

The 1559 Book of Common Prayer,

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Contact:  
Charles Wohlers  
P. O. Box 227  
East Bridgewater, Mass. 02333 USA  
[chadwohl@satucket.com](mailto:chadwohl@satucket.com)  
<http://satucket.com>



## ¶ The order for the Administration of the *Lords Supper, or holy Communion*



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

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the curate hauing knowledge therof, shall call him, and aduertise hym, in any wise not to presume to come to the Lords Table, vntil hee haue openly declared himself to haue truely repented, and amended his former naughty lyfe, that the congregation may therby be fatisfied, which afore were offended, & that he haue recompensed the parties, whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, assoone as he conueniently may.

The same order shall the Curate vse with those, betwixt whome hee perceiuet malice and hatred to raigne, not suffering them to be partakers of the Lords Table vntill hee know them to be reconciled. And if one of the parties so 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 remain 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 Table at the Communion time hauyng a faire white linnen cloth vpon it, shall stand in the body of the Church or in the Chancell where Morning prayer and Euenyng prayer bee appointed to bee said. And the Priest, standing at the North side of the Table, shal say the Lords prayer with this Collect following.

## ¶ The Communion.



**O**ur Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly

bread. And forgiue vs our trespalles as wee forgiue them that trespalle against vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

**A**lmighty God, vnto whom all hearts be open, all desires knowne, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, & worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shal the Priest rehearse distinctly all the x. Commandements : and the people kneeling, shall after euery Commandement aske God mercy for their transgression of the same, after this sort.

Minister.

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

People.

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

Minister.

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

People.

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

Minister.

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

People.

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

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou halt to doe, but the seuenth day is the Sabbath of the Lord thy God. In it

thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy catell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day and hallowed it.

People.

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

Minister.

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

People.

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

The Minister.

Thou shalt not do murther.

People.

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

Minister.

Thou shalt not committe adultery.

People.

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

Minister.

Thou shalt not steale.

People.

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

Minister.

Thou shalt not beare false witness against thy neyghbour.

People.

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

Minister.

Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Ass, nor any thing that is his.

People.

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

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

¶ Let vs praye.



Almighty God, whole Kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy cholen seruant Charles our King and gouernour that hee (knowing whole minister hee is) may aboue all things, seeke thy honour and glory: and that we his Subiectes, (duly considering whole authority hee hath) may faithfully serue, honour, and humbly obey him in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.



Almighty and euerlasting God, wee be taughte by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou dost dispole, and turne them as it semeth best to thy godly wiledome: we humbly beseech thee, so to dispole and gouern the heart of Charles, thy seruant our King and gouernour, that in all his thoughtes, words, and workes, hee may euer seeke thy honour and glory, and study to prelerue thy people committed to his charge, in wealth, peace and godlinelle: Grant this O merciful father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

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

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



Beleeue in one God, the Father Almighty. Maker of Heauen and Earth, and of all thynges visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for vs men, and for our

saluation came downe from heauen, and was incarnate by the holy Ghost, of the Virgin Mary, and was made man, and was crucified also for vs, under Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And hee shall come againe with glory, to iudge both the quicke and the dead: whose Kyngdome shall haue no end. And I beleue in the holy Ghost, The Lord and giuer of life, who procedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apoltolique Church. I acknowledge one Baptisme, for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed If there be no Sermon, shall follow one of the Homelies already set forth, or hereafter to be set forth by common authority.

¶ After such Sermon, Homily, or exhortation, the Curate all declare unto the people, whether there bee any Holy-dayes or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one, or moe of these sentences following, as he thinketh most conuenient by his discretion.

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

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

Math. 7. Whatloeuere you would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

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

Luke 19. Zache stood forth, and laid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

Who goeth a warefare at any time of his owne colt? Who planteth a Vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Cor. 9.

If we haue sown vnto you spirituall things, is it a great matter, if we shall reap your worldly things? 1. Cor. 9.

Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wate of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9.

He which soweth litle shall reape little; and he that soweth plenteoussly, shall reape plenteoussly. Let euery man doe accordyng as he is dyspoled in his heart, not grudging or of necessitie : for God loueth a cherefull giuer. 1. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked; for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and specially vnto them, whiche are of the householde of faith. Galat. 6.

Godlinesse is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we carie any thing out. 1. Tim. 6.

Charge them whiche are rich in this world, that they be ready to giue, and glade to distribute, laying vp in store for themselues a good foundation, against the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, whiche haue ministered vnto the Saints, and yet doe minister. Heb. 6.

To doe good, and to distribute, forget not, for with such sacrifices God is pleased. Hebr. 13.

Whoso hath this worlds good, and seeth his brother haue need and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. John 3.

Seue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. Tob. 4.

Tob. 4. See mercifull after thy power. If thou hast much giue plenteouſly, if thou haſt little, doe thy diligence gladly to giue of that little, for ſo gatherelt thou thy ſelſe a good reward in the day of neceſſity.

Prou. 19. He that hath pity vpon the poore, lendeth vnto the Lord : and looke what he layeth out: it ſhall be paid him againe.

Pſal. 41. Blessed be the man that prouydeth for the lickie, and needie, the Lorde ſhall deliuer him in the time of trouble.

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

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

If ther be no almes giuen to the poore then ſhall the words (*of accepting our almes*) be left out vnſaid.



Imighty and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, & to giue thanks for all men: Wee humbly beſeech thee moſte mercifully (to accept our almes and) to receiue theſe our prayers which we offer vnto thy Diuine Maieſtie, beſeeching thee to inſpire continually, the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and grant that all they that doe confelle thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beſeech thee alſo to laue and defend all Chriſtian Kings, Princes, and Gouvernours, and ſpecially thy ſeruaunt, Charles our King that vnder him we may be godly and quietly gouerned: and graunt vnto his whole Counſaile, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter Juſtice, to the puniſhement of wyckednelle and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet foorth thy true & liuely word, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation hear preſent, that with meeke

heart and due reuerence, they may heare & receiue thy holy word, truly seruyng the in holinelle and rightuoulnes all the daies of their life. And we most humbly beleech thee of thy goodnesse, O Lord, to comfort & succour all them which in this transitory life be in trouble, sorrow, neede, sicknesse, or any other aduerlitie: grant this, O Father, for Iesus Christes sake our onely Mediatour and Aduocate. Amen.

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

**W**e be come together at this time, dearely beloued brethren to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be heere present, & beleech you for the Lord Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called, and bidden of God himselte. Bee know how greuous and unkinde a thing it is, when a man hath prepared a rich feast: decked his table with all kinde of prouisyon, so that there lacketh nothing but the guessts to sit down, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not think a great iniurie and wrong done vnto him? Wherefore molte derely beloued in Christ take yee good heed, lest yee, wythdrawyng your selues from this holy Supper, and prouoke Gods indignation against you, it is an ealie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busynesse, but such excules be not so easily accepted and allowed before God. If any man say, I am a greuous sinner, and therefore am afraid to come: wherefore then doe ye not repent and amend: When God calleth you, bee you not ashamed to say you wil not come? When you should returne to God, will you excule your selues and say that you be not ready? consider ernestly with your selues how little such fained excules shall auaille before God. They that refused the feast 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 counted vnworthy of the heuenly feast. I for my part am here present and according to mine office, I bid you in

the name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that ye will bee partakers of this holy Communion. And as the Son of God, did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: Euen so it is your dutie to receiue the Communion together in the remembraunce of his death as he himselte commanded. Now, if you wyll in no wise thus doe, consider with your selues, how great iniury you doe vnto God, and howe sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beleech you, that vnto this unkindnesse yee will not adde any more. Which thing yee shall doe if yee stand by as gazers and lookers of them that do communicate, and be no partakers of the same your selues. For what thing can this be accounted elle, then a further contempt and unkindnesse vnto God? Cruely it is a greate vnthankefulnesse to say nay when ye be called, but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be elle, but euen to haue the mysteries of Christ in derision? It is laid vnto all: Take yee and eate, take and drinke ye all of this. Doe this in remembraunce of me. With what face then, or with what countenance shall ye heare these words? what will this be elle, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hence, and giue place to them that bee godly dyspoled. But when you depart, I beleech you ponder with your selues, from whom ye depart. Ye depart from the Lords Table: ye depart from your brethren, and from the banket of most heauenly food. These things if ye earnestly consider ye shall by Gods grace, returne to a better mynde, for the obtaining wherof, we shall make our humble petitions while we shall receiue the holy Communion.

¶ And fometime fhall this be faid alfo at the difcretion  
of the Curate.



Carely beloued, forasmuche as our duety is to ren-  
dre to almighty God our heauenly father most  
heartly thankes for that he hath giuen his Sonne  
our Sauour Iesus Christ not onely to die for vs,  
but also to be our spiritual food, and sustenance, as it is  
declared vnto vs, as well by Gods word as by the holy Sacra-  
ment of his blessed body and blood, the which being so  
comfortable a thing to them which receiue it worthily and so  
daungerous to them that will presume to receiue it vnworth-  
ely: my duty is to exhort you to consider the dignitie of the  
holy mystery, and the great peril of the vnworthy receiuing  
therof, and so to searh and examine your owne consciences, as  
you shold come holy and cleane to a most godly and heuenly  
Feast, so that in no wise you come but in the mariage garment,  
required of God in holy Scripture, and so come and be re-  
ceiued as worthy partakers of such an heauenly Table, The  
way and meanes therto is: First to examine your liues and  
conuerlation by the rule of Gods Commandements and where-  
insoeuer yee shall perceiue your selues to haue offended either  
by will, word, or deed, there bewaile your owne sinfull liues,  
and confesse your selues to Almighty God, with full purpose of  
amendement of life. And if yee shall perceiue your offences to  
bee such, as be not onely against God, but also against your  
neighbours, then you shall reconcytle your selues vnto them,  
ready to make restitution and satisfaction according to the  
vntermost of your powers for all iniuries and wrongs done by  
you to any other, and likewise being ready to forgiue other that  
haue offended you as you would haue forgiuenes of your  
offences at Gods hand: for otherwyle the receiuing of the holy  
Communion doth nothing else, but encrease your damnation.  
And because it is requisite that no man should come to the holy  
Communion, but with a full trust in Gods mercy, and with a  
quiet conscience: therefore if there be any of you, which by the  
meanes aforelaid cannot quiet his owne conscience, but  
requireth further comfort or counsell, then let him come to mee,  
or some other discreet and learned minister of Gods word, and

open his griefe, that hee may receiue suche ghostly counsell, aduice, and comfort, as his conscience may bee relieved, and that by the ministry of Gods word, he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.



Carely beloued in the Lord, yee that minde to come to the holy Communion of the Body and Blood of oure Sauour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith, wee receiue that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ and Christ in vs, wee be one wyth Christ, and Christ with vs:) so is the danger great, if we receiue the same vnworthily. For then wee bee guilty of the Body and Blood of Christ our Sauour: wee eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs, wee prouoke him to plague vs with diuers diseales, and sundry kindes of death. Therefore if any of you be a blaphemer of God, an hinderer, or slaunderer of his word, an adulterer, or bee in malice or enuie, or in any other greuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of bodye and soule. Judge therefore your selues (brethren) that yee be not iudged of the Lord. Repent you truly for your sinnes past: haue a liuely and stedfast faith in Christ our Sauour. Amend your liues, and be in perfect charitie wyth all men, so shal yee be meete partakers of thole holy mysteries. And aboue all thinges yee must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and Passion of our Sauour Christ, both God and man, who did humble himselte, euen to the death vpon the Crosse, for vs miserable sinners which lay in

darckenelle, and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and onely Sauour Iesus Christ, thus dyng for vs, and the innumerable benefits which by his precious bloodshedding he hath obtained to vs, hee hath instituted and ordained holy mysteries: as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Gholt, let vs giue (as we are molte bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinelle and righteounesse, all the dayes of our life. Amen.

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



**Y**ou that doe truely and earnestly repent you of your sinnes, and bee in loue and charity with your neighbours and intend to lead a new life, following the Commandements of God, and walking from hencefoorth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receiue 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.



**A**lmighty God, Father of our Lord Iesus Christ, maker of all things, Judge of all men, wee knowledge and bewaile oure manifold sinnes and wickednesse, which we from time to time most greuouly haue committed, by thought word and deed, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs: Wee doe earnestly repent, and be heartily lorry for these our misdoings, the

remembrance of them is greuous vnto vs: the burthen of theim is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that wee may euer hereafter serue and please thee, in newenelle of life, to the honour and glory of thy name through Iesus Christ our Lord. Amen.

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



Almighty God, our heavenly father, who of his great mercy hath promised forgeuenesse of sinnes, to all them, which with hearty repentance and true faith turn to him : haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlastyng life; through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

¶ Heare what comfortable words our Sauour Christ saith to all them that truely turne to him.

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

¶ Heare also what S. Paul saith.

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

¶ Heare also what S. John saith.

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

¶ After which the Priest shall proceed saying.

Lift vp your hearts.

Aunfwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Aunfwere.

It is meet and right so to doe.

Priest.

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

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediatly shall follow:  
Therefore with Angelles and Archangels, &c.

## ¶ Proper Prefaces.

¶ Vpon Christmas day and feuen days after.

**B**ecause thou dyddest giue Iesus Christ, thyne onely Sonne, to bee borne as this day for vs, who by the operation of the holy Gholt was made very man of the substaunce of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels and Archangels, &c.

¶ Vpon Easter daye, and feuen days after.

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

¶ Vpon the Ascension day, and feuen days after.

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

¶ Vpon Wytsonday, and fixe days after.

**T**hrough Iesus Christ our Lord, according to whole most true promise, the holy Gholt came down this day from heauen, with a sodden great sound, as it had beene a mighty winde, in the likeness of fiery tonges lighting vpon the Apoltes, to

teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby wee are brought out of darcknesse and errour into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

**T**is very meete right, and our bounden duetie, that we should at all times, and in all places, giue thanks to thee, O Lord, Almighty and eueralting God, which art one God, one Lord, not one onely person, but three persons in one substance, for that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After which Prefaces, shall follow immediatly.

**H**erefore with Angels and Archangels, and with all the company of heauen, we laud and magnify thy glorious Name, euermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heauen and earth are ful of thy glory, Glory be to the, O Lord most hyghe.

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

**W**e do not presume to come to this thy table (O merciful Lorde) trusting in our owne rightuoulnesse, but in thy manifolde and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table, But thou art the same Lord, whole property is allwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall fay as foloweth:



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

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

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

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

**T**he Blood of our Lord Iesus Christ, which was shed for thee, prelerue thy body and soule into euerlasting life: and drinke this in remembrance that Christis blood was shed for thee, and be thankfull.

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

**O** Lorde and heauenly Father, we thy humble seruants, entirely desire thy Fatherly goodnesse, mercifully to accept this our Sacrifice of praise and thankelgeuing molte humblye beleeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church, may obtaine remission of our sinnes, and all other benefits of his Passion. And here we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beleeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauely benediction. And although wee be vnworthy, through our manifold sinnes, to offer vnto the any sacrifice: yet wee beleech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in the vnyty of the holy Gholt, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

**A**lmighty and euerlasting God, we molte heartely thanke thee, for that thou doest vouchsafe to feed vs, which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne, our Sauour Iesus Christ, and doest allure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy mysticall body, whiche is the blessed company of all faithfull people, and bee also heires through hope, of thy euerlasting Kingdome, by the merits of the most precious death

and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.



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

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



The peace of God, which palleth all vnderstanding, keepe your haerts, and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.



¶ Collects to be said after the offertory when there is no Communion; every such day one. And the same may be said also as often as occasion shall serue, after the Collects, either of Morning and Evening Praier, Communion, or Letany, by the discretion of the Minister.

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

**O** Almighty Lord and euerliuyng God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts, and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mightie protection, both here and euer, we maye bee preserued in body and soule: through our Lord and Sauour Iesus Christ. Amen.

**G**rant wee beseech thee Almighty God, that the wordes, which wee haue heard this day with our outward eares, may through thy grace be so gratted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy name: through Iesus Christ our Lord. Amen.

**P**Reuent vs O Lord in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, wee may glorify thy holy Name, and finally by thy mercie, obtaine euerlasting life, through Iesus Christ our Lord. Amen.



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



Almighty God, whiche hast promysed to heare the petitions of them that aske in thy Sonnes Name, wee beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, & grant that those things which we haue faithfully asked, according to thy will, may effectually be obtained to the relief of our necessitie, and to the letting forth of thy glory through Iesus Christ our 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 rehearsed, as occasion shall serue.

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

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

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

¶ And to take away the superstition, which any person hath, or might haue in the Bread and Wine, it shall suffice that the Bread be such as is vsuall to be eaten at the Table, with other meates, but the best and purest Wheat

bread, that conueniently may be gotten. And If any of the Bread and Wine remaine, the Curate shall haue it to his owne vse.

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

¶ And note that euery Parishioner all communicate, at the least three times in the yere, of which Easter to be one: and shall also receiue the Sacramentes, and other Rites, according to the order in this booke appointed. And yerely at Easter, euery Parishioner shall reckon with his Parson,

Vicar or Curate, or his, or their deputie or deputies, and pay  
to them or him, all Ecclesiasticall dueties,  
accustomably due, then and at that  
time to be paid.

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