the Prophets, Behold ve despisers, and wonder, and perith yee: For I doe a worke in your dayes, which re wall not beleeve, though a man declare it buto you. The

#### The j. Sunday after Easter.

The Gospel.



my selse: handle mee, and see: for a spirit hath no stell and bones, as yee see mee haue. And when hee had thus spoken, hee thewed them his hands and his feet. And while they yet beleeued not for ioy, and wondzed, he said unto them, Dane pee here any meat: and they offered him a piece of a broiled fich, and of a honey-combe. And hee tooke it, and did eate before them. And hee said buto them, These are the words. which I spake buto you, while I was yet with you: that all must be fulfilled which were written of me in the Law of Dofes, and in the Prophets, and in the Plalmes. Then opes ned hee their wits, that they might buderstand the Scrips tures, and faid buto them, Thusitis waitten, and thus it be= Houed Chailt to luffer, and to rife againe from death the third Day, and that repentance and remission of singes thouse bee preached in his Pame among all nations, and must begin at Hiernfalem. And pe are witnesses of these things.

#### The first Sunday after Easter.

The Collect.

MIL mighty God, which, ac. ( As at the Communion on Easter interfactories and felb corruptions affort be 10 ho day.) ound notiona The Epiftle on quito on and aman

2009 Li that is borne of God, overcommeth the 1. Loh. 5.4. 802 world. And this is the bittory that ouercome meth the world, even our faith, who is hee that ouercommeth the world, but he that be leeneth that Jefus is the Sonne of God: This Jesus Christis hee that came by water and blood : not by water only, but by water and blood. And it

### The ij. Sunday after Easter.

the spirit that beareth witnesse, because the spirit is truethe or there are three which beare record in heaven, the father e moord, and the holy Thou, and thefe three are one, And ere are three which beare record in earth, the spirit, and mas c, and blood, and thefe three are one. If we receive the wit-Ne of men, the witnesse of Godis greater: for this is the ienelle of God which hee testified of his Sonne. Dee that leeueth on the Sonne of God, hath the Witnesse in him= Ife: Dee that beleeveth not God, hath made him a lyer, be= use her beleeueth not the record that God gaue of his Son. nd this is the record, how that God hath given to be eterall life, and this life is in his Sonne. He that hath the Son, ath life, and he that hath not the Sonne, hath not life,

The Gospel.

He same day at night, which was the loh's first day of the Sabbaths, when the doozes were thut ( where the Disciples were allembled together for feare of the Jewes) came Jelus and flood in the midf, and faid buto them, Beace bee bus to you. And when hee had so said, hee thewed buto them his hands and his lide. Then were the Dilatples glad

when they law the Lord. Then laid Jesus buto them againe, Deace bee buto you. As my father fent mee, euen fo fend I pouaiso. And when he had said these words, he breathed on then, and faid buto them. Receive ye the holy Shoft, wholes eners linnes ye remit, they are remitted buto them, and whofoeners finnes ye retaine, they are retained.

#### The ij. Sunday after Easter.

The Collection of the Collection Wast Lmighty God, which hast given thin coully Some to bee buto be both a facrifice for finne, and also an ensample of goody lite, give by the grace that wee may alwayes most thankefully receive that his inellimable

# The ij. Sunday after Easter.

inestimable benefite, and also dayly endeauour our selves to follow the blessed steps of his most holy life, through the same Jesus Christone Lord.

I.Pet. 2.19.



The Epistle.

Disis thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong undeserved. For what praise is it, if when see bee buffered for your faults, see take it patiently: But and if when se doe wel, se suffer wrong, and take it patiently, then is there thanks with God: for hereunto vertly were recalled. For Christ also suffered for us, leaving us an example that yee

thould follow his steps, which vid no sinne, neither was there guile found in his mouth, which when hee was revised, revised not agains: when hee suffered, he threatned not, but committed the bengeance to him that sudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being delivered from sinne, should sine but o righted onlinesse, by whose stripes yee were healed. For yee were as sheepe going astray, but are now turned but the Shepherd and Bishop of your soules.

The Gospel.

Toh. 10.11.



Hristsaid, I am the good Shepherd. A good Shepherd gineth his life for the Greepe. An hired servant, and he which is not the Greepe herd (neither the sheepe are his owne) secth the wolfe comming, and seauth the Greepe, and seauth the Greepe, and seauth the Greepe, teth the Greepe. The hired servant seeth, bes

cause hee is a hired servant, and careth not for the cheepe. I am the good Shepherd, and know my theep, and am knowen of mine. As my father knoweth me, even so know I also my sather: and I give my life for the cheepe. And other cheepe I have, which are not of this fold: them also mult I bring, and they want heare my boyce, and there chall be one fold, and one Shepherd.

The

### Theiij. Sunday after Easter.

The Collect. a will purish, math onne

Lmighty God which thewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant but all them that be admitted into the selection of Christs Religion, that they may eschew those hings that bee contrary to their profession, and follow all uch things as be agreeable to the same, throughour Lord Jesus Christ.

The Epistle.

Earely beloved, I beleech you as Arangers and Pilgrims, abstaine from sieshly lusts, which fight against the soule, and see that ye have honest conversation among the Genstiles, that whereas they backevite you as evill doers, they may see your good workes and praise God in the day of visitation. Sub-

her it be but the King, as but the chiefe head, either but there, as but the thing, as but the chiefe head, either but there, as but the think for the punishment of exill doers, but for the land of them that doe well. Hor for is the will of God, that with well doing yee may from the mouthes of foolish and ignorant men, as free, and not as having the liberty for a cloake of malicious nesses, but even as the secuents of God. Honour all men: Love brotherly fellows thin: Feare God: Honour the King.

The Gospel.

Clus law to his disciples, After a while ye shall not see mee; and againe after a while ye shall see mee; for I goe to the Father. Then said some of his disciples betweene themselves, what is this that he saith unto be, After a while yee shall not see mee, and againe after a while ye shall see me, and that I goe to the Father: They said therefore, what

is this that he faith, After a while e wee cannot tell what hee faith. Jefus perceived that they would alke him, and fair buto

Ioh,16.16.

Chil Me

## The iiij. Sunday aster Easter.

into them, De enquire of this between your selves, because J said, After a while ye shall not see mee: and againe, After a while ye shall see me. Herely, berely I say puto you, De shall weepe and sament, but contrariwise the world shall resoure, Dee shall sorrow, but your sorrow shall be turned into soy. A woman when shee travelleth hath sorrow, because her hours is come: but associate the is delivered of the childe, she remembreth no more the august, for soy that a manis borne into the world. And yee now therefore have sorrow: but I will see you againe, and your hearts shall resoure, and your soy shall no man take from you.

#### The fourth Sunday after Easter.

The Collect.

Lmighty God, which does make the mindes of all faithfull men to be of one will, grant but o thy people, that they may love the thing which thou promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true toyes are to be found, through Thristour Lord.

#### The Epistle.

Iani. 1.17.



Mery good gift, and every perfect gift is from above, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate hee us with the word of trueth, that wee should bee the first fruits of his creatures. Wherefore deare brethren, let every man bee swift to heare, slow to speake, slow to weath: for the weath

of man worketh not that which is righteous before God.
wherefore lay apart all filthinesse, and superfluity of malicis
outnesse, and receive with meeknesse the word that is grafted
in you, which is able to lave your soules.

The

## The fift Sunday after Easter.

The Gölpel.

Elus lato buto his Disciples, Now goe I my joh. 18.5. way buto him that fent me, and none of you ak keth me whither I goe: but because I haue said fuch things buto you, your hearts are full of foz row. Peuerthelesse, I tell you the truth, It is expedient for you that I goe away. For if I goe not away, that Comforter will not come buto you : but if I depart, I will send him buto you. And when he is come, he will rebuke the world of linne, and of righteoulnesse, and of indgement. Df finne, because they beleeue not on me. Dfrighteousnesse, be= caule I goe to my father, and yee thall fee mee no moze. Df tudgement, because the prince of this world is tudged already. I haue pet many things to say but o you, but pe cannot beare them away now. Howbeit, when hee is come which is the Spirit of trueth, hee will leade you into all trueth. Dee Chall not speake of himselfe, but whatsoener hee thall heare, that Giallhe speake, and he will shew you things to come. De Chall glozifie me : foz bee chall receine of mine, and chall chew buto pou. All things that the Father bath, are mine: therefoze faid I buto you, that he chall take of mine, and thew buto you.

### The fift Sunday after Easter.

The Collect.

Desthy humble fernants, that by thy holy inspiration, we may thinke those things that bee good, and by thy mercifull guiding may performe the same, theough our Loed Jesus Cheis.

The Epiftle.

te that yet bee doers of the word, and not hear rers onely, deteining your owne selves. For if any man heave the word, and declareth not the same by his workes, her is like but a man beholding his body face in a glasse: For alsone as her hath looked on himselfe, her goeth

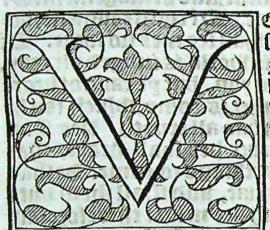
am, 1.22.

nis

## The fift Sunday after Easter.

his way, and forgetteth immediately what his fathion was, but who to looketh in the perfect law of liberty, and continued therein (if her beenot a forgetfull heaver, but a doer of the worke) the same thall be happy in his deede. If any man among you feeme to be denout, and refraineth not his tongue, but deceived his owne heart, this mans devotion is in vaine. Our devotion, and undefiled before God the Father, is this, to bifte the fatherlesse and widowesin their advertitie, and to keepe himselse buspotted of the world.

#### The Gospel



Erily, verily I say but o you, What sower yee aske the Father in my Pame, he will give it you. Hitherto have ye asked nothing in my Pame. Aske, and ye shall receive, that your toy may be full. These things have I spoken but you by Proverbes. The time will come, when I shall no more speake but o you by Proverbes, but I shall shew you plainty from my Father. At that day

chall yee alke in my Name, And I say not buto you, that I Will speake buto nip Father for you: For the father himselfe loueth you, because pee haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the world. Againe, I leave the world, and goeto the Father. His Disciples said buto him, Loe, now thou talkelt plainely, and speakelt no proverbe. Pow are we sure that thou knowest all things, and needest not that any man Chould aske thee any question, therefore beleeue we that thou tamest from God. Jesus answered them, Now yee doe bes leeue: behold the houre drameth nigh, and is already come. that yee Chall bee scattered enery man to his owne, and shan leave me alone: And yet am Inot alone, for the Parker is with me. These words hane Ispoken buto you, that in me pe mighthaue peace, for in the world thall yee haue tribulation: But be of good cheere, I have overcome the world.

### The Ascension day.

The Collect.

Rant, we befeech thee, Aimighty God, that like as we doe beleeve thy onely 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 liveth and reigneth with thee and the holy Ghost, one God world without end.

The Epistle.

M the former treatile, deare Theophilus, Acts in we have spoken of all that Jesus began to doe, and teach, butill the day in Which hee was taken by, after that hee through the holy Ghost had given commandements but othe Aposties, whom he had chosen, to whom also hee shewed himselfe alive after

his Ballion, (and that by many tokens) appearing buto them fourty dayes, and speaking of the Bingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to wait for the promile of the Father, whereof (laith he) vee haue heard of mee. For John truely baptized with water, but yee Chall be baptized with the holy Shoft after thefe few dayes. when they therefore were come together, they alked of him, fay= ing, Lord, wilt thou at this time restore againe the king-Dome to Mrael: Andhe said bnto them, Je is not for you to know the times or the featons, which the Father hath put in his owne power. But ye thall receive power after the holy Shoft is come bpon you: and re thall be witnesses buto me, not onely in Hierusalem, but also in all Jury, and in Sama= ria, and even buto the worlds end. And when he had spoken these things, while they beheld, hee was taken by on high, and a cloud received him by out of their fight. And while they looked stedfastly up toward heaven as he went, behold, two men frood by them in white apparell, which also said, pe men of Galilee, why fland yee gazing ppinto heaven: This same Jesus which is taken by from you into heaven, hall to come, even as ye have feene him goe into heaven.

the succession of the body and and any areas of the



### Sunday after Ascension day.

The Gospel.

Elus appeared buto the cleuen as they late at meate, and cast in their teeth their bubes liefe and pardnesse of heart, because they beleened not them which had feene that he was rifen againe from the dead. And he faid buto them, Goe ye into all the world, and preach the Gospel to all creatures: De that beleeneth and is baptis zed, thall be faued: but he that beleeueth not, thall be damned. And these tokens thall follow them that beleeve: In my Mame they thall call out deuils, they thall speake with new tongues, they Chall dime away ferpents, and if they dinke as ny deadly thing, it wall not hurt them: they hall lay their hands on the licke, and they hall recover. So when the Lozd had spoken buto them, hee was received into heaven, and is on the right hand of God. And they went forth, and preached enery where, the Lord working with them, and confirming the word with miracles following.

### Sunday after Ascension day.

The Collect.

onely Sonne Jelus Chail with great triumph but thy Kingdome in heaven: we beleech thet leave be not comfortlelle, but lend to be thine how ly Cholt to tologt be, and exalt be but the lame place whither our Sautour Chail is gone before, who liveth and reigneth with thee, sc.

The Epistle.

1.Pet.4.7

foresover, and watch but o prayer. But about all things, have keruent some among your selves: for some shall cover the multitude of surposing. We ever harberous one to another without gruoging. As every man hath received the gift, even so minister the same one to another, as good mistillers

## Munday in Whitsun weeke.

eth them, the fame is be that loueth me. And he that loueth e Chall be loved of my Father, and I will love him, and will Jew mine owne felfe butohim. Judas faith buto him (not ludas Pleariot) Lord, what is done that thou wilt thew by felfe buto bs, and not buto the world : Jelus answered nd laid buto him. If amanloue me, he will keepmy layings, nd my Father will love him, and wee will come buto him, nd dwell with him. Hethat louethme not, keepethnot my ayings. And the word which ye heare, is not mine, but the Fathers which sent me. These things have I spoken buto ou, being yet present with you: but the Comforter which is he holy Tholt, whom my Father will fend in my Rame, bee iall teach you all things, and bring all things to your res cembrance, what soever I have said buto you. Peace I leave with you, my peace I give buto you:not as the world giveth, giue I bnto you. Let not your hearts be grieued, neither feare. De haue heard how I faid buto you, I goe and come againe buto you. If ye loued me, ye would berily reiopce, bes cause I said, I goe buto the Father: for the Father is greater then J. And now have I thewed you befoze it come, that when it is come to palle, ye might beleeue. Hereafter will I not talke many words buto you: for the prince of this wo commeth, and hath nought in mee, but that the world know that I love the father. And as the father of commandement, euen so doe I.

Munday in Whitfup

The Collect.

God, which as boon this day of thy faithfull, fc. As upon which the Epifel trueth I perceine persons with God feareth him, and accepted with him accepted with him

# Munday in Whitsun weeke.

Jelus Thun, which is Lord over all things. which preat ing was published throughout all Jury, and began in Ga lee after y Baptilme which John preached, how God anoited Jesus of Pazareth with the holy Shou, and with Po er. Which Jelus Went about doing good, and healing all c were oppressed of the deuill: for God was with him. And are witnesses of all things whuh hee vid in the land of t Jewes, and at Diernfalem: Whom they flew and han ged a tree: him God railed by the third day, and thewed him penly, not to all the people, but buto by witnesses (chosen fore of God for the lane intent) which did eat and drink w him after be cole from death. And he tomanded vsto pet untothe people, and to tellifie 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 ner belseveth in him, thail receive remission of sinnes. Peter petspake these words, the holy Shoft sell on all t which heard the preaching. And they of the Circustic which beleeved, were allonied, as many as came with because that on the Gentiles also was hed out the gift oly Gholt: For they heard them speake with tongeres anifie God. Then answered Peter, Can any mair ? rethat these should not be baptized, which have rec Thou as well as wee And he commanded th in the Name of the Lord. Then prayed the

The Gospel.

dayes.

D Godloued the world, that he isonly begotten Sonne, that E beleeueth in him, Mould n but haueeverlasting life. Fo othis Sonne into the Wo mnethe world, but that b b him might bee lamed eeueth on him, is not co it he that beleeveth rot, uready, because hee ! lety begotten Sonne

### Tuesday in Whitsun weeke.

And this is the condemnation, that Light is come into the World, and men loved darkenesse more then Light, because their deedes were evill. For every one that evill both, hateth the light, neither commeth to the light, less his deedes should be reprodued. But hee that doth the trueth, commeth to the light, that his deedes may be knowne, how that they are Wrought in God.

### Tuesday in VVhitsun weeke.

The Collect.

GDD, which as boon this day half taught the hearts of thy faithfull people, st. As vpon Whichunday.

The Epistle.

heard say that Samaria had received the word of God, they sent but 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 Pame of Christ Jesu. Then said they their hands on them, and they received the holy Ghost.

The Gospel.

Toh.1

Erely, verely I say but o you, he that entreth not in by the dooze into heep fold, but climbeth by some other way, the same is a thiefe and a murderer: but he that entreth in by the dooze, is the Shepherd of the sheepe: To him the pozter openeth, and the sheep heare his boyce, and hee calleth his owne sheepe by name, and leadeth them out. And when he hath sent south his owne

there, hee goeth before them, and the theepefollow him, for they know his voyce. A tranger will they not follow, but will flee from him: for they know not the voyce of trangers. This proner be spake Jesus vnto them, but they under sood

not

# Trinity Sunday.

not what things they were which he spake buto them. Then said Jelus buto them againe, Merely, verely I say buto you, I am the dooze of the theepe. All euen as many as came bes fore me, are theenes and murderers, but the Geepe Did not hearethem. I am the dooze, by me if any enter in , he hall be lafe, and thall goe in and out, and finde pasture. Athiefe commeth not but for to steale, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

### Trinitie Sunday.

The Collect.

Lmighty and everlading God, which half given onto bs thy servants grace, by the confession of a true faith to acknowledge the glozy of the eter-M nall Trinitie, and in the power of the divine Daieste to worthip the buitte: we beseech thee, that through the stedfastnesse of this faith, we may evermore be defended from all advertitie, which lived and reignedt one God, world without end. Amen.

The Epistle.

Lightnings and thundering, and Cloyces. And there

Reucl.4.1.

Seate.

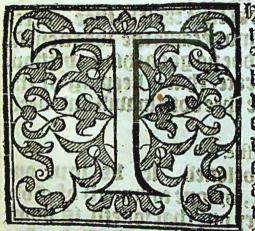
Fter this I looked, and behold, a dooze was open in heaven, and the first voyce which I heard, was as it were of a trunv pet, talking with mee, which faid, Come by hither, and I will thew thee things which must bee fulfilled hereafter. immediatly I was in the spirit, and bes hold, a Seate was let in heaven, and one sate on the And hee that late, was to looke byon, like buto a Jasper Rone, and a Sardine stone. And there was a Rainebow about the Seate, in light like buto an Enie tald. And about the Seate were foure and twenty Seates, and byon the Seates foure and twentie Elders lite ting, nother in white raiment, and had on their heads Crownes of Gold. And out of the Seate proceeded

mere

## Trinitie Sunday

were feuen lampes of fire burning before the feate, which are the seuen spirits of God. And befoze the lease there was a fea of glaffe like buto Cryffall, and in the midlt of the feate, and tound about the leate, were foure bealts full of eyes before and behinde. And the first beast was like a Lion, and the second bealt like a Calfe, and the third bealt had a face like a Many and the fourth bealt was like a flying Cagle. And the foure bealts had each of them fire wings about him, and they were full of eyes within. And they did not rell day neither might. faving, holy, holy, boly, Lord God Almighty, which was. andis, and is to come. And when those beaffs gane glory, and honour, and thankes to him that late on the throne (which is ueth for euer and euer) the foure and twenty Giders fell down before him that late on the throne, and worthinged him that liueth for euer, and cast their crownes before the throne laying, Thouart worthy, D Lord our God, to receive glory, and honour, and power, for thou ball created all things, and for thy wills fake they are, and were created.

The Gospel:



here was a man of the Phaetle named Picodemus, a ruler. Jewes. The lame cames by night and laid buto wee know that thou comefrom God. fo doe such miracles a cept God W

not fee the Kingdome of God Dow can a man bee boing wh his mothers wombe, anobe Tlerily, verily I lay both thi ter and of the spirit, hee can God. That which is princh is borne of the lourse is spirit puto thee, pemun depopuetr

asimi

# The j. Sunday after Trinitie.

where it lusteth, and thou bearest the sound thereof, but thou tank not tell whence it commeth, not whither it goeth: so is enery one that is borne of the spirit. Picodemus and wered, and said unto him. How can these things be? Jesus Answered, and said unto him. Art thou a Waster in Israel and knowest not these things? Nersly, verily I say un to thee, we speake that we know, and testifie that we have see the, and yee receive not our witnesse. If I have told you earthly things, and yee believe not, how shall yee believe if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came downe from heaven, even the Sonne of man which is in heaven. And as Woles lift up the serpent in the wildernesse, even so must the Sonne of receive the pop that whoseverese, even so must the Sonne of receives lift up, that whosevere believeth in him, perth not, but have everlasting life.

### The first Sunday after Trinitie.

The Collect.

fully accept our prayers: and because the weakenesse our mortall nature can doe no good thing Without us the helpe of thy grace, that in keeping of thy ients wee may please thee both in will are doeed, Thristour Lord.

The Epistle.

another, for love commeth of God, no energone that loveth, is borne God, and knoweth God. Here though not knoweth not God: 30d is love. In this appearable love of God to bs-ward, se that God sent his orrely beard in Sonne into the World, that ight live through him. Herein se, not that we loved God, but son to be the agreement for our linnes.

### The j. Sunday after Trinitie.

finnes. Dearely beloued, if God so loued be, We ought alla one to loue another. Po man hath feen God at any time. It We love one another. God dwelleth in bs, and his love is perfect in bs. Hereby know we that we dwell in him, and hee in vs, because he hath given vs of his Spirit. And we have feen, and doe teltifie, that the Father fent the Sonne to be the Sautour of the world. Wholoener confesseth that Jelus is the Sonne of God, in him dwelleth God, and hem God. And we have knowen and beleeved the love that God hath to bs. Godisloue, and he that dwelleth in loue, dwelleth in God. and God in him. Herein is the loue perfect in bs, that wee Apould trust in the day of sudgement: for as he is, even so are we in this world. There is no feare in loue, but perfect loue calteth out feare: for feare hath painfulnelle. Dethat feareth, is not perfect in loue. we loue him, foz he loued bs firft. Ifany man fay, I loue God, and yet hateth his brother, he is a lyar. For how can be that loueth not his brother whom hee hath feen, loue God whom he hath not feen : and this commandement have we of him, that he which loueth God, thould lone his brother alfo.

#### The Gospel.



Mere was a certaine rich man, Luke 16. which was clothed in purple and 19. fine white, and fared beliciously enery day. And there was a cerstaine beggar named Lazarus, which lay at his gate full offores, desiring to be refreshed with the crumbes which fell from the rich mans boord, and no man gave but him: The dogs came also, and licked his fores. And it fortu-

lend

ned that the beggar died, and was carted by the Angels into Abrahams volome. The rich man also died, and was buried. And being in hell in torments, he lift by his eyes, and saw Abraham afarre off, and Lazarus in his volome, and he cryed, and sayd, father Abraham, have mercy on me, and

Theij. Sunday after Trinitie.

tend Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for Jam tormented in this flame. But Abraham laid, Sonne, remember that thou in thy life time receiveds thy pleasure, and contravibile Lazarus receined paine: but now he is comforted, and thou art puniched. Beyond all this, betweene bs and you there is a great space let, to that they which would goe from hence to you, cannot, new ther may come from thence to bs. Then he fato, I pray the therefore father, send him to my fathers house, (for 3 bane five brethren) for to warne them, lest they come also into this place of tozment. Abzaham said butohim, They have Do les and the Prophets, let them beare them. And he faid, Ray father Abzaham, but if one come buto themfront the Dead, they will repent. He laid buto him, If they heare not Woles and the Prophets, neither will they beleeue, though one mit from beath againe.

### The ij. Sunday after Trinitie.

The Collect.

Ded make be to have a perpetualifeare and low of thy holy Pame, for thou never failest to helpe and gouerne them whom thou doed bring bym chy stedfast loue. Grant Mis. &c.

The Epistle.

1.1oh.3.13



Aruell not, my brethren, though the world hate you. wee know that wee are translated from death buto life, be cause we some the brethren. He that lov ueth nothis brother, abideth in death. Whosoever hateth his brother, is a manslayer. And ye know that no man Nayer hath eternall life abiding in him. hereby percetue wee toue, because bet gaue his life for bs, and wee ought to

give our lives for the brethren, But wholo hath this worlds good, and feeth his brother have neede, and hutteth by his compation from him, how dwelleth the love of God in him!

ABA

## Theij. Sunday after Trinitie.

Dy babes, let bs not loue in word, neither in tongue: but in deed and berity, hereby wee know that wee are of the berity, and can quiet our hearts before him. For if our heart condenne bs, God is greater then our heart, and knoweth all things. Dearely beloved, if our heart condenne bs not, then have we trust to God ward, and what sour we alke, we receive of him, because wee keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that wee believe on the Name of his Sonne Jesus Christ, and some one another, as hee gave commandement. And hee that keepeth his Commandements, dwelleth in him, and hee in him: and hereby wee know that he abide thin bs, even by the Spirit which he hath given bs.





Tertaine man ordained a great Luk.1416. Supper, and bade many, and fent 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 said but 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 open.

and I goe to produe them. I pray thee have mee excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, and brought his masser word agains 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 seedle, and the halt and blinde. And the servant said, Lord, it is done as thou has commanded, and yet there is roume. And the Lord said unto his servant, Goe out into the high wayes and bedges, and compell them to come in, that my house may be filled. For I say toto you, that wone of these men which were bidden, that safe of my Supper.

# Theiij. Sunday after Trinitie.

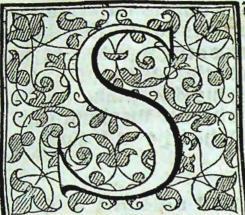
The Collect.



MD2d, wee beleeth thee mercifully to heare be, and putto whom thou had given an hearty delice to pray, grant that by thy mighty ayde wee may bee defended, through Aefus Christour Lord.

defended, through Jesus Christour Lord. The Epistle.

1. Pet. 5. 5.



Identity our felnes every man one to another, knit your felnes toges ther in low inesse of minde: For God resistect 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 careth for you. Be sober, and watch: for your adversary the deutil, as a

roaring Lyon walketh about, seeking whom hee may be woure: whom resid stedast in the faith, knowing that the same afflictions are appointed but your brethren that are in the world. But the God of all grace which hath called by but to his eternall glory by Christ Jesus, shall his owne selfe (after that pee have suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for ever and ever. Amen.

The Gospel.

Luk. 15.1.



Hen resorted but o him all the Publis canes and sunners, for to heare him. And the Pharisees and Scribes murmured, saying. He receiveth sunners, and eateth with them. But hee put soorth this Parable but o them, saying, what man among you, having an hundred sheepe (if hee sole one of them) doth not seave ninety and nine in the Wildernesse, and goeth after that which is sost, but

till hee finde it: And when hee hath found it, hee layeth it on his hounders with joy: and alloone as hee commeth home.

# Theiiij. Sunday after Triritie.

home, he calleth together his loners and neighbours, laying but o them, Beiogie with mee, for I have found my theer which was lost. I say but o you, that like wife soy thall be in beauen ouer one unner that repenteth, more then over nine ty and nine full persons, which neede no repentance. Either what woman, having ten groats (if the lose one) doeth not light a canole, and sweepe the houle, and seeke disgently till the find it and when the hath found it, the calleth her lovers and her neighbours together, saying, Besogre with me, for I have found the groat which I lost. Like wife I say puto you, thall there be soy in the presence of the Angels of God, our one finner that repenteth.

### The iiij. Sunday after Trinitie.

The Collect.

Do the Protector of all that trust in thee, without whom nothing is brong, nothing tsholy: increase and multiply boon bothy mercie, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this, hear nenly father, for Jesus Chists sake our Lord.

The Epistle.

Suppole that the afflictions of this life, are Rom.8,18.

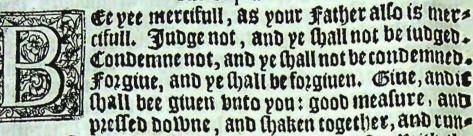
not worthy of the glory which that be them, end by on his. For the fervent delice of the creature at time advocts, looking when the somes of God thall appeare, because the creature is subdued to partite against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deligered from the bondage of corruption, into the glorious libertie of the somes of God. For wee know that enery creature groanerh with be also, and transleth in paine, even but o this time; not onely it but we also which have the first fruits of the Spirit, mourne in our selves also, and wait southe adoption of the children of God, even the deliverance of our bodies.

3 2

# The fift Sunday after Trinity.

The Gospel.

Luke 6.36.



ning over chall men give into your bosomes. For with the same measure that ye mete withall, chall other men mete to you againe. And he put soorth a similitude but o them, Tan the blinde leade the blinde? Doe they not both fall into the ditch? The Disciple is not abone his Paster. Every man chall bee perfect, even as his Paster is, why seelf thou a mote in thy brothers eye, but considered not the beame that is in thine owne eye? Either how canst thousay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seelf not the beame that is in thine owne eye; First, thou hypocrite, cast out the beame out of thine owne eye, then shalt thouse perfectly to pull out the mote that is in this owne eye, then shalt thouse perfectly to pull out the mote that is in this owne

### The v. Sunday after Trinitie.

The Collect.

Rant Lozd, wee beseech thee, that the course of this world may be so peaceably ordered by thy go nernance, that thy Congregation may topfully serve thee in all godly quietnesse, through Jesus Christ our Lozd.

The Epistle.

1.Pet.3.8.

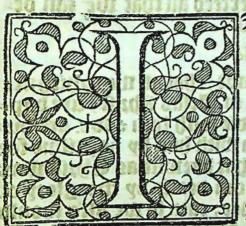
toue as brethren, bee pitifull, bee courteous, (meeke,) not rendring entil for entil, or resume that yee are thereunto called, even that yee are thereunto called, even that long after life, and loueth to see good dayes, let him refrains

his

## They. Sunday after Trinity.

his tongue from evill, and his lips that they speake no guile. Let him escheweuill and doe good, let him secke peace and ensue it. For the eyes of the Lord are oner the righteous, and his eares are open but o their prayers. Againe, the face of the Lord is over them that doe evill. Poreover, who is hee that will harme you, if yee follow that which is good: Dea, happy are yee if any trouble happen but o you for righteousnesses, who is teousnesses here we ge afraid for any terrour of them, neither be yee troubled: but sanctifie the Lord God in your hearts.

#### smattin yam, appending The Gospeling and their



T came to palle, that when the Luke 5.13 people preasted byon him to heare the word of God, hee stood by the lake of Genezareth, and saw two shippes stand by the lakessive, but the Fishermen were gone out of them, swere washing their nets. And he entred into one of the thips (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee

cate downe and taught the people out of the Kip. When her had left speaking, he sayd but Simon, Launch out into the deepe, and let sip your nets to make a draught. And Simon auswered, and said but him, Hairer, wer have saboured all night, and have taken nothing: Pewersheless, at the commandement I will sook soorth the need. And when they had so done, they inclosed a great multiple of sithes. But their net brake, and they be kneed to dew set some up they what they should come and helpe them. And they came and filed both sings, that they sunke agains. When Simon Peter sourches she set powers and speak succes, saying. Lording from me, for J and suffill man. For he was also net and all that were meriphing at the draught of silves which they had taken: and so was also

### The vj. Sunday after Trinitie.

also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus said buto Simon, Feare not: from hencesozihihou shalt catch men And they brought the ships to land, and forsooke all, and followed him.

### The vj. Sunday after Trinitie.

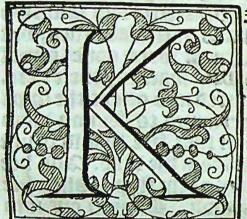
The Collect.

Do which hast prepared to them that love thee, such good things as passe mans understanding, power into our hearts such some towards thee, that we souring thee in all things, may obtaine thy promises, which exceed all that we can descreptly described the such described.

The Epistle.

Rom. 6.3.

olls



Powyenot, that all we which are baptized in Jesus Christ, are baptized to die with him: we are buried then with him by baptisme so, to die, that like wise as Christ was raised from death by the glory of the Father, even so we also should walke in a new life. For if week grafted in death like buto him, when so shall we be partakers of his holy Resurrection: knowing this,

that our old man is crucified with him allo, that the bodyof finne might betterly be destroyed, that henceforth wee should not be secuents but sinne. For hethat is dead, is instified from sinne. Wherfore if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sinned once: and as touching that hee liveth, hee liveth but o God. Likewise consider ye also, that ye are dead as touching sinned but are alive but o God through Jesus Christour Lord.

### The vij. Sunday after Trinitie.

The Gospel.

Clus laid buto his Disciples, Except your Matt. 5.20.

righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdom of heaven. De have heard that it was said but o them of old time, Thou shall not kill: who seems killeth, shall be in danger of judgement. But I say but o you,

that who soener is angry with his brother bnadusedly, shall be in danger of judgement. And who sever saith who bis brother, Racha, shall be in danger of a Countil! But who soever saith, Thou soole, shall be in danger of hell fire. There fore if thou offerest thy gift at the Altar, and there remembeed that thy brother hath ought against thee, leave there thine offering before the Altar, and goe thy way first and be reconciled to thy brother, and then come and offer thy gift. A gree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary beliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Herely I say but other, Thou shalt not come out thence, till thou hast payed the bunos farthing.

### The vij. Sunday after Trinitie.

The Collect.

Ded of all power and might, which art the author and giver of all good things, graffe in our hearts the love of thy Pame, encrease in bs true religion, nourish bs with all goodnesse, and of thy great mercie keepe bs in the same, through Jesus Christ our Lord.

The Epistle.

Speake grolly, because of finfirmity of your Rom. 6,19, flesh. As ye have given your meders servants to butleannesse, to iniquitie from one iniquity ty to another) even so now give over your members servants but orighteousnes, that ye may be sanctified. For when ye were servants

3 4

of

# The vij. Sunday after Trinitie.

of finne, ye were void of righteousnesse. what fruit had vee then in those things whereof yee are now ashanco : for the end of those things is death. But now are ye belinered from finne, and made the fernants of God, and have your fruit to be fanctified, and the end everlasting life. For the reward of finne is death, but eternall life is the gift of God, through Befus Chaift our Lord.

Mark. 8. 1.

The Gospel.

A those dayes, when there was a bery great company, and had nothing to eate, Jesus called his Disciples buto him, and faid buto them, I have com paffion on the people, because they have beene now with mee three dayes, and have nothing to eate, and if I fend them away falling to their owne bous les, they hall faint by the way: for di

uers of them came from farre. And his disciples answered him, where Chould a man have bread here in the wilderness. to satisfie these: And hee asked them, how many loavies have yee: They said, Seven. And he commanded the peop ple to lit downe on the ground. And hee tooke the fenen loaues, and When he had given thankes, he brake, and gaut to his Disciples to set before them: and they did set them be fore the people. And they had a few small fiches: and when he had bleffed, he commanded them also to be set before them. And they did eate and were sufficed, and they tooke by of the broken meat that was left, seven baskets full. And they that did eate, were about foure thousand. And he sent them away.

### The viij. Sunday after Trinity.

The Collect.

Do whose prousdence is never deceived, wee humbly beseech thee, that thou wilt put away from be all buttfull things, and give those things which be profe table for bs, through Jelus Christ our Lord.

1 18

# heviij. Sunday after Trinitie,

The Epistle.

Rethien, wee are debters, not to the flech to Rom. 8.12. live after the fleth: Fozif ye live after the fleth. ye chall die. But if ye through the Spirit doe mostifie the deeds of the bodie, ye Chall line. For as many as are led by the Spirit of God, they are the sonnes of God. For ye have not received the spirit of bondage to feare any

e: but ye have received the Spirit of adoption, whereby ry Abba, Father. The same Spirit certifieth our spirit We are the sonnes of God. If we be sonnes, then are we heires, the heires (I meane) of God, and heires annered Thist, if so be that we suffer with him, that we may al-

alozified together with him.

The Gospel.

Eware of falle prophets, which come to you Matt. 7.15 in theepes clothing, but inwardly they are rauening woolues: ye hall know them by their fruits. Doe men gather graves of thornes e or figges of thillies e Guen lo eues ry good tree bringeth foorth good fruits: but a corrupt tree bringeth forth euill fruits.

podtree cannot bring forth bad fruits, neither can a bad e vring toozeh good fruits. Euery tree that bringeth not in good fruit is hewen downe and call into the fire. wheres e by their fruit yee hall know them. Rot euery one that ith buto me, Lord, Lord, Challenter into the Bingdome of rauen: but he that doeth the will of my Father which is in eauen, be Call enter into the Kingdome of Beauen.

### The ix. Sunday after Trinitie.

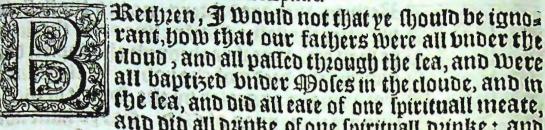
The Collect.

Rant to bs, Lord, We befeech thee, the Spirit to thinke and do alwayes such things as be rightful, that wee which cannot be without thee, may by thee beable to line according to the will, through efus Chust our Lozd.

# The ix. Sunday after Trinitie,

The Epistle.

1.Cor.10.



and did all drinke of one spirituall drinke: and they dranke of the Spiritual Rocke that followed them, which Rocke was Chill. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. Thele are ensamples to bs, that we hould not lust after eufl things, as they lufted: and that we hould not be worthip= persof images, as were some of them, according as it is written: The people sate downe to eate and drinke, and role by to play. Beither let bs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Reither let us tempt Christ, assome of them tempted, and were destroyed of serpents. Reither inurmure yee, as some ofthem murmured, and Were destroyed of the destroyer. All these things happened buto them for ensamples: but are written to put bs in remembrance, whom the ends of the world are come boon. where foie let him that thinketh hee Candeth 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 chall not luffer you to be tempted aboue your arength, but Chall in the miost of temptation make a way, that yee may be able to beare it.

Luke 16.1.

The Gospel.

Clus said but his Disciples, There was a certaine rich man which had a steward, and the same was accused but him that hee had wasted his goods. And hee called him, and sayd but him, how is it that I heave this of their solves of the steward hip, in himselse, what shall I does for my master taketh away from mee the stewardship. I cannot dig, and to beg I am

### Thex. Sunday after Trinitie.

athamed. I wote what to doe, that when I am put out of the stewardhip, they may receive me into their houses. So when he had called all his masters debtors together, he sayd but o the sirst, how much owest thou but o my master? And he said, An hundred tuns of oyle. And he said but o him, Take thybill, and sit downe quickly, and write sistic. Then saidhe to another, how much owest thou? And he said, An hundred quarters of wheat. He said but o him, Take thy bill, and write fourescore. And the Lord commended the build Steward, because he had done wisely. For the children of this world are in their nation wifer then the children of light. And I say but to you, Wake you friends of the burishteous Wammon, that when ye shall have need, they may receive you into everlassing habitations.

#### The x. Sunday after Trinitie.

The Collect.

prayers of thy humble servants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Epistle.

Oncerning spirituall things, brethren, I would not have you ignorant. Decknow that ye were Gentiles, & went your wayes but dumbe images, even as ye were led. Wherefore I declare but o you, that no man speaking by the Spirit of God, desieth Ies sus. Also no man can say that Jelus is the

Lord, but by the holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are divers manners of operations, and yet but one God, which workethall in all. The gift of the spirit is given to energy an to edific with all. For to one is given through the spirit, the bitterance of wisedome, to another is given the betterance of knowledge by

1. Corin 12

## Thex. Sunday after Trinitie.

by the lame spirit, to another is given faith by the same spirit, to another to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophetie, to another indgement to discerne spirits, to another divers tongues, to another the interpretation of tongues: Another all worketh the selfe same spirit, dividing to everyman a severall gift, even as he will.

#### ornafold fland all do The Gospel.

Luk. 19.41



No when hee was come neere to hierusalem, hee beheld the Citie, and wept on it, saying. If thou hadk knowne those things which belong but thy peace, even in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come buto thee, that thine enemies shall cast a banke about thee, and compasse thee round, & keep thee in on every

tide, and make thee even With the ground, and thy children which are in thee: And they thall not leave in thee one stone byon another, because thou knowest not the time of thy bistiation. And he went into the Temple, and began to cast out them that fold therein, and them that bought, saying but othem, It is written, Myhouse is the house of prayer, but ye have made it a denost theeves. And he taught dayly in the Temple.

### The xj. Sunday after Trinitie.

The Collect.

chiefly in thewing mercy and pitte: give but o de avour descriptions of the description o

# Thexi. Sunday after Trinitie.

The Epistle.

Rethzen, as appertaining to the Gospel which i. Cor. 15.12 I preached buto you, which pe have also accepted, and in the which recontinue, by the which ye are also saued, : I doe you to wit after what maner I preached buto you, if ye keepe it, except pee have beleeved in vaine: for first of all. I delivered buto you that which I received, how that Chill died for our finnes, agreeing to the Scriptures, and that hee was bus ried, and that he role agains the third day according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, hee was seene of moe then fine hundzed brethren at once, of which many remaine buto this day, and many are fallen alleepe. 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 borne out of due time. For Jam the leaft 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 Jamthat Jam: and his grace which is in me, is not in vaine. But I laboured moze abundantly then they all: yetnot I, but the grace of God which is with mee. Therefoze whether it were I,oz they, so we preached, and so

The Gospel.

ve haue beleeued.

Hrist told this parable but ocertaine which Luk, 18.9. trusted in themselves that they were perfect, and despised other. Two men went by into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselse: God I thanke

thee that Jam not as other men are, extortioners, briust, adulterers, or as this publicane. I fast twice in the weeke, I give tithe of all that J possesse. And the Publicane standing afarre off, would not lift by his eyes to heaven, but smote his brest, saying, God be mercifull to measurer. I tell you, this man departed home to his house instifled more then the other. For every man that exalteth himselfe, shall be brought low; and he that humbleth himselfe, shall be exalted.

## Thexij. Sunday after Trinity.

The Collect

Loughty and everlading God, which artalwates more ready to heare, then we to pray, and art wont to give more ready to heare, then we to pray, and art wont to give more then either we delire or delerve: power giving us those things whereof our conscience is a fraid, and giving unto us that, that our prayer dare not presume to aske, through Jesus Christone Lord.

The Epistle.

2. Cor.3.4.

They trust have were through Christ to Godward, not that we are sufficient of our selues to think any thing as of our selues: but if we be able but o any thing, the same commeth of God, which hard made be able to minister the new Lessian that of the Spirit: for the setter killeth, but the Spirit: for the letter killeth, but the Spirit: giveth life. If the numbration of death, through the letters figured in

somes was glozious, so that the children of Heael contonot behold the face of Poses for the glory of his countenance (which glory is done away:) why hall not the ininification of the Spirit be much more glorious: for if the ininification of condemnation be glorious, much more does he in ministra

tion of righteousnesse exceede in glozy,

The Gospel.

Mark.7.31.



Elus departed from the coals of Tyre and Sidon, and tame but the Sea of Galilee, through the mids of the coals of the tenne cities. And they brought but him one that was deafe, and had an impediment in his speech; and they prayed him to put his hand byon him. And when hee had taken him all be from the people, hee put his singers in to his eared, and the

his tongue, and looked by to heaven, and fighed, and fayo buto him, Ephaca, that is to fay. Beopened. And Granghemay

his

## The xiij. Sunday after Trinitie.

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

#### The xiij. Sunday after Trinitie.

The Collect.

Lmighty and mercifull God, of whole onely gift it commeth that thy faithfull people doe but thee true and laudable fervice: Grant we befeech thee, that wee may so runne to thy heavenly promises, that wee faile not finally to attain the same, through Jesus Christ our Lord.

The Epistle.

D Abraham and his feed were the pros Ga'.3.16.
miles made. He faith not, In his feeds, as of many: but in thy feed, as of one, which is Christ. This I say, that the Law which began afterward beyond four hundred and thirtie yeeres, doth not dismull the Lessament that was confirmed afore of God buto Christ-ward, to make the promise of none effect.

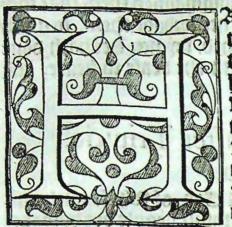
Taw, it commeth not now of promife: But God gaue it to Abraham by promife. Wherefore then ferueth the Law: The Law was added because of transgression (till the Seed tame, to whom the promise was made) and it was ordained by Angels in the hand of a Pediatour. A Pediatour is not a Pediatour of one: but God is one. Is the Lawthen as gainst the promise of God: God forbid. Fortsthere had been a Law given which could have given life, then no doubt righteousnesse should have come by the Law. But the Scripsture conclude thall things under sinne, that the promise by the faith of Jelus Christ should be given to them that believe.



### Thexiij. Sunday after Trinitie.

The Gospel.

Luk. 10.23.



Appy are the eyes which see the things that yeesee. For I tell you that many Prophets and Kings have desired to see those things which yee see, and have not seene them, and to heare those things which ye heare, and have not heard them. And behold, a certaine Lawyer stood up and tempted him, saying, Patter, what shall I doe to inherite eternall life: He said buto

him, what is written in the Law : how readelt thou : And bee answered and said, Loue the Lozd thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy felfe. And hee faid buto him, Thouhall answered right: this doe, and thou halt line. But be willing to inflife himselfe, said buto Felus, And who is my neighbour ? Ichas antwered and law, Acer taine man descended from Dierusalem to Jericho, and fell at mong theenes, which robbed him of his raiment, and wounded him, and departed, leaving him halfe dead. And it chan= ted that there came downe a certaine Priest that same way, and when hee law him, hee palled by. And likewise a Leuite (when hee went nigh to the place) came and looked on him. and paffed by. But a certaine Samaritane, as hee tourneyed, came buto him, and when he law him, he had compassion on him, and went to him, and bound by his wounds, and poured in ople and wine, and let him on his owne beatt, and brought him to a common Inne, and made provision forhim. And on the morrow when hee departed, hee tooke out two pence, and gave them to the Holt, and law buto him, Take care of him, and whatfoever thou spendelt moze, when I come againe, I will recompense thee. which now of these three, thinkest thou was neighbour buto him that fell among the theenes: And he laid buto him, Hee that the wed mercy on him. Then faid Jelus buto him, Goe and doe thou like wife,

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# The xiiij. Sunday after Trinitie.

The Collect.

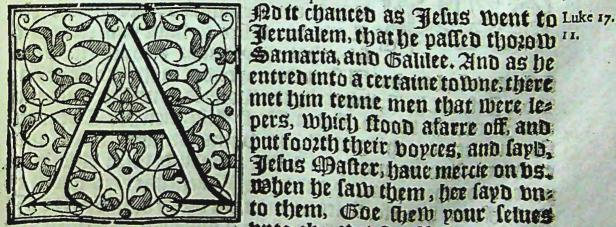
Linighty and everlacting God, give but obs the increase of faith, hope and charitie: and that wee may obtaine that which thou doest promise, make by to love that which thou doest command, through Jesus Chist our Lord.

The Epistle.

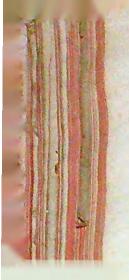
Say, walke in the spirit, and foldill not the Gals. 16. lust of the flesh. For the flesh sustest contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever yee would. But and if ye be sed of the spirit, then are yee not bnder the Law. The deedes of the flesh

are manifelt, which are these: Avultery, somication, buckennesse, wantonnesse, worthipping of Images, witcherast, hatted, bariance, zeale, wrath, strife, seditions, texts, enuying, murder, drunkennesse, gluttony, and such like, of the which Itell you before as I have toldyou in times past, that they which commit such things, shall not bee inheritours of the Which commit such things, shall not bee inheritours of the United Composite of God. Contrarily the fruit of the Spirit is soue, toy, peace, long suffering, gentlenesse, goodnesse, saithfulnesse, meeknesse, temperance: against such there is no saw. They truely that are Christs, have crucised theseth, with the affections and sucks.

The Gospel.



passe, that as they went they were denked. And one of them, when



### Thexv. Sunday after Trinitie.

when he law that he was cleanfed, turned backe againe, and with a lowd boyce praifed God, and fell downs 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 cleus sed: But where are those nine: There are not found that returned agains to give God praise, save onely this stranger. And he said but o him. Arise, god thy way, thy saith hath made thee whole.

### The xv. Sunday after Trinitie.

The Collect.

Cepe we befeech thee, DLozd, thy Church, with thy perpetuall mercie: And because the frailtie of man without thee cannot but fall, keepe vs ever by thy helpe, and lead vs to all things profitable to our saluation, through Jesus Christ our Lozd.

The Epistle.

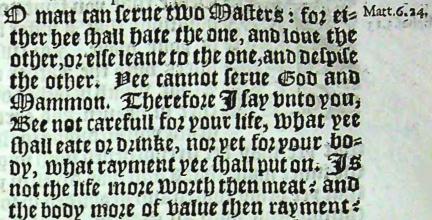
Gal.d.TI.

ten but o you with mine owne hand. As many as delire with outward appearance to please carnally, the same confirmine pour to be circumcised, onely lest they should suffer persecution for the Crosse of Christ. For they themselves which are circumcised, keepe not the Law, but desire to have you circumcisted, that they might rejoyce in your

sech. God forbid that I should resource, but in the crosse of our Lord Jesus Christ, whereby the world is crucised but o me, and I but o the world. For in Christ Jesu, neither Liccumci son anaileth any thing at all, nor bucicumcison, but a new creature. And as many as walke according but o this rule, peace be on them a mercy, and by on Israel, that pertameth to God. From henceforth let no man put me to businesse: for I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

### The xvj. Sunday after Trinitie.

The Gospel.



Behold the fowles of the ayze, for they sow not, neither doe they reape, not carry into the barnes, and your heavenly Fas ther feedeth them. Are renot much better then they : which of you by taking carefull thought, can adde one cubit buto his Stature: And why care ye for rayment: Consider the Lilies of the field how they grow, they labour not, neither doe they fpin: and yet I fay buto you, that even Solomon in all his royalty was not clothed like one of thefe. Wherefore if God so clothe the grasse of the field, which though it stand to day, is to morrow cast into the fornace. Chall hee not much more Doe the same for you, D yee of little faith : Therefore take no thought faying, what thall we eate, or what thall we drinke, 02 wherewith thall we be clothed : After all these things doe the Gentiles leeke. For your heavenly Patherknoweth that pe haue need of all thefe things. But rather feeke ve first the kingdome of God, and the righteousnelle thereof, and all these things chall be ministred buto you. Care not then for the more row, for to morrow day thall care for it feke. Sufficient buto the day is the travaile thereof.

The xvj. Sunday after Trinitie.

and defend thy Congregation; and because it cannot continue in safety without thy succour, preserve
to enermore by thy helps and goodnesse, through
esus Christour Lord.

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# 1 nexvj. Sunday after Trinitie.

The Epistle.

hef.3.13

Delice that you faint not because of my tris bulations that I suffer for your sakes, which is your praise. For this cause I bow my knees but the Father of our Lord Ielus Christ, which is sather of all that is called fasther in heaven and earth, that hee would grant you according to the riches of his glory,

that yee may bee Arengthened with might by his Spirit, in the inner man, that Christmay dwell in your hearts by faith, that yee being rooted and grounded in love, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the know, ledge of Christ, that ye might be filled with all fainesse, which commeth of God. Anto him that is able to doe exceeding abundantly above all that wee aske or thinks, according to the power that worketh in vs, bee praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

#### The Gospel.



Moit fortuned, that Jesus went into a Citie called Naim, and many of his Disciples went with him, and much people. when hee came nigh to the gate of the Citie, behold, there was a dead man carried out, which was the onely some of his mother, and thee was a widow, and much people of the Citie

was withher. And when the Lord law her, he had compalion on her, and laid but oher, weepe not. And he came night and touched the Coffin: and they that bare him stood will. And he laid, Doung man, I say but other, Arise. And he that was dead, sate by and began to speake. And he destuered him to his mother. And there came a feare on them all, and they gave the glory but o God, saying, A great Prophet is risen by among bs, and God hath visited his people. And this rumor of him went foozth thorowout all Jury, and thorowout all the regions which sie round about.

### The xvij. Sunday after Trinitie.

The Collect.



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

The Epistle.



(which am a prisoner of the Lords) et Ephel 4.1: hort 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 differst to keepe the butty 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 baptisme, one God and father of all,

which is about all, and through all, and in you all.

The Gospel.

The House of Luke 14.15.

The Gospel.

The House of Luke 14.15.

The Gospel.

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The Gospel In the House 14.15.

The Gosp

ing, 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 hall have an Asso, or an Ore sallen into a pit, and will not straight way pull him out on the Sabbath day: And they could not answere him against to these things. He put forth also a similistude to the ghests, when he marked how they preassed to bee in the highest roumes, and said but o them, when thou art bidden to a wedding of any man, sit not downe in the highest roume, lest a more honourable man then thou here bidden of him, and hee that bade him and thee, tome and say to thee, of the this man roume; and thou begin with hame to take the solvest roume. But rather when thou art bidden, goe and sit

数 3

# Thexviij. Sunday after Trinity.

in the lowest roume, that when he that bade thee commeth; he may say buto thee, Friend, sit by higher: then thait thou have worthip in the presence of them that lit at meate with thee. For who so ener exalteth himselfe, challbe brought low, and he that humbleth himselfe, shall be eralted.

### The xviij. Sunday after Trinitie.

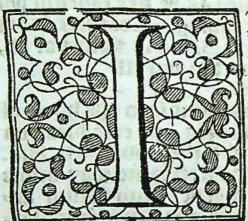
The Collect.



Ded, wee befeech thee, grant thy people grace to auoid the infections of the devill, and with pure beart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

1. Cor. 1.4.



Thanke my God alwayes on your behalfe, for the grace of God which is given you by Jefus Chaift, that in all things yee are made rich by him in all biterance, and in all knowledge, by the which things the tellimony of Jelus Chailt was confirmed in you, so that preate behinde in no gift, waiting for the appearing of our Loed Jelus Chailt, which challaiso arengehen

you to the end, that yee may bee blamelesse in the day of the coming of our Lord Telus Christ.

The Gospel.

Matt. 22. 34.



Hen the Pharifees had heard that Jes fus had put the Sadduces to Glence, they came together, and one of them which was a Doctor of the Law, alked him a queltion, tempting him, and fay ing, Walter, which is the greatest Cont mandement in the Law : Jelus faid bnto him, Thou haltloue the Lord thy God with all thine heart, & With all thy soule.

# The xix. Sunday after Trinitie.

Conle, and with all thy minde. This is the first and greatest Commandement. And the second is like but it. Thousalt love thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharises were gathered together, Jesus asked them, saying, what thinke pe of Chist: Whose sonne is he: They said but him. The sonne of Dawd. Hee said but o them, how then both David in spirit call him Lord, saying, The Lord said but my Lord, Sit thou on my right hand, till I make thine enemies thy sootsoole: If David then call him Lord, him is he then his sonne: and no man was able to answere him any thing, neither durft any man from that day soorth aske him any more questions.

### The xix. Sunday after Trinitie.

The Collect.

to please thee, grant that the working of the inercie, may in all things direct and rule our hearts, through Jelus Christ our Lord.

The Epistle.
The E

henceforth walke not as other Gentiles walke, 17.
in banitie of their minde, while they are blinded in their biderstanding, being farre from a gooly ly life, by the meanes of the ignorance that is in

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### Thexx. Sunday after Trinitie.

as we are members one of another. Be angry, but finne not. Let not the Sun goe downe byon your wanth, neither gine place to the backbiter. Lethim that fole feale no moze, but let him labour with his hands the thing that is good, that hee may give buto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to ediffe withall, as oft as need is, that it may minister grace buto the hearers. And greene not the holy Spirit of God, by Whom ye are sealed buto the day of redemption. Let all bitternes, and flerceneffe, and weath, and roaring, and cure sed speaking bee put away from you, with all maliciousnesse. Be pe courteous one to another, mertifull, fozgiuing one another, euen as God for Chailes sake hath forgiven you.

Mat. 9. 1.



The Gospel. Elus entred into a thip and passed over, and came into his owne citte. And behold, they brought to him a manficke of the paifie, lys ing in a bed. And when Jefus faw the faith of them, hee said to the sicke of the palse, Sonne, be of good theere, thy linnes beefor And behold, certaine of the given thee.

Scribes laid Within themselves, This man biasphemeth. And when Jesus saw their thoughts, hee said, wherefore thinke ye entil in your hearts: Whether is it easier to fay. Thy finnes be fozgiven thee: oz to fay, Arife and walke: But that pe may know that the Sonne of man hath power to forgive finnes in earth: Then laid he to the licke of the pallie, Arde, take by thy bed, and goe buto thy house. And he arose and departed to his house. But the people that saw it, marueiled, and glozified God, which had ainen fuch power buto men.

### The xx. Sunday after Trinitie.

The Collect.



Imightie and mercifull God, of thy bountiful goodnelle keepe vs from all things that may hurt bs: that wee being ready both in body and foule, may with free hearts accomplish those things

that

## The xx. Sunday after Trinitie.

that thou wouldest have done, through Jesus Christout Lord.

The Epistle.

Ake heed therefore how yee Walke tircum Ephels, 15 specify, not as buwife, but as Wisemen, te deeming the time, because the dayes are eval. Wherefore be yee not buwise, but buderstand what the will of the Lord is, and be not drunsken with wine, wherein is excesse; but be yee to with the spirit, speaking to your selves in Plalmes and

filled with the spirit, speaking to your selves in Plalmesand dynnes, and spiritual songs, singing and making melodic to the Lord in your hearts, giving thanks alwayes for all things but God the Father, in the Name of our Lord Jestus Christ, submitting your selves one to another in the feare of God.

The Gospel.

Elus said, The kingdome of heaven is likebus Mattazale to a man that was a King, which made a mas riage for his sonne, and sent foorth his seruants, to call them that were bidden to the wedding: and they would not come. Again, hee sent foorth other servants, saying, Tell

them which are bidden, Behold, I have prepared mydinner. mine open and my fatlings are killed, and all things are reas die: come buto the mariage. But they madelight of it. and went their wayes, one to his Farme place, another to his Merchandize, and the remnant tooke his sexuants, and intreated them Chamefully, and flew them. But when the King heard thereof, he was wroth, and fent forthhis menuf warre, and destroyed those murtherers, and burnt op their Citie. Then laid hee buto his servants, The mariageine beed is prepared, but they which were bidden, were not work thy. Goe yee therefore out into the high wayes, and aspias ny as yee finde, bid them to the mariage. And the ferusars went footh into the high wayes, and gathered together all, as many as they could finde, both good and bade and the wedding was furnished with guelfs. Then the Ling came in to fee the guelfs, and when hee spied there a man which pri

## Thexx. Sunday after Trinitie.

as we are members one of another. Beangry, but finne not. Let not the Sun goe downe bpon your weath, neither gine place to the backbiter. Lethim that fole feale no moze, but let him labour with his hands the thing that is good, that hee may give buto him that needeth. Les no filthy com: munication proceed out of your mouth, but that which is good to ediffe Withall, as oft as need is, that it may minister grace buto the hearers. And greene not the holy Spirit of God, by whom ye are feated buto the day of redemption. Let all bitternes, and flerceneffe, and weath, and roaring, and curfed fpeaking bee put away from you, with all maliciousnelle. Be pe courteous one to another, mertifall, fozgiuing one another, euen as God for Christs sake hath forgiven you.

The Gospel.



Elus entred into a thip and passed over, and came into his owne citte. And behold, they brought to him a manticke of the palite. lya ing in a bed. And when Jesus saw the faith of them, hee faid to the ficke of the palle. Sonne, be of good cheere, thy linnes bee for given thee. And behold, certaine of the

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### The xx. Sunday after Trinitie.

The Collect.



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that

## The xx. Sunday after Trinitie.

that thou wouldest have done, through Jesus Christopt Lord.

The Epistle.

Ake heed therefore how yee Walke circum Ephels, 15 spectly, not as buwife, but as wisemen, respectly, not as buwife, but as wisemen, respectly, not as buwife, but dayes are eight. Wherefore be yee not buwife, but buderstand what the will of the Lord is, and be not drunsken with wine, wherein is excesse: but be yee

filed with the spirit. speaking to your selves in Plasmes and hymnes, and spirituals longs, singing and making melodic to the Lord in your hearts, giving thanks alwayes for all things but God the Father, in the Name of our Lord Jestus Christ, submitting your selves one to another in the feare of God.

The Gospel.

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to a man that was a King, which made a mas riage for his sonne, and sent foorth his serau uants, to call them that were bidden to the wedding: and they would not come. Againe,

hee sent foorth other sernants, laying, Tell them which are bioden, Behold, I have prepared my dinner, mine open and my fatlings are killed, and all things are reas die: come buto the mariage. But they madelight of it, and went their wayes, one to his Farme place, anotherro his Merchandize, and the remnant tooke his servants, and intreated them Chamefully, and flew them. But When their King heard thereof, he was wroth, and fent forthhis menof warre, and vestroyed those murtherers, and burnt op their Citie. Then laid hee buto his servants, The mariagein beed is prepared, but they which were bioden, were not work thy. Goe yee therefore out into the high wayes, and asquar ny as yee finde, bid them to the mariage. And the ferusars went footh into the high wayes, and gathered together all, as many as they could finde, both good and bade and the wedding was furnished with guess. Then the king eame in to fee the guelfs, and when hee spied there a man Which

## Thexxj. Sunday after Trinitie.

which had not on a wedding garment, her said but 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 said him into biter darkenesse, there shall be weeping and gnasheing of teeth. For many becalled, but sew are thosen.

### The xxj. Sunday after Trinitie.

The Collect.



Bant we beleech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleanled from all their finnes, and serve thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

Ephele.



D brethren, bee frong through the Lord, and through the power of his might. Put on all the armour of God, that yee may fland against all the assaults of the deuill. For wee wreste not against flesh and blood, but against rule, against power, against worldly rulers, even governors

of the darkenede of this world, against spiritual crastinesse inheavenlythings. Wherefore take buto you the whole are mour of God, that re may be able to relift in the euill day, and stand perfect in all things. Stand therefore, and your fornes aire with the trueth, having on the break-plate of righteous nesse, and having thooes on your feet, that you may be prepar red for the Golpel of peace. Abone all take the thield of faith, wherewith yee may quench all the fiery darts of the wicked. and take the belinet of faluation, and the fword of the Spirit. which is the word of God. And pray alwayes with all mas nerveaper and supplication in the Spirit, and watch theres unto with all instance and supplication, for all Saints, and for mee, that otterance may be given buto mee, that I may open my mouth treely, to better the fecrets of the Golvel. (Whereof I am a mellenger in bonds) that therein I may speak freely as I ought to speake.

The

## The xxij. Sunday after Trinity.

The Gospel.

Here was a certaine ruler, whose some loke it as Capernaum. Alloone as the same heard that Jesus was come out of Jury into Galilee, he went buto him, and belought him that hee would come downe and heale his some, for he was even at the point of death. Then

laid Jelus buto him, Except per lee lignes and wonders, ye wil not beleeve.

The ruler laid but him, Sir, come downe of ever that my some die. Jesus saith but him, Goe thy way, thy son liveth. The man believed the word that Jesus had spoken but him, the went his way. And as he was going downe, the seruants met him, and told him, saying, Thy some liveth. Then enquired he of them the houre when he began to amend And they said but him, Pesterday at the seventh houre the fener lest him. So the sather knew that it was the same houre in the which Jesus said but him, Thy son liveth. And he belee wed, and all his houshold. This is againe the second miracle that Jesus did when he was some out of Jury into Galilee.

### The xxij. Sunday after Trinitie.

The Collect.

Ded, wee beleeth thee to keepe thy houthold the Church in continuall godlinette, that through thy protection it may be free from all aduertities, and denoutly given to ferue thee in good workes, to the glory of thy Kame, through Jefus Christour Lord.

Thanks my God with all remembrance of Phil.1.3.

you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the sellowship of the Sospel, from the sirst day butill now: and am surely certified of this, that he which hath begun a good worke in you, shall performe it, butill the day of Jesus Christ, asir

becom=

## Thexxij. Sunday after Trinity.

becommeth me that I chould sudge of you all, because I have you in my heart, for almuch as ye are all companions of grace with me, even in my bonds, and in the defending and eltablishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart root in Telus Chailt. And this I pray, that your love may increase yet more and moze in knowledge, and in all buderstanding, that ye may accent the things that are most excellent, that ye may be pure, and such as offend no man, butill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Chailt, buto the gloay and praise of God.

The Gospel.

18.

Eter faid buto Jesus, Lord, how oft than I forgiue my brother, if he sinne against mee: till seven times: Jesus saith buto him, I say not buto thee, Until leuen times : but fenenty I times seven times. Therefore is the Kings Dome of heaven likened buto a certaine man

that was a King, which would take accompts of his feruants. And when he had begun to reckon, one was brought buto him, which ought him tenthousand talents: but fozas much as he was not able to pay, his Lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fernant fell bowne, and befought him, laying, Sir, have patience with me, and I will pay thee all. Then had the Lord pitie on that servant, and looked him. and forgane him the bebt. So the same leruant went out, and found one of his fellowes which ought him an hundred pence: and hee layd hands on him, and tooke him by the throat, fave ing, pay that thou owell. And his fellow fell downe, and belought him, laying, Haue patience with me, and I will pap thee all. And he would not, but he went & call him into pulon. till he Could pay the debt. So when his fellowes saw what was bone, they were very forry, and came and told unto their Low all that had happened. Then his Lord called him, and faid buto him, D thou bugracious servant, I sozgave thee all that debt when thon decireds me: Chouldest not thou also have had compassion on thy fellow, even as Thad pitte on thees

## The xxiij. Sunday after Trinitie.

thees And his Lord was wroth, and delivered him to the Gaolers, till hee thould pay all that was due buto him. So likewise thall my heavenly Father doe also buto you, if yee from your hearts forgine not enery one his brother their trefpalles.

The xxiij. Sunday after Trinitie.

The Collect.

Do our refuge and arength, which art the author of all godlinelle, be ready to heare the denout pray= ers of thy Church: and grant that those things which we alke faithfully, wee may obtaine effectu= ally, through Jesus Chustour Lord.

The Epistle.

Rethzen, be followers together of me, and looke Phil. 3. 17. on them which walke, euen so as ye haue vs foz an example. For many walke of whom I have told you often, and now tell you weeping, that Tipey are the enemies of the Cross of Chaile, whose end is damnation, whose belig is their god, and glozy to their chame, which are worldly minded. But our conver: fation is in heaven, from whence wee looke for the Saufour, euen the Lord Jesus Christ, which hall change our vile bo=

Dy, that it may be like buto his glozious body, according to the working, whereby heeis able also to subdue all things buto

himfelfe.

The Gospel.

Ben the Pharifees Went out and tooke touns Mat. 22.15 fell how they might tangle him in his words. And they fent out buto him their Disciples with herods feruants, faying, Maffer, wee know that thou art true, and teachest the way of God truely, neither carest thou for

any man: for thou regardelt not the outward appearance of men. Tell bs therefoze, how thinkelt thou: Is it lawfull that tribute bee ginen buto Celar, oz not : But Jelus perceis uingtheir wickednesse, said, why tempt peme, ve hypocrites: Shew me the tribute money: and they tooke him a peny. And nee

## The xxiiij. Sunday after Trinitie.

be faid buto them, nohole is this image and superfcription? They faid buto him, Celars. Then faid be buto them, Gine therefore buto Cefar, the things which are Cefars, and buto God, those things which are Gods. when they heard these words, they maruelled, and left him, and went their way.

### The xxiiij. Sunday after Trinitie.

The Collect.

Ded we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may bee delinered from the bands of all those Lannes, which by our frailtie we have committed.

Grant this, &c.

The Epistle.

Coloff. 1.3.

Ce give thankes to God the Father of our Lord Telus Chrift, alwayes for you in our prayers. For we have heard of your faith in Chailt Jefu, and of the love which pe beare to all Saints, for the hopes fake which is laid by in store for you in heaven. Df which hope yee heard before by the true word of

the Gospel, which is come buto you, even as it is into all the world, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphias our deare fellow fernant, which is for you a faithfull minister of Chill, which also declared buto be your love which yee have in the spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, & to belire that yee might befulatted with the knowledge of his will, in all wisedome and spirituall buderstanding, that ye might walke worthy of the Lozd, that in all things yee may pleafe, being fruitfull in all good workes, and increasing in the knowledge of God, Arengthened with all might through his glorious power. buto all patience and long suffering, with toyfulnesse, giving thankes buto the Father, which hath made bs meet to bee partakers of the inheritance of the Saints in light.

The

## The xxv. Sunday after Trinitie.

The Gospel.

Mile Jelus spake unto the people, behold, there Mat. 9. 18. acame a certaine ruler and worthipped him fap: ing, Wy daughter is euen now deceased, but come and lay thine hand byon her, and shee Mall live. And Jesus arose and followed him, and so did his Disciples. And behold, a woman which was Tollogs diseased with an issue of blood twelve yeeres, came behinde him, and touched the hemme of his besture. For thee sayd within her selfe, If I may touch but even his besture onely, I Chall be lafe. But Jelus turned him about, and when hee faw her, he said, Daughter, be of good comfort, thy faith bath made thee lafe. And the woman was made whole even the fame time. And when Jelus came into the rulers house, and faw the minstress and people making a noyse, hee said buto them, Get you hence, for the maide is not dead but fleepeth. And they laughed him to Come. But when the people were put foozth, he went in, and tooke her by the hand, and layo, Damofell, arife. And the Damofell arofe. And this noyle wasabzoad in all that land.

## The xxv. Sunday after Trinitie.

The Collect. Will all add add and and

Tirre by wee beleech thee, DL020, the willes of the faithfull people, that they plenteonly bringing foorth the fruit of good works, may of thee be plenteoully rea warded, through Telus Christ our Lord. Amen. The Epistle.

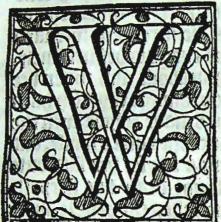
Chold, the time commeth, saith the Word, Terc. 23. 51 that I will raise by the righteous Branch of David, which King thall beare rule, and hee thall prosper with wisedome, and thall set by equitie and righteousnesse againe in earth. In his time thall Juda be faued, and Ifrael thall dwell without feare. And this is the

Pame that they chall call him, even the Lord our righteous welle. And therefore behold, the time comment, saich the 亚O2D,

mexxv.Junuay .... nitie.

Lord, that it hall be no more faid. The Lord liveth, which brought the children of Israel out of the land of Egypt; but The Lord liveth, which brought foorth and led the feede of the house of Israel out of the Morth land, and from all countreps where I have scattered them, and they hall owell in their owne land againe.

Iohn 6.5.



The Gospel.

Hen Jesus list by his eyes, and saw a great company come buto him, he saith but Philip, whence thall we buy bread, that these may eate: This he said to prooue him, sor hee himselse knew what hee would doe. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that every man may take a little. One of his Disciples (Andrew

Simon Petersbrother) faid buto him, There is a lad here which hath fine barley loanes and two fithes, but what are they among so many : And Jesus sayd, Wake the people sit downe. There was much grasse in the place. So the men sate downe in number about fine thousand. And Jes fus tooke the bread, and when hee had given thankes hee gane to his Disciples, and the Disciples to them that were let downe, and like wife of the fithes as much as they would when they had eaten enough, he fayth buto his Disciples, Gather by the broken meate which remaineth, that not thing bee loft. And they gathered it together, and filled emelue valkets with the broken meate of the fine varley loanes, which broken meat remained buto them that had eaten. Then those men (when they had seeme the miracle that Jefus did) layd, This is of a trueth the same Prophet that hould come into the world.

If there be any moe Sundayes before ADVENT Sunday, to supply the same, shall be taken the Service of some of those Sundayes that were of mitted betweene the Epiphany and Septuagesima.

Saint

### S. Thomas the Apold



## Saint Andrewes day.

The Collect.

Luighty God, which didlt give such grace buto thy boly Apostle Saint Anozew, that he readily sobeyed the calling of thy Sonne Jelus Chailt, and followed him without delay: grant buto bs all, that we being called by thy holy word, may foorthwith give oucr our selves obediently to fulfill thy holy Commandes ments, through the same Jesus Christ our Lord.

The Epistle.

F thou acknowledge with thy mouth that Rom. 10.9. Jelus is the Lord, and beleeve in thy heart that God railed him by from death, thou Chalt befafe. Fozto beleeue with the heart in: lifeth, and to knowledge with the mouth, makethaman lafe. Forthe Stripture laith, monosoener beleeueth on him, chal not be con-

Ctargest?

Demand

founded. There is no difference between the Jew and the Gentile: Foz one is Lozd of all, which is rich buto all that call byon him. For wholoever doth call on the Pame of the Lord, Chall be lake How then Chall they call on him on whom they have not beleeved : how thall they beleeve on him, of Whom they have not heard . how thall they heare without a Preacher: And how Chall they preach without they be feite: Asicis Weitten, how beautifull are the feet of them which bring tidings of peace, and bring tidings of good things: But thephane not all obeyed to the Golpel. For Claylaith, Lord, who hath beleeved our layings: So then faith commeth by hearing, thearing commeth by the word of God. But Jalk, Hauethey not heard: Po doubt their sound went out into all lands, and their words into the ends of the world. But I amanl.



S. Thomas the Apostle.

Demand Whether Ilrael did know or no! Kirll Poles latth, I will proudke you to enute by them that are no people, by a foolish nation I will anger you. Elay after that is bold, and latth, I am found of them that fought me not, I am manifered but o them that asked not after me. But against Israel here latth, All day long have I stretched foorth my hands but a people that beleeueth not, but speaketh against me.

The Gospel.

Matt.4.18.



S Jelus walked by the Sea of Galilee, hee faw two brethren, Simon which was called peter, and Andrew his brother, calling a net into the Sea (for they were fishers) and he faith but o them, Follow mee, and J will make you to become fishers of men. And they

him. And when he was gone foozth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the thip with Zebedee their father, mending their nets: and he called them. And they immediatly left the thip and their father, and followed him.

### S. Thomas the Apostle.

The Collect.

Lmighty and everliving God, which for the more confirmation of the Faith, didl luffer thy holy Longity posses to be doubtfull in thy Sonnes resounds to be deceded in the Sonne Jesus Chail, that our Faith in thy sight never be reprodued. Heare bs. O Lord, through the same Jesus Chais, to whom with the exthe holy Ghost, be all honour, et.

Ephe. 3.19



The Epifile.

DW are ye not firangers, not foreiners, but tistions with the Saints, and of the houshold of God, are built byon the foundation of the Apostiles and Prophets, Jelus Christ himselfe being the head corner stone: in whom what building soener

### The Conversion of S. Paul.

foeuer is coupled together, it groweth but an holy Temple of the Lord, in whom yee also are built together, to be an habitation of God through the holy Ghole.

The Gospel.



homas one of the twelve, which is called Didymus, was not with 1.4.20.24? them when Jelus came. The obtent Disciples therefore said unto him, we have seene the Lord. But hee said unto them, Except Jies in his hands the print of the nayles, and put my singer into the print of the nayles, and thrust my hand instabilities, J will not beleeve. And after eight dayes, againe his Discis

ples were within, and Thomas with them. Then came Jelus when the doores were thut, and flood in the middell, and laid, Peace be but o you. And after that, hee laid to Thomas, Bring thy finger hither, and fee my hands, and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleeuing. Thomas answered and laid but o him, My Lord, and my God. Jesus said but o him, Thomas, because thou halt seene mee, thou halt beleeved. Blessed are they that have not seene, and yet have beleeved. And many other signes truely did Jesus in the presence of his Disciples, which are not written in this Booke. These are written, that ye might beleeve, that Jesus Christisthe Some of God, and that sin beleeving) ye might have life through his Pame.

## The Conversion of S. Paul.

The Collect.

Do which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beleech thee, that we which have his wonders full Conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

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The

### The Conversion of S. Paul.

argunatik glod an pang disa The Epiftle, Cannot galanca an a

Acts 9.1.

MENANTE Saul yet breathing out threatnings & flaugh: ter against the Disciples of the Lord, went buto the high Priest, and desired of him letters to carrie to Damasco, to the Synagogues, that if hee found any of this way (were they men or women )be might bring them bound to Dierusalem. And When hee fourneyed, it fortuned that as hee was come nigh to Da= masco, suddenly there thined round about him a light from headen, and bee fell to the earth, and heard a voice faying bus to him, Saul, Saul, why persecutest thou me: And hee said, what art thou Lozd: And the Lozd laid. I am Jelus whom thou perfecuteft. It is hard for thee to kicke against the pricke. And hee both trembling and altonied, said, Lord, what will thou have mee to doe: And the Lord said buto him, Arise and goe into the City, and it Challbe told thee what thou must The men which tourneyed with him, stood amazed, hearing a voyce, but feeing no man. And Saul arofe from theearth, and when he opened his eyes he law no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without light, and neither did eate noz dzinke. And there was a certaine Disciple at Damasconas med Ananias, and to him faid the Lord in a vilion, Ananias. And he laid, Wehold Jam here Lozd. And the Lozd laid bus to him, Arile, and goe into the Areet which is called Araight, and seeke in the house of Judas after one called Saul of That fus. For behold he prayeth, and hath feene in a vision, a man named Ananias, comming in buto him, and putting his hands on him, that he might receive his light. Then Anant as answered, Lord, I have heard by many of this man, how much euill hee hath done to thy Saints at Diernsalem. And bere hee hath authority of the high Priests to bind all that call outhy Pame. The Lord faid buto him, Goe the way, for he is a thosen vessell buto mee, to beare my Name before the Gentiles, and Kings, and the children of Firael. For I will thew him how great things hee must suffer for my Names lake. And Ananias Went his way, and entred into the houle, and put his hands on him, and law, Brother Saul, the Lord that

## The purification of S. Mary.

that appeared but thee in the way as thou camed, hath sent me, that thou mighted receive thy light, and be filled with the holy Ghost. And imprediatly there sell from his eyes as it had been scales, and he received light, and arose, and was baptized, and received meat, and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straightway hee preached Christin the Synagogues, how that he was the Sonne of God. But all that heard him, were amazed, and said, Is not this he that spoyled them which called on this Rame in Hierusalem, and came hither so that intent, that he might bring them bound unto the high Priests: But Saul increased the more in Grength, and consounded the Jewes which dwelt at Damasco, affireming that this was very Christ.

The Gospel. Ministry an annu nandl

thee, what thall wee have followed thee, what thall wee have therefore: Jelus laid but them, Herely J say but ovou, that when the Sonne of man thall sit on the leat of his Paielly, ye that have followed me in the tweive tribes of Jsrael. And every one that forsaketh house, or brethren, or sisters, or sather, or mother, or wise, or children, or lands for my Pames sake, thall receive an hundreth fold, and thall inherite everlasting life. But many that are sixt thall be sast, and the last, and the last thall be sixt.

# The Purification of Saint Mary the Virgine.

The Collect.

Lmighty and everliving God we hamply befeech thy Daielty, that as thy only begotten Sou was this day presented in the Temple in substance of our flesh: so grant that we may be presented buto thee with pure and cleare minds, by Jesus Christ our Lord.

The



## Saint Matthias day.

The Epistle.
The same that is appointed for the Sunday.
The Gospel.

Luke 2, 22,



Hen the time of her purification, (after the Law of Poles) was come, they brought him to Hieruslalem, to present him to the Lord (as it is written in the Law of the Lord: Every man-child that first openeth the matrix, thall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of Turtle doues, or two yong pigeons. And behold, there

was a man in Hierusalem, whose name was Simeon, and the same man was tust and godly, and looked for the consolation of Fraci, and the holy Ghost was in him. And an anglivere had hee received of the holy Ghost, that he should not see death, except he first saw the Lord Chief. And he came by

inspiration into the Lemple.

#### Saint Matthias day.

The Collect.

Linighty God, which in the place of the traitour Judas, dioli thule thy faithfull lecuant Patthias to be of the number of the twelve Apostles: grant that thy Church being alway preserved from falle Apostles, may be ordered and guided by faithfull and true wastours, through Jesus Christ our Lord.

The Epistle.

Acts 1.15.

M those dayes Peter stood by in the middes of the Disciples, and said. (The number of names that were together, were about an hundred and twenty.) De men and brethren, this Scripture must need have been suffilled, which the holy Ghost, through the mouth of Dauid spake before of Judas, which was guide to them that tooke Jesus. Forhe

was

## Saint Matthias day.

was numbeed with by, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquite, and when he washanyed, burlt atunder in the middles, and all his bowels guilled out. And it was knowne unto all the inhabiters of hieruladenuglia to much that the fame field is called in their mother tongue, Acheldama, maristolap, Thebloody held. For it is written in thebooke of platmes, Let his habitation be both, and no man be dwelling therein, and his Bilhopzicke let ano ther take. Wherfore of these men which have companied with ps (all the time that the Lord Jefus had his convertation among bs, beginning at the Baptiline of John, buto that fame day that he was taken by from bs) must one be ordate ned to be a witnesse with us of his refurrection. And they ap= potnted two: Foleph which was called Bartabas (whole firmame was Judus) and Patthias. And when Mey played, they laid, Thou Loid, Which knowed the hearts of all men, hew whether of thefetwo thou half diefen, that he may take the roume of this Dinibration and Apobledie. from which Judas by transgression fell, that hee might goe into his owne place. Another gave forth their lots, and the lotfell on Patthias, and he was counted with the eleven A= polites in anomali chall od a

The Gospel.

De that time Jelus ansibered, and sayd, I Matt. 11.25 I thanke thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast thewed To them buto babes: Merely, Pather, even lo Was it thy good pleasure. All things are gi-

wen buto mee of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father, saue the Soune, and he to whomsoever the Son will open him. Come buto mee, all pechaciabour and areladen, and I will ease you. Lake thy yoke buch pois, and learne of me, for Fammeeke and tomip in heactand ye that finde reft buto your foules: formy powers cafe, and my butdenis light, reasonable great, and chall be established among the

Annun-

(ALT.10.

# Innunciation of the Virgin Mary.

The Collect.

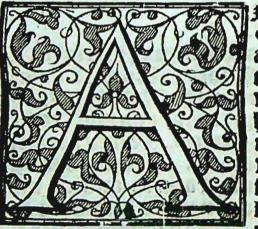
bearts, that as we have knowne Christ thy Sons incarnation by the message of an Angel: so by his crosse and Passion were may be brought but the glory of his Resurrection, through the same Christ our Lord

The Epistle.

I[21.7.10.

quire a token of the Lozd thy God, whether it be toward the depth beneath, oz toward the height abone. Then laid Ahaz, I will require none, neither will I tempt the Lozd. And he laid, Hearken to me, ye of the house of Daufo: Isit not enough for you that ye be grieuous but o men, but ye mult grieve my God also: And therefore the Lozd hall give you a token: Behold, a Airgin that conceive and beare a Son, and thou his mother thalt call his name Emmanuel. Butter and honey thall he eate, that he may know to refuse the entill, and thuse the good.

Luke 1.26.



The Gospel.

Po in the lith moneth the Angel Gabriel was sent from God buto a city of Galilee named Nazareth, to a Urgine spouled to a man, whose name was Joseph, of the house of Danid, and the Airgins name was Pary. And the Angel went in buto her, and said, Halle fullof grace, the Lord is with thee, blessed art thou among women. When the saw him, the was abaution the saw him, the was abaution of the saw him, the was abaution the saw him, the was abaution of the same of

tion that (hould be. And the Angel said but her, Feare not, Pary, for thou hast sound grace with God: Behold, thou shalt conceive in thy wombe, and beare a Son, and chalt call his name Jesus. He shall be great, and chall be called the Son

01

## Saint Markes day.

of the Highelt. And the Lord God Chall give but him the feat of his father Dauto, and he Chall reigne ouer the house of Jacobfozeuer, and of his Kingdome there thall bee none end. Then laid Pary to the Angel, how thall this bee, feeing I know not a man! And the Angel answered, and said buto her, The holy Gholf chall come vpon thee, and the power of the Highest chall over-chadow thee. Therefore also that holy thing which Chall be bozne, Chall be called the Sonne of God. And behold, the confin Elizabeth, thee hath also conceined a some in her old age, and this is the firth moneth, which was called barren: for with God nothing thall be bupostible. And Wary said, Behold the handmaid of the Lord, be it buto me according to thy word. And the Angel departed from her.

#### Saint Markes day.

The Collect.

Lmightie God, which half instructed thy holy Church with the heavenly doctrine of thy Guangelift S. Parke, giue bs grace, that we be not like children, carried away with energy blast of vaine Doctrine: but firmely to be established in the trueth of thy holy Golpel, through Jelus Chill our Lord.

The Epistle.

Nto every one of bs is given grace accoz= Ephel.4.7. ding to the measure of the gift of Chaift. wherefoze he laith, when hee went bp on high, he led captinity captine, and gave gifts bnto men. That hee ascended, what meas nethit, but that hee also descended first into the lower parts of the earth: Heethat de=

scended, is even the same also that ascended by above all heavens, to fulfill all things. And the very same made some 2= postles, some Prophets, some Euangelists, some Shepherds, and teachers, to the edifying of the Saints, to the worke and administration, even to the edifying of the body of Chafft, till we all come to the butty of the Faith, and knowledge of the Sonne of God, buto a perfect man, buto the measure of

the

## S. Markes days

the full perfect age of Chill: that wee hencefooth thould be no more children, wavering and carried about with energy winds of doctrine, by the wiliness of men, through crastings whereby they lay in waite for vs to deteid vs. But let vs follow the trueth in lone, and in all things grow in him which is the head, even Christ in whom if all the body bee coupled and anit together throughout every joynt, wherewith one ministreth to another (according to the operation) as every part both his measure) he increaseth the body but o the edity, ingof it selfe through love.

The Golpel. Diction of the grace

Joh. 15. 1.

Am the true Uine, and my Father is an hulvandman. Every branch that beareth not fruit in mee, he will take away: and every branch that beareth fruit, will hee purge, that it may bring foorth more fruit. Now are yee cleane through the word which I have spoken but you. Bide in mee, and I in you. As the branch cannot beare

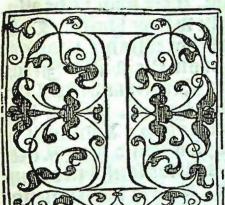
fruit of it selfe, except it abide in the Ume: no moze can yee, except ye abide in nice. I am the Aine, ye are the branches. De that abideth in me, and I in him, the lame bringeth footh much fruit. For without mee can pe doe nothing. If a man abidenot in me, he is cast forth as a branch, and is withered, and men gather them, and call them into the fire, and they burne. If ye abide in mee, and my words abide in you, alke what you will and it Challbe done for you. Herein is my Fa ther glosified, that ye beare much fruit, and become my Dil ciples. As the Father hath loued mee, euen so also haue I loued you: continue you in my loue. If yee keepe my Commandements, ye Chall abide in niploue, euen as I have kept my Fathers Commandements, and abide in his love. Thele things have I spoken buto you, that my soy might remains in you, and that your toy might be full. , white. Dollar of the control of Saint

## S. Philipand Iames day.

The Collect.

Lmighty God, whom truely to know is enertating life: grant vs perfectly to know thy Sonne Jefus Chill to be the way, the Trueth, and the Life, as thou half taught S. Philip and other the Apostles, through Jefus Chill our Lord.

The Epistle.



unanou

Ames the servant of God, and of sames 1.12 the Hold Jesus Chast, sendeth greeting to the twelve Tribes which are scattered abroad. Dy brethren, count it for an exceeding loy, when ye fall into divers temps tations: knowing this, that the trying of your faith gendereth pastience, and let patience have her perfect worke, that ye may be per-

fect and sound, lacking nothing. If any of you lacke wisedome, let him alke of him that giuethit, euen God, which giveth to all men indifferently, and casteth no man in the teeth, and it Chall be giuen him. But let him afke in faith, and waver not. For he that doubteth, islike a wave of the Sea, which is tolt of the winds, and carred with biolence: neither let that man thinke, that he shall receive any thing of the Lozd. A wavering minded man is bustable in all his waves. Let the brother which is of low degree, re= iopce when hee is exalted. Againe, let him that is rich, re= topce when hee is made low: For even as the flowre of the graffe thall hee passe away. For as the Sunne riseth with beat, and the graffe withereth, and his flowie falleth away, and the beauty of the fathion of it peritheth: euen fo thail the rity man perich in his wayes. Happy is the man that endus rethtemptation: forwhen hee istried, hee chall receive the Crowne of life, which the Lord hath promised to them that Ione him.

The

## S. Philipand lames day.

The Gospel.

John 14.1.



Mo Jelus laid buto his Disciples, Let not your hearts be troubled. De beleeue in God, beleeue also in mee. In my fathers house are many mankons. If it were not so, I would have told you. I goe to prepare a place for you: And if I go to prepare a place for you. I will come agains, and receive nor

for you, I will come againe, and receive you enen buto my felfe, that where Jam, there may ye be alfo. And whither I goe, ye know, and the way ye know. Thomas faith buto him, Lord, we know not Whither thoughelt, and how is it possible for vs to know the way: Jesus faith buto him, I am the way, and the Trueth, and the Life. No man commeth to the Father but by mee. If yee had knowen me, ye had knowen my Father also: And now ye know him, and have feen him. Philipfaith bato him, Loid, thew bethe Father, and it sufficeth vs. Jesussaith buto him, Have I been so long time with you, and yet hast thounot known me, Philip: Bethat hath feen me, hath feen niy fas ther: Thow fayst thou then, Shew bs the Father: Beleeuest not thou, that I am in the Father, Ethe father in me ? The words that I speak buto you, I speake not ofmy seife: but the Father that dwellethinme, is he that doth the workes, Beleeve me that I am in the Father, and the Father in me:02 elle beleeue me foz the works lake. Herily, verily I say onto you, Dethat beleeueth on me, the works that I do, the fame thall he do also: and greater works then these thall he do, be cause I go buto my Father, and Whatsoever ye aske in my Rame, that wil I Do, that the father may be glouffed by the Sonne. If ye that alke any thing in my Name, I will boeit.

### S. Barnabe the Apostle.

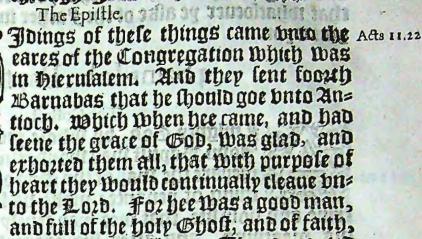
The Collect.



Ded Almighty, which half endued thy boly Apolitic Barnabas with lingular gifts of the holy. Tholt: let be not bee destitute of thy manifold gifts, not yet of grace, to ble them alway to thy bonour

## S. Barnabe Apostle.

honour and glory, through Jelus, Chill our Lord.



Barnabas to Larlus to seeke Saul: and when he had found him, hee brought him buto 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 dayes came Prophets from the City of Hierusalem buto Antioch. And there sood by one of them named Agabus, and signified by the Spirit, that there should be great dearth thorowout all the world: which came to passe in the Emperour Claudius dayes. Then the Disciples, every man according to his ability, purposed to send succour which the brethen which dwelt in Jurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

his is my Commandement, that ye loue together as I have loved you. Greater love hath no man then this, that a man bestow his life for his friends. Dee are my friends, if yee doe whatsoever I command you. Hencefoorth call I not you servants: for the servant knoweth not what his lord doeth: but you have I called friends, for all things that I

have heard of my Father, I have opened buto you. We have not chosen me, but I have chosen you, and ordained you to go and

Ioh.15.12.

## S. John Baptist.

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

### Saint Iohn Baptist.

The Collect.

Linighty God, by whose providence thy servant John Baptist was wonderfully borne, and sent to prepare the way of thy Son our Sautour by preastine and holy life, that wee may truely repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the Trueths sake, through Jesus Christ our Lord.

The Epistle. Ee of good cheere my people. D yee Prophets,

comfort my people, faith your God, comfort Je-

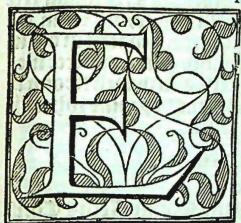
Efay 40.1.

rusalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that thee hath received of the Lords hand fufficient correction for all her sinnes. A boyce cryed in the wildernesse, Pzepare the way of the Lozd in the wildernesse, make Graight the path of our God in the defart. Let all valleves bee exalted, and every mountaine and hill bee laid low. what fois crooked, let it be made araight, and let the rough bee made plaine fields. For the glory of the Lord Chall ans peare, and all fleth thail at once feett. For why: the mouth of the Lozo hath spoken it. The same voice spake, Rowcry. And the Prophet answered, what shall I cry: That all fleth is graffe, and that all the goodlinesse thereof is as the flower of the field. The graffe is withered, the flower falleth away. Even fo is the people as graffe, when the breath of the Low bloweth byon them. Peuerthelesse, whether the grasse wither, or that the flower fade away, yet the word of our God endureth foz euer. Goe bp bnto the high hill (D Sion) thou that bringest good tidings, lift by thy boyce with power, D thou Preacher Pterusalem: lift it by without feare, and lav

Saint Iohn Baptists day.

Lord God thall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes goe before him. He thall feed his stocke like an heroman: hee thall gather the Lambes together with his arme, and cary them in his bosome, and thall kindly intreat those that beare youg.

The Gospel.



Lizabeths time came that thee Luke 1.372 Chould be delinered, & the brought footh a lonne. And her neighbors and her coulins heard fay how the Lord had the wed great mercy by on her, and reforced with her. And it fortuned, that in the eighth day they came to circumcife the childe, and called his name Zachary, after the name of his father. And his mother answered and said, Not

fo, but his name thalbe called John. And they faid buto her, There is none of thy kinred that is named with this name. And they made lignes to his father, how he would have him called. And he asked for writing tables, and wrote, saying, Dis name is John. And they marueiled all. And his mouth was ovened immediatly this tongue also, and he spake t planted God. And feare came on all them that dwelt nigh buto bim. And all these sayings were notsed abroad throughout all phie countrey of Jury, and they that heard them, laid them by in their hearts, saying, what maner of childe thall this be: And the hand of the Lord was with him. And his father Zacharias was filled with the holy Shoft, eprophelied, saying Prais sed bethe Lozd God of Ilrael, for he hath bilited and redee. medhis people, and hath railed by a home of faluation buto vs in the house of his servant David, even as he promised by the mouth of his holy Prophets, which were lince the world began. That we thould be saued from our enemies, and from the hand of all that hate bs: That hee would deale mereis fully with our fathers, and remember his holy Conenant: chas

## va Saint Peters daysis?

ther Abraham for to give vs. That we being believed out of the hands of our enemies, might ferue him without feare all the dayes of our life, in such holinesse and right couliesse, as are acceptable for him. And thou Childe shalt bee talled the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To give knowledge of almation but o his people, for the remission of sinnes, through the tender mercie of our God, whereby the day spring from on high hath disted vs. To give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the Childe grew, and wared strong in spirit, and was in the wildernesse, till the day came when he should shew himselse but o the Israelites.

### Saint Peters day.

The Collect.

Lonighty God, which by thy Sonne Jelus Chili half given to thy Apolle S.Peter, many excellent gifts, 4 commanded thin earnelly to feed thy flock: make, we befeech thee, all Bilhops and Paltonis

diligently to preach the holy word, and the people obediently to follow the same, that they may receive the crowne of every lading glory, through Jesus Christ our Lord, and a same

The Epistle.

Acts 12.1.

3803

T the same time, Herod the King stretched foozth his hands to vere certaine of the Cougregation, and he killed James the brother of John with the sword And because he saw it pleased the Jewes, he proceeded further, and tooke Peter also. Then were the dayes of sweet bread. And whehe had caught him,

edened inninebilied file

he put him in prisonals, and delivered him to source quaternic ons of souldiers to be kept, inteding after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without reasing of the Congregation but o God for him And when Perod would have brought him out winto the people, the same night sept Peter between two souldiers

bound

## Saint Petersday.

bound with two chaines, and the keepers before the doore kept the pullon. And behold the Angel of the Lord was there present, and a light thined in the habitation, and he smote peter on the live, and stirred him bp, saying, Arise by quickly: And his chaines fell from his hands. And the Angelfaid buto him, Gird thy lelfe, and binde on thy landales. And lo he did. And he faith buto him, Cast thy garment about thee, and fole low me. And he came out and followed him, and with not that it was trueth which was done by the Angel, but thought hee had feene a vision. when they were past the first and second watch, they came buto the iron gate that leadeth buto the Cis ty. Which opened to them by the owneaccoed: and they went out, and paffed thosow one freete, and foosthwith the Angel departed from him. And when peter was come to himselfe, he laid, Row I know of a lurety, that the Lord hath lent his Angel, and hath delivered mee out of the hand of herod, and from all the waiting of the people of the Jewes.

The Gospel.



hen Jelus came into the coalis of the Citie, which is called Celarea Philippi, hee asked his Disciples, laying, whom doe men lay that I the Sonne of man am : They laid, Some lay that thou art John Baptift, some Elias, some Jeres mias, or one of the Prophets. Hee faith buto them, But whom fay peethat I am: Simon Peter an= swered and said, Thou art Chaift,

the Sonne of the living God. And Jelus answered, and said buto him, Happy art thou Simon the sonne of Jonas: fox sech a blood hath not opened that buto thee, but my father which is in heaven. And I say buto thee, that thou art Peter, and byon this rocke will I build my Congregation, and the gates of hell thall not prevaile against to And I will give bu=
to thee the keyes of the Kingdome of heaven: And what loe= ner thou bindest in earth, shalbe bound in beauen: and what foeuer thou loofest wearth, that be tooked in heaven.

The



## S. Iames the Apostle.

The Collect. The tild Campari Rant, D mercifull God, that asthine holy Apos the James, leaving his father and all that he had, without delay was obedient unto the calling of thy Sonne Jelus Chailt, and followed him: So we forfaking all worldly and carnall affections, may be enermore ready to follow thy Commandements, through Telus Chill our Lozd.

The Epiftle.

Acts 11.27



A those dayes came Prophets from the Citie of Dierusalem buto Antioch. And there stood by one of them named Agabus, and fignified by the Spirit, that there hould bee great dearth thosowout all the world, which came to palle in the Emperour Claudius Dayes.

Then the Disciples enery man according to his ability, purpoled to lend luccour buto the brethren Which dwelt in Jury: which thing they also did, and fent it to the Elders by the hands of Barnabas and Saul. At the same time Berod the King Aretched foozth his hands to bere cers taine of the Congregation. And he killed James the brother of John with the sword: and because hee saw it pleased the Hewes, he proceeded further, and tooke peterallos

The Gospel.

Mat. 20.20.



Den came to him the mother of Zebes dees children, With her fonnes, worthips ping him, and deliving a certaine thing of him. And hee faid buto her, what Wiltthou: Shee faid bnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy Kingdome. 2But Refus answered, and said, Dee wornot what pee alke. Are pee able to drinke of

the cup that I thall drinke of and to bee baptized with the baptisme that I am baptized with . They said buto him, we are. Dee faid buto them, Dee thall dinke indeed of my cup, and bee baptized with the baptilme that I am baptized with:

but

## S. Bartholomew Apostle.

but to lit on my right hand and on my left, is not mine to aine, but it Chall chance buto them that it is prepared for of my fac ther. And when the ten heard this, they distained at the imo brethren. But Jesus called them buto him, and said, Det know that the Princes of the Pations have dominion oues them, and they that are great men, exercise authoritie byon them. It chall not be so among you. But who so ever will be great among you, let him bee your minister, and whosoever will be thiefe among you, let him be your lernant: Euen as the Sonne of man came not to be ministred buto, but to mis nifter, and to give his life a redemption for many.

### Saint Bartholomew Apostle.

The Collect.

Almighty and everlatting God, which halt given grace to thine Apolile Bartholomen, truly to besteen thee, buto thy Church, both to love that hee beleeued, and to preach that he taught, through Christour Lord.

The Epistle.

1 the hands of the Apostles were many Acts 5. 1 fignes and wonders thewed among the people: and they were all together with one accord in Solomons porch. And of os ther durst no man toyne himselfe to them: neuerthelesse, the people magnified them, The number of them that beleeved in the

Lord both of men and women, grew more and more, in fo much that they brought the licke into the Areets, and laid them on beds and couches, that at the least way the sha= dow of Peter when he came by, might chavow some of them. There came also a multitude out of the cities round about, buto Hiernsalem, bringing licke folkes, and thent that were vered with bucleane spirits; and they were healed enery one. as the last bearing and to have remail to be a \$12 year of the original (The

## Saint Matthew Apostle.

The Gospel.

Luk. 22, 24

Pothere was a lirife among them, which of them hould be eme to be the greatest. And he said which them, The Kings of the Nations reigne over them, and they that have authoritie bout ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is thiefe, shall be as he that doth minister. For whether is greater, he that sitteeth at meat, or he that serveth? Is not hee that sitteeth at meat? But I am among you as one that ministreth. Nee are they which have bidden with me in my temptations. And I appoint who you a kingdome, as my father hath appointed who me, that ye may eate and drinke at my table in my kingdome, and sit on seats sudging the twelve tribes of Israel.

### Saint Matthew Apostle.

The Collect.

Lmighty God, which by thy blessed Sonne didst call Patthew from the receit of custome, to be an Apostle and Euangelist: grant by grace to forsake all covetous desires and inordinate love of riches, and to follow thy said Sonne Jesus Christ, who liveth and reigneth, ec.

The Epistle.

2.Cor.4.1.

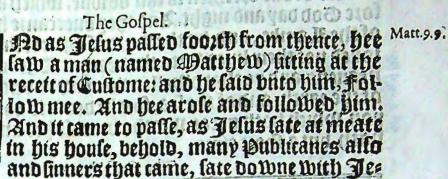
Geing that wee have such an office, even as God hath had mercy on vs, we goe not out of kind, but have cast from vs the cloakes of buhonesty, and walke not in craftinesse, neither handle we the word of Goodeceitfully, but open the truth, and report our selves to every mans conficence

in the light of God. If our Golpel be yet his, it is his among them that are lost, in whom the god of this world hath blinded the mindes of them which believe not, lest the light of the Golpel of the glory of Christ (which is the image of God) should thine but o them. For we preach not our selves,

but

## S. Michael and all Angels.

but Christ Jelus to be the Lord, and our felues your fer-uants for Jelus sake. For it is God that commandeth the light to thine out of darkenesse, which hath thined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.



lus and his disciples. And when the Pharifees law it, they laid buto his disciples, why eateth your Waller with publis canes and finners: But when Jelus heard that he faid bn to them, They that be arong, need not the Phylician, but they that are licke. Goe ve rather and learne what that meaneth: I will have mercie and not facrifice. Foz I am not come to call the righteous, but unners to repentance.

### Saint Michael and all Angels.

The Collect.

Merlacting God, which hast ordained, and cons stituted the services of all Angels and men in a wonderfull order: mercifully grant that they d which alway doe thee feruice in heaven, may by thy appointment succour and defend vs in earth, through Jesus Chaift our Lozd.

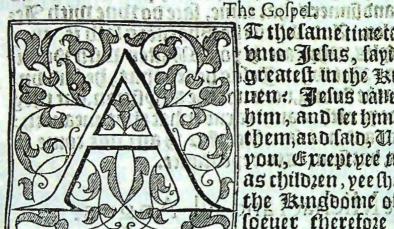
The Epifles a distance of the Epifles of the Epifle

here was a great battel in heaven: Michael and Apoc. 12. his Angels fought with the Diagon, and the Deagon fought With his angels, and prevailed not, neither was their place found any mozein heaven. And the great Dragon that old lexpent, called

S. Michael and all Angels.

called the deuth and Satanas, was call out, which deceive the all the world. And he was call into the earth, and his angels were call out also with him. And I heard aloud voyce, laying. In heaven is now made labation anotherigh, and the kingdome of our God, and the power of his Chill. For the accuser of our brethren is cast downe, which accused them be fore God day and night. And they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives but othe death. Therefore rejoyce yer heavens, and ye that dwell in them. Woe but othe inhabiters of the earth, and of the sea, for the deuth some downe but you, which hath great wrath, because her knoweth that hee hath but a short time.

Matt. 18.1.



policy

Tthe lame time igne the disciples onto Jesus, saying, who is the greatest in the Kingdome of head went. Jesus ratted a childe burd him, and set himms the middest of them, and said, Nerely Isay buto you, Except yee turns and become as children, yee shall not enter into the Kingdome of heaven. Who so see the test of the as this childe, the same is the

greatel in the Kingdonie of heaven. And wholoeder receiveth such a children my Pame, receivethine. But who fo doth offend one of these little ones which believe in nice, it were better for him that a millione were hanged about his necke, that he were drowned in the depth of these awae one to the world because of offences. Pecellary it is that offences come, but woe but othe man by whom the offence commeth, wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for their other into life half or maimed, eather then thou should (having two hands or two sect) be cast into everlasting five. And if there eye offend thee, plucke it out, and cast is from thee: It is better for thee to enterinto life with one eye, rather then (having two eyes)

to

## S. Luke the Euangelist.

to bee cast into hell fire. Take heed that yee despise not one of these little ones : for I say buto you, that in heaven their And the gels doe alwayes behold the face of my Kather which um

### S.Luke the Euangelist.

The Collect.

Lmighty God which called Auke the physician whose praise is in the Gospel, to be a phylician of the soule: it may please thee by the wholesome mis-Dicines of his doctrine to heale all the difeales of our foules, through the Sonne Jefus Christour Loib.

The Epistle.



Auch thou in all things, suffer al 2. Tim 4.5. flictions, doe the worke throughly of an Enangelit, fulfill thine office buto the betermolt. We lober. Fo2 Jamnow 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 From benceforth kept the faith. there is laid by for meacrowne of righteousnesse, which the Lord

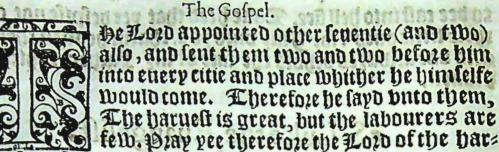
that is a righteous Judge thall give me at that var not come onely, but to all them that love his comming. Do thy daigence that thou mayell come thortly buto me. For Demas bath for laken me, and loueth this prefent world, and is departed ba to Thestalonica. Crescens is gone to Galatia, Tiens to Dalmatia, onely Lucas is with me. Take Marke and bing him with thee, for he is profitable buto mee for the unwittation. And Tychicus haue I fent buto Ephefus. The cleake that I lest at Troada with Carpus, when thou commed bring With thee, and the bookes, but especially the parchment. lexander the Copperlmithoid mee much entil the Lord the ward him according to his deeds: of whom be thou ware at to, for he hath greatly withfrood our works.

The

lude &.

## Simon and Iude Apostles.

Luke Io.I.



nest to send forth labourers into his harnest. Go your wayes, behold, I send you foorth as lamber among wolves. Beare no wallet neither scrip, nor shoves, and salute no man by the way. Into whatsoever house ye enter, first say, Peace bee to this house. And if the sonne of peace be there, your peace that rest boon 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.

### Simon and Iude Apostles.

The Collect.

Lanightie God, which had builded thy Congregation vpou the foundation of the Apolites and Prophets, Jelus Christ himselfe being the head corner stone: Grant bs so to be joyned togethe in builtie of spirit by their doctrine, that we may bee made at holy Lemple acceptable buto thee, through Jelus Christ ou Lord. Amen.

Inde z.

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The Epistle.

Th

mon laination, it was needfull for me to write but o you, to short you that ye should continually labour in the faith, whi was once given but o the Saints. For there are certains by godly men, craftily crept in, of which it was written afo

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ELI

## Simon and Jude Apostles.

time buto such subgement: they turne the grace of our God into wantonneste, and deny God (which is the onely Lords and our Lord Jesus Christ. Dy minde is therefore to put you in remembrance, for as much as yee once knew this, both that the Lord (after that hee had delivered the people out of Egypt) destroyed them which after beleeued not. The angeisallo which kept not their first state, but left their owne habitation, hee hath referued in everialting chaines buder darknelle, buto the Judgement of the great Day. Euen as. Sodome and Gomorche, and the cities about them which in like maner defiled themselves with fornitation, and followed Arange fleth are fet forth for an example, and fuffer the paine of eternall fire. Likewise these being deceived by dreames be file the field, despise rulers, and speake entil of them that ate. in authoritie. Actus Cinnicone H

The Gospel.



his command I you, that ye loue to h. 15.17. together. If the world hate you, ye know it hated me before it hat ted you. If ye were of the world, the world would love his owner howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the world that I said but o you, The servant is not greater then the Lord. Af

they have perfecuted me, they will also perfecute you. If they have kept my saying, they will keepe yours also. But all these things wil they do but you so, my Pames sake, because they have not knowen him that sent mee, If I had not come and spoken but o them, they should have had no sinne; but now have they nothing to cloke their sinne withall he that the me, hateth my Father also. If I had not done among them the workes which none other man old, they should have had no sinne; but now have they both seene and hated, not one we me, but also my Kather. But this happenerth, that the saying might bee fulfilled that is written in their Law, They have

## All Saints day.

whom I will send but o you from the father senen the Sperit of Trueth (which proceedeth of the Father) he shall teste Re of mee. And yee shall beare witnesse also, because yee have beene with me from the beginning.

#### All Saints day.

The Collect.

Lmightie God, which half knit together thy elect in one Communion and fellowship, in the mysticall bothe of thy Sonne Christ our Lord: grant ws grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those unspeakable iones, which thou half prepared for them that unfainedly love thee, through Jesus Christ our Lord. Amen.

Apoc.7.2;

The Epiftle.
Chold, I John law another Angel alcend from the riling of the Sunne, which had the Seale of the living God, and hee cryed with a loud voyce to the foure Angels, (to whom power was given to hurt the earth, and the feat faying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the

servants of our God in their foreheads. And I heard the number of them which were lealed, and there were sealed an hundred and fortie and source thousand of all the tribes of the children of Israel.

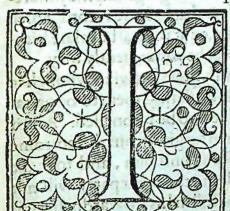
Of the tribe of Juda, were lealed twelve thouland.
Of the tribe of Keuben, were lealed twelve thouland.
Of the tribe of Gad, were lealed twelve thouland.
Of the tribe of Aler, were lealed twelve thouland.
Of the tribe of Rephthalim, were lealed twelve thouland.
Of the tribe of Manalles, were lealed twelve thouland.
Of the tribe of Dimeon, were lealed twelve thouland.
Of the tribe of Levi, were lealed twelve thouland.
Of the tribe of Illachar, were lealed twelve thouland.
Of the tribe of Illachar, were lealed twelve thouland.

# All Saints day.

Of the tribe of Joseph, were sealed twelve thousand. Of the tribe of Beniamin, 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 flood before the Seat, and before the Lambe, clothed with long white garments, and palmes in their hands, and cryed with aloud voyce, laying, Saluation be alcrived to him that fitteth boon the Seat of our God, and but o the Lambe. And all the Angels flood in the compasse of the Seate, and of the Elders, and the foure beafts, and fell before the Seat on their faces, and worthipped God, laying, Amen: Blessing, and glory, and wisedome, and thankes, and honour, and policer, and might be but our God for enermore. Amen.

The Gospel.



Elus leeing the people, went op in: Marth, s. 1. to a mountaine, and when he was let, his Disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the pooze inspirit, for theirs is the kingdome of heaven. Blessed are they that mourne, for they shall receive comfort. Blessed are the meeke, sor they shall receive are the meeke, sor they shall receive

the inheritance of the earth. Blessed are they which hunger and thirst aster righteonsnesse, so, they shall be sailsted. Blessed the pure in heart, so, they shall see God. Blessed are the peace niakers, so, they shall be called the children of God. Blessed are they which suffer persecution so, righteousnesse sake, for theirs is the Kingdome of heaven. Blessed are ye when men reuse you, and persecute you, and shall sailly say all maner of each syour great is your reward in heaven. For so persecuted they the Prophets which were before you.



#### The order for the Administration of the

Lords Supper, or boly Communion.

O many as intend to be partakers of the holy Communion, shall fignifie their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediatly after.

And if any of those bean open and notorious cuill liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed: the Curate having knowledge therof, shall call him, and aduertise him, in any wise not to presume to come to the Lords Table, vntill hee haue openly declared himselfe to haue truely 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 vnto, or at the least declare himselfe to be in full purpose so to doc, assoone as he conveniently may.

The same order shall the Curate vse with those betwixt whom hee perceiveth malice and harred to reigne, not suffering them to be partakers of the Lords Table, untill hee know them to be reconciled. And if one of the parties fo at variance, be content to forgiue from the bottome of his heart all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnity, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Tableat the Communion time having a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer, and Euening prayer becappointed to bee faid. And the Priest standing at the North side of the Table, shall say the

Lords prayer, with this Collect following.

\$23

# The Communion.

Wir Father which art in heaven, hallowed bee thy Pame. Thy Bingdome come. Thy will be none in earth as it is in heaven. Give bs this day our dayly bread.

bread. And forgine be our trespasses, as wee forgine them that trespasse against be. And leade be not into temptation, but deliver be from eath. Amen.

L mighty God, buto whom all hearts be open, all deslives knowne, and from whom no fecrets are hid: cleanfe the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, a worthing magnific thy holy Name, through Christ our Lord. Amen.

dements: and the people kneeling, shall after every Commandement aske God mercy for their transgression of the same, after this sort.

Minister.

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

Lord have mercy byon bs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image, not the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water buder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a telous God, and bist the sinnes of the fathers boon the children, but the third and fourth generation of them that hate me, and shew mercy but o thousands, in them that love me, and keepe my Commandements.

Lozd haue mercy bpon bs, and incline our hearts, ac.
Minister.

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

People in son sur and son and and

Lord haue mercy bpon bs, and incline our hearts, &c. Minister.

Remember that thou keepe holy the Sabbath days Sire dayes that thou labour, and doe all that thou halt to doe, but the

the learneth day is the Sabbath of the Lord thy God. In it thou chalt doe no maner of Worke, thou, and thy fonne, and thy daughter, thy man-fernant, and thy maid fernant, thy cattell, and the Granger that is within thy gates. For in Gre dapes the Lozd made heaven and earth, the Sea and all that in them is, and refled the seventh day: wherefore the Lord bleffed the seventh day, and hallowed it. People.

Lordhaue mercy byon bs, and incline our hearts, ac. refliniMacily all the Tea Comman.

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

Lord have mercy bpon bs, and incline our hearts. &c. .300 200 Minister.

Thou halt doe no murther,

agazza or zauto da sun satistit People da poge grandant da ast

Lozd have mercy bpon bs, and incline our hearts. &c. Minister.

Thou halt not commit adultery. Was an in the

the likewells of any thur, teleplet upper about all substitute Lozohaue mercy bpon bs, and incline our hearts, ac. To answer Ministelan answer

e Thou halt not steale. The way and a make a make

Sella

io neitaranap cirruoi ona People? (1. on C. 1910)

Lord have mercy boon bs, and incline our hearts, &c.

Minister.

Thou thalt not beare faile witnelle against thy neighbour. and a sand and and People, of

Lord have mercy byon be, and incline our hearts, &c. the good with as a. S. 303 10 Minister.

Thou Chalt not couetthy neighbours house, thou Chalt not couet thy neighbours wife, not his fernant, not his maid, not his Dre, not his Ale, not any thing that is his. People.

Lord have mercy byon bs, and write all thefethy Lawes in our hearts, we befeech thee. airthortabour, and noc all that con mount of the

Then

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 be prapie and the state of the Lmighty God, whole Kingdome is everlacking, and power infinite, have mercie byon the whole Congregation, and so rule the heart of thy chosen (3) Servant Charles our King and governour, that hee (knowing whose minister hee is) may aboue all

things feeke thy honour and glozy, and that we his Subjects (duely considering whose authority hee hath) may faithfully ferue, honour, and humbly obey him, in thee, and for thee, ac= cording to thy bleffed word and ordinance, through Jefus Chailt our Lozd, who with thee and the holy Ghole lineth and reigneth euer one God, world without end. Anien.

Lmighty and enerlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou do ft dispose and turne them as it feemeth best to thy godly wifedome: wee humbly beseech thee so to dispose and gouerne the heart of Charles thy fernant our King and governour, that in all his thoughts, words, and workes, hee may ever feeke thy honour and glozy, and fludy to preferue thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, D mercifull Father, for thy deare Sonnes fake Jesus Christ our Lozd. Amen.

Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus: The Epille 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 Epiftle and Gospel being ended, shall be said the Greed.

Beleeve in one God the Father Almighty, Waker of Deauen and Carth, and of all things bilble and inuili= ble: and in one Lord Jesus Christ, the onely begots ten Sonne of God, begotten of his Pather befoze all Worlds, God of God, Light of Light, bery God of very God, begot=

ten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for one faluation

DATE !

che holy Sholt of the Utrgin Pary, and was incarnate by the holy Sholt of the Utrgin Pary, and was made maniand was crucified also for vs bider Pontius Pilate. Hee suffered and was buried, and the third day he role agains according to the Scriptures, and ascended into heaven, and litteth on the right hand of the Father. And hee thall come agains with glory, to induce both the quicks and the dead: whose Lings dome thall have no end. And I beleeve in the holy Sholt, the Lord and giver of life, who proceedeth from the Father and the Sonne toges ther is worthipped and glorified, who spake by the Prophets. And I believe one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or exhortation, the Curate skall declare unto the people whether there becamy Holy-dayes, or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most convenient by his discretion.

Mait.5.

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

Matt.6. Lay not by for your selves treasure byon the earth, where the rult and moth doeth corrupt, and where theenes breake thorow and sealer but lay by for your selves treasures in hearnen, where neither rust nor moth doeth corrupt, and where theenes doe not breake thorow and sealer.

Matt.7.

whatsoener ye would that men should doe but o you, even so doe but o them, for this is the Law and the Prophets.

Matt.7. Pot enery one that saith buto me, Lord, Lord, thall enter into the Kingdome of heaven: but hee that doeth the will of my father which is in heaven.

the halfe of my goods I give to the pooze, and if I have done any wrong to any man. I restore four fold.

who

planteth a Nineyard, and eateth not of the fruite thereof. D2 who feedeth a flocke, and eateth not of the milke of the flocke:

If we haue sowen buto you spirituall things, is it agreat 1. Cor. 9.

matter if we thall reape your worldly things ?

Doe yee not know, that they which minister about holy 1. Cor.9: things, live of the sacrifice: and they which wait of the Altar, are partakers with the Altar: Even so hath the Lozdalso ordained, that they which preach the Gospel, hould live of the Gospel.

De that someth little, chall reape little; and he that soweth 2. Cor. & plenteously, Chall reape plenteously. Let every man doe acs tording as he is disposed in his heart, not grudging, or of nes

cellitie, foz God loueth a chearefull giver.

Let him that is taught in the word, minister buto him that Galac. 6. teacheth in all good things. Be not deceived, God is not moc= ked: for whatsoever aman soweth, that shall he reape.

poble we haue time, let be doe good bnto all men, and fpe= Galat. 6.

cially buto them that are of the houshould of faith.

Godlinelle is great rithes, if a man be content with that he in Time 6. Hath: for wee brought nothing into the world, neither may we carte any thing out.

Tharge them which are rich in this world, that they be reas 1. Tim. 6. by to give, and glad to diffribute, laying by in Rose for thems leives a good foundation againft the time to come, that they

may attaine eternall life.

God is not burighteous, that he will forget your workes Heb. 6, and labour that proceedeth of lone, which love ye have themed for his Names lake, which have ministed but the Saints, and yet doe minister.

To doe good, and to diltribute forget not, for with fuch las Hebr. 13.

crifices God is pleased.

naho so hath this worlds good, and seeth his brother have 1.10hn 3. need, and thutteth by his compation from him, how dwels leth the sour of. God in him:

Give almes of thy goods, and turne never thy face from Tob. 4. any poore man, and then the face of the Lord thall not bee

turned away from thee.

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2Bee

plenteoutly. If thou hall nittle, doe thy diligence gladly to give of that little; for so gatherest thou thy felse agood reward in the day of necessity.

and looke what he layeth out, it hall be paid him againe.

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

Then shall the Church-wardens, or some other by them appointed, gather the denotion of the people, and put the same into the poore mans boxe, and upon the offering dayes appointed, enery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say,

Thet bs pray for the whole state of Challs Church mile tant herein earth.

If there be no almes given to the paore, then thall the words (of accepting our almes) be left our vnfaid.

Pfal.41.

Linighty and everlasting God, which by thy boly Apostle hast taught be to make prayers and supplications, at o give thanks for all men: wee humbly befeech thee, most mercifully (coaccept our almes, and) to receive these our prayers,

cept our almes, and) to receive thele our prayers, which we offer buto thy Dinine Paiellie; befeeching thee'to mipire continually the valuerfall Church with the spirit of tructh, bintie, and concord: and grant that all they that ope confesse thy holy Pame, may agreem the trueth of thy holy Word, and live in vritte and godly love. webeleech thee allo to laue and defend all Christian Kings, Princes and Gouerhours, and specially thy fernant Charles our King, that bus der him we may be godly and quietly gouetned; and grant buto his whole Counsaile, and to all that beput in authoritie buder him, that they may truely and indifferently minister Julice, to the punishment of wickednesse and bice, and to the maintenance of Godstrue Religion and bertue. Giue grace (D heavenly Father) to all Bilhors, Pallours, and Curates; that they may both by their life and doctrine let footh the true elively word, and rightly and ducly administer thy holy Sacraments: and to all thy people give thy heavenly grace;

and

and specially to this Congregation here present, that with meeke heart and due reverence they may heare treceive thy holy word, truely serving thee in holmesse and righteousness all the daies of their life. And we most humbly beleech thee of thy goodnesse, D Lord, to comfort & succour all them which in this transitory life be in trouble, sorrow, neede, sicknesse, or any other advertise: grant this, D father, for Jesus Christs sake, our onely Pediatour and Advocate. Amen.

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

E be come together at this time ( dearely beloued brethren ) to feede at the Lords Supper, buto the which in Gods behalfe I bid you all that be Heere present, & beseech you for the Lord Jesus Christs lake, that ye will not refuse to come thereto, being so southigs called and bidden of God himselfe. Dee know how gremons and bukinde a thing it is, when a man hath prepared a cich feath, decked his table with all kinde of prouision, so that there lacketh nothing but the gueds to lit down, and yet they which be called (without any cause) most buthankefully refuse to come. Which of you in such a case would not bee mooued! Who would not thinke a great iniurie and wrong bone buto him: wherefore most dearely beloved in Christ, take ree good heede, lest ree withdrawing your selves from this holy Supper, prouoke Gods indignation against you. Itis an eaue matter for a man to lay, I wil not communicates bes taule I am other wife letted with worldly bufineffe. Butfutt excules be not so easily accepted and allowed before God. If any man lay, Jama greivous linner, and therefore amafraio to come: Wherefore then doe ye not repent and amend: When God calleth you, bee you not achamed to fayyou will not come: when you about returns to God, will you excuse your selves and say that you be not ready consider earne My with your selves, how little such famed excuses thall availe befoze God. They that refused the fealt in the Gospel, because they had bought a Farme, or would try their yokes of Oxen, or because they were married, were not so excused, but counred

ted buworthy of the heavenly fealt. I formy part am heere present, and according to mine office, I bid you in the name of God, I call you in Chills behalfe, I exhort you, as you loue your owne faluation, that ye will bee partakers of this holy Communion. And as the Son of God did vouchlake to yeeld by his soule by death upon the Crosse for your health: Euen lott is your ducie to receive the Communion together in the remembrance of his death, as he himselfe commanded Pow if you will in no wife thus one, consider with your selves how great insurie you doe buto God, and how soze punith: ment hangeth ouer your heads for the same. And whereas you offend God so loze in refusing this holy banket, I admonish, exhort, and beseech you, that buto this bukinduesse yee will not adde any more: which thing ree chall doe, if yee stand by as gazers and lookers on them that doe communis cate, and be not partakers of the same your selves. For what thing can this bee accounted else, then a further contempt and unkindue Ce buto God - Truely it is a great buthankfulnesse to say nay when ye be called but the fault is much greater when men fland by, and yet will neither eate noz dunke this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Chaise in derision : Itis faid buto all, Take yee and eate, Take and brinke pe all of this, Doe this in remembrance of me. with what face then or with what countenance thall ye heare these words: what will this be elfe, but a neglecting, a despiling, and mocking of the Testament of Christ, wherefore rather then yee should so Doe, Depart you hence, and give place to them that bee godly Disposed. But when you depart, I beseech you ponder with pour selues from whom ye depart. De depart from the Lozds Table, ye depart from your brethren, and from the banket of most heavenly food. These things if yeearnestly consider ve thall by Gods grace returne to a better minde: for the obtain ning whereof we thall make our humble petitions, while we hall receive the holy Communion.

course there are nearly been and to exercise out the course

And

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

Earely beloved, foralmuch as our duety is to ren= der to Almighty God our heavenly Father most bearty thankes, forthat he hath ginen his Sonne our Sautour Jelus Chail, not onely to die foz bs. but also to be our spiritual food and sustenance, as it is declared butobs, as well by Gods word as by the holy Sacrament of his bleffed 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 but orthily: my duety is to exhort you to consider the dignitie of the holy mystery, and the great perill of the buwozthy receiving thereof, and fo to fearth and examine your owne confidences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wife you come but in the mariage garment, required of God in holy Scripture, and lo come, and be received as worthy partakers of luch an beauenly Table. The way and meanes thereto is : First, to examine your lines and conversation by the rule of Gods Commandements, and wherein foe= uer yee thall perceive your felues to have offended, either by will, word or deed, there bewaite your owne finfull lives, and confesse your seines to Almighty God, withfull purpose of a= mendment of life. And if yee thall perceine your offences to bee fach as be not onely against God, but also against your neighs bours, then you hal reconcile your selves onto them, ready to make restitution and satisfaction according to the bettermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgine other that have of fended you, as you would have forgivenesse of your offences at Gods hand : foz otherwise the receiuing of the holy Commus nion doth nothing elle but increase your damnation. And be= cause it is requilite that no man thould come to the holy Communion, but with a full trult in Gods mercy, and with a quiet conscience: therfore if there be any of you which by the meanes afozelato cannot quiethis owne conscience, but requireth fur: ther comfort, or counsell, then let him come to mee, or some other discreet and learned Pinister of Gods word, and open 32 3 bis

his griefe, that hee may receive fuch ghostly counsell, aduke; and comfort, as his conscience may bee relieved, and that by the ministery of Gods Word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and anoyding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

Carely beloned in the Lord, yee that minde to come

to the holy Communion of the Body and Blood of our Saufour Chift, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to trie and examine themselves, befoze they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, wee receive that holy Sacrament (for then wee spiritually eate the slesh of This, and vinke his blood, when weedwell in Chaift, and Chaift in bs, wee be one with Chaift, and Chaift with vs:) So is the danger great if we receive the same buwozthily. Forthen wee bee guuty of the Body and Blood of Chaist our Sautour: wereate and dainke our owne damnation, not considering the Lords Body: wee kindle Gods Wrath against bs: wee pronoke him to plague bs with divers difeates, and fundry kindes of death. Therefore if any of you be a blasphemer of God, anhinderer, or flanderer of his word, an adulterer, or bee in malice or enuie, or in any other arieuous crime, bewaile your sinnes, and come not to this holy Table, lea after the taking of that holy Sacrament, the deuillenter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to decruction both of body and foule. Judge therefore your selues (brethren) that wee be not judged of the Lord. Repent you truely for your finnes past: have a lively and stedfast faith in Christ our Saujour. Amend your lines, and be in perfect charitie with all men. fo thall vee be meete partakers of those holy mysteries. And as boue all things, yee must give most humble and hearty thanks to God the Father, the Sonne, and the holy Ghoff, for the redemption of the world, by the death and Passion of our Saut our Chill, both God and man, who did humble himselfe euen to the death byon the Crosse, for vs miserable sinners, which lap

lay in darkenesse and shadow of death, that her might make bothe children of God, and exalt us to everlasting life. And to the end that weethould alway remember the exceeding great love of our Paster, and onely Sautour Jesus Christ, thus dring for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us: hee hath massicuted and ordained holy mysteries; as pledges of his love, and continual remembrance of his death, to our great and endlesse comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thankes, submitting our setues wholly to his holy will and pleasure, and sudying to setue him intrue holinesse and righted uses and sudying to setue him intrue holinesse and righted uses all the dayes of our life. Amen.

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

Ou that doe truely and earnestly repent you of your sinnes, and bee in lone and tharity With your neighbours, and intend to lead a new life, following the Commandements of God, and walking from hencefooth in his holy wayes:

Draw neere, and take this holy Sacrament

to your comfort, make your humble confession to Almightie God, before this Congregation here gathered together in his holy Pame, meekely kneeling byon your knees.

Then shall this generall confession bee 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 vpon their knees.

Chill, maker of all things, Judge of all men, wee knowledge and bewaile our manifold linnes and wickednells, which we from time to time most grieuoully have committed, by thought, word, and beed, against thy dimne Maielie, provoking most justly thy wrath

and indignation against bs. Wee dos earnessly repent, and be P 4 heartily

them is grieuous buto bs, the burthen of them is untolerable. Have mercy byon bs, have mercy byon bs, mon merciful facture, for thy Sonne our Lord Jelus Christalake, forgive bs all that is past, and grant that we may ever hereafter serve and please thee in newnesse of tife, to the honour and glory of thy Pame, through Jelus Christ our Lord. Amen.

Then shall the Priest or the Bishop (being present) stand up, and tur-

ming himselfe to the people, say thus.

Local them which with heavenly Father, who of his to all them which with hearty repentance and true faith turne buto him: have mercy byon you, parson and deliver you from all your linnes, confirme and arenge then you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

The shall the

Come buto me all yethat travaile and be heavy laden, and I will refresh you. So God loved the world, that he gave his onely begotten Sonne, to the end that all that beleeve in him, should not perish, but have life everlassing.

Cheare also what S. Paul saith.

This is a true faying, and worthy of all mento be received. that Jesus Christ came into the world to fave sinners.

Theare also what S. John saith.

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

After which the Priest shall proceed, saying,

Lift by your hearts.

Answere.

we lift them by buto the Lozd.

Pricit.

Let begive thankes buto our Lord God.

Answere.

It is meet and right so doe.

Pricit.

Priest. In most in the Priest. In most in the state wee hould at all times, and in all places, give thankes beneather. Almighty evertalling God. There shall follow the proper Presace according to the time, if there be any specially appointed: or else immediatly shall follow.

Therefore with Angels and Arthangels, &c.

### Proper Prefaces.

Sonne to bee borne as this day for us, who by the operation of the holy Ghost, was made very man of the substance of the Airgin Pary his mother, and that without spot of finne, to make us cleane from all sinne. Therefore with Angels and Archangels, fc.

Opon Easterday, and seven dayes after.

At thiesty are we bound to praise thee, sor the glorious resurrection of thy Sonne Jesus Christ our Lord: sor heeisthe bery Palchau 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, bath restored to be everlassing.

life. Therefore with Angels, &c.

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

Typon Whitsunday, and fixe dayes after.

Prough Ielus Christour Lord according to whole most true promise the holy Shost came down this day from heaven with a sudden great sound, as it had beened mighty winde, in the likenesse of sevie townses.

tongues, lighting opon the Apolles, to teach them, and to leade them to an erneth, guing them both the gift of viners languages, and also voldnelle with servent zeale, constantly to preach the Gospel unto all nations, whereby were are brought out of darknesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jelus Christ. Therefore with Angels, &c.

T is bery meete, right, and our bounden duetie that we thould at all times, and in all places give thankes to thee, D Lozd, Almighty and every lasting God, which art one God, one Lozd, not one onely person, but three persons in one substance. For that which we believe of the glozy of the Father, the same wee believe of the Sonne, and of the holy Ghost,

TAfter which Prefaces, shall follow immediatly.

without any difference, or inequalitie. Therefore, &c.

herefore with Angels, and Archangels, and With all the company of heaven, we laud and magnifice thy glorious Name, evermore praising thee, and saying, holy, holy Lord God of hosts. Deaven and earth are full of thy glory. Glory be to thee, D Lord most bigh.

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

(D merciful Lo2d) truling in our owne righteonlinesse, we be not worthy so much as to gather by the crumbes under thy Table. But thou art the same Lo2d, whose property is alwayes to have mercy: grant by therefore, gracious Lo2d, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body; and our soules was then through his most precious blood, and that we may ever more dwell in him, and he in bs. Amen.

Then the Priest standing vp, Chall say as followeth.

Lmightie God, our heavenly father, which of by thy tender mercie didli giue thine onely Sonne Jetus Chill to luffer death boon the Crosse for our redemption, who made there (by his owne oblatis on of himselfe once offered ) a full, perfect, and sufficient faert fice, oblation and fatisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to contis nue a perpetuall memory of that his precious death, butill his comming againe: Heare vs, D mercifull Father, wee befeech thee, and grant that wee receiving thefe thy creatures of Wread and wine, according to thy Sonne our Saulour Jelus Chailes holy Institution, in remembrance of his Death and Pallion, may bee partakers of his most blessed Body and Wlood: who in the same night that hee was betrayed, tooke bread, and when he had given thankes, he brake it, and gave it to his Disciples, laying, Lake, eate, this is my Body which is ginen for you, doe this in remembrance of me. Like wife after Supper he tooke the Cup, and when hee had given thankes, he gaue it to them, laving, Dinke ye all of this, for this is mp Blood of the New Testament, which is thed for you and for many for the remission of sinnes: doethis as oft as yee shall Dzinke it, in remembrance of mee.

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

he Body of our Lord Jelus Christ, which was given for thee, preferue thy body and soule into everlasting for thee, preserve thy body and soule into everlatting life: and take and eate this in remembrance that Christ Died for thee, and feede on him in thine heart by faith with thankelgiuing. The signing I merch the And

And the Minister that deliuereth the Cup, shall fay,

he Blood of our Lord Jesus Christ, which was thed for thee, preserve thy body and soule into everlasting life: and drinke this in remembrance that Christs Blood was thed for thee, and be thankefull.

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

Lozd and heavenly Father, we thy humble fers mants entirely desire thy Fatherly goodnesse, mercifully to accept this our facrifice of praise and thankelgiuing, most humbly beseething thee to grant, that by the merits and death of thy Sonne Jelus Chaift, 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 buto thee, D Lord, our selves, our soules and bodies, to bee a reasonable, holy, and lively sacrifice buto thee, humbly befeeching thee, that all wer which bee partakers of this holy Communion, may be fulfilled with thy grace and beauenly bes nediction. And although wee be bn worthy, through our mas ntfold finnes, to offer buto thee any facrifice : yet wee befeech thee to accept this our bounden duety and feruice, not weighingour merits, but pardoning our offences, through Jelus Chailtour Lozd, by whom, and with whom, in the buity of the holy Ghoff, all honour and glozy be buto thee, D Father Almighty, world without end. Amen.

Or this.

Imighty and everlining God, wee most heartily thanke thee, for that thou does bouchfafe to
feed bs, which have duely received those holy
mysteries, with the spirituals food of the most
precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure bs thereby of thy fauour and goodnesse towards bs, and that wee be very members incorporate in thy mysticall body, which is the blessed
tompany of all faithfull people, and bee also heires through
hope.

hope, of thy everlasting Kingdome, by the merits of the most precious death and pallion of thy deare Son: We now most humbly befeech thee, D heavenly Father lo to allice by with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to Walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghod, be all honour and glozy, world with on thall ferue. after the Colle re either of Morning Linemis. dna tuo Communion, or Lereny, by the diference of the Polini

Then shall be said or sung.



Low be to God on high, and in earth peace, good will towards men. wee praile thee, we bieffe thee, wee worthy thee, wee glouffe thee, wee give thanks to thee for thy great glorie, D Mord God, heavenly King, Godthe Father Almightie, D Lord, the onely begotten Sonne Jelu Chaift, D Lozd God, Lambe of God, Sonne of the Father that takest away the lins of the World.

have mercie boon vs. Thou that takel away the finnes of the world, have mercie byon bs. Thou that takelt away the sinnes of the world, receive our praier. Thou that sittest at the right hand of God the Father, haue mercie bpon bs. Foz thou onely art holy, thou onely art the Lord, thou onely D Their, with the holy Ghod, art mod high in the glosie of God the Father. Amen. ico innarotement

Then the Priest, or Bishop if he be present, shall let them depart with this bleffing. The state of the



the peace of God which passern all understanding, keepe your hearts and mindsmittekupid= ledge and love of God, and of his Sonne Jelus Chailt our Lord : and the bleffing of God Ala mighty, the father, the Sonne, and the holy Thou, bee amongs you, and remaine with you alwayes!

Amen.



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

Silt bs mercifully, D Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

Almightie Lozd, and everlasting God, bouchsafe were beleech thee, to direct, sanctifie, and governe, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through the mightic protection, both here and ever, we may bee preserved in body and soule, through our Lozdand Sautour Jesus Christ: Amen.

Rant wee beleech thee Alinightie God, that the wordes, which wee have heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorthin by the fruit of good living, to the honour and praise of thy Pame, through Jesus Christ our Lord.

Benent bs, D Loid, in all our doings, with thy most gracious favour, and further us with thy continuall helpe, that in all our workes begunne, continued and ended in thee, we may glorifie thy holy Pame, and finally by thy mercie obtains everlasting tife, through Jelus Christ our Lord. Amen.

Almighty

Unighty God, the fountaine of all wiledome, which knowest our necessities before we alse, and our ignorance in asking: wee beleech thee to have compassion by our infirmities, and those things which for our bumorthinesse we dare not, and for our bumonesse we cannot aske, bouchsafe to give be for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

Lanighty God. which half promised to heare the petitions of them that alse in thy Sonnes Pame, wee beseeth thee mercifully to encline thine eares to vs that have made now our prayers and supplications but thee, agrant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting toorth of thy glory, through Jesus Chastour Lord. Amen.





Pon the Holy dayes (if there bee no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer, (for the Whole estate of Christs Church militant here in earth) and one or moe of these Collects before rehearted, as occasion shall serve.

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

on to receive the Communion; yet there shall be no Communion, except four e 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

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 vivall to be eaten at the Table with other means, but the best and purest Wheat bread that conveniently may be gotten. And if any of the Bread and Wineremaine, the Curate shall have it to his owneyse.

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 summers of money or other ducties, which hitherto they have paid for the same by order of their houses

cuery Sunday.

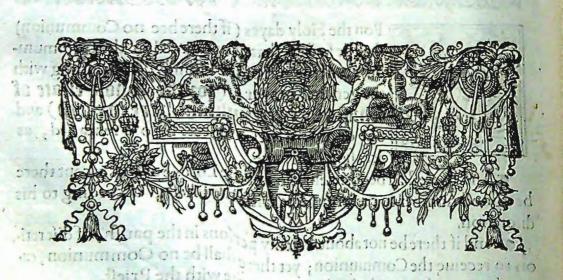
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And note that every Parishioner shall communicate at the least three times in the yere of which Easter to be one, and shall also receive the Sacraments and other Rites, according to the order in this booke, appointed. And yeerely at Easter every Parishioner shall reckon with

his Parson, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Ecclesiasticall dueties,

accustomably due, then and at that time to be paid.



is, they that all receive the

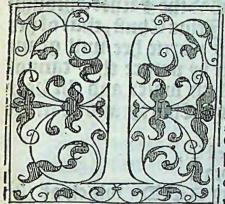
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#### The Ministration of Baptisme,

to bee vsed in the Church.

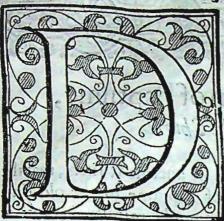


T appeareth by ancient Writers, that the Sacrament of Baptisme in the old time was not commonly ministred, but at two times in the yeere: At Easter, and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation. Which custome now being growne out of vse, (although it cannot for many considerations bee well restored againe) it is thought good to

follow the same, as necreas conveniently may be. Wherefore the people are to bee admonished, that it is most convenient that Baptisme should not be administred 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 testifie the receiving of them that benewly baptized, into the number of Christs 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 ministred in the English tongue. Neverthelesse (if necessity so require) children may at all times be baptized at home.

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

No: Then shall the Priest fay thus,



Earely beloved, foralmuch as all men be conceived and borne in In, and that our Saviour Christ saith, None can enter into the kingdome of God, except hee bee regenerate and borne anew of water and of the holy Ghod: I beseeth you to call boon God the Father, through our Lord Jesus Christ, that of his bounteous merce hee will grant

to thele children that thing which by nature they cannot have, that they may be baptized with water and the holy Gholf, and received into Christoly Church, and be made

lively membersofthe same.

Then shall the Priest say,

Tet bs pray. Linightie and everlasting & DD, which of the great mercie diddest faue Roe and his familie in oto the Arke from perithing by water, and also bid: delt lakely teade the children of Israel thy people thosow the Red Sea, figuring thereby thy holy Baptilme: and by the Baptisme of thy welbeloued Son Jesus Chust, diddell fanctifie the flood Jordan, and all other waters to the mysticall washing away of sinne: we beseech thee for thine in= finite mercies, that thou will mercifully look byon these chil= den, sanctifie them, and wash them with the holy Ghost, that they being delivered from thy weath, may bee received into the Arke of Chailes Thurch, and being ftedfast in faith, toyful I through hope, and rooted in charitie, may so passe the waves of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world with. out end,through Jelus Christ our Lord. Amen.

L mighty and immortall God, the aide of all the neede, the helper of all that flee to thee for succourt the life of them that believe, and the resurrection of the dead: wee call by not thee for these Infants that they comming to they holy Baptisme, may receive remi

fio

hon of their finnes by spirituall regeneration. Recent them (D Lo2d) as thou half promised by thy Welbeloued Sonne, saying, Aske, and you half have, seeke, and you shalf since, knocke, and it hall bee opened but o you. So give now but is that aske, let be that seeke, sinde, open the gate but o be that knocke, that these Infants may enjoy the everlasting benedication of thy heavenly washing, and may come to the efernall Kingdome which thou has promised by Chist our Lo2d. Amen.

Then shall the Priest say, and the man and a

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

that hee should touch them: and his Disciples rebuked those that brought them. But when Jesus
fer little children to come but o me, and sorbid them not, for to
such belongeth the Kingdome of God. Herily I say but o
you, who soever doth not reteine the Kingdome of God as a
little child, hee shall not enter therein. And when hee had taten them by in his armes, hee puthis hands by on them and
blessed them.

After the Gospel is read, the Minister shall make this briefe exhortation

vpon the words of the Gospel.

Riends, you heare in this Golpel the words of our Sautour Chall, that her commanded the children to be brought but him: how he blamed those that would have kept them from him: how he exhoused all men to follow their innocencie. Dou perceive how by his outward gesture and deede, he declared his good will coward them: for her embraced them in his armes, he laid his hands upon them, and blessed them. Doubt per not therefore, but earnessly believe, that her will like wife favourably receive these present Insants, that her will like wife favourably receive these present Insants, that her will give but their the blessing of eternal life, and make them partakers of his everlashing Kingdome. Wherefore we being thus persuaded of the good will of our heavenly father toward these Insants, declared will of our heavenly father toward these Insants, declared

by his Sonne Jelus Child, and nothing doubting but that hee favourably alloweth this charitable worke of ours, in bringing these children to his holy Bapulme, let be fauthfully and devoutly give thankes but o him, and say,

me give thee humble thanks, that thou hall bouch fafter, we give thee humble thanks, that thou hall bouch fafed to call be to the knowledge of thy grace and faith in thee: Increase this knowledge and confirme this faith in be evermore: Give thy holy Spirit to these infants, that they may be borne agame, and be made heires of everlasting Salvation, through our Hord Jesus Chris, who liveth and reigneth with thee and the holy Spirit, now and sozever. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wife

There to bee baptized, 'yee have brought these children there to bee baptized, 'ye have prayed that our Lord Jesus Christ would bouchsate to receive them, to release them of their sumes, to give them the Kingdome of heaven, and everlading life. Dee 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 be their surelies, that they will forsake the denill and all his workes, and constantly believe Gods holy word, and obediently keepe his Commandements

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

Doen thou forlake the deuill and all his workes, the vaint pompe and glory of the world, with all couetous decres of the lame, the carnall decres of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forfake them all.

Minister.

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omen ils dans o Minister.) grift tall adoption eld or Poelt thou beleeue in God the father Almighty, maker of peauen and earthe And in Jesus Christ his onely begoiten Sonne our Lozo: And that hee was concelhed by the holy Thou, borne of the Cirgin Pary, that hee luffered vader Pontius Pilate, was trucified, dead, and burted, that hee Went powne into hell, and also did rise against hethicoday, that he ascended into heaven, and littethat the right hand of God the father Almighty, and from thence thail come againe at the end of the world to judge the quicke and the bead and no boeft thou beleeue in the holy Ghoff, the holy Catholique Church. the Communion of Saints, the remission of finnes, the refurrection of the fleth, and everlatting life after Death?

Answere.

All this I stedkaltly beleeue. ant it collow endeblides di fiba A d

Minister. show billard an grivel

Answere and alla la data sumade

That is my delire.

Then shall the Priest fay. O wing od nod To

Dercifull God, grant that the old Adam in these children may be so buried, that the new man may be raifed by in them. Amen. Amen.

Grant that all carnall affections may bie in them, and that all things belonging to the spirit,

may live and grow in them. Amen. a min

Grant that they may have power and arength to have bic tory, and to triumph against the deuill, the world and the stell. Amen.

Grant that wholoever is here dedicated to thee by our of= Ace and ministery may also be endued with heavenly bereves, and everlastingly rewarded, through thy mercy, D bieffed Lord God, who does live and governe all things, world without end. Amen. 13 26 d'aco 436 annile and 2334269 300

Linighty everliving God, whose most dearely be-S' loned Sonne Jelus Chailt, for the forgivenelle of our linnes, did thed out of his most precious hoe both water and blood, and gave commandement

to his Disciples that they should goe teach all Nations, and papeize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, were befeeth thee, the supplications of thy Congregation, and grant that all thy servants Which shall bee papeized in this water, may receive the sulnesse of thy grace, and ever remaine in the number of thy faithfull and elect children, through Jesus Christour Lord. Amen.

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

N. I baptize thee in the Name of the Father, and of the

Sonne, and of the boly Shoft. Amen.

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

N. I baptize thee in the Maine of the Father, and of the

Sonne, and of the holy Thou. Amen.

Then the Priest shall make a Crosse vpon the Childes forchead, saying,

Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter hee shall not bee as as amount to confesse the Faith of Christ crucified, and manfally to fight buder his banner, against sinne, the world, and the deutil, and to continue Christs faithfull souldier and servant but o his lives end. Amen.

Then shall the Priest say,

children bee regenerate and grafted into the body of Christ Congregation, let be give thanks but bour prayers but Alnughty God, that they may leade the reflect their life according to this beginning.

Dur Kather which art in heauen, ec.

Then

Then shall the Priest say,

ther, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead unto sinne, and sining unto righteousnesse, and being buried with Christin his death, may crucifie the old man, and utterly abolish the whole body of sinne, that as he is made partaker of the death of thy Son, so hee may bee partaker of his resurrection, so that finally with the residue of thy holy Congregation, he may bee inheritour of thine everlasting Kingdome, through Christ our Lord. Amen.

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

LA Drasmuch as these children have promised by you to forfake the deuill and all his workes, to beleeve in God and to serve him: you must remember that it is your parts and dueties to lee that these Infants be taught, fo soone as they shall be able to learne, what a solemne bow, promise, and profession they have made by you. And that they may know these things the better, yee thall call byon them to heare Sermons, and chiefly you thall prouide that they may learne the Creed, the Lozds prayer, and the ten Commandements in the English tongue, and all other things which a Chailtian man ought to know and beleeve to his foules health, and that these children may bee vertuously brought by to leade a godly and a Christian life, remembring alwayes that Baptilme doeth represent buto be our profession on, which is, to follow the example of our Sautour Chailt, and to be made like buto him, that as he died, and role againe for bs to thould we which are baptized, die from linne, and rife againe buto righteoninelle, continually mostifying all our euilland corrupt affections, and dayly proceeding in all bertue and godlinesse of living. r cvansinerben

D 4

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

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

The Pastors and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday, or other Holy-day next after the Childe be borne, vn-lesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause, and necessity, they procure not their children to bee baptized at home in their houses. And when great neede shall compell them so to doe, then Bap-

tisme shall be administred on this fashion.

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

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

And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized againe. But yet neuerthelesse, if the childe which is after this sort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priess or Minister of the same Parish did himselfe baptize that childe, the Congregation may be certified of the true forme of Baptisme by him privately before vsed: or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was borne or Christened, shall examine and trie, whether the childe be to the Church, doe answere that the same childe is already baptized, then shall the Minister examine them surther, saying,

By whom was the childe baptized! who was present when the childe was baptized ?

And because somethings, essentiall to this Sacrament, may happen to bee omitted through feare or hafte in such times of extremitie: therefore I demand further of you; with what matter was the childe baptized : with what words was the childe baptized: Whether thinks you the childe to bee lawfully and perfectly

And if the Minister shall finde by the answeres 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 ac= coeding buto due oeder concerning the baptizing of this childe, which being borne in originall linne, and in the weath of God, is now by the laner of regeneration in Bap= tilme, received into the number of the children of God, and heires of everlating life: for our Lord Jelus Christ doeth not deny his grace and mercy buto fuch Jufants, but most los uingly doth call them butohim, as the holy Gospel doth witnelle to our comfort, on this wife.

baptized z

CAST E a certaine time they brought children to Christ, that Marke to. he Could touch them: and his Disciples rebuked those that brought them. But when Jesus sawit, he was displeased, and said unto them, Suffer little childzento come buto me, and forbid them not, for to fuch belongeth the Kings dome of God. Merily I say buto you, whosoever doth not receive the Kingdome of God as a little childe, hee thall not enter therein. And when he had taken them by in his armes, he put his hands byon them and bleffed them.

After the Gospelis read, the Minister shall make this exhortation vp-

on the words of the Gospel.

Riends, you heare in this Gospetthe words of our Sautour Chile, that hee commanded the children to be brought buto him, how he blamed those that would have kept them from him, how her exported

all men to follow their innocencie. Deeperceine how by his outward gesture and deed, hee declared his good will toward them: For hee imbraced them in his armes, he laid his hands by on them, and blessed them. Doubt ye not therefore, but earnessly believe, that hee hath likewise fauourably received this present Insant, that hee hath imbraced him with the armes of his mercie, that he hath given but o him the blessing of eternals life, and made him partaker of his everlashing Kingsome. Wherefore wee beeing thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ, towards this Insant, let be faithfully and devously give thankes but him, and say the Prayer which the Lord himselfe taught, and in declaration of our Faith, let be recite the Articles contained in our Creed.

Here the Minister with the Godfathers and Godmothers shall say,

C Dur 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,

Does thou in the name of this childe for lake the deutil and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them:

Answere.

I foglake them all.

Minister.

Does thou in the name of this childe professe this faith, to believe in God the Father Almighty, maker of heaven and earth: And in Jesus Chris his onely begotten Sonne our Lord: and that hee was conceined by the holy Ghost, borne of the Uirgin Pary, that hee suffered buder Pontius Pilate, was crucified. Dead and buried, that he went downe into hell, and also did rife agains the third day, that hee ascended into heaven, and sitteeth at the right hand of God the Father Almighty, and from thence he shall come agains at the end of the

world

world to induct the quicke and the dead? And doe you in his name belove in the holy Gholt, the holy Catholique Church, the Communion of Saints, the Remilion of linnes, Reluction, and enertailing life after death?

And Andrews.

Milthis I feelatip beleenengman of crollof of a chille



Lat vs pray.

La

Chilt, may continue thy fernant, and attacke thy promile, through the same our Lord Jesus Chilt the Soune, who lineth and reigneth with thee in the builty of the same holy Spirit enertailingly. Amen.

Then shall the Minister make this exhoriation to the Godfathers and Godmothers.



Dealmuch as this childe hath promised by you to forlake the deuill, and all his workes, to believe in God, and to serve him: you must remember that it is your part and duety, to see that this Infant be taught, so some as hee shall bee able to learne what a solemne vow, promise, and profession hee hath made by you. And that hee may know these things the better, pee shall tall byon

him to heare Sermons, and thiefly you chall provide that hee may learne the Creed, the Lords prayer, and the ten Commans

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 chive may be bertuously brought up, to leade a godiy and a Christian life, remembring alway that Baptisme doth represent unto us our profession, which is, to follow the example of our Sansour Christ, and be made like unto him, that as her died and rose agains for us, so should were which are baptized, die from sune, and rise as game unto righteousnesse, continually mortifying all our entit and corrupt affections, and dayly proceeding in all bertue and godinesse of sixing.

#### And so foosth, as in publique Baptisme.

Put if they which bring the Infants to the Church, doe make such vncertaine answers to the Priests questions, as that it cannot appeare, that the Childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost: which are essentiall parts of Baptisme: then let the Priest baptize it in some about written, concerning publique Baptisme; sauing that at the dipping of the Childe in the Font, he shall weethis forme of words.

f thou bee not already baptized, A. I baptize thee in the name of the Father, and of the Sonne, and of the holy Gholt. Amen.

an co brave Cornants, and cheffe post that the con-

4 The

#### The Catechiline.



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

O the end that Confirmation may bee minifired to the more edifying of fuch as shall receiue it (according to S. Pauls 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 say in their mother
tongue the Articles of the Faith, the Lords
prayer, and the ten Commandements, and

can also answere to such questions of this 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 yeeres of discretion and haue learned what their Godsathers and Godmothers promised for them in Baptisme, they may then themselves with their own month, and with their own consent, openly before the Church, ratific and confirme the same: and also promise that by the grace of God they will evern ore endeauour themselves faithfully to observe and keepe such things as they by their owne mouth and confession have assented vnto.

Secondly, for as much as Confirmation is ministed to them that be baptized, that by Imposition of hands and prayer, they may receive frength and defence against all temptations to simil, and the assault so of the world and the devill, it is most meet to be ministed when children come to that age, that partly by the frailty of their owne siell, partly by the assaults of the world and the deall, they begin to bee in danger to fall into sundry kindes of sintal and the deall.

Thirdly,

#### The Catechilme.

Thirdly, for that it is agreeable with the viage of the Church in times past: whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs Religion, should openly professe their owne faith, and promise to bee obedient unto the will of God.

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

Confirmation me bee

#### A Catechisme, that is to say, An in-

struction to bee learned of every Childe, before hee bee brought to bee Confirmed by the Bishop.

Ouestion.



Dat is your name: man dan or and or a answere on had so he had a popular

12. 02 10 raning conversion of the total

Question.

who gave you this name:

Answere:

My Godfathers and Godmothers in my Baptilme, wherein I was made a member of Chailt, the childe of God, and an inheritour of the Kingdome of heaven.

Question. What did your Godfathers and Godmothers then for your Answere.

They did promise and vow three things in my name. First, that I should forfake the denill and all his workes, the pompes and vanities of the wicked world, and all the finfull luds of the flech. Secondly, that I chould beleeve all the Acticles of the Chailtian Faith. And thirdly, that I Chould keepe Gods boly Will and Commandements, and walke in the same all the dayes of my life. abaid phone can lie Question.

Question.

Doest thou not thinke that thou art bound to beleeve, and to doe as they have promised for thee:

Answere.

Pesberely: and by Godshelpe lo I will. And I heartfly thanke our heavenly father, that hee bath called meeto this fate of laluation, through Jefus Christ our Sausour. And I pray God to give me his grace, that I may continue in the same buto my lives end.

Question.

Rehearle the Articles of thy beliefe.

Answere.

Beleeve in God the Father Almightie, maker of heaven and earth. And in Jelus Christ his only Some our Lord, which was conceived by the holy Ghost, borne of the Airgine Wary, luffered butted, hee descended into hell, the third day hee rose as gaine from the dead, hee ascended into heaven, and listeth at the right hand of God the Father Almighty: From thence hee shall come to indge the quicke and the dead. I believe in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forginenesse of sines, the resurrection of the body, and the life everlasting. Amen.

Question.

what voelt thou chiefely learne in these Articles of thy be-

. Answere.

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

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

Thirdly, in God the holy Shoft, who fanctifieth me, and all the elect people of God.

Question.

Pou said that your Godsathers and Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be:

Answere.

Answere.

Tennellied vi augad im nogranie ennigt ion nogh. Dager

Question. Theresa was quite a sad as

polich be they:

Anlwere. Anlwere.

person he same which & D D spake in the twentieth Chapter of Erodus, laying. I ain the Lord thy Sod, which have brought thee out of the land of Egypt, out of the house of boudage.

i Thou Chair haue none other Gods but me.

ii. Thou thalt not make to thy felfe any graven image, northe likenes of any thing that is in heaven aboue, or in the earth beneath, or in the water buder the earth. Thou halt not bow downe to them, not worthip them. For I the Lord thy God am a lealous God, and ville the finnes of the fathers vpon the children, buto the third and fourth generation of them that hate me, and thew mercy buto thousands in them that love me, and keepe my Commandements.

iii. Thou Chalt not take the Name of the Lord thy God in baine: for the Lord will not hald him guiltleste that taketh

his Pamein baine.

iii. Remember that thou keepe haly the Sabbath day. Six dayes Chalt thou labour and do all that thou half to doe, but the seventh day is the Sabbath of the Lord thy God. In it thou halt doe no manner of worke, thou and thy sonne, and thy daughter, thy man feruant, and thy maid feruant, thy cattell, and the Aranger that is within thy gates. For in Gr dayes the Lord made beaven and earth, the fea, and all that in them is, and rested the seventh day: wherefore the Lord bleffed the seuenth day, and hallo wedit.

b. Honour thy father and thy mother, that thy dayes may belong in the land which the Lord thy Godgineth thee.

vi. Thou Malt doe no murder,

bit. Thou Chalt not commit abultery.

biii. Thou Chalt not Geale,

ix. Thou thalt not beare falle witnesse against thy neigh bour.

r. Thou Chalt not couet thy neighbours house, thou Chalt

not

not couet thy neighbours wife, not his fernant, not his maid, not his Dre, not his Alle, not any thing that is his.

Ouchion.

ments:

Answere.

Duetie towards my neighbour.

Question. The raid : Total quart attri

what is thy duetie towards God?

Anlwere.

My duetie towards God, is to beleeve in him, to feare him, and to love him with all my heart, with all my minde, with all my soule, and with all my strength. To worthip him, to give him thankes, to put my whole trust in him, to call by him, to honour his holy Name and his pool and to serve him truely all the dayes of my life.

Ouchion.

what is thy duetic towards thy neighbour;

Answere.

Celfe, and to doe to all men, as I would they hould doe buto mee. To love, honour, and fuctour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my Governours, teachers, spirituall Passours and Pasters. To other my selfe to all my Governours, teachers, spirituall Passours and Pasters. To other my selfe towly and reverently to all my betters. To hart no body by word or deed. To bee true and ind in all my dealing. To beare no makice not hatred in my heart. To keepe my hands from picking and steading, and my tongue from easil speaking, sying and samblering. To keepe my body in temperance, sobernesse, and chastier. Potto couet or desire other mens goods, but so leaving and labour truly to get mine owne living, and to boemy ducty in that state of life, but o the which it shall please Tonto tall me.

My good childe know this, that thou art not able to doe these things of thy selfe, not to walke in the commandements of God, and to serae him, without his speciall grace, which thou

thou mult learne at all times to call for by diligent prayer. Let me heave therefore if thou cantilay the Lords prayer.

Aniwere.

the Father which art in heaven, Pallowed bee thy Pame. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give by this day our daily bread. And forgive by our trespalles, as we forgive them that trespalle against by. And leade by not into temptation: but deliver by from evill. Amen.

Question.

pahat delirest thou of God in this prayer.

Answere.

Joelice my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace but o mee, and to all people, that we may worthiphim, serve him, and obey him as we ought to doe. And I pray but God, that he will send be all things that be needfull both for our soules and bodies, and that hee will be mercifull but obs, and forgive be our sinnes, and that it will please him to save and defend be in all dangers ghostly and bodily, and that hee will keepe be from all sinne and wickednesse, and from our ghostly enemie, and from everlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.



Dw many Sacranients hath Christ ordate ned in his Church:

Answere.

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

what meanen thou by this word Sacrament?

Answere.

Answer

felfe, as a meanes whereby we receive the same, and a pledge to affure be thereof.

Question.

Answere.

Two: the Outward bilible Signe, and the Inward Spis rituall Grace.

Question.

What is the outward visible signe or forme in Baptifine:

Answere.

mater: wherein the person baptized is dipped, of sprinchled With it, In the Name of the Father, and of the Sonne, and of the holy Ghost. he desirate audicted absorbe dates

Question.

What is the inward and spirituall grace ? It will be and a line

Answere. Miles 10 dooles one yould

A death buto linne, and a new birth buto rightedilinelle: for being by nature borne in finne, and the children of wrath, We are hereby made the children of grace.

Queltion.

What is required of persons to be baptized :

Answere.

Repentance, whereby they forfake linne : and faith, where by they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

why then are Infants baptized, when by reason of their tenderage they cannot performe them and the add as a good of the Faith the Lords prayer torswin Ammandemen

Pes: they doe performethem by their Sweetits, 1871/120= mile and bow them both in their maines: which when they come to age, them lelues are bound to performe. ther, or Godmonner, that currenthous may have a wirme

vally was the Sacrament of the Lows Supper ofdatnede

Answere.

For the continuall remembrance of the Sacrifice of the death of Thilf, and the benefits which we receive thereby.

10 2

Question.

receitted.

Question. what is the outward part of figne of the Lords Supper: Answere.

Bread and wine, which the Lord hary commanded to bee received. Question.

what is the inward part of thing lignified ? Answere.

The Body and Blood of Chilt, which are verely and indeed taken and received of the faithfull in the Lozds Dupper. Ample of the perform

Question. The bear of the little what are the benefits whereof we are partakers thereby: Answere.

The arengthening and refreshing of our soules by the Body and Blood of Child, as our bodies are by the Bread sign and the lange, and a new black and wine. Question. Things a man go must so

what is required of them which come to the Lords Sups perz

and Answere along to developed his lades To examine themselves whether they repent them truely of their former linnes, stedfally purpoling to leave a new life, have a lively faith in Gods mercy through Christ, with a thankefull remembrance of his death, and bein charitte with all men.

Der eren are Infants bapus (1) So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can answere to such questions of this short Catechisme, as the Bishop (01 such as he shall appoint) shall by his discretion appose them in the shall they be brought to the Bishop by one that shall be their Godfa ther, or Godmother, that every childe may have a witnesse of hi Confirmation. And the Bishop shall confirmethem on this wife:

STORIGE

na do somedmente neuring Confir ers of Tynk, and the benefits when he were

# Confirmation, or laying on of hands.

Minister.

Ar helpe is in the Name of the Lozd.

Answere.

which hath made heaven and earth.

Minister.

Blessed be the Name of the Lozd.

Answere.

Hencefoozth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come buto thee.

TLet bs pray.

Lmighty and enertining God, who had bouch as fed to regenerate these thy servants by water and the holy Gholt, and half given but othem forgivenesses in the holy Gholt, and half given but othem forgivenesses, and dayly increase in them thy manifold gifts of grace, the Spirit of wisedome and buderslanding, the Spirit of Counsell and ghostly strength, the Spirit of knowledge and true godinesses, and sulfill them (DL020) with the Spirit of thy holy feare. Amen.

Then the Bishop shall lay his hand vpon every childe

seucrally, saying,

Defend, DLord, this childe with thy heavenly grace, that he may continue thine for ever, and dayly increase in thy holy Spirit more and more, butill hee come but thy everlasting Kingdome. Amen.

Then shall the Bishop say,

L Met vs pray.

L mightie and evertiving God, which makest vs.

both to will, and to doethose things that vee good and acceptable but thy Paieste. Wee make our humble supplications but there for these children, byon whom (after the example of the holy Apo
1 3 files)

#### Confirmation

thes) We have lato our hands, to certific them (by this tigne) of thy favour and gracious goodnesse coward them: Let thy fatherly hand, wee beleech thee, ever be over them: Let thy holy Spirit ever bee with them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth one God world without end. Amen.

Then the Bishop shall blesse the children, saying thus,

The bleffing of God Almighty, the Father, the Sonne, and the holy Ghoth, beedpon you, and remaine with you for ever. Amen.

The Curate of euery Parish, or some other at his appointment, shall diligently upon Sundayes and Holy dayes, halfe an houre before Euensong 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 children, 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, vntill such time that they have learned all that is here appointed for them to learne. And when soe uer the Bishop shall give knowledge for children to be brought before him to any convenient place for their Consirmation, then shall the Curate of every Parish, either bring or lend in writing the names of all those 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 conteined in this Catechisme.

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

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## The forme of solemnization of Matrimony.

Irst, the banes must be asked three seuerall Sundayes or Holy dayes in the time of Seruice, 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 solemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Parish.

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

Carely beloved friends, wee are gathered to gether heere in the light of God, and in the face of his Congregation, to towne together this man and this woman in holy Patrismony, which is an honourable elate, insituted of Godin Paradile, in the time of Paus innos

encie, lignifying buto be the myllicall buton that is bestwirt Child and his Church: which holy elate Child adsorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterptised not taken in hand baaduisedly, lightly, or wantonly, to satisse mens tarnall lusts and appetites, like bittle beatts that have no buderstanding, but reverensly, discretely, aduisedly, loberly, and in the feare of God, duely considering the causes for which Patrimony was ordained. One was the procreation of children to be brought up in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for aremedic against since, and to avoid for vication, that such persons as have not the gift of continency, might

CERES.

might marry, and keepe themselves budefiled members of Chails body. Thirdly, so, the mutual societie, helpe, and comfort, that the one ought to have of the other, both in prosperitie and advertitie, into the which holy estate these two persons present come now to bee in youd. Therefore if any man can shew any inst cause, why they may not lawfully bee to yned together, let him now speake, or esse hereafter for ever hold his peace.

And also speaking vnto the persons that shall bee married, he shall say.

Require and charge you (as you will answere at the dreadful day of Judgement, when the secrets of all hearts thall be disclosed) that if either of you doe know any impediment, why ye may not bee lawfully iouned together in Patrimony, that ye confesse it. For be ye well assured, that so many as be coupled together other wise then Gods word doth allow, are not ioy ned together by God, neither is their Patrimony lawfull.

At which day of mariage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sure to the 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 produc his allegation: then the solemnization must be deserted vnto such time as the truth be tried. If no impediment be alleadged, then shall the Curate say vnto the man,

It thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy senate of Patrimony: will thou love her, comfort her, honour, and keepe her in licknesseand in health: and for saking all other, keepe thee onely but her, so long as you

both Chall line:

The man shall answere,

Then shall the Priest say vnto the woman,

N. Tit thou have this man to the wedded hulband, to live together after Gods ordinance, in the holy elate of Matrimonie: will thou obey him, and ferue him,

him, love, honour, and keepe him in licknelle and in health & and forfaking all other, keepe thee onely buto him, fo long as you both thall live!

The woman shall answere,

Twill.

Then shall the Minister say,

who giveth this woman to be married to this mane

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 give their troth to other, the man first saying,

IR. take thee R. to my wedded wife, to have and to hold from this day forward, for better for worle, for richer for poozer, in licknesse and in health, to love and to therith, till death bs depart, according to Gods holy ordinance, and theres to I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the

man by the right hand, shall say,

I M. take thee M. to my wedded husband, to have and to holo from this day forward, for better for worle, for richer for poozer, in licknesse and in health, to lone, therith, and to obey, till death be depart, according to Gods holy ordinance, and

thereto I give thee my troth.

Then shall they againe loose their hands, and the man shall give voto the woman a Ring, laying the same vpon the booke with the accusto. med ducty to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vinto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say,

with this King I thee wed, with my body I thee worthip, and with all my worldly goods I thee endow: In the Pame of the Father, and of the Sonne, and of the boly

Thou. Amen.

Then the man leaving the Ring vpon the fourth finger of the womans left hand, the Minister shall say,

Let bs play. a selled si

Eternall God, creatour and preserver of all mankmde, giver of all spirituall grace, the authour of everlacting life, fend thy bleffing bpon thefe thy feruants this man and this woman, whom wee

blette

bielle in thy Pame, that as Ilahac & Rebecca lined faithfully together, to these persons may surely personne and keepe the bow and covenant betwirt them made (whereof this King given and received is a token and pledge) and may ever remaine in perfect some and peace together, and sine according to thy Lawes, through Jesus Christ our Lord. Amen.

Then shall the Priest joyne their right hands together, and say, Those whom God hath soyned together, les no man put asunder.

Then fhall the Minister speake vnto the people.

Dialmuch as A. and A. have consented together in holy wedlocke, and have witnessed the same before God and this company, and thereto have given uen and pleaged their troth either to other, and have declared the same by giving and receiving of a King, and by iogning of hands: I pronounce that they be man and wife together, In the Pame of the Father, of the Sonne, and of the holy Gholf, Amen.

And the Minister shall adde this blessing. It was a suppose of the Minister shall adde this blessing. It was a suppose of the Holy Ghost, blesse, preserve, and keepe you, the Lord mercifully with his favour looke boon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlassing. Amen.

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

Beamoinnes. Bel. 128. Lessed are all they that fearethe Lood: and walke in his wayes.

Forthou halt eate the labour of thine hands: D well is thee, and happy thalt thou desert and half

Thy wife thall be as the fruitfull Time: byon the walles of thy boule.

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

Loesthus than eye man be blested ethat feareth the Lord.

The

#### Of Matrimonie.

The Lord from out of Sion thall to bleffe thee: that thou Chalt fee Hierusalem in prosperity all thy life long.

Dea, that thou thait fee thy childrens children: and peace

boon Alrael.

Glozy bee to the Father, and to the Sonne: and to the holy Thou.

As it was in the beginning, is now, and ever thalbe: world Without end. Amen. edit dariod stoerching of

Orthis Pfalme.



Do bee mercifull buto bs, and blesse bs: and thew be the light of his countenance, and bee fereatur. mercifull bnto bs.

Pfal.67.

That thy way may bee knowen byon the earth: thy fauing health among all nations. Let the people praile thee, D God : yea, let

all the people praise thee.

Diet the Pations reioyce and be glad: for thou halt indge the folke righteoully, & gouerne the Mations bpon the earth.

Let the people praile thee, D God: let all the people praile

thee.

MITTO CE

Then thall the earth bring foorth her increase: and God,

enen our owne God Chall give be his bleffing.

God Chall bleffe bs: and all the ends of the world Chall feare him.

Glozy be to the father, and to the Sonne ac.

Asit was in the beginning, is now, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lozd haue mercy bpon bs.

Answere.

Chailt haue mercy bpon bs. Minister.

Lozohauemercy bpon bs.

Dur Father which art in heaven, &c. And leade be not into temptation.

Anlwere.

But deliner bs from enill. Amen.

Minister.

#### Of Matrimonie.

Minister.

D Lord faue thy fernant, and thy handmaid.

which put their trust in thee.

Minister.

D Lord lend them helpe from thy holy place.

And enermoze befend them.

Minister.

Be buto them a tower of Arength.

Answere.

From the face of their enemy.

Minister.

D Lozoheare our prayer.

Answere.

And let our crie come buto thee.

Minister.

blesse these thy servants, and sow the seed of Jacob, blesse these thy servants, and sow the seed of etermal life in their mindes, that what some in thy holy word they shall profitably searne, they may indeed sussilitely same. Looke, D Lord, mercifully by non them from heaven, and blesse them. And as thou diddess send thy blessing by a Arabam and Sarah, to their great comfort: so bouchsafe to send thy blessing by no these thy servants, that they obeying thy will, and alway being in safetie buder thy protection, may abide in thy sove but o their lives end, through Jesus Christove Lord. Amen.

This prayer next following, shall be omitted, where the woman is

past child birth.

Dercifull Lozd and heavenly Father, by whole gracious gift mankind is increased: wee befeeth thee assist with thy blessing these two persons, that they may both bee fruttfull in procreation of this drent, and also live together so long in gody love

and honestie, that they may see their childrens children, buto the third and fourth generation, buto thy praise and honour, through Jesus Christ our Lord. Amen.

D GODS

things of nought, which also (after other things let in order) diost appoint that out of man (created after thine owne image and similitude) wo-

man thould take her beginning : and knitting them together, dida teach that it chould never be lawfull to put asunder those, whom thou by Matrimony havet made one: D God, which half confecrated the state of Patrimony to fuch an excellent Dyffery, that in it is fignified and reples sented the spirituall mariage and buitie betwirt Theis and his Church: Looke mercifully bpon thefe thy fernants, that both this man may love his wife, according to thy word (as Thrift did love his spouse the Church, who gave himselfe for it, louing & cherithing it, even as his owne fleth) and allo that this Woman may be louing and amiable to her huldand as Rachel, wife as neverca, faithfull and obedient as Saca, and in all quietnesse, sobitetie and peace be a follower of holy and godly matrons. O Lord, bleffe them both, and grant them to inherite thy everlatting Kingdome, through Jefus This our Lord. Amen.

Then shall the Priest fays It is all all a subject

Lmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioquethem together in mariage: power by on the riches of his grace, sanctifie to blesse you, that ye may please him both in body and soule, and line together in holy soue buto your lines end. Amen.

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

the holy elate of Patrimony open you, heare what holy Scripture doth lay as touching the dutes to wards their wines, and wines to wards their wines, and wines to wards their hulbands.

al seed

Saint

-F Bold

S 25 T. C

Sonether.

Saint Paul in his Epittle to the Ephelians the fifth Chap: ter, both gine this commandement to all married men, Dee husbands, love your wives, even as Chail loved the Church, and hath given himselfe for it, to sanctific it, purging it in the fountame of Water, through the word, that he might make it unto himselfe a glozious Congregation, not hauing spot oz weinkle, or any such thing, but that it should bee holy and blameleffe. So men are bound to loue their owne wines, as their owne bodies. Dee that loueth his owne wife, loueth himselfe: For neuer did any man hate hisowne fleth, but nouritheth and cheritheth it, even as the Lord doth the Congregation: For we are members of his body, of his fleth, and of his bones. For this caule thall a man leaue father and mo ther, and chall be toyned but his wife, and they two chall bee one fleth. This mysterie is great: but I speake of Chaist, and of the Congregation. Reuertheleste, let euery one of voulo loue his owne wife, euen aghimselfe.

Coloff.3.

Likewise the same Saint Paul writing to the Colostians, speaketh thus to all men that be married, De nien, love pour

Wines, and be not bitter buto them.

B.Pct.3.

Heare also what S. Peter the Apolite of Christ, which was himselfe a married man, saith untothem that are married, Dee hulbands, dwell with your wives according to know ledge, giving honour unto the wife as unto the weaker heleself, and as heires together of the grace of life, so that your prayers be not hindred.

Hitherto yee have heard the duety of the hulband toward the wife. Pow likewife yee wives, heare and learne your dueties toward your hulbands, even as it is plainely fer forth

ermon, wherein ordinarily (fooling there is an arutaira glot mi

THING

Sphels.

S.Paul in the aforenamed Epithe to the Ephelians, teacheth you thus: De women, submit your selves unto your owner husbands, as but o the Lord. For the husband is the mines head, even as Christis the head of the Thurch, and he is also the Saufour of the whole body.

Therefore as the Church or Congregation is subject buto Chistic so like wife let the wines also be in subjection buto their owne husbands in all things. And agains he saith. Letthe

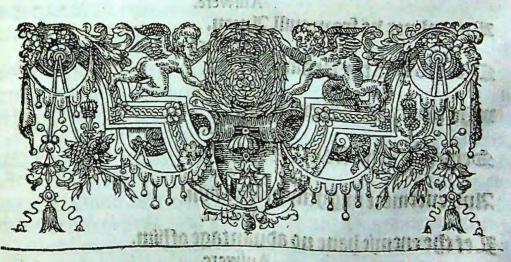
mile

wife reverence her hulband And in his Epille to the Coloflians, S. Paul giveth you this thost lellon, Be wives, submit your selves but o your owne hulbands, as it is convenient in

the Lord.

Saint Peter also doeth instruct you very gooly, thus saying, Let wives be subject to their owne husbands, so that it any obey not the word, they may be wome without the word, by the conversation of the wives, while they behold your chaste conversation coupled with search whose apparellet it not becoutward, with braided haire, and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the light of God. For after this maner in the old since did the holy women, which trusted in God, apparell themselves, being subject to their owner husbands: As Sara obeyed Abraham, calling him lord, whose daughters yee are made, doing well, and not being dismayed with any feare.

The new married persons, the same day of their mariage, must receive the holy Communion.



and rug or decouppeach to pure him.

ssepmeoding Aopa from collec



## The Order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say,

Cace be to this boule, and to all that owell in it.

When hee commeth into the ficke mans presence, hee shall say, kneeling downe.



Emember not Lord, our iniquities, nor the infouties of our forefathers. Spare vs., good Lord, spare thy people whom thou halt redectioned with thy most precious blood, and bee not angry with vs forever.

Lord have mercy boon bs. ogmin on dia and grand down

Chailt haue mercy bpon bs. and pale q being would ?

And leade be not into temptation.

Answere.

But deliuer bs from euill. Amen.

Minister.

DLord faue thy fernant.

Answere,

which putteth his truft in thee.

Minister.

Send him belpe from thy holy place.

Answere.

And enermoze mightily defend him.

Minister.

Let the enemie have no advantage of him.

Answere.

Morthe wicked approach to buet him.

Minister.

Be buto bim, DL020, a Grong tower.

Anfw

Answere.

From the face of his enemie.

Minister.

Answere.

Answere.

Answere.

Minister.

Minister.

Lord looke downe from heaven, behold, bisite, and relieve this thy servant. Looke been him with the eyes of thy mercy, give him comfort and sure considerate, and keepe him in perpetuall peace and safety, through Telus Christour Lord, Amen.

Sautour, extend thy accustomed goodnesse to this thy servant, which is grieved with sicknesse: bisithim, D Lozd, as thou diddest visit Peters wives mother, and the Captaines servant. So bisit and restore to this licke person his former health, if it bee thy will, or else give him grate so to take thy visitation, that after this painfull life ended, hee may dwell with thee in life everlashing. Amen.

Then shall the Minister exhort the sicke person after this forme, or other like.

is the Lord of life and beath, and over all things to them pertaining, as youth, firength, health, age, weaknesse, and sicknesse. Wherefore, what some your sickenesse is, know you certainely that it is Gods bistation. And for what cause sower this sickenesse is sent unto you, whether it be to trie your patience for the example of other, and that your sath may be found in the day of the Lord, laudable, glorious, and honourable, to she encrease of glory and endlesse selicity, or else it be sent unto you, to correct and amend in you what sower doesh offend the eyes of your heavenly father: know your extainely that

if you truely repent you of your linnes, and beare your lickness patiently, trusting in Gods mercy, for his beare Sounce Tectus Christias lake, and render but o him humble thankes for his Fatherly vilitation, submitting your felse wholly but his will, it thall turne to your profit, and helpe you forward in the right way that leadeth but devertalting life.

If the person visited be very sicke, then the Curate may end his exhor-

tation in this place. For the control of the contro

Lake therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chauseth: yea, as S. Paul faith. Hee scourgeth enery sonne which he receiveth. If pecendure chastisement, hee offereth himselfe buto you as bu to his owne children. What some is hee that the father cha-Alleth not: If yee bee not under correction, whereof all true thildzen are partakers, then are ye bastards, and not childzen. Therefore seeing that when our carnall fathers doe correct bs, we renerently obey them: thall we not now much rather bee obedient to our spirituall Father, and soline: And they for a few dayes doe chastile be after their owne pleasure: but hee doeth chastile bs for our profit, to the intent hee may make bs partakers of his holinelle. Thele words (good brother) are Gods woods, and written in holy Stripture for our comfort and instruction, that we should patiently a with thankefgining beare our heavenly fathers correction, whenfoever by any manner of advertity it thall pleafe his gracious goods nesse to buit bs. And there should bee no greater comfort to Christian persons, then to bee made like buto Christ, by fuste ring patiently advertities, troubles, and ficknesses. For he him felfe went not by to toy, but first hee suffered paine, hee entred notinto his glozy before he was crucified. Sotruely our way to eternall toy is, to luffer here with Chail, and our doozeto enter into eternall life is, gladly to die With Chaft, that wee may rife againe from death, and dwell with him in enertally inglife. Row therefore taking your licknesse, which is thus profitable for you, patiently, I exhort you in the Pame of God, to remember the profession which you made buto God in your Bapulme. And for as much as after this life, there is acount

a count to be given buto the righteous Judge, of whom all must be tudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that acculing and convemning your selfe for your owne faults, you may finde mercie at our heavenly fathers hand for Christs lake, and not bee accused and condemned in that fearefull Judgement. Therefoze I chall choztly rehearle the Articles of our faith, that, you may know whether you doe beleeve as a Chiffian man hould, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus, Doest thoubeleeue in God the Father Almightte, &c.

As it is in Baptisme.

7 Then shall the Minister examine whether hebe 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 aske them forgiuenesse: and where hee hath done injury or wrong to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for difcharging of his conscience, and quietnesse of his Executors, Butmen must be oft admonished, that they set an order for their temporall goods and lands, when they be in health.

Their words before rehearled, may bee faid beforethe Minister betence, and my calife.

gin his prayer, as he shall see cause.

The Minister may not forget nor omit to mooue the sieke person

(and that most earnestly) to liberality toward the poore.

Here shall the sicke person make a special Confession, if hee feele his conscience troubled with any weighty matter. After which Confession, the Priest shall absolue him after this sort.

degment from are the chartening For Lord Jelus Child, who had lest power to his Church to absolve all sinners which cruly repent and beleeve in him, of his great merty forgive thee thine offences: and by his authothy finnes, In the Name of the Father, and of ritte committed to me, Jablolue thee from all the Sonne, and of the holy Ghoft. Amen.

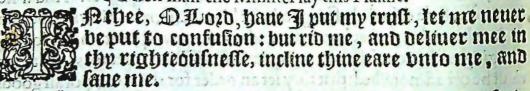
¶ And

And then the Priest shall say the Collect following.

Det merciful God, which according to the multitude of thy mercies, does so put away the sinner of those which truely repent, that thou remember them no more, open thine eye of mercie by on this them no more, open thine eye of mercie by on this the senew in him (most louing father) what some that beene decayed by the frand and malice of the deuil, or by his owne carnall will and frailenesse, preserve and continue this sicke member in the vnitic of the Church, consider his contriction, accept his teares, assume his paine, as shall be seene to the most expedient sor him. And soral much as he putteth his full trust onely in thy mercie, impute not but him his sormer sinner, but take him but thy favour, through the merits of the most dearesty beloved Sonne Jesus Christ. Amen.

Then shall the Minister say this Psalme.

Inte, Domine, sperani. Pial-71.



Be thoung frong hold, whereanto I may alway relost: thouhalf promised to helpe mee, for thou art my house of destence, and my castle.

Deliner me, Diny God, out of the hand of the bnogodly: out of the hand of the burigteous and cruell man.

For thou, D Lord God, art the thing that I long for:

thouart my hope even from my youth.

Through thee have I beene holden opener lince I was borne: thou art he that tooke me out of my mothers wonde, my praise thall alway be of thee.

Jam become as it were a monder buto many : but my fun

truftisin thee.

O let my mouth be filled with thy praise; that I may ling of thy glory and honour all the day long.

Tall me not away in the time of age: for lake me not when my arength fallethme.

斯OIE

For mine enemies speake against mee, and they that lay wait for my soule, take their counsell together, saging: God hath forfaken him, perfecute him, and take him; forthere is feery tyee, D God. none to Deliver luni.

Goe not farre from mee; D God :- my God, hafte thee to

helpe meen and kind dan Kaindanulkace Let them bee confounded and perich, that are against my foule: let them bee conered with Chame and bishonour, that As for me, I will patiently abide alway: and will praise feeke to Doe me euill.

monthsu radud suran

thee more and more.

Dy mouth thall dayly speake of the righteousnes and saltation : for I know no end thereof. de l'ino to aut fe al

I will goe forth in the firength of the Lord God: and will

make mention of thy righteoutneffe onely,

Thou (D God) haft taught me from my youth bp bntill

now: therefore will I tell of thy wonderous workes.

Forlatemenot, Dood, in mine old age, when Jani grayheaded: butill I have thewed thy ftrength buto this generation, and thy power to all them that are yet forto comercialles

Thy righteoulnes, D God, is very high, and great things are they that thou half done: D God, who is like onto thee?

D what great troubles and aduerlities hall thou Giewed mee: and yet diddelt thou turne and refreth mee: pea, and broughtelt me from the deepe of the earth agame. or olde son

Thou halt brought me to great honour : and comforted

me on enery lide.

BIRSTE.

Therefore will I praise thee and thy faithfulnelle, Dood, playing byon an infrument of mulicke: buto thee will I ling bpon the harpe, D thou holy One of Mrael. or adiana book

Dylips will be faine when I fing buto thee: and so will

my foule whom thou hall delivered.

Dy tongue also thall talke of thy righteousnesse all the day long: for they are confounded and brought puto thame that seeke to doe me euill.

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

or can a unity thirty died origin and original

Adding

## The Communion of the sicke.

Saulour of the world, laue be, which by thy Crolle and precious Blood half redeemed be, helpe be, we be leech thee, D God.

Their shall the Minister say.

The Almightie Lord, which is a most strong to wer to all them that put their trust in him, to whom all things in heaven, mearth, and buder the earth some body, bee now and evermore thy defence, and make thee know and feele, that there is none other name buder heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Pame of our Lord Jesus Christ. Amen.

#### The Communion of the sicke.

Orasmuch as all mortall men be subject to many sudden perils, discases and sicknesses, and ever vnecrtaine what time they shall depart out of this life, therefore to the intent they may bee alwayes in a readinesse to die whensoeuer 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 receiving ( in the Church ) of the holy Communion of the body and blood of our Sauiour Christ, Which if they doe, they shall have no cause in their sudden vilitation to be virquiet 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 heemust give knowledge over night, or els early in the morning, to the Curate, signifying also how many becappointed to communicate with him : and having a convenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the ficke person, with all things necessary for the same, hee shall there minister the holy Communion.

The Collect.

Methoest correct those whom thou doest low, which doest correct those whom thou doest low, and chassisest entry one whom thou doest receive: wee beseeth thee to have mercie byon this thy sequent bilited with thine hand, and to grant

#### The Communion of the sicke.

grant that hee may takehts licknesse patiently, and recover his bodily health ( if it bee thy gracious will) and when so wer his soule hall depart from the Hody, it may bee without spot presented but o thee, through Jelus Christ our Lord. Amen.

The Epistle.

blonne, delpife nor the correction of the Lord, net Heb.12?

Ther faint when thou are rebuked of him. For whom the Lord loueth, him he correcteth: Dea, and he scourgeth enery sonne whom he receiveth.

The Golpel.

Grily, berily I lay but o you, thee that heareth my tohn si word, and beleeveth only in that lent me, hath ever-lasting life, and thall not come into damnation, but

palleth from beath buto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and after minister vnto them

that be appointed to communicate with the ficke.

But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receive with him, or by any other iust impediment, doe not receive the Sacrament of Christs body and blood: then the Curate shall instruct him, that if he doe truely repent him of his sinnes, and stedsastly beleeve that Iesus Christ hath suffered death upon the Crosse for him, and shed his blood for his redemption, carnestly remembring the benefits he hath thereby, and giving him hearty thankes therefore, hee doeth eate and drinke the body and blood of our Saujour Christ profitably to his soules health, although he doe not receive the Sacrament with his mouth.

When the sicke person is visited, and receive the the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Psalme, In thee, D 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 sicknesses, or discases, when none of the Parish or neighbours can be gotten to communicate with the sicke in their houses, for seare of the infection, upon speciall request of the discased, the Minister may onely communicate with him.

Q. 4

The The



#### The order for the burialling

of the dead. num domning

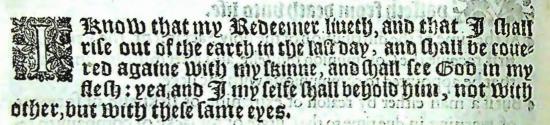
The Priest meeting the Corps at the Church stile, shall say, or else the Priest and Clerkes shall sing, and so goe either into the Church, or towards the graue.

Iohn II.

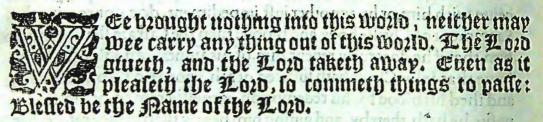


Am the resurrection and the life (saith the Lozd.) he that beleeveth in me, yea, though he were dead, yet that he live. And who so ever lineth, and beleed ueth in me, that not die for ever.

Tob 19.



I.Tim.6.



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

Iob 14.

An that is borne of a woman hath but a thore time toline, and is full of milery. Hee commeth by, and is cut downe like a flower, he fleeth as it were a thatow, and never continueth in one stay. In the mids of life we bee in death: of whom may we seeke for succour but of thee, D Lord, which for our sinnes art instry displeased: Det D Lord God most holy, D Lord most mighty, D holy and most mercifull Sautour, deliver by not into

into the bitter paines of eternall death. Thou knowell Lozd the lecrets of our hearts, thut not by thy mercifull eyesto our prayers: but spare bs Lord most holy, D God most mighty, D holy and mercifull Sautour, thou most worthy Judge eternall, suffer by not at our last houre for any pames of death to fall from thee.

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

Draimuchas it hath pleased Almighty God of his great mercie to take but o himselfe the soule of our deare brother here departed: we therefore commit his body to the ground, earth to earth, ashes to athes; duft to duft, infure and certain hope of refurrection to eternallise, through our Lord Jesus Christ, who chail thangeour bilebody, that it may bee like buto his glozious body, according to the mighty working, whereby he is able to fubdue all things to himselfe.

Then thall be faid or fung. 10 16 16 16 10 Deard a poice from heaven, laying buto me, witte, Reue. 14. from henceforth blested are the dead, which die in the Lord. Even so laith the Spirit, that they rest from their labours.

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle. curre, and another aloss

Dailt is risen from the dead, and become the 1.Cor.15. first fruits of them that sleepe. For by a man came beath, and by aman came the refurretts on of the dead. For as by Adam all die, euen so by Chail chall all bee made aline, but energ man in his owne order. The first is Christ,

then they that are Chaile at his comming. Then commeth the end, when he hath delinered by the kingdome to God the Father, when be hath put downe all rule, and all authority and power. For hee must reignetill be haue put all his ene mies buder his feete. The last enemy that thall be destroyed. is death. For hee hath putall things bnder his feete. 25ut when

when hee laith, Anthings are put buder him, it is manifelt that he is excepted that bath put all things buder him. when all things are subdued buto him, then thall the Soune also himselfe be subject buto him that put all things buderhim, that God may be all in all. Else what doe they which are baptized over the dead, if the dead rife not at all why are thep then baptized over them : yea, and why flaud we alway then in icopardy: By our rejoycing which I baue in Chill Telu our Lord, I die dayly. That I have fought with beatts at Sphelus after the manner of men, what advantageth it me, if the dead rife not againe ! Let be eate and dinke, forto more row wee hall die. Beenot pee decemed, eufl wordstorrapt good manners. Awake truely out of deepe, and linner ot. for some have not the knowledge of God, I speake this copour chame. But some man will say, Howarise the dead south what body Chall they come : Thou foole, that which thou sowell is not quickened, except it die. And what sowell thou! Thou so well not that body that that bee, but bare come, as of wheat or some other: but God ginethit a body at his pleas fure, to enery scede his owne body. All flech is not one mane ner of fleth: but there is one manner of fleth of men another manner of fleth of beatts, another of filhes, another of birds. There are also celestiall bodies, and there are bodies terre 2But the glozy of the celectiall is one, and the glozy of Ariall. the terrestriall is another. There is one manner glozy of the Sunne, and another glozy of the Poone, and another glozy of the Starres: Fozone Starre differeth from another in glozy. Sois the relurrection of the dead. It is forven in cozruption, it rileth againe in incorruption. It is so wen in billios nour, it rifeth againe in honour. It is sowen in weakenede, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man As dam was made a living foule, and the last Adam was made a quickening spirit. Dowbeit, that is not first which is spir rituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The ses cond man is the Lord from beauen, beauenly. As is the earthy.

earthy, such are they that be earthy. And as is the heavenly. fuch are they that are heavenly. And as We have borne the image of the earthy, so that we beare the image of the hear wenty. This fay I, brethren, that fleth and blood cannot wifexite the Kingdome of God, neither doth couruption inherite incorruption. Behold, I thew you amy frery. We thall not en fleepe: but wee Challallbechanged, and that ma moment, in the twinckling of an eye, by the last trumpe. For the trumpe thall blow, and the dead thall rife incorruptible, and we that bechanged: For this corruptible must put on incorruption, and this mortall must put on immortality. when this corrup tible hath put on incorruption, and this mortall hath put ou immortality, then thall be brought to passe the saying that is Written: Death is swallowed by into victory: Death, where is thy fling: Hell, where is thy victory: The fling of death is linne, and the Arength of home is the Law. But thankes be buto God, which hath given be victory through our Lord Jelus Chaift. Therefore my deare brethren, be pee fedfatt and unmoneable, alwayes rich in the worke of the Lord, foralmuch as peeknow how that your labour is not in vaine in the Lozd. of finne, Into c

The Lesson ended, the Priest shall say. The Lesson ended, the Priest shall say. The Training of Lord have mercie by on bs.

The Lesson ended, the Priest shall say.

The Lesson ended en

Wut deliuer vs from euill. Amen. The Priest.



Umightie God, with whom doe live the spirus of them that depart hence in the Lord, and in whom the soules of them that be elected, after they bee delivered from the burden of the flesh, be in soy and felicitie: wee give thee heartie thankes, for that it hath pleased thee to deliver this P. our brother out of the miseries

mileries of this finfall world, befeething thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that wee with this our brother, and all other departed in the true saith of thy holy Pame, may have our perfect consummation and blisse, both in body and soule, in thy eternall and everlating glory. Amen.

Metits Il out and require The Collect. The Collect.



DAINSTEEL STEEL

Por lectrones

Percifuli God, the Father of our Loid Jelus Chail, who is the refurrection and the life, in whom wholoever belees ueth, thall live, though he die, and whose loever liveth and beleeveth in him; that not die eternally: who also taught by (by his holy Apostle Paul) not to be sozery as men without hope, for them that stepe in him: we meekely beseech thee (D Father) to raise by from the death

of time, but o the life of righteousnelle, that when wee Gall depart this life, wee may rect in him, as our hope is this our brother doeth, and that at the general Resurrection in the last day wee may be found acceptable in thy light, and receive that blessing which thy well beloved Sonne thall then promounce to all that love and feare thee, saying, Come ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the world. Grant this, wee beleech thee, D merciful Father, through Jesus Christ our Pediatour and Redeemer, Amen.

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#### The thankesgiuing 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 vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

Dralmuch as it hath pleased Almightie God of his goodnesse to give you safe veltuerance, and hath preserved you in the great danger of child= birth: ve Chall therefoze give heartie thankes bnto God, and play.

Then shall the Priest say this Plalme.

have lifted by mine eyes buto the lifts: from Pial. 121. whence commeth my helpe.

My helpe commeth euen from the Lord:

which hath made heaven and earth.

he will not suffer thy foot to bee mooned: and he that keepeth thee, will not fleepe.

Behold, he that keepeth Ifrael: Chall netther flumber noz

fleepe.

The Lord himselfe is thy keeper: the Lord is thy defence byon thy right hand.

So that the Sunne chall not burne thee by day: not the

Moone by night.

The Lord hall preserve thee from all euill: yea, it is even

he that thall keepe thy foute.

The Lord thall preferue thy going out, and thy comming in i from this time forth for evermore.

Blory be to the Father, and to the Sonne: and to the holy Gholt.

As it was in the beginning, is now, and ever Chall bee: world without end.

亚02D

## Churching of women.

Lord have mercy byon bs. Christ have mercy byon bs. Lord have mercy byon bs.

Our father which art in heaven, &c.

And leade vs not into temptation.

Answere.

But deliner by from enill. Amen.

Minister.

D Lord faue this woman thy feruant.

Answere.

which putteth her trust in thee.

Minister.

Be thou to her a Arong tower.

Answere.

From the face of her enemie.

Minister.

D Lord heare our prayer.

Answerc.

And let our cry come buto thee.

Minister.

C Let vspzay.



Almightie God, which hast velivered this woman thy servant from the great paine and perill of Child-birth: grant we beseeth thee, most mercifull Father, that shee, through thy helpe, may both faithfully live, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of everlasting glory in the life to come,

through Felus Christ our Lord, Amen.

The woman that commeth to give her thankes, must offer accused med offerings: and if there be a Communion, it is convenient that she receive the holy Communion.

Al Com-

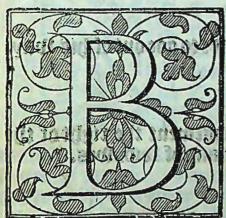
The Commination.



# A Commination against sinners, with certaine Prayers to be vsed 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,



Rethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notonous sinsners, were put to open penance, and punished in this world, that their soules might bee saved in the day of the Lord; and that others admonished by their example, might bee the more asraid to offend.

In the stead whereof, will the said discipline may be restored againe (which thing is much to be emissed) it is thought good, that at this time (in your presence) should be read the general sentences of Gods cursing against impenitent sineners, gathered out of the rivid. Chapter of Denteronomie, and other places of Scripture and that yee should answere to every sentence, Amen: to the intent that you being abinomished of the great indignation of God against sinners, may the rasher bee talled to earliest and true repentance, and may walke more warry in these dangerous dayes, seeing from such vices, for the which ye assire with your owne mouthes the curse of God to be due.

Curled

#### The Commination.



Arled is the man that maketh any carned or mole ten image, an abomination to the Lord, the worke sof the hands of the reaftiman, and putteth it in a fecret place to worthing it.

And the people shallanswere, and say,

With certaine PraspliniMhe wil Curled is be that curleth his father and mother.

Amen.

e Afrer Morning prayer, the penthid Myg called togo

Eurled is he that remodueth away the marke of his neighbours land. goeinto the Pulpit, and fay thurswinA

Amen. Minister. Enried is he that maketh the blinde to goe out of his way. Answere.

Minister.

Curled is hee that letteth in Judgement the right of the Granger, of them that be fatherlelle, and of widowes. Answere.

Amen. and a som off

Minister.

Curled is he that Imiteth his neighbour fecretly. Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Curled is hee that taketh reward to day the foule of in cent blood.

Anfwere of the state

Amen.

Minister.

STEET OF THE STEET

#### A Commination.

Rading and Caloc, one of Minister. To the that the

Curled is he that putteth his truff in man, and taketh man for his defence, and in his heart goeth from the Lord. Answere. . autamosti obje dagag

Minister. Curled are the bimercifull, the fornicatours, and abultes rers, and the couetous persons, the worthippersof images, Nanderers, dunkards, and extortioners, and extortioners, Answere: 92 ma 63 miles des Molantos

to knowing things the boose the

Minister, Wagnara motion . Vygant to

Dw feeing that all they be accurled (as the Prophet Dauto beareth witneste) which doe erre and goe altray from the Pfal. 119. Commandements of God, let bs (res membring the dreadfull Judgement hanging over our heads, and being al= waves at hand ) returne buto our Lord God, with all contrition and nieckes nelle of heart, bewayling and lamenting our finfull life, knowledging and

onds!

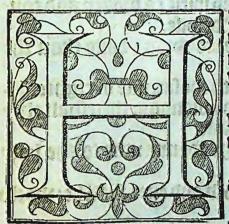
confesting our offences, and feeking to bring fooith worthy fruits of penance. For now is the are put buto the root of Matt. 3. the trees, fo that every tree that bringeth not forth good fruit, is he wen downe, and cast into the fice. It is a fearefull thing Heb. i. to fall into the hands of the living & DD: Dee thall powie Platin downe raine bpon the finners, fnares, fire and beimfione, Rozme and tempelt, this thall be their pozition to dzinke. Foz Bay 26. loe, the Lord is come out of his place, to vilite the wicked: nesse of such as dwell byon the earth. But who may abide Mal.3. the day of his comming: Who hall bee able to endure when he appeareth. Dis fanne is in his hand, and he will purge his Mair 3. floore, and gather his wheat into the barne, buelle will burne the chaffe with buquenchable five. The day of the Lord 1. Theses. commeth as a thiefe in the night: and when men thall say, 2,3.
Deace, and all things are safe, then han sudden destruction come boon them, as forcow commely boon a Woman reaualling

#### A Commination.

uailing With childe, and they thall not escape. Then thall and Rom. z. veare the weath of God in the day of vengeance, which oblic nate finners, through the flubbornnesse of their heart, have heaped buto themselves, which despised the goodnesse, patt ence, and long sufferance of God, when be calleth them conto nually to repentance. Then thall they call byon nice (faith the Lord ) but I will not heare they chall feeke me early, but Prou. I. they hall not finde mee, and wat because they hated knows ledge, and received not the feare of the Lord, but abhorred my counsell, and despised my correction. Then Chail it bee too late to knocke, when the dooze hall bee thut; and too late to crie formercy, when it is the time of Justice. Dterrible boyce of most inst Judgement which Chall be pronounced bpon them, when it Wall bee said unto them, Goe ree cursed into the fire Mait 25. enerlasting, which is prepared for the dentil and his angels. Therefore brethren, take weeheed betime, while the day of 2. Cor. 6. Saluation lacteth: for the night commeth when none can worke: but let bs, while wee haue the light, beleene in the Iohn 9. light, and walke as the children of the light, that we be not call into the biter darkenesse, where is weeping and gnathing of Mat. 25. teeth. Let be not abuse the goodnesse of God, which salleth bs mercifully to amendment, and of his endlelle pitte promis leth vs forgivenelle of that which is palt, if (with a whole minde and true heart) We returne buto him. Foz thoughour Efay I. finnes bee as red as fearlet, they thall bee as white as fnow: and though they bee like purple, yet thall they be as white as wooll. Turne you cleane (faith the Lord) from all your wies kednesse, and your finne thall not bee your destruction. Cast away from you all your bigodlineste that ye have done, make vounem hearts, and a new spirit: wherefore will ye die, Dye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God: turne you then, & ye shall line. Although We have finned pethane We an Advocate with I Iohn 2. the Father, Jelus Christhe righteous, and heit is that obtain neth grace foz our finnes. Foz he was wounded foz our offen Efay 53. ces, and smitten for our wickednesse. Let be therefore returne buto him, who is the niercifull receiver of all true penifent finners, affuring our felues that beets ready to receive bs, acritical. and

and most willing to pardon bs, if wee come buto him with faithfull repentance, if wee will fabmit our selues unto him, and from henceforth walke in his wayes, if wee will take his ealie polic and light burthen vpon bs, to follow him in low = Mart, 11. linelle, patience, and charitie, and bee ordered by the gouer: nance of his holy Spirit, seeking alwayes his glozy, and feruing him duely in our vocation, with thankesgiuing. This if we doe, Chill will deliner be from the curle of the Law, and from the extreme maledition which than light bpon them that hall bee fet on the lefthand, and hee will fet bs on his right hand, and gine bs the bieffed benediction of Matt. 25. his Father, commanding bs to take possession of his glozy= ous Kingdome, buto the which hee bouchlafe to bring bs all, for his infinite mercy. Amen.

Then shall they all kneele vpon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Letanie) shall say this Pfalme, Misereremei Deus.



Auemercy bpon me, D God, after Pfal. 51. thy great goodnesse: according to the multitude of thy mercies doe a= way mine offences.

wall mee thosomly from my Wickednelle: and cleanfe mee from

mplinne.

For Tacknowledgemy faults: and my linne is ever befozeme.

Against thee onely have I lin= ned, and done this enth in thy light:

that thou mightest be instifted in thy faying, and cleare when thou artindged.

Behold, I was chapen in Wickednesse: and in sinne hath

my mother conceived me.

But loe, thou required trueth in the inward parts: and Chalt make meto buderstand Wifedome fecretly.

Thou halt purgeme with hylope, and I thail be cleane: thou halt walh me, and I hall be mhiter then from.

工hou

Thou thalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may rejoyce.

Turnethy face from my fins: and put out all my misoceds. Dake me a cleane heart. D God: and renew a right frict

muthin me.

Call me not away from thy presence : and take not thy holy spirit from me.

D give me the comfort of thy helpe againe: and fablish me

with thy free Spirit.

Then thall I teach thy wayes buto the wicked: and fin:

ners thall be converted buto thee.

Deliver nie from blood-guiltinesse, D God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou halt open my lips (D Lord:) my mouth hall hew

thy praise.

Forthou desirest no facrifice, else would I give it thee: but thou delightest not in burnt offering.

The facrifice of God is a troubled spirit: a broken and con-

trite heart (D God) thalt thou not despile.

D be fauourable and gracious buto Sion: build thou the

walls of Hierusalem.

Then thalt thou bee pleased with the sacrifice of righteous nesse, with the burnt offerings and oblations: then thall they offer youg bullocks byon thine Altar.

Glory beto the Father; and to the Sonne: and to the holy

Gholt.

Asit was in the beginning, is now, and ever Chall be: world without end. Amen.

Lord have mercy bpon bs.

Chaift have mercy boon bs. Lord have mercy boon bs.

Dur Father Which art in heauen, &c.

Answere.

But deliuer be from euill. Amen.
Minister.

DLord faue thy fernants.

Answere.

Logo If we find Deutif

Concession and or disour st. Answere. Shift still all a grows with their which put their trust in thee.

Minister.

Then thall the per

restriction. Dear

is que levin au

Send bnto them helpe from aboue.

Answere.

And evermoze mightily defend them.

Minister.

Helpe bs D God our Saujour.

Answere.

And for the glory of thy Pames lake deliner by beemerch full buto be umers for thy Pames lake.

Minister.

D Lord heave our prayer.

Answere.

And let our cry come buto thee.

Minister.

E Letbspray.



Lord, wee befeech thee, mercifully heare our prayers, and spare all those which confesse their linnes buto thee, that they ( whose consciences by sinne are accused) by thy merciful pardonmay bee absolued, through Christ our Lozd. Amen.



Low Mon mightie GDD and mereifull Kather. which had compallion of all men, and hatell nothing that thou had made, which woulded not the death of a living, but that bee hould rathermene from time, and be laved: mercis sales fully forgue bs our trespance, reserve and

comfortus, which bee griened and weavied with the churthen of our finnes. Thy propertie is to have mercy, to thee onely it appertaineth to forgive sinnes: Spare be therefoze good Lozd. spare thy people whom thou hast redeemed: enter not into indgement with thy servancs, which be vile earth, and milerable finners: but so turne thine ire from bs. which meekely knowledge our bilenesse, and truely repent bs of our faults : so make haste to belpe bs in this world;

R 3

thas

that we may ener line with thee in the world to come, through Jelus Christ our Lord. Amen.

Then shall the people say this that followeth, after the Minister.

Urne thou bs, D good Lord, and so thall we be

turned: bee favourable, D Lord, be favourable to thy people, which turne to thee in weeping, far sting, and praying: for thou are a mercifull God, full of compassion, long suffering, and of great pine. Lyou sparest when we deserve punishment, and in thy weath thinkest byon mercie. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs., D Lord, for thy mercy is great, and after the multitude of thy mercies looke byon vs.

# Model of the confidence of the

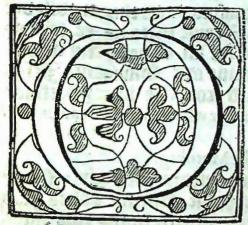


outly is appearament to forgive hunce : spoke us in four grood it. ord four the property of the coremand four grood it. ord four the property is the four the property of the coreman parch, and makerable houses the core than a coreman property, and makerable house our thickers, and the property four the parch and the property of and the property of the property of



# Certaine godly prayers to be vsed for sundry purposes.

Agenerall Confession to be sand every Morning.



Almightie God our heavenly fasther, I confesse and acknowledge, that I am a inflerable and wrets thed sinner, and have manifold wayes most grievously transgrefs sed thy most godly Commandes ments, through wicked thoughts, bugodly sults, sinfull words and deedes, committed in my whole tife. In sinne am I borne and conceined, and there is no goodness

in me, in as much as if thou shouldest enter into thy narrow indgement with me, indging mee according but of the same, I were no ver able to suffer a abide it, but must needes perish and be dan med for ever: So little helpe, comfort or succour is there either in me, or in any other creature. Onely this is my comfort (D heavenly kather) that thou didfinot spare thy onely deare beloved Sonne, but didst give him by but of the most bister, and most vite and slanderous death of the Cross for re, that he might so pay the ransome formy sinner, latisfies thy is adgement, still and pacific thy weath, reconcilenter agains but thee, and purchase methy grace and savoury and everlasting life. Wherefore through the merice of his most bitter death and passion, and through his innocent Bloods shedding, I befeech thee, D heavenly kather, that thou wilt pouch lafe

bouchfafe to bee gracious and mercifull buto mee, to forgive and pardon mee all my linnes, to lighten my heart with thy holy Spirit, to renew, confirme and Arengthen mee with a right and perfect faith, and to inflame me in lone to ward the and my neighbour, that I may hencefooth with a willing and glad heart, walke as it becommeth me in thy most godly commandements, and so glozifie and praise thee everlaitingly; and also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly and merrily buto thee, and say, I beleeue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ, &c. 2But D Lozd God heauen: ly father, to comfort my selfe in affliction and temptation with these Articles of the Chailtian Faith, it is not in my power, for Kaithis thy gift: and foral much as thou will bee prayed buto and called byon for it. I come buto thee, to pray and beleech thee, both for that, and for all other my netelli ties, enen as thy deare beloved Sonne our Sautour Jesus Chast himselfe hath taught vs. And from the very bottome of my heart I cry, and lay, Our Father which art in heaven, hallowed be thy Name, &c.

A prayer to be faid in the Morning.

Dercifull Lord God heavenly Father, I tender most high landes, praise, and thankes but thee that thou hast preserved me both this night, and all the times and dayes of my life hitherto, buder thy protection, and has suffered meeto live buto this present house. And I beseech the

heartily, that thou wilt bouchsafe to receive me this day, and the residue of my whole life from henceforthinto thy tuition, ruling & governing me with thy holy Spirit, that all maner of darkenesse, of misbeliefe, insidelitie, and of carnal luss and affections may be biterly chased and driven out of my heart, and that I may bee instituted and saved both hody and soult, through a right and perfect faith, and so walke in the light of thy mod godly trueth, to thy glory and praise, and to the profit and surtherance of my neighbour, through Jesus Chilic our Lord and Sausour. Amen.

Another prayer for the Morning

rily thanke thee for the sweet steepe and comfortable rest which thou has given by this night: and for almuch as thou has given by this night: and for almuch as thou has commanded by the hot has no man should be idle, but all occupied in godly and be trucus exercises, every man according to his calling: we most humbly befeech thee; that there ever may attend by on be, dayly befend by, cherish, comfort, and governe be and all our counsailes, studies, and labours, in such wife, that we may spend and bestode this day according to thy most holy will, without the hurting of our neighbours, and that we may disgently and wardy eschewand about all things that should displease thee; set thee alwayes before our eyes, line in thy seare, working that which may bee found acceptable before thy divine Waiesie, through Christour Lord. Amen.

A prayer for the Euening : 10 and 110 mg

Polimighty Lord our Father, and Godener lasting, suld pity and compassion, we acknow ledge and confesse, that we be not worthy to lift up our eyes to heaven, much lesse to present our selves before thy Paiestie, with confidence that

quelts, if we consider our own deserving: For our consciences doe accuse be, and our sins witnesse against be, and we know that thou art an bright Judge, which does not inside the sinners and wicked men, but punishest the faults of such as transgresse the Commandements. Det most merissell farther, lith it hath pleaseother to command be to call on thee in all our troubles and advertities; promising even then to despe be, when we feele our selves (as it were) swallowed by of death and desperation: we extress promising even then to death and desperation: we betterly renounce all worldly considence, thee to the Sourcagine bounty, as our onely say and refuge, beseching ther notio call to remembrance our manifold

manifold fins and wickednesse, whereby we continually pro= uoke the weath and indignation against bs, neither our nege ligence & bukindnelle, which have neither worthily eleemed. not in our lines sufficiently expressed the sweet comfort of the Bofpel renealed buto bs, but rather to accept the obedience and death of thy Son Jelus Chilt, who by offering by his body in facrifice once foz all, hath made fufficient recompence for all our linnes. Haue mercie therefore bpon bs, D Lord, and forgine be our offences. Teach be bythy boly Spirit, that we may rightly weigh them, and earnefly repent for the fame: and fo much the rather, D Lozd, because that the re= probate, and such as thou hast forlaken, cannot praile thee, nor call boon thy Pame: but the repenting heart, the forowfull minde, the confcience oppreffed, hungring and thirding for thy grace, thall ever fet forth thy praile and glorie. And albeit wee be but wormes and duft, ret thou art our Creatour, 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 we thy people whom thou half bought: thou art our God, and wee thineinheris tance. Correct be not therefore in thy anger, D Lord, neither according to our deferts punish bs, but mercifully chastile bs with a fatherly affection, that all the world may know that at what time soever a sinner doeth repent him of his sinne from the bottome of his heart, thou wilt put away his witkednelle out of thy remembrance, as thou half promised by thineholy Prophet.

finally, foralmuch as it hath pleased thee to make the night for man to relt in, as thou half ordained him the day to travaile in: Grant. D deare father, that we may so take our bodily rest, that our somes may continually watch for y time that our Lord Jesus Christ challappeare forour deliverance out of this mortal life, and in the meane season, that we, not overcome by any fantalies, dreames, or other temptations, may fully set our mindes upon thee, soue thee, feare thee, and rest in thee: Furthermore, that our seepe bee not excessive, or overmuch, after the unsatiable desires of our seth; but onely inficient to content our weake nature, that wee may bee the netter

better disposed to line in all goody conversation, to the glozy of thine holy Pame, and profit of our brethren. Amen,

A most necessary prayer.

Logo Jelus Chailt which art the true Sunne of the world, evermore arising, and never going downe, which by thy most wholesome appearing and light, doell biingfoorth, preferue, nourith, and refresh all things, as well that are in heaven, as al= fo that are on earth, we befeech thee mercifully and fanouras bly to Chine into our hearts, that the night and darkenelle of finnes, and the mills of errours on every fide deinen away, thou brightly thining within our hearts, we may all our life space go without any flumbling or offence, and may becently and feemely 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 be to walke in, which with the Father and with the holy Shoft, linest and reignest for euerandener. Amen.

The prayer of Manasseth King of the lewes.

Was Lord Almighty, God of our fathers, Ahras ham, Isac and Jacob, and of their righteous feed, which half made heaven and earth with all their omament, which half bound the Sea s by the word of thy Commandement, which sole a half thut by the beepe and fealed it by thy ter: rible and glouous Rame, whom all Doe feare, and tremble before the power: for the Paicitie of the glopie cannot bee bome, and thme augry theatum glaward finners is importable, but thy mertifull promise is binneasurable and but searchable. For thouart the most high Lord, of great comvallion, long luffering, and most merafull and repentell for mansmulenes. Thou, D Lordaccoroung to the great good, somiled that nes hach promised repentance and sogmenette to them that mail be roe anagaient thee, and for thene infinite mercies had appointed to returne to " HELLES

**DD 2** 

repentance

Despeaketh this in compation of himlesse and those boly kathers which have these commendations in the Sertythers, to that in respect of himselfe, he calleed their finnes nothing but attributed by the himselfe, where the water the sightcoulnesse.

repentance buto sinners, that they may bee saued. Thou therefore, D Lord, that art the God of the fuft, hall not anpointed repentance to the fult, as to Abraham, and Plaac. and Jacob, which have not finned against thee, but thou halt appointed repentance buto me that am a linner, For I have linned aboue the number of the sand of the Sea. App transgressions, D Lord, are multiplyed: my transgressions are exceeding many: and Jam not worthy to behold and fee the beight of the beauens for the multitude of mine buriantes oulnesse. I am bowed downe with many iron bands, that I cannot lift bp mine head, neither haue I any releale: Foz I have provoked the weath, and done exill before thee. I did not thy will, neither kept I thy Commandements. I have fet by abominations, and have multiplyed offences. Row therefore I bow the knee of mine heart, beseeching thee of grace. I have finned, D Lozd, I have finned, and I acknow= ledge my transgressions: but I bumbly beseech thee, forgue me: D Lozd, fozgine me, & destroy me not with my transgrellions. We not angry with mee for ever, by reserving evill for mee, neither condemne me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in mee thou wilt thew all thy goodnesse: for thou wilt save me that am bubouthy, according to thy great mercy: there fore I will praise thee for ever all the dayes of my life. Hor all the powers of the heavens praife thee, and thine is the glorie foz euer and euer. Amen.

A Prayer containing the ducty of enery true Christian.

Hather, I wretched unner come but o thee in the Pame of thy dearely beloved Soine Jesus Christ my onely Sautour and Redees mer; and I most humbly beseath thee sort all my sinnes out of thy sight and remembrance through the merits of his bloody death and Passon.

grace: governe and leade me by thy holy word, that it may be a lanterne but o my feet, and a light but o my steps. Shew thy mercy bean me, and so lighten the natural blindnes and darknesse of my heart through thy grace, that I may daily be renewed by the same Spirit and grace: By the which (D Lord) purge the grossenesse of my hearting and understand ing, that I may prostably read, heare, and buderstand thy word and heavenly will, believe, and practise the same in my life and connectation, and ever more hold fast that blessed hope of everlassing life.

Mortifie and kill all vice in mee, that my life may expressed my faith in thee: mercifully heare the humble full of thy fermant, and grant me thy peace all my dayes: Graciously paradon mine instructies, and defend mee in all dangers of body, goods, and name: but most thiesly my soule against all assaults, temptations, acculations, subtill baits, and sleights of that old enemy of mankind, Satan that roaring Lion, ener

feeking Whom he may devoure.

And here (DL020) I profirate with most humble mind, crave of thy divine Paielie, to be mercifull but the buiner sall Church of thy Sonne Christ: and specially according to my bounden dutie, beleech thee for his sake to blesse, save, and defend the principal member thereof, thy servant our most deare and Soveraigne Lord King Charles, increase in his Royall heart true faith, godly zeale, and some of the same: And grant him victorie over all his enemies, a long, prosper tous and honourable life by on earth, a blessed end, and life everlassing.

Moreover, D Lord, grant buto his Paletties most honourable Counsailers, and every other member of this thy
Church of England, that they and wee in our severall callings, may truely and godly serve thee: Plant in our hearts
true seare and honour of thy Pame, obedience to our Prince,
and love to our neighbours: Increase in bs true Faith, and
Religion: Replenish our minds with all goodnesse, and of
thy great merciekeepe bs in the same, till the end of our lives:
Give but o bs a godly zeale in praper; true humilitie in proseries.

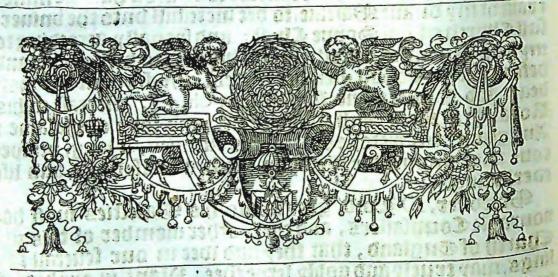
sperity, perfect patience in advertity, and continuall toy in the

boly Shoft.

And ladly, I commend but o thy fatherly protection, all that thou half given me, as wife, children, and fernants: Ayd me, O Lord that I may governe, nourith, and bring them by in thy feare and fernice. And foralmuch as in this world I mutalwayes be at war and strife, not with one fort of enemies, but with an infinite number, not onely with slesh and blood, but with the deuill which is the prince of darkenesse, and with witheth menerecutors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an invinctible constancy against all corruption which I am compassed withou enery side, butill such time as I having ended the combate, which

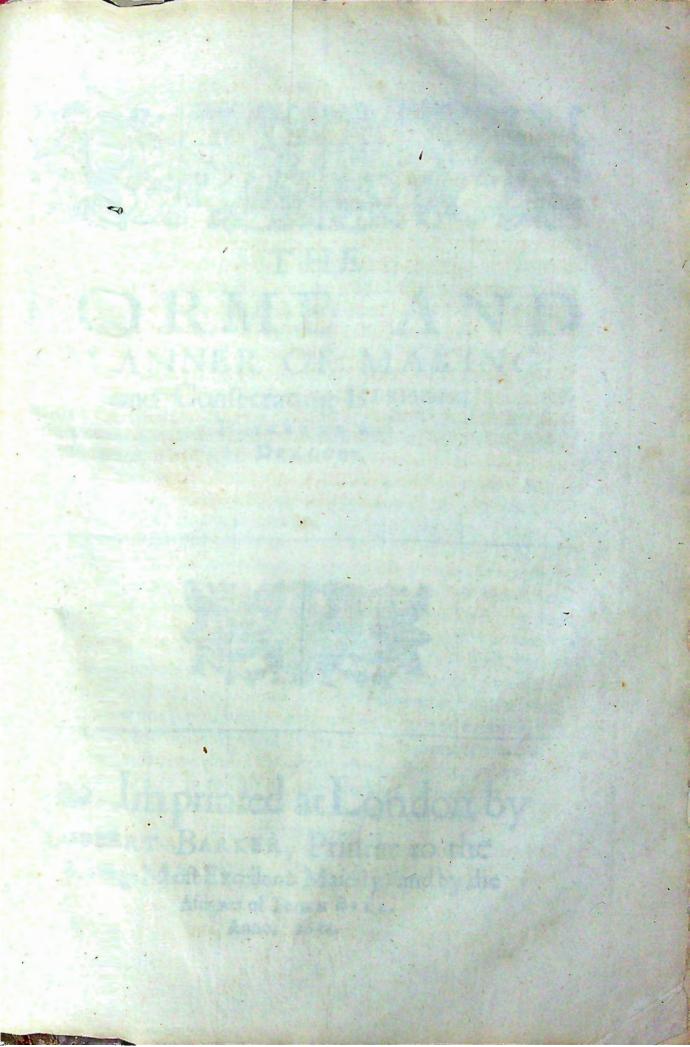
taine to thy heavenly rest, which is prepared for me and all thine Glect, through Christ our Lord and onely Saujour.

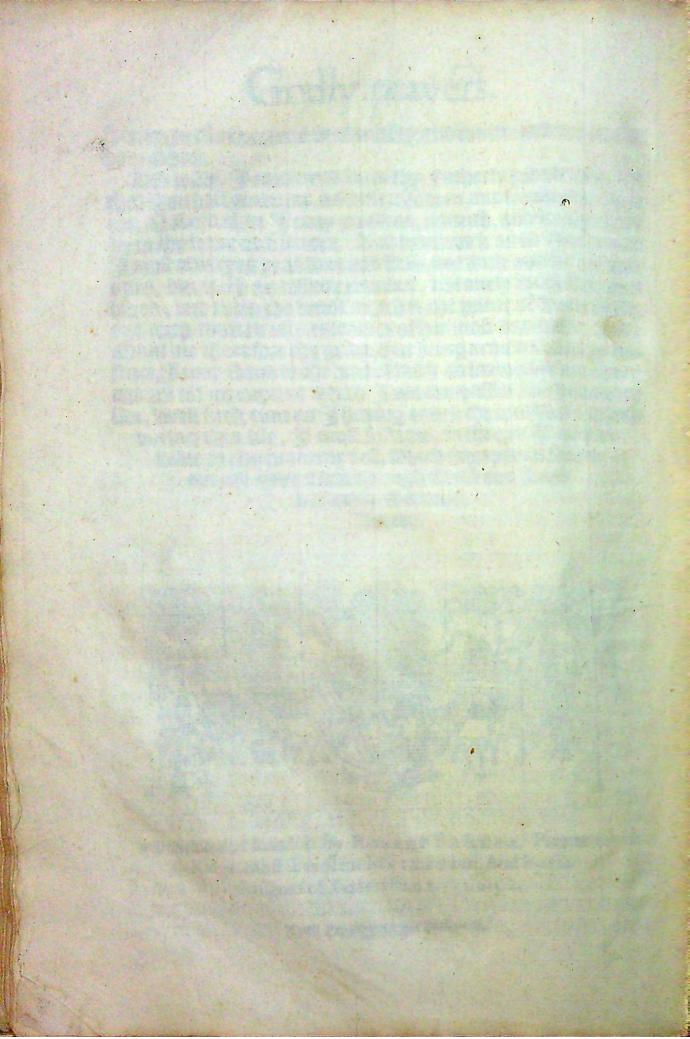
Amen.



Imprinted at London by ROBERT BARKER, Printer to the Kings most Excellent MAIESTIE: And by the Assignes of IOHN BILL. 1634.

Cum Privilegio Regia Maie flatis







#### THE

# FORME AND

MANNER OF MAKING

and Consecrating BISHOPS,

PRIESTES and

DEACONS.

Old bag one of the priest of the p

by publique prayer, wards impolition or sands, approved and admissed thereaero, the scheeles the integeribele orders flevuld bear continued, and renormaly violand of a media this Church of Engage

and, it is required that no man ( not being awing pre-



any personte be a man of vertuous conserfation, and without crim

and after examination and tryall, finding him learned in

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Assignes of IOHN BILL.
Anno. 1634.



#### THE PREFACE.

T is cuident vnto all men, diligently reading holy Scripture, and ancient Authors, that from the Apostles time, there hath beene these orders of Ministers in Christs Church, Bischops, Priests, and Deacons, Which offices were euermore had in such reverent estimation, that no man by his owne private authoritie, might presume to execute any of them, ex-

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 hereaster following. And more shall be admitted a Deacon, except hee bee twenty one yeeres of age at the least. And every man which is to bee admitted a Priest, shall bee full source 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 vpon a Sunday or holy day, in the face of the Church, admit him a Deacon, in such manner and forme

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Anno, 1614.



#### The Formeand manner of Ordering of DEACONS.

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

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

R Euerend father in God, I prefent buto you these persons prefent, to be admitted Deacons.

and an The Bishop, test and drie scored employed

Take heed that the persons whom ree present buto bs, bee apt and meet, so, their learning and goody conversation, to erercise their ministerie duely, to the honour of God, and edifying of his Church.

The Archdeacon shall answere:

Thaue enquired of them, and also examined them, and thinke them so to be, and the day with the day with the day of the standay of the standay

And the Bilhop shall fay vinto the people.

Buethren, if there be any of you, who knoweth any impediment or notable crime, in any of these persons presented to be ordered Deacons, for the which hee ought not to be admitted to the same, let him come foorth in the Name of God, and thew what the crime or impediment is.

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

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

The

The Letanie and Suffrages.



God the Father of heaven: have mercy byon bs o God the Father of heaven: have mercy vponvs

miscrablesinners, 4 10 2011

D God the Sonne redeemer of the world : haue mercy byon by milerable unners.

O God the Sonne Redeemer of the world : haue

mercy vpon vs miscrable sinners, nos sa signit to somo

D God the holy Shoftproceeding from the father and the Son: have mercie byon Us miserable finners.

O God the holy Ghost proceeding from the Father and the Sonne:

haue mercy vpon vs miserable sinners.

D holy, blessed, and glorious Trinity, three persons and one God: have mercie boon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue

mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our fores fathers, neither take thou bengeance of our finnes: fpare be good Lord, spare the people whom thou half redeemed with the most precious blood, and be not angry with bs for ever.

Quarter Let of all taring Spare vergood Lorday straining and

from all euill and mischiefe, from linne, from the crafts and affaults of the deuilt, from thy weath, and from everlating dain. nation.

. Good Lord deliuer vs.

from all blindnelle of heart, from paide, baine glozy, and hypocriffe, from enuie, hatred, and malice, and all bucharitablenelle. Good Lord deliuer vs.

from fornication, and all other deadly linne; and from all the deceits of the world, the flesh a the denill, and a sould be made a

Good Lord deliner vs.

from lightning and tempelf, from plague, peltilence and famine, from battell and murther, and from Ludden death.

Good Lord deliuer vs. from all fedition and pring conspiracy, from all false doctrine and heretie, from hardnesse of heart, and contempt of the word and Good Lord deliuer vs. Commandement, 80

By the mystery of thy holy Incarnation, by thy holy Pativitie and Circumcicion, by the Baptisme, falling, and Temptation-d Good Lord delinerys.

By thine agony and bloody (weat, by thy Croffe and Passion,

by thy precious Death and Burfall, by thy glozious Returrection and Accention; and by the comming of the holy Ghott.

Good Lord deliuer vs.

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

ndee armers doe befeech thee to heare bs (D Lord God) and that it may please thee to rule and gouerne thy holy Church brinerfally in the right way. Wee befeech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true woza hipping of thee, in righteousnesse and holinesse of life, thy servant Charles, our most gracious King and Bouernour.

Wee beseech thee to heare vs good Lord.

That it may please thee to tule his heart in thy faith, feare and loue, and that he may evermoze have affiance in thee, and ever feeke thy honour and glozy.

Wee befeech thee to heare vs good Lord.

That it may please thee to bee his desender and keeper, gining him the victory over all his enemies.

We befrech thee to heare vs good Lord.

That it may please thee to blesse and preserve our gracious Ducene Mary, Prince Charles, and the reft of the Royall P20= genie.

We beseech thee to heare vs good Lord.

That it may pleafe thee to illuminate all Bithops, Paffors, and Ministers of the Church, with true knowledge and understanding of thy mord, and that both by their preaching and liuing, they may let it foozth, and thew it accordingly.

We bescech thee to heare vs good Lord. That it may please thee to endue the Lords of the Councell, and all the Pobility, with grace, wifedome and binderstanding.

We befeech thee to heare vs good Lord,

That it may please thee to blesse and heepe the Magistrates, gtuing them grace to execute Judice, and to maint aine trueth. Wee befeech thee to heare vs good Pofd.

That it may pleafe thee to bleffe and keepe all thy people.

We befeech thee to heare vs good Lord. That it may please thee to give to all Patrons, brilty, peace, and concord.

Wee befeech thee to heare vs good Bord nad But De

That it may please thee to give be an heart to tone and dread thee, and diligently to live after thy Commandements with brown

\$ 3

Title?

What

That it may please thee to give to an the people increase of grace, to heare meekely the word, and to receive it with pure affection, and to bying foozeth the fruits of the Spirit.

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

That it may please thee to Grengthen such as doe stand, and to comfort and helpe the weake hearted, and to raile by them that fall, and finally to beate downe Satan buder our feete.

Wee beleech thee to heare vs good Lord.

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

We befeech thee to heare vs good Lord.

That it may please thee to preserve all that travell by land or by water, all women labouring of child, all licke persons and young childzen, and to thew thy pity byon all prisoners and captines.

We beseech thee to heare vs good Lord.

That it may please thee to desend and provide for the fatherlesse children and widowes, and all that bee desolate and oppressed.

We befeech thee to heare vs good Lord.

That it may please thee to have mercie boon all men, We befeech thee to heare vs good Lord.

That it may pleafe thee to forgine our enemics, perfecutors and Canderers, and to turne their hearts.

Wee beseech thee to heare vs good Lord.

That it may please thee to give and preferue to our ble the kind-Ipstuits of the earth, so as in oue time wee may enjoy them.

We befeech thee to heare vs good Lord.

That it may please thee to giue be true repentance, to forgine be all our linnes, negligences, and ignozances, and to endue be with the grace of thy holy Spirit, to amend our lives according to thy holy mord. We befeech thee to heare v

Wee beseech thee to heare vs good Lord: Sonne of God: wee beseech thee to heare be.

Sonne of God: we befeech thee to heare vs.

- D Lambe, of God, that takest away the sinnes of the world. Grant vs thy peace. we and or salt desibled
- D Lambe of God, that takellaway the sinnes of the world. Haue mercy vponvs.

Wee befeech thee to heare vs good ad a salt dassed &

30450

Lord haue mercy boon bs. Lord haue mercy vpon vs.

Chris

Chait baue mercy bpon bg.

Christ haue mercy vpon vs.

Lord have mercy byon bs.

Lord have mercy vpon vs.

Dur father which art in heaven .ac.

And leade vs not into temptation.

But delitter be from euill. Amen.

The Versicle.

D Lord deale not with by after our linnes.

Answere.

Reither reward by after our iniquities.

#### Thet by paar.



Hod mercifull father, that despised not the lighing of a contrite heart, noz the delire of fuch as be fortow. full, mercifully affift our prayers that wee make be= foze thee, in all our troubles and adueraties, whenfor euer they oppresse bs: and graciously beare bs, that

eric accept to make

those entils which the craft and subtilty of the deutil or man work= eth against bg, be brought to nought, and by the providence of the goodnesse they may be dispersed, that we thy feruants being burt by no perfecutions, may evermore give thankes onto thee in thy holy Church, through Jefus Christ our Lord.

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

D God, we have heard with our eares, and our fathers have declared buto by the noble workes that thou diddeft in their dapes. and in the old time before them.

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

Glory be to the father, and to the Sonne: and to the holy Bhoff. As it was in the beginning, is now, and ever wall be: world without end. Amen.

from our enemies defend us, D Chaift.

Graciously looke vpon our afflictions.

Dittifully behold the logrowes of our hearts. goul od lieft ned T Mercifully forgive the finnes of thy people sor ad liad ali

fauourably with mercy heare our pravers.

O Sonhe of David, have mercy vpon vs. Both now and euer bouchfafe to heave by D Chift. 1011

Graciously heare vs, O Christ graciously heare vs, O Lord Christ 1901 191 11901 The Weeffield 301 D Lord let the mercy be bewed byoning, which sale mouth is

icanswere. Mid. Zoodsood Inv. tan. Derroff

As we doe put our trutt in thee. I disalled adres knorses of

of Let

The to pay.

The to pay.

The to pay.

The top pay.

The the pay of the cooks of the confirmation and from the could the glory of the pames take, turns from to all those emiss that were most righteously have deserved: and grant that in all our troubles we may put our whole trust and considence in thy mercy, and evermore serve thee in holinesse and purenesse of living, to thy honour and glory, through our onely Mediatour and Advocate Jelus Christour Lord. Amen.

A Luightie God, which halt given by grace at this time with one accord to make our common supplications but offee, and doest promise that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfill now, D Lord, the destres and petitions of thy servants, as may be most expedient for them, granting by in this world knowledge of thy trueth, and in the world to come life everlasting. Amen.

Then shall bee said also this that followeth.

eghnania

SEVIUS-

Lmighty God, which by thy divine providence halt appointed divers orders of Admitters in the Church, and diddest inspire thine holy Aposles, to chuse but this order of Deacons, the first Party? S. Stephen with other: mercifully behold these thy servants, now called to the like office and administration, replenish them so with the trueth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office to the glory of thy Pame, and prosit of the Congregation, through the merits of our Sausour Jesu Christ, who live than reigneth with thee and the holy Ghost, now and sor ever, I wen.

Then feall be fung or faid the Communion of the day, fauing the Epifile shall be read out of Timothic, as followethy supposed.

The wife mult the Ministers be honest, not double tongued, not given but much wine, neither greedy of filthy lucre, but holding the mysterie of the faith, with a pure conscience; and set them first be produed, and then let them minister, so that no man be able to reprove them. Even so must their wives be honest, not exist speakers, but sober, and saithfull in all things. Let the Weacons be the hushands of one wise, and such as rule their children

children well, and their owne houcholds: for they that minister well, get themselves a good degree, and a great liberty in the saith

which is in Chaift Jelu.

These things write I but thee, trusting to some hortly but thee: but and if I tarry long, that then thou may elt yet have knowledge how thou 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 god linesse. God was shewed in the self, was justified in the spirit, was seen among the Angels, was preached but the Gentiles, was believed on in the world, and received by in glory.

Or else this out of the sixth of good and and the Acts.

Then the twelve called the multitude of the Disciples together, and said, It is not meet that we should leave the word of God, and serve tables. Wherefore brethren, looke yee out among you seven men of honest report, and full of the holy Ghost and wisdome, to whom wee may commit this businesse: but wee will give out selves continually to praier, and to the administration of the word. And that saying pleased the whole multitude. And they chose Steephen, a man sull of saith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Micholas, a convert of Antioch. These they set before the Apostles, and when they had prayed, they said 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 buto the saith.

And before the Gospel, the Bishop sitting in a chaire, shall cause the Oath of the Kings supremacie, and against the power and authoritie of all forreigne Potentates, to bee ministred vnto every of them that are to be ordered.

Just E

#### The Oath of the Kings

Sourraignetie 1103 Tankaraga B

the Kings Highnelle is the onely cupreme Houernour of this Realme, totall other his Highnes Dominions and Countries, alwel in all cpiritual or Ecclefiatical things praules, as Temporall, and that no forceione Prince, Person, Prelate,

Prelate, State or Potentate, hath or ought to have any invitoicti. on, power, superiozity, preeminence, or authority Ecclesiasticali, or Spirituall within this Mealme, and therefore I doe btterfy renounce and forfake all forreigne Jurifdictions, powers, Superiozities, and authorities: and doe promife that from henceforth thall beare faith and true Allegiance to the kings Dighuelle, his Deires and lawfull Successours, and to my power thatlastit and defend all Jurisoictions, Printledges, Preeminences and Authorities, granted or belonging to the Kings Highnes, his Beires and Successours, or bnited and annexed to the Jinperial Crowne of this Realme, to helpe me God, and the Contents of this Booke.

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

De you truft that you are inwardly mooned by the holy Bhoff to take boon you this office and ministration, to ferue God, for the promoting of his glory, and the edifying of his people? Answere.

Atrust so.

The Bishop.

Doe you thinke that pee truly be called according to the will of our Lord Jefus Chrift, and the due order of this Realme, to the Ministery of the Church? Answere.

and when they paoutaged, and whoma

Athinke fo.

The Bilbop, as harming to be a min of a

Doe you bulainedly beleeue all the Canonicall Scriptures of the old and new Testament?

Answere.

PAnd before the Golpel, the Billiop Meding in a chair, sussed sof

Onth of the Virgs in quality of the druce

VIII you diligently reade the same buto the people assembled in the Church, where you thall be appointed to ferue? Answere.

Twill.

The Bilhop.

ad i in

I appertaineth to the office of a Deacon in the Church, where he mall be appointed to allift the Prieft in divine Seruice, and Cpecially when he ministreth the holy Communion, and to helpe him in diffribution therof, and to reade holy Schiptures and Bomilles in the Congregation, and to intract the pouth in the Catronions, to baptize and to preach, if he becadimented thereto by the Bissop. And furthermore, it is his office, where provident is to made, to cearch

fearch for the licke, poore, and impotent people of the Parity, to instituate their elates, names, and places where they dwell but the Curate, that by his exhortation they may bee relieved by the Parity, or other convenient almes: will you doe this gladly and will lingly?

Answere.

I will to doe by the helpe of God.

The Bishop.

The B

Answere.

I will to doe, the Lord being my helper.

The Bishop.

Til you reverently obey your Dedinary and other chiefe Misnifers 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:

Answere.

I will indeauour my felfe, the Lord being my helper.

Then the Bishop laying his hands scuerally vpon the head of enery of them, shall say,

Take thou authority to execute the office of a Deacon in the Church of God committed but o thee: In the Pame of the Father, the Honne, and the holy Chost. Amen.

Then that the Billiop deliver to every one of them the New Testament, faying,

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

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

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

The Communion ended, after the lait Collect, and immediately before the Benediction, that be faid this Collect following.

A Lmighty God, giner of all good things; which of thy great goodness hall bouchtmed to accept and take these the ternants buto

buto the offices of Deacons in thy Church: make them wee befeeth thee (D Loid) to be emodelt, humble, and confiant in their ministration, to have a ready will to observe all spirituall discipline, that they having alwayes the testimony of a good conscience, and continuing ever stable and strong in thy Sonne Christ, may so well be themselves in this inseriour office, that they may be found worthy to be called but the higher ministeries in thy Church, through the same thy Sonne our Sauiour Christ, to whom be glory and honour world without end. Amen.

And here it must bee shewed vnto the Deacon, that hee must continue in that office of a Deacon, the space of a whole yeere at the least (except for 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 Priesshood.



# The forme of Ordering

When the exhortation is ended, then shall follow the Communion. And for the Epistle, shall bee read out of the twentieth Chapter of the Actes of the Apostles, as followeth.

the Slders of the Congregation: which when they were tome to him, hee said but them, Dee know that from the first day that J came into Asia, after what manner I have beene with you at all seasons, serving the Lozd with all humblenesse of minde, and with many teares and temptations, which happened but o me by the layings await of the Jewes, because I would keepe backe nothing that was prositable unto you, but to shew you, and teachyou openly throughout every house, witnessing both to the Jewes, and also to the Greekes, the repentance that is toward God, and the faith which is toward our Lord Jesus. And now behold, I goe bound in the spirit but o Hierusalem, not knowing

hir o wing the things that wall come on me there, but that the holy Sholl witnesseth in every Citie, laying that bands and troubles abide mee. But none of thele things moone me, neither is my life deare buto my selfe, that I might fulfill my course with toy, and the ministration of the word, which A have received of the Lord Jesu, to testifie the Gospel of the grace of God. And now behold, Jam fure that henceforth yee all (through whom I have gone preaching the king dome of God) hall fee my face no moze. Wherefore I take you to record this day, that I am pure from the blood of all mens for I have spared no labour, but have shewed you all the counself of God. Take heed therefore buto your selues, and to all the flocke, among whom the holy whose hath made you overseers; to tule the Congregation of God, which hee hath purchased with his blood. for I am ture of this, that after my departing thall gricuous moolues enter in among rou, not sparing the flocke. Moreover, of your owne felues walt men arife, speaking peruerfe things, to draw disciples after them. Therefore a wake, and remember that by the space of three yeares. I ceased not to warne every one of you night After this In all be regular the Colod, apiece, astast that gad bins

And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are fanctified. I have defired no mans filuer, gold, oz bekure: Pea, you know your felues, that thefe hands have ministred buto my necessities, and buto them that mere with mee. I have thewed you all things, how that to labour ring, vee ought to receive the weake, and to remember the words of our Lozd Jelus, how that hee laid, Itis more bleffed to aine.

then to receive.

Or eife this that followerb, our of the tenth Chapter of John. Or else this third Chapter, of the first Epistle to Timothie.

effe, bertig I far buto you. Dec that entreth not Wesaubis is a true faying, If any man delire the office of a Bis 1. Times. thop, he delireth an honelt worke. A Bishop therefore must This when be blameleste, the husband of one wife, diligent, to ber, dis Priests are creet, a keeper of hospitality, apt toteach, not ginen to on made both in ner much wine, no fighter, not greedy of fifthy tuere, but gentie, abe one day. horring fighting, abhorring couetoulnelle, one that rulechine it his own youse, one that hath children in subjection with all remerence. for if a man cannot rule his owne house, how that hee care for the Congregation of God! He may not be a yong Suboler, lette swell and fall into the judgement of the entil speaker. De must also have a good report of them which are without, lest hee fall into rebuile and fnave of the guill (peatier. on none) in our : 2003(1) air

Likewise must the Ministers bee honest wot double tongue da not

not given buto much wine, neither greedy of filthy lucre, but holding the mysterie of the faith, with a pure conscience: and let them still be prooued, and then let them minister, so that no man be able

to reprodue them.

Even so must their wives be honest, not evill speakers: but sober, and saithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their owne houldolds: for they that minister well, get themselves a good degree, and great liberty in the saith, which is in Christ Jesus These things write I but othee, trusting to come shortly but o thee: but is A tarry long, that then thou mayed have yet knowledge, how thou oughtest to behave thy selse in the house of God, which is the Consgregation of the living God, the pillar and ground of trueth.

And without doubt, great is that mysterie of godlinesse: God was shewed in the slesh, was tustified in the Spirit, was seened mong the Angels, was preached but o the Gentiles, was believed

on in the world, and received by in glory.

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

Telus came and spake buto them, saying, All power is given buto me in heaven and in earth: Goe ye therefore, and teach all Pattaons, baptizing them in the Pame 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 butil the end of the world.

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

all Enifice Timothic Terily, verily I say buto you, Hee that entreth not in by the dooze into the theepefold, but climbeth by some other war, the fame is a thiete and a murtherer. But hee that entreth in by the dooze, is the Gepherd of the Geepe: to him the pozter openeth, and the theepe heare his boyce, and hee calleth his o fone theepe by name, and leadeth them out. And when hee bath fent foorth his ofone theepe, hee goeth befoze them, and the theepe follow him, for they know his boice. A dranger will they not follow, but will flee from him, for they know not the boyce of strangers. This promerbe frake Jesus buto them, but they buderstood not what things they were which hee chake buto them. Then faid Jes fus onto them againe, Merily, berily I fay buto you, I am the Doore of the theepe: and all (even as many as came before mee) are theeues and murderers, but the theepe did not heare them. I am

am the doore: by me if any man enter in, he chall be safe, and goe in and out, and sindepasture. Athiefe commeth not but for to sease, kill, and to destroy. Jam come, that they might have life, and that they might have it more abundantly. Jam the good chepherd. A good sepherd giveth his life for the spepe. An hired servant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaveth the sheep, and sleeth, and the wolfe catcheth and scatteresh the sheepe. The hired servant sleeth, because hee is an hired servant, and careth not for the sheep. Jam the good shepherd, and know my sheepe, and am knowne of mine. As my father knowethme, even so know Jasso my father. And Jasse my issorthe sheepe. And other sheepe J have, which are not of this sold: them also must J bring, and they shall heare my boyce, and there shall be one fold, and one shepherd.

Or else this, of the xx. Chapter of I hn.

The same day at night, which was the first day of the Sake boths, when the doores were that (where the Disciples were assembled together, for feare of the Jewes) came Jesus, and stood in the midit, and sayd but othem. Peace be but o you, and when hee had so sayd, he shewed but o them his hands a his side. Then were the Disciples glad, when they saw the Lord. Then said Jesus but to them againe, Peace be but o you. As my father sent me, even so send I you also. And when he had said those words he breathed on them, and sayd but o them, Receive ye the holy. Shost. Whose were sinnes yee remit, they are remitted but o them: and whose were sinnes yee retaines, they are retained.

And then the Golpelis ended, then shall be say dor sunger med but A

Ome holy Gholf eternall God, proceeding from aboue:
Both from the father and the Sonne the God of peace and love.

Willt our minds and into bs, thy heavenly grace inspire: That in all truth and godlinelle, we may have true delire.

Thou art the very Comforter, in all woe and dittelle:

The heavenly gift of God most high, which no tongue can expecte.

The fountaine and the lively lucing, of jou celediall:

The fire to bright, the love to cleave, and increasing thirticall.
Though thygits art manifold, whereby Chriss Church both fand:

In faithfuil hearts writing thy Law, the linger of Boss hand.

That through thy pelpe, the praise of God, may found in energy place.

Dholy Ghost into our wits send downe thy heavenly light: Kindle our hearts with feruent lone to serve God day and

night.

Strength and stablish all our weaknesse, so feeble and so fraile: That neither stell, the world not dentill, against us doe prevaile. Put backe our enemie farre from us, and grant us to obtaine, peace in our hearts, with God and man, without grudge of distance.

And grant, D Lord, that thou being, our leader and our guide:
We may eschew the snares of sinne and from thee neuer side.
To be such plentie of thy grace, good Lord, grant we thee pray:

That thou mayelt be our Comforter at the last dreadfull day. Df all strife and distention, D Lord distolute the bands:

And make the knots of peace and love, throughout all Christiant lands.

Grant os, D Lord, through thee to know, the father mott of

might:

That of his deare beloued 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 equals: And to the holy Spirit also, one God coeternals.

And pray wee that the onely Sonne, bouchfafe his Spirit to

send:

To all that doe professe his Rame, buto the worlds end. Anien.

And then the Archdeacon shall present vnto the Bishop, all them that shall receive the order of Priesthood that day, the Archdeacon saying,

Rent, to be admitted to the order of Prienthood.

Cum interrogatione & responsione, wt in ordine Diaconatus.

And then the Bishop shall say to the people,

God people, these bee they whom wee purpose, 500 willing, to receive this day but the holy office of Priesthood: for asterduce examination, we finde not to the contrary, but that they be sawfully called to their function and ministerie, and that they been persons

persons meet so, the same: but yet if there bee any of you, which knoweth any impediment, or notable crime of any of them, for the which hee ought not to be received into this holy ministerie, now in the Name of God declare the same.

And if any great crime og impediment be obiected,

Ut suprain Ordine Diaconatus, vsque ad finem Letanie, cum hac

A Lmighty God, giver of all good things, which by thy holy Spiserit had appointed divers orders of Pinisters in thy Church, mercifully behold these the servants, now called to the office of Priethood, and replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saufour Jesus Christ, who liveth and reigneth with thee and the holy Ghot, world without end. Amen.

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

Y Du haue heard, brethren, aswell in your prinate eramination, as in the erhoztation, and in the holy Lellons taken out of the Golpel, and of the writings of the Apostles, of what dianity, and of how great importance this office is (whereunto vee be called.) And now wee exhort you in the Pame of our Lord Actus Chift, to have in remembrance into how high a dignity, and to how chargeable an office poe be called, that is to far, the mellen= gers, the watchmen, the Pallours and the Stewards of the Lord, to teach, to premonify, to feede, and prouide for the Lords family, to feeke for Christs weepe that be dispersed abroad, and for his childien which beein the middell of this naughty world, to bee faued through Christor ever. Have alwayes therefore printed in your remembrance how great a treasure is committed to your charge: for they be the theepe of Chailt, which bee bought with his death, and for whom he hed his blood. The Church and Congregation whom you must ferue, is his spoule and his body.

And if it thall chance the fame Church, of any member thereof, to

take any hurt of hinderance, by reason of pour negligence, yee know the greatnesse of the fault, and also of the horrible punity ment which will ensue. Wherefore, consider with your selves the end of your ministery, towards the children of God, towards the spoule and body of Christ, and see that you never cease your same bour, your care, and diligence, butill you have done all that lieth in you, according to your bounden duety, to bring all such as are, or hall be committed to your charge, unto that agreement in faith and knowledge of God, and to that rivenesse and perfectnesse of age in Christ that there be no place lest among you, either of errour in

Religion, 02 for vicionfrieste in life.

Then, foratmuch as your office is both of so great excellencie, and of to great difficultie, refee with how great care and fludy pee ought to apply your felues, at well that you may the w your felues kind to that Lord, who hath placed you in to high a dignity, as also to beware that neither you your selues offend, neither beoccasion that other offend. Howbeit, recannot have a mind and a wil there. to of your felues, for that power and ability is given of God alone. Therefore pe fee how pe ought and have need earneftly to pray for his holy Spirit. And feeing that you cannot by any other meanes compalle the doing of to weighty a worke pertaining to the falua= tion of man, but with dectrine and exhortation taken out of the holy Scriptures, and with a life agreeable buto the came: De perceive how Audious ree ought to bee in reading and in learning the Scriptures, and inframing the maners, both of your felues, and of them that specially pertaine buto you, according to the rule of the fame Scriptures: And for this felfe fame caufe, ve fee how yee ought to forsake and set aside (as much as you may) all worldly cares and Audies.

dered these things with your selves, long before this time, and that you have clearly determined, by Gods grace, to give your selves wholly to this bocation, where wo 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 under this way, and to this end. And that you will continually pray for the heaven-ly assistance of the holy Ghost from God the father, by the mediation of our onely Wediatour and Saujour Jesus Christ, that by daily reading and weighing of the Scriptures, young so ware riper and tronger in your ministery: And that yee may so endeadour your selves from time to time, to sanctifie the swes of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye may be wholsome and godly examples and paterness so, the rest of the congregation to follow: A that this present

COU.

congregation of Chain here allembled, may also binderkand vous mindes and wils in these things; and that this your promite wall more moue you to do your duties, pe thall answere plainely to these things, which we in the name of the congregation thall demand of vou touching the same.

Doe you thinke in your heart that you be truely called according to the will be our Lord Jesus Christ, and the order of this Church

lymylous mu F

of England, to the ministery of Priesthood:

Answere.

I thinke it.

The Bishop.

Bee you perswaded that the holy scriptures conteine sufficiently all doctrine required of necessitie for eternals saluation, thorow faith in Jelu Chailt? And are you determined with the Card Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessitie to eternal saluation) but that you thall be perswaded may be concluded, and produed by the Scripture: Answere. Whit sing the confidences

am fo perswaded, and have so determined by Bods grace.

The Bishop.

Ill you then give your faithfull diligence, alwayes to to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realme hath teceined the lame, according to the Commandements of God, fo that you may teach the people committed to your cure and charge. with all diligence to keepe and observe the faine?

Answere.

I will so doe by the helpe of the Lord.

The Bishop.

A Tall you bee ready with all faithfull diligence to banish and drine away all erroneous and firange doctrines, contrary to Gods word, and to ble both publike and prinate monitions and erhortations, as well to the licke, as to the whole, within your cures, as need thall require, and occation be given?

Answere.

I will, the Lord being my helper.

The Bishop.

77 Throubee diligent in prayers, and in reading of the holy Scriptures, and in such studies as helpe to the knowledge of the same, laying alide the ludy of the world and the flelb:

18 2

Answere

Answere.

I will endeauourmy felfe fo to doe, the Lord being my helper.

The Bishop. 7 All you be diligent to frame and fathion your owne felues. and your families, according to the doctrine of Chrie, and to make both your felues and them (as much as in you lieth) whole come examples and spectacles to the flocke of Chailt?

Answere:

I will apply my felfe, the Lord being my helper.

The Bishop.

/Ill you mainetaine and fer forwards (as much as freth in you) quietnes, peace, and loue, among all Chaiftan people, and specially among them that are, or shall bee committed to your charge?

Anfwere.

I will so doe, the Lord being my yelper.

The Bishop.

ITAll you reverently obey your Ozdinarie, and other chiefe Dinisters, buto whom the government and charge is committed over you, following with a glad minde and will, their godly admonitions, and submitting your selves to their godly indgements.

Answere.

I will to doe, the Lord being my helper. Then shall the Bishop say,

STATE OF THE SERVICE

A Lmiabtie God, who path given you this will to doe all thece things, grant also but you strength and power to performe the fame, that he may accomplish his worke which he bath begun in you, butill the time hee shall come at the latter day, to judge the quicke and the dead.

After this, the Congregation shall bee defired 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.

TLet bs pray. Luightie God, and heavenly Father, which of thine infinite loue, and goodnesse towards by, trast given to by thy only a mod deare beloued Son Jeius Chailt to be our redeemer a author of everlafting life, who after he had made

nextest our redemption by his death, a was ascended into heaven, tent abroad into the world his Apostles, Prophets, Euangelices,

Poctours,

Poctours, and pactours, by whose labour and minimer, her anthered together a great flocke mall the parts of the world, to fet forth the eternall praise of thy holy pame. For thele to great benefics of thy eternall goodnesse, and for that thou hall bouchsafed to call thefe thy feruants here prefent, to the came office and minite. rie of faluation of mankinde, wee render buto thee most bearty thankes, we worldip and praise thee, and we humbly beseech thee. by the fame thy Sonne, to grant buto be all, which either here,02 elsewhere call boon thy Pame, that wee may shew our settles thankful to thee, for these and all other thy benefits, a that we may dayly increase and goeforwards, in the knowledge and faith of thee and thy Sonne, by the holy Spirit. So that as well by thefe thy Winisters, as by them to whom they mall be appointed Innicers, thy holy name may be alwayes glozified, and thy bleffed hingdome enlarged, through the fame thy Sonne our Lord Jefus Chist, which liveth and reigneth with thee, in the bnitte of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shal lay their hands seuerally 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 doest sergive, they are forgiven: and whose sinnes thou doest retaine, they are retained: and be thou a faithfull 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 shall be so appointed.

When this is done, the Congregation shall sing the Greed, and also they shall goe to the Communion, which all they that receive Orders, shall take together, and remaine in the same place where the hands were layed upon them, untill 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.

Mot mercifull father, we beleech ther to to fend be one helefly for uants the heavenly bledling, that they may be classed to the half fulfice, and that the world fooken by their moulthes, may have such successed that it may never be spoken in value. Beand at so that we may have grace to heave, and receive the smile as the most

### The Consecration of Bishops.

most holy word, and the meanes of our faluation, that in all our words and deeds we may feeke thy glory, and the increase of thy kingdome, through Jesus Christour Lord. Amen.

And if the Order of Deacons and Priesthood be given both vpon one day, then shall all things at the holy Communion bee vsed, as they are appointed at the ordering of Priests, Sauing that for the Epistle, the whole third Chapter of the first to Timothic shall be read, as it is set out before in the order of Priests. And immediatly after the Epistle the Deacons shall be ordered. And it shall suffice the Letany to be said once.



The Forme of Consecrating of an Archbishop, or Bishop.

TAt the Communion.

The Epifle.

hop he desireth an honest worke. A Bishop therefore must be blamelesse, the husband of one wise, disgent, sober, discreet, a keeper of hospitality, apt to teach, not given to overmuch wine, no sighter, not greedy of silethy sucre, but gentle, abhorring sighting, abhorring coverousnesse, one that ruleth welkis own house, one that path children in subjection with all reverence. For its man cannot rule his owne house, how shall he care for the Congregation of God? Hee may not be a rong scholler, less the swell, and fall into the sudgement of the evill speaker. He must also have a good report of them which are with out, less the fall into rebuke, and the snare of the evill speaker.

The Gospel.

I more then these? Bee said but o him, Dea, a ord, thou knowest that I love thee: hee sayd to him, feed my Lambes. He said to him agains the second time, Simon Johanna, love thou mee; her said but o him, Dea, Lord, thou knowest that I love thee: he said to her said but o him, Dea, Lord, thou knowest that I love thee: he said

#### Consecration of Bishops

faid buto him, feed my theepe. Hee faid buto him the third time, Simon Johanna, louest thou me? Peter was forry, because he said buto him the third time, Louest thou me? And hee said buto him, Lord, thou knowest all things, thou knowest that I loue thee. Jesus said buto him, feed my theepe.

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 bee presented by two Bishops, vnto the Archbishop of that Province, or to some other Bishop appointed by his commission: the Bishops that present him, saying,

Mand well learned man to be confectated Bishop.

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

# the Archbishop.

In the Name of God, Amen. In. chosen Bildop of the Church and See of N. doe professe and promise all due renerence and obedience to the Archbinop, and to the Wetropoliticals Church of N. and to their liscesses: so beloe me God, through Jerus Chris.

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

Then the Archbishop shall moone the Congregation present; to pray, faying thus to them,

Butour Chill continued the whole night in prayer, or ever that he did chule and lend forthhist welve Apolles. It is written also in the Acts of the Apolles, that the Disciples which were at Antioch did fast and pray, or ever they laid hands bhon, or test forth Paul and Barnabas. Let be therefore, following the example of our Saulour Christ and his Apolles, with fall to prayer, or that we admit and send forth this person presented but o by, to the worke where there we trust the holy Ghost hath called him.

#### Confecration of Bishops.

And then shall be faid the Letanic, as afore in the order of Deacons. And after this place, That it may please thee to illuminate all Bi

Mons, ac. he shall fay.

That it may please thee to blelle this our brother elected, and to Cend thy grace boon him, that hee may duely execute the office whereunto hee is called, to the edifying of thy Church, and to the honour, practe, and glory of thy Pame.

Answere. we beleech thee to heare by good Lord.

Concluding the Letanie in the end, with this prayer.

A Amighty God, giver of all good things, which by the holy fofrit half appointed divers byders of Ministers in the Church, mercifully behold this thy teruant, now called to the worke and ministery of a Bishop, and replenish him so with the truth of the doctrine, and innocencie of life, that both by word and deed he map faithfully terms ther in this office, to the glozy of thy Name, and profit of thy Congregation, through the merits of our Saujour Jefus Chiff, who liveth and reigneth with thee and the holy Thou, world without end. Amen.

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

Ruther, for as much as holy Scripture, and the old Canons commanderb'that we bould not be hally in laying on hands, and admitting of any person to the government of the Congrega= tion of Christ, which he bath purchased with no less vrice then the effulion of his owne blood: afore Jadmit you to this administration, whereunto you are called, I will examine you in certaine ar= ticles, to the end the Congregation prefent, may have a triall and beare witnesse how rebe minded to behaue your selfe in the Church of God.

Are you perswaded that you bee truly called to this ministration, according to the will of our Lord Jefus Christ, and the order of this Realme? Aniwere, established the same server

Jam to perswaded.

The Archbifhop.

tinch pip fast and prop, of cure they laid

A Re you perfinaded that the holy Scriptures containe infficis on, through the faith in Jelus Chailt. And are you determined with

#### Consecration of Bishops.

with the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintaine nothing as required of necessitie to eternal salvation, but that you hall be perswaded may be concluded and proved by the same?

Answere.

Jam to pertwaded and determined by Gods grace.

The Archbishop.

Till you then faithfully exercise your selfe in the saydholy Scriptures, and call boon God by prayer, for the true baself and of the same, so as ye may be able by them to teach and crhort with wholesome doctrine, and to withstand and convince the gainesayers:

Answere.

I will so doe by the helpe of God.

The Archbishop.

Be you ready with all faithfull diligence to banish and drive as way all erroneous and strange doctrine contrary to Gods word, and both privately and openly to call by on and encourage others to the same:

Answere.

A am ready the Bord being my helper.

The Archbishop.

VV Ill you deny all bigodlinelle and worldly luits, and live toberly, righteoutly, and godly in this world, that you may thew your felte in all things an example of good works buto others, that the advertary may be athamed, having nothing to lay against you?

Answere.

A will to doe the Lord being myhelper.

The Archbishop.

VVIII you maintaine and let forward (as much as thail lie in you) quietnelle, peace, and loue among all men: and luch as be briguiet, disobedient, and criminous within your Diocelle, correct and punish according to such authoritie as yee have by Gods word, and as to you shall be committed by the ordinance of this Realme?

Answere.

I will doe to by the helpe of God.

The Archbishop.

VIII you hew your selse gentle, and be mercifull for Christs take to poore and needie people, and to all strangers delti-

Answere.

### The Consecration of Bishops.

Answere.

I will to thew my telfe by Gods helpe.

The Archbishop.

A Lmighty God our heavenly father, who hath given you a good will to doe all thefethings: grant also but o you firength and power to performe the same, that hee accomplishing in you the good worke which he hath begun, yee 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 Priess.

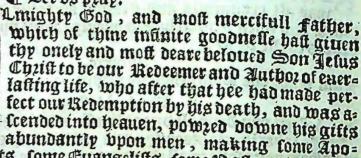
That ended the Archbishop shall say.

Loid heare our player.

Answere.

And let our cry come buto thee.

T Let by pray.



thes, some Prophets, some Euangeliss, some Passours and Poctours, to the edifying and making perfect his Congregation: grant were befeech thee, to this thy servant such grace, that hee may evermore be ready to spread abroad thy Gospell, and glad tickings of reconcilement to God, and to be the authoritie given but him, not to destroy, but to save, not to hurt, but to helpe: so that he, as a wise and faithfull servant giving to thy family meate in due season, may at the last bee received into soy, through Jesu Christ our Lord, who with thee, and the holy Ghost, sweeth and reigneth one God, world without end. Amen.

Then the Archbilhop and Bilhops present, shall lay their hands upon the head of the elected Bishop, the Archbishop saying,

Take the holy Ghost, and remember that thou stirre by the grace of God, which is in thee, by imposition of hands: for God hath not given by the spirit of feare, but of power, and love, and sometimeste.

Theh .

#### Confecration of Bishops.

Then the Archbishop shall deliuer him the Bible, saying,

On these things contained in this booke. Be diligent in them, that the increase comming thereby, may be manifest but all men. Take headout thy selie, and but teaching, and be diligent in doing them: for by doing this, thou that saue thy selse, and them that heave thee. Beeto the flocke of Christ a shepherd, not a molfe: feed them, detiouve them not: hold by the weak, heale the lick, binde together the broken, bring agains the outcasts, seeks the lost, bee so mercifull, that yee be not too remisse: so minister discipline, that you sozget not mercy, that when the chiese shepherd shall come, ye may receive the immarcestible crowne of glozy, 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 merciful father, we beseech thee, to send down byon this thy secuant thy heavenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not onely be earnest to reprodue, beseech, and rebuke, with all patience and doctrine, but also may bee, to such as believe, an wholsome example, in word, in conversation, in love, in faith, in chastity, and purity that faithfully sulfilling his course, at the latter day hee 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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