The 1559 Book of Common Prayer,

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THE
FORME AND
MANNER OF MAKING
and Consecrating BISHOPS.
PRIESTES and
DEACONS.

Imprinted at London by
ROBERT BARKER, Printer to the
King Moft Excellent Maiesty: and by the
Assignes of JOHN BILL.
Anno. 1634.
T is evident unto all men, diligently reading holye Scripture, and ancient Authors, that from the Apostles time, there hath beeene these orders of Minifters in Chrifts church, Bifhops, Priests, and Deacons, Which offices were evermore had in such reuerent estimation, that no man by his own priuate authoritie, might presume to execute any of them, except he were firft called, tried, examined, and knowne to haue such qualities, as were requisite for the fame. And alfo by publique prayer, with impoſition of hands, approved, and admitted thereunto. And therefore to the intent these orders should bee continued, and reuerently vſed, and esteemed in this Church of England, it is requisite that no man (not being at this preſente Bifhop, Priest, nor Deacon) ſhall execute any of them, except hee bee called, tried, examined, and admitted, according to the forme hereafter following. And none ſhall be admitted a Deacon, except hee bee twenty one yeeres of age at the leaft. And euery man, which is to bee admitted a Priest, ſhall bee full foure and twentie yeeres old. And euery man, which is to bee conſecrated a Bifhop, ſhall bee fully thirtie yeeres of age. And the Bifhop knowing either by himſelfe, or by ſufficient testimony, any perſon to be a man of vertuous conuerſation, and without crime, and after examination and tryall, findyng him learned in the Latine tongue, and ſufficientlye inſtructed in holy Scripture, maye vp- on a Sunday or holy day, in the face of the Church, ad- mit him a Deacon in ſuch manner and forme as hereafter followeth.
The Forme and manner of Ordering of Deacons.

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

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

Ruerend Father in God, I presente unto you, these persons presente, to be admitted Deacons.

The Bishop.

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

The Archdeacon shall answere.

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

And then the Bishop shall say vnto the people.

Betheren, 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 bee admitted to the same, let him come forth in the name of God, and shewe what the crime or impediment is.

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

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

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

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

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

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

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

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

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

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

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

Spare us good Lord.

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

Good Lord deliver us.

From all blindness of heart, from pride, vaine glory, and hypocritie, from envy, hatred, and malice, and all uncharitableteness.

Good Lord deliver us.

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

Good Lord deliver us.

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

Good Lord deliver us.

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

Good Lord deliver us.

By the misterie of thy holy Incarnation, by thy holy Patietie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliver us.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

Wee sinners doe befeech thee to heare vs (O Lord God), and
that it may please thee to rule and gouerne thy holy Church uni-
versally in the right way.

Wee befeech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true wor-
shipping of thee, in righteousnesse, and holinesse of life, thy servant
Charles, our most gracious King and Gouernour.

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giv-
ing him the victoy over all his enemies.

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, gi-
ving them grace to execute Justice, and to maintaine trueth.

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

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

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

Wee befeech thee to haue vs good Lord.

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

Wee befeech thee to haue vs good Lord.

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

Wee befeech thee to haue 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 haue vs good Lord.

That it may please thee to strenghten such as doe stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beate downe Satan under our feet.

Wee befeech thee to haue vs good Lord.

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

We befeech thee to haue vs good Lord.

That it may please thee to have mercie upon al men.

We befeech thee to haue vs good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turne theyr hearts.

Wee befeech thee to haue vs good Lord.

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

We befeech thee to haue vs good Lord.

That it may please thee to give vs true repentance, to forgive vs all oure sinnes, negligences, and ignoances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

Wee befeech thee to haue vs good Lord.

Son of God: wee befeech thee to haue vs.

Son of God: we befeech thee to haue vs.

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

Grant vs thy peace.

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

Have mercie upon us.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

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

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither reward vs after our iniquities.

C Let us pray.

God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be lowlyminded, mercifully assist our prayers that we make before thee, in all our troubles and adversities, whencesoever they opposse vs: and graciously heare vs, that those evils, which the craft and subtily of the devil, or man worketh against vs, be brought to naught, and by the prouidence of thy goodness, they may be dispersed, that we thy servants, being hurt by no percutions, may evermore give thankes unto thee, in thy holy Church, through Jesus Christ our Lord.

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

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

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

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

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

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pityfully behold the sorewoſkes of our hearts.

Mercifully forgiue the finnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

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

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

The Verſicle.

O Lord let thy mercy be shewed vpon vs.

The Anſwere.

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

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

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

¶ Then shall bee said also this that followeth.

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

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

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

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

Or else this out of the sixth of the Acts.

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

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

The Oath of the Kings
Soueraignetie.

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

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

Answere. I trust so.

The Bishop. Do you thinke that you truly be called according to the will of our Lord Jesus Christ, and the due order of this Realme, to the Ministry of the Church?

Answere. I thinke so.

The Bishop. Do you unfainedly beleue all the Canonickall Scriptures, of the old and new Testament?

Answere. I doe beleue.

The Bishop. Will you diligently reade the fame unto the people assembled in the Church, where you shall be appointed to serue?

Answere. I will.

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

Anfwere.

I will so doe by the helpe of God.

The Bishop.

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

Anfwere.

I will so doe, the Lord being my helper.

The Bishop.

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

Anfwere.

I will indeauour my selfe, the Lord being my helper.

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

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

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

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

Then one of them appointed by the Bishop, shall reade the Gospel of that day. Then shall the Bishop proceed to the Communion, and all that are ordered shall tarry and receive the holy Communion the same day with the Bishop. The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

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

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

¶ The forme of Ordering

of Priſfts.

When the exhortacion is ended, then ſhall follow the Communion. And for the
Epiftle ſhall bee read out of the twentieth Chapter of the Actes of the
Apoſtiles as followeth.

Rom Mileto, Paul ſent messengers to Ephesus, and
called the Elders of the Congregation; which when
they were come to him, hee ſaid unto them. Yee know,
that from the firſt day that I came into Aſia, after
what manner I have beene with you at all seasons, ſcrutying the
Lord with all humblenesse of munde, and with many teares and
temptations which happened ſunto me by the layings await of the
Jewes, because I would keepe backe nothing that was proſitable
unto you, but to ſhow you, and teach you openly throughout every
houſe: witneſſing both to the Jewes, and alſo to the Greeks, the
repenſe that is toward GOD, and the faith which is toward
our Lord Jesus. And now behold, I goe bound in the spirit unto
Jeruſalem, not knowing the things that ſhall come on me there,
but that the holy Chrift witneſſeth in every Citie, ſaying that bands
and trouble abide mee. But none of these things move me, neither is my life beare unto my selue, that I might fulfill my course with joy and the ministration of the word which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I am sure that henceforth yee all (though whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I have spared no labour, but have shewed you all the counsel of God. Take heed therefore unto your selves, and to all the flocke among whom the holy Ghost hath made you overseers, to rule the Congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing, shall grievous woolues enter in among you, not sparing the flocke. Moreover, of your owne selves shall men arise, speaking pernicious things, to draw disciples after them. Therefore awake, and remember that by the space of three yeeres I ceased not towarne every one of you night and day, with teares. And now betwixen, I commend you to God, and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no mans siluer, gold, or vesture. Yea, you know your selves, that these hands have ministered unto my necessities, and unto them that were with mee. I have shewed you all things, how that so labouring yee ought to receive the weake, and to remember the words of the Lord Jesus, how that he said; It is more blessed to give, than to receive.

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

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

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

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

And without doubt, great is that mysterie of godlinesse: God was shewed in the flesh, was justified in the Spirit, was seen among the Angels, was preached unto the Gentiles, was beleived on in the world, and receiv'd up in glory.

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

Let us come and speake unto them, saying: All power is given unto me in heaven and in earth: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and loe, I am with you alway, even until the end of the world.

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

Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold, but climeth up some other way, the same is a thief and a murthrerer. But hee that entereth in by the door, is the shepheard of the sheepe, to him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voyce of strangers. This proverbe spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them againe, Verily, verily, I say unto you, I am the door of the sheepe: and all (even as many as come before mee) are theeues and murderers, but the sheepe did not heare them. I am the door: by me if any
man enter in, he shall be safe, and goe in and out, and finde pasture. A thief cometh not but to steale, kill and to destroy. I am come, that they might have life, and that they might have it more abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hire servant, and he which is not the shepherd (neither the sheep be his own) leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep. The hire servant fleeth, because he is an hire servant, and careth not for the sheep. I am the good shepherd and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

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

The same day at night, which was the first day of the Sabbathes, when the doors were shut (where the Disciples were assembled together, for fear of the Jews) came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had said, he showed unto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them and said unto them, Receive ye the Holy Ghost: Whosoever sinneth ye remit, they are remitted unto them: and whosoever sinneth ye retain, they are retained.

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

One holy Ghost eternal God proceeding from above:
Both from the Father and the Sonne, the God of peace and love:
Visit our minds, and into us, thy heavenly grace inspire:
That in all truth and godliness, we may have true desire.
Thou art the very Comforter, in all woe and distress:
The heavenly gift of God most high, which no tongue can express.
The fountain and the lively spring, of joy celestial:
The fire so bright, the love so clear, and Unction spiritual.
Thou in thy gifts art manifold, whereby Christes Church doth stand:
In faithfull hearts writing thy Law, the finger of Gods hand.
According to thy promise made, thou givest speech of grace: 
That through thy help, the praise of God, may found in every place.

O holy Ghost, into our hearts, send down thy heavenly light: 
Kindle our hearts with fervent love, to serve God day and night.

Strength and establish all our weaknesses, so feeble and so frail:
That neither flesh, the world, nor devil, against us do prevail.

Put back our enemy far from us, and grant us to obtain,
Peace in our hearts, with God and man, without grudge or disdain.

And grant O Lord that thou being, our leader and our guide:
We may eschew the snare of sin, and from thee never slide.

To us such plenty of thy grace, good Lord grant we the pray:
That thou mayest be our Comforter, at the last dreadful day.

Of all strife and dissension, O Lord, dissolve the bands:
And make the knots of peace and love, throughout all Christian lands.

Grant us O Lord, through thee to know the Father most of might:
That of his deare beloved Sonne, we may attain the might,
And that with perfect faith also, we may acknowledge thee;

The Spirit of them both alway, one God in persons three.
Laude and praise be to the Father, and to the Sonne equall:
And to the holy Spirit also, one God coeternall.
And pray wee that the onely Sonne, vouchsafe his Spirite to send:
To all that doe profess his Name, unto the worlds end. Amen.

And then the Archdeacon shall present unto the Bishop, all them that shall receive the order of Priesthood that day, the Archdeacon sayinge,

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

Cum interrogatione & responione, ut in ordine Diaconatus.

And then the Bishop shal say to the people,

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

And if any great crime or impediment be objected,

Vt supra in Ordine Diaconatus vsque ad finem Letanie cum bac Colle§la.

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

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

Ye haue heard brethren, aswell in youre private examination, as in the exhortation, and in the holy Lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is, (whereunto ye be called). And now wee exhort you, in the Name of our Lord Jesus Christ, to haue in remembrance how high a dignity, and to how chargeable an office ye be called, that is to say, to be the messengers, the watchmen, the Pastours, and the Stewards of the Lord to teach, to premonise, to feede, and provide for the Lords family: to seek for Christes sheepe that be dispersed abroade, and for his children which bee in the middelst of this naughty world, to bee saied through Christ for ever. Haue alwayes therefore printed in your remembrance how great a treasure is committed to your charge, for they be the sheepe of Christ, which hee bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body.

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

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

We have a good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined, by Gods grace, to give your selves wholly to this vocation, wherunto it hath pleased God to call you, so that (as much as lieth in you) you apply your selves wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heavenly assistance of the holy Ghost, from God the Father, by the mediation of our onely Mediator and Saviour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so warre riper and stronger in your ministry: And that ye may so endevour your selves from time to time to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye may be wholesome and godly examples and patermes for the rest of the
congregation to folowe; that this present congregation of Christ here assembled, may also understand your minde and wils, in these things: and that this your promise shall more move you to do your duties, ye shall answer plainly to these things, which we in the name of the congregation shall demand of you touching the same.

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

Answer.

I think it.

The Bishop.

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

Answer.

I am so persuaded, and have so determined by Gods grace.

The Bishop.

Will you then give your faithful diligence alwayes, to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realme hath receiued the same, according to the Commandements of God, so that you may teach the people committed to your cure and charge, with all diligence to keepe and observe the same?

Answer.

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

The Bishop.

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

Answer.

I will, the Lord being my helper.

The Bishop.

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

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

The Bishop.

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

Answere.

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

The Bishop.

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

Answere.

I will so doe, the Lord being my helper.

The Bishop.

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

Answere.

I will so doe, the Lord being my helper.

Then shall the Bishop say,

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

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

That done, the Bishop shall pray in this wise.

Let us praye.

A Almighty God and heaviey father, which of thy infinite love and goodnesse towards vs, hast given to vs thy only & most deare beloved Son Jesus Christ, to be our redeemer and author of everlasting life: who after he had made perfecte our redemption by his death, & was ascended into heauen, sent abroad into the world his Apostles, Prophets, Evangel-
ifs, Doctours and PaVours, by whose labour and miniftery, hee
gathered together a greate flocke in all the parts of the world, to set
forth the eternall praise of thy holy Name. For these fo great bene-
fits of thy eternall goodnesse, and fo that thou haft vouchfaied to
call these thy fervaunts here present, to the fame office and minift-
rie of the saluation of mankinde; wee render unto thee most hearty
thankes, we worship and praise thee, and we humbly beseech thee, by
the same thy Sonne, to grant unto us all, which either here, or
elsewhere call upon thy Name, that wee may shew our selves
thankful to thee, for these and all other thy benefits, s that we may
daily increase and goe forwards, in the knowledge and faith of thee
and thy Sonne, by the holy Spirit. So that as well by these thy
Minifters, as by them to whom they shall be appointed Minifters,
thy holy Name may be alwayes glorified, and thy ble±ed king-
dome enlarged, through the same thy Sonne our Lo±de Jesus Christ,
which liueth and reigneth with thee, in the unitie of the same holy
Spirite, world without end. Amen.

When this prayer is done, the Bishop with the Prietes present thall lay their
hands severally vpon the head of every one that receiueth Orders. The
Receiuers humbly kneeling vpon their knees, and the Bishop saying,
Receiu the holy Ghost, whose sines thou doest forgieue, they
are forgieuen: and whose sines thou doest retaine, thei are re-
tained: and be thou a faithful dipenfer of the wo× of god, and of his
holy Sacraments. In the name of the Father, and of the Sonne,
and of the holy Ghost. Amen.

The Bishop shal deliuer to every one of them the Bible in his hand, saying.
Take thou authority to preach the wo× of God, and to mini×er
the holy Sacraments in this Congregation, where thou shalt be
so appointed.

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

The Communion being done, after the laft Collect, and immediatly before the
Benediction, shal be said this Collect.
Most mercifull Father, we beseech thee so to send vpon these
thy servaunts thy heavenly blessing, that they may bee clad
about with all justice, and that thy word spokken by their mouthes,
may have rich success, that it may never be spokken in vaine. Exant
also that we may haue grace to heare, and receiue the same as thy
most holy word and the means of our salvation, that in all our words and deeds we may feake thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

If the Order of Deacon and Priesthood, be giuen both vpon one day, then shall all things at the holy Communion bee uſed as they are appointed at the ordering of Priests, Saing that for the Epiftle, the whole third Chapter of the firſt to Timothie ſhall be read, as it is fet out before in the order of Priests. And immediatly after the Epiftle, the Deacons ſhall be ordered. And it ſhall fuffice the Letany to be faid once.

The Forme of Conſecrating of an Archbiſhop, or Biſhop.

At the Communion.

The Epiftle.

His is a true ſaying, If a man defire the office of a Biſhop he defireth an honeſt woſk. A Biſhop therefore muſt be blameleſſe, the husband of one wife, diligent, sober, diſcrete, a keeper of hospitality, apt to teach, not giuen to overmuch wine, no fighter, not greedy of filthy lucre, but gentle, abhoring fighting, abhoring cœurtoffe, one that ruleth well his own house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how ſhall he care for the Congregation of God? Hee may not be a yong scholler, left he ſwell and fall into the judgement of the euill speaker. He muſt alſo haue a good repoſt of them which are without, left he fall into rebuke, and the ſhare of the euill speaker.

The Gospel.

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

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

After the Gospel and Creed ended: firſt the eleced Biſhop ſhall bee 
preſented by two Biſhops vnto the Archbiſhop of that Prouince, or to 
some other Biſhop appointed by his commiſſion: the Biſhops that preſent 
him, faying.

MDt reuerend Father in God, we preſent unto you this godly 
and well learned man to be conſecrated Biſhop.

Then ſhall the Archbiſhop demand the Kings mandate for the conſecration and 
caufe it to bee read, and the Oath touching the knowledge of the Kings 
Supremacie, ſhall be miniſtrd to the perfons eleced, as it is fet out in the 
order of Deacons. And then ſhall bee miniſtrd alſo the Oath of due obedience 
vnto the Archbiſhop, as followeth.

The Oath of due obedience to 
the Archbiſhop.

In the Name of God, Amen. I, N. chosen Biſhop of the Church 
and See of N. doe profeſſe and promise, a due reuerence and obe-
dience to the Archbiſhop, and to the Metropolitcall Church of N. 
and to their successors: so helpe me God, through Jesus Chrift.

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

Then the Archbiſhop ſhall mooue the Congregation preſent, to praye, faying 
thus to them.

Butrethren, it is written in the Gospel of S. Luke, that our Sa-
vior Chrift continued the whole night in prayer, at euery that 
he did chuse and ſend forth his twelue Apoſtles. It is written alſo in 
The Acts of the Apoſtles, that the Disciples which were at Antioche 
did ſalt and pray, at euery they laid hands upon, or ſent forſth Paul 
and Barnabas. Let vs therefore, following the example of our 
Saviour Chrift and his Apoſtles, firſt fall to prayer, at that we 
admit and ſend forſth this perſon presented unto vs, to the woſke 
wherunto we truſte the holy Choft hath called him.
And then shall be said the Letanie, as afore in the order of Deacons.
And after this place: That it may please thee to illuminate all Bishops, &c. he shall say.
That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.

Aunswere.
We beseech thee to heare us good Lord.

Concluding the Letanie in the end, with this prayer.

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

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

Roſher, fo$ as much as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands, and admitting of any person to the gouernement of the Congregation of Christ, which he hath purchased with no lesse price than the effuſion of his own blood: afo$e I admit you to this administration wherunto you are called, I will examine you in certaine articles, to the end the Congregation present, may haue a triall and beare witneſſe how ye be minded to behaue your selfe in the Church of God.
Are you perſwaded that you bee truly called to this ministration according to the will of our Lo$de Jesus Christ, and the order of this Realme?

Aunwere.
I am so perſwaded.

The Archbiſhop.
Are you perſwaded that the holy Scriptures conteyne suffici¬ently all doctrine, required of necessitie for eternall salvation, through the faith in Jesus Christ? And are you determined with the same holy Scriptures, to instruct the people committed to your
charge, and to teach or maintain nothing, as required of necessity
to eternal salvation, but that you shall be persuaded may be
concluded, and proved by the same?

Answere.

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

The Archbishop.

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

Answere.

I will so doe, by the help of God.

The Archbishop.

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

Answere.

I am ready, the Lord being my helper.

The Archbishop.

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

Answere.

I will so doe, the Lord being my helper.

The Archbishop.

Will you maintain and set forward (as much as shall lie in
you) quietness, peace, and love amongst all men: and such as
be unquiet, disobedient, and criminos within your Diocese, cor-
rect and punish, according to such authority, as you have by God's
word, and as to you shall be committed, by the ordinance of this
Realme?

Answere.

I will so doe by the help of God.

The Archbishop.

Will you shew your selfe gentle, and be mercifull for Christ's
sake to poore and needie people, and to all strangers destitute
of helpe?
Answere.

I will show myselfe by God's helpe.

The Archbishops.

Almighty God our heavenly Father, who hast given you a good will to do all these things, grant also unto you, strength and power to performe the same, that he accomplishing in you, the good woks which he hath begun, ye may bee found perfect, and irreprensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall be sung or said, Come holy Ghost, &c.

As it is set out in the order of Priests.

That ended, the Archbishop shall say.

Lorde, heare our prayer.

Answere.

And let our cry come unto thee.

Let us pray.

Almighty God and most mercifull Father, which of thine infinite goodness hast given thy only and most deare beloved Son Jesus Christ to be our Redeemer and Author of everlastinge life, who after that hee had made perfect our Redemption by his death, and was ascended into heaven, powred downe his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctours, to the edifying and making perfect his Congregation: grant wee beeche thee, to this thy servant such grace, that hee may euermore bee ready to spreade abroad thy Gospell, and glad tidings of reconcilement to God, and to use the authoritie giuen unto him, not to destroy, but to save, not to hurt, but to helpe: so that he, as a wise and a faithfull servant, giuing to thy family meate in due season, may at the last bee received into ioy, through Jesus Christ our Lord, who with thee, and the holy Ghost liueth and reigneth one God, world without end. Amen.

Then the Archbiphop and Bishops present, shal lay their hands vpon the head of the electe Bishops, the Archbishops saying.

Take the holy Ghost, and remember that thou stire up the grace of God, which is in thee, by imposition of hands: for God hath not giuen vs the spirite of feare, but of power, and love, and sobrenesse.
Then the Archbifhop ſhal deliuer him the Bible, ſaying.

Geue heed unto reading, exhortation and doctrine. Chinke upon these things contained in this booke. Be diligent in them, that the increase comming thereby, may be manifest unto all men. Take heed unto thyſelfe, and unto teaching, and be diligent in doing them: for by doing this thou shalt save thyſelfe, and then that hear thee. Bee to the flocke of Chrift a ſhepherd, not a wolfe: feed them, devour them not: hold by the weak, heale the ſick, binde together the broken, ſeeke the outcaſes, ſeeke the loft. bee so mercifull, that yee be not too remiſſe: so minister discipline, that ye ſo forget not mercy, that when the chieſe ſhepherd ſhall come, ye may receive the unmarceſsible crowne of glory, through Jefus Chrift our Lord. Amen.

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

Moſt mercifull Father, we beſeech thee, to ſend down ſet forth this thy ſeruant, thy heavenly bleſſing, and endue him with thy holy ſpirit, that he preſching thy word, may not onely be earnest to reprehone, beſeech, and rebuke, with all patience and doctrine, but alſo may bee, to ſuch as beleue, an wholesome example in ſeſſon, in converſation, in loue, in faith, in chaſtite, and puritie, that faith‐fully fulſfilling his course, at the latter day hee may receive the Crowne of righteouſnesse, laid up by the Lord the righteous Judge, who liueth and reigneth, one God with the Father and holy Ghost, word without end.

Amen.

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