The collects, epistles, and gospels, to be used at the celebration of the Lord's supper and holy communion throughout the year.

First Sunday in Advent.

The collect.

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

The epistle.

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

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

The gospel.

And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olives, then sent Jesus two of his disciples, saying unto them, Go unto the town that is set over against you, and anon ye shall find an ass bound, and her colt with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, The Lord hath need of them: and straightway he shall let them go. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Lell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, sitting upon an ass, and a colt, the foal of the ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut down branches from the trees, and straitened them in the way. Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come to Jerusalem, all the city was moved, saying, Who is this? And the people said, This is Jesus, the prophet of Nazareth, a city of Galilee. And Jesus went into the temple of God, and
The ii. Sunday in Advent.

and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the scares of them that sold doves, and said unto them, It is written, By house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The collect.

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

The epistle.

Wherefore things are written as Rom. 15:4.

for sometime, they are written for our learning, that we through patience and comfort of the scriptures might have hope. The God of patience and consolation grant you to be like minded one towards another, after the example of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a pattern of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, Praise the Lord all ye.
The third Sunday in Advent.

The collect.

O Lord Jesus Christ, who at thy first coming didst send thy Messenger, to prepare thy way before thee; Grant, that thy Ministers, and Stewards of thy Mysteries may likewise so prepare, and make ready thy way, by turning thy hearts of disobedient to thy wisdom of just, that at thy second coming to judge thy world, we may be found an acceptable people in thy sight; Who livest, & reignest with thy Father, & thy Holy Ghost, Spirit ever one God, world without end. Amen.
The iii. Sunday in Advent.

The epistle.

Let a man then us esteem us, even as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithful, with me it is but a very small thing that I should be judged of you, either of man's judgment: No, I judge not mine own self, for I know neither by my self, yea nor I am thereby justified. It is the Lord that judgement me. Therefore judge nothing before the time, until the Lord come, which will lighten things that are hid in darkness, and open the counsels of the hearts, and then shall every man have praise of God.

The gospel.

When John being in prison heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another? Jesus answered, and said unto them, Go and tell John again what ye have heard and seen. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the glad tidings of the gospel: and happy is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John: What went ye out into the wilderness to see? A reed that is shaken with the wind? Or what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet: Verily I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
The collect.

O God, raise up thy power and come among us, and with great might succoure us, that whereas through our names and wickednesse we be delayed and hindered, the bountifull grace and meritorious satisfaction of thy Son our Lord may specifically better us: to whom with thee and the holy Ghost, be honour and glory world without end. Amen.

The epistle.

Phil. 4:4. 
Rejoyce in the Lord alwayes, again I say, Rejoyce.
Let your softnesse be knowne to all men: the Lord is even at hand. Be careful for nothing, but in all prayer and supplication, let your petitions be manifested unto God, with giving of thanks. And the peace of God (which passeth all understanding) keep your hearts and minds, through Christ Jesus.

The gospel.

S. John 1:19. This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, what art thou? And he confessed, and denied not: and they asked him, I am not Christ. And they asked him, what art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they unto him, what art thou that we may give an answer unto them that sent us: who is he that speakest of thee? He said, I am the voice of a crier in the wilderness, make straight the way of the Lord, as saith the prophet Elias. And they which were sent, said unto him, Art thou not Elias? And he said, I am not Elias. Art thou not the Prophet? And he answered, No. Then said they unto him, Art thou John the Baptist? He said, I am he. Then answered they and said unto him, What then? for we know that thou art a teacher come from God. Art thou Elias? and, Art thou the Prophet? and we know that these sayings were spoken of thee. And he said, He answered, I am he. Then said they unto him, What sign shewest thou then, whereby we may know that thou art the Christ, the Son of God? Jesus answered them, Say not I unto you, that ye must look for me, the sign of the Son of man shall be shewed unto you. Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God. So said Jesus, and departed and hid himself from them.
The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas day.

The Collect.

Almighty God, which hast given us thy only begotten Son to take our nature upon him, and this day to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, whom thou hast made light of all things, and the very Image of his substance, ruling all things with the Word of thy power, hast by his own person purged our iniquities, and sitteth on the right hand of the Majesty on high, being so much more excellent than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his Father, and he shall be my Son. And again, when he saith in the first begotten Son into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy seat (O God) shall be for ever and ever, the scepter of thy kingdom is a right scepter: thou hast loved righteousness, and hated iniquity. Wherefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endur'st. They all shall wax old as doth a garment.

The Epistle.

Heb. 1:1-3

6 In times past, diversly and many ways spake unto the fathers by the prophets: but in these last days he hath spoken unto us by his own Son, whom he hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the WO:rd of his pover, hath by his own person purged our iniquites, and sitteth on the right hand of the Majesty on high, being so much more excellent then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his Father, and he shall be my Son. And again, when he saith in the first begotten Sonne into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Sonne he saith, Thy seat (O God) shall be for ever and ever, the scepter of thy kingdom is a right scepter: thou hast loved righteousness, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oil of gladnesse above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endur'st. They all shall wax old as doth a garment.
Christmas day.

ment, and as a bellure that thou change them, and they shall be changed: but thou art even the same, and thy peers shall not fail.

The gospel.

S. John 1.1.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shined in the darkness, and the darkness comprehended it not.

There was sent from God a man whose name was John: the same came as a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of the Light. That Light was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made sons of God, even them that believe on his Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of the only begotten Son of the Father, full of grace and truth.

§ S. Stevens day.

The collect.

Grant, O Lord, to learn to love our enemies, by the example of thy Martyr S. Steven, who prayed for his persecutors; to this, which is, which was, etc.

§ Then shall follow the collect of the Nativity, which shall be said continually unto New-year's Eve.
S. Stevensday.

For the epistle.

And Steven being full of the holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ran upon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young man's feet, whose name was Saul: and they stoned Steven calling on, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had thus spoken, he fell asleep.

The gospel.

Behold, I send unto you prophets and wise men, and scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood, which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stoneth them which are sent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not: Behold, your house is left unto you desolate. For I say unto you, Ye shall see me hereafter, till that ye say, Blessed is he that cometh in the name of the Lord.
S. John's evangelists day.

The collect.

Sufficient Lord, we beseech thee to cast thy bright beams of light upon thy church, that it being enlightened by the doctrine of thy blessed apostle and evangelist John, may attain to the everlasting joys through Jesus Christ our Lord. Amen.

The epistle.

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

The gospel.

Jesus said unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved, following (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) when Peter therefore said him,
Innocents day.

him, he said unto Jesus, Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not to him, he shall not die: but, If I will that he tarry till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things, which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

The 1. Innocents day.
The collect.

A. Almighty God, who out of thy abundance hast ordained strength and wisdom, and given unto us life and death, makes our lives as a shuttle. It is our duty to glorify thee by thy grace, that by thy grace our innocence in our lives, and constancy of our faith, even unto death, we may glorify thy holy Name through Jesus Christ our Lord. Amen.

For The epistle.

Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty-four thousand, having his name and his Father's name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers, harping with their harps. And they sang as it were a new song before the seat, and before the four beasts and elders, and no man could learn the song, but the hundred and forty-four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lamb, wheresoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lamb, and in their mouths was found no guile: for they are without spot before the throne of God.

The
The Sunday after Christmas.

The Gospel.


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

The Sunday after Christmas day.

The Collect.

Almighty God, &c. As upon Christmas day.

The Epistle.

Gal. 4:1.

And I say, that the heir (as long as he is a child) differeth not from a servant, though he be lord of all, but is under tutors and governors, until the time that the father hath appointed: Even so we also, when we were children, were in bondage under the ordinances of the world: but when the time was full come, God sent his Son, made of a woman, and made bond unto
unto the law, to redeem them which were bound unto the law, that we through election might receive the inheritance that belongeth unto the natural sons: Because ye are sons, God hath sent the Spirit of his Son into your hearts, which crieth Abba Father. Wherefore now thou art not a servant, but a son. If thou be a son, thou art also an heir of God through Christ.

The gospel.

This is the book of the generation of Jesus Christ the son of David, the son of Abraham. Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara of Laman: Phares begat Esron: Esron begat Aram: Aram begat Amminadab: Amminadab begat Naasson: Naasson begat Salmon: Salmon begat Boas of Rahab: Boas begat Obed of Ruth: Obed begat Jesse: Jesse begat David the king: David the king begat Solomon of her that was the wife of Uri: Solomon begat Roam: Roam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Jozany: Jozany begat Dias: Dias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Panasses: Panasses begat Amon: Amon begat Josias: Josias begat Jeconias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jeconias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abud: Abud begat Chachim: Chachim begat Azo: Azo begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleasar: Eleasar begat Phaschan: Phaschan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is he that is called Christ. And so all the generations from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon, are
The circumcision of Christ.

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

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which is, being interpreted, is as much to say, as God with us, and Joseph, as soon as he knew she was with child, did as the angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till the days that were fulfilled that she should be delivered. And when she had brought forth, she brought forth a Son, and she called his name Jesus.

The collect.

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

The epistle.

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

for righteousness. How was it then reckoned: When he was in circumcision; or when he was in the uncircumcision: not in time of circumcision, but when he was yet uncircumcised. And he received the lighe of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not unto them only which came of the circumcision, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The gospel.

And it came to pass, as the angels went away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the Babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that child. And all they that heard it, wondered at those things which were told them of the shepherds. And Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and blessing God for all the things that they had heard and seen, even as it was told unto them. And when the eight day was come, that the child should be circumcised, his name was called Jesus, which was named of the angel before he was conceived in the womb.

1. Where the holy sabbath between the Epiphany and the Circumcision, then shall be said the same collect, epistle, and gospel, at the communion, which was used the day of Circumcision.

2. The same collect, epistle, and gospel shall serve for every day after unto the Epiphany.
The Epiphanie, or the Manifestation of Christ to the Gentiles.

Hebre.

Of God, which by the leading of a Star didst manifest thy only begotten Son to the Gentiles:

Mercifully grant, that we, which know thee not by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The epistle.

Eph. 3:4.

Or this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the manifestation of the grace of God which is given unto you: For by revelation the mystery is committed unto me, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy apostles and prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the means of the gospel: Wherefore I am made a minister, according to the gift of grace of God which is given unto me: to wit, that I might make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now unto the rulers and powers of heavenly things, might be known by the congregation, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, by whom we have boldness and access with confidence, which is by the faith of him.
The Epiphany.

The gospel. 

Matt. 2.1

When Jesus was born in Bethlehem, in the land of Judea, the whole multitude of the chief priests and scribes of the people were挂号 the time of Herod the king, when there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem shall thy Christ be born, for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come one that shall rule over my people Israel. Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the child: and when ye have found him, bring me word again, that I may come and worship him also. When they had seen the star, they rejoiced with exceeding great joy. And entering into the house, they saw the child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, and offered unto him gifts, gold, frankincense, and myrrh, and went again to their own country another way.
The first Sunday after the Epiphany.

The Collect.

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

The Epistle.

Rom. 12:1. 

Seek ye therefore [ brethren, by the mercies of God, that ye make your bodies a living sacrifice, holy and acceptable unto the Lord, which is your reasonable service of God. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God is. For I say, (though the grace that is given is to every man among you, that no man standeth in his own estate, more then it becomes him to esteem of himself;) but to judge of himself, that he be sober and wise, refusing to be partakers of [the] fleshly lusts; and that he be not conformed to this world: but be transformed thereby the renewing of your mind. For as ye have many members in one body, and all members have not one office: so we, being many, are one body in Christ, and every man is a member of another.

The Gospel.

And when they were come into Jerusalem, into the temple, he began to drive out them that sold and bought in the temple; and when he had spoken unto them, he departed from them, and went out of the city.
The ii. Sunday after Epiphany.

quantance: and when they found him not, they went back again to Jerusalem, and sought him. And it fortuned, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and posing them. And all that heard him were astonished at his understanding and answers. And when they saw him, they marvelled. And his mother laid unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How happened it that ye sought me? Wilt ye not that I must go about my Father's business? And they understood not that saying which he spake unto them. And he went down with them, and came to Nazareth, and was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom and age, and in favour with God and men.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace at the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

Being that we have divers gifts according to the grace that is given unto us, if a man have the gift of prophecy, let him prophesy as he hath it, that it be agreeable to the faith. Let him that hath an office, waste on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man speak, let him do it with singleness. Let him that ruleth, do it with diligence. If any man do mercy, let him do it with cheerfulness.
The ii. Sunday after Epiphany.

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

The gospel.

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

The collect.

A

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

The epistle.

B

Eat not twice in your own opinions. Reprehense to no man evil for evil. Provide beforehand things honest, not only before God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dear-ly beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reeward, saith the Lord. Therefore if thine enemy hunger, feed him: if thine enemy thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with goodnesse.

The gospel.

V

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

under my roof: but speak the word only, and my servant shall be healed. For I also my servant subject to the authority of another, and have founders under me: and I lay unto this man, Go, and he goeth: and to another man, Come, and he cometh: and to my servant, Do this, and he doeth it. When Jesus heard these words, he marvelled, and said to them that followed him, Verily I say unto you, I have not found so great faith in Israel. I lay unto you, that many that come from the east and west, and sitt at meat with Abraham, Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into utter darkness, there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, for as thou hast believed, so be it unto thee. And his servant was healed that same hour.

The iii. Sunday after the Epiphanie:

The collect.

O God, who knowest us to be set in the midst of so many and great dangers, that for our frailty we cannot always stand uprightly: grant us the health of body and soul, that all those things which we suffer for time, by thy help we may well passe and overcome through Christ our Lord.

The epistle.

Every one submit himself unto the authority of the higher powers: for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror unto them that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and so shalt thou have praise of the same: for he is the minister of God to thy wealth. But if thou do that which is evil, fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do evil. Wherefore ye must needs obey,
after the Epiphaneie.

obey not only for fear of vengeace, but also because of conscience, and even for this cause pay ye tribute: for they are God's ministers serving for the same purpose. Give to every man therefore his duty: tribute to whom tribute belongeth; custom to whom custom is due: fear, to whom (fear belongeth): honour, to whom (honour pertaineth).

The Gospel.

And when he entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleep. And his disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, why are ye fearful, O ye of little faith?

Then he arose, and rebuked the waves and the sea, and there followed a great calm. But the men maraved, saying, what manner of man is this, that both windes and sea obey him? And when he was come to the other side, into the country of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, that no man might go by that way. And behold, they cryed out, saying, O Jesus thou Son of God, what have we to do with thee? Are thou come hither to torment us before the time? And there was a great way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into this herd of swine. And he said unto them, Go your ways. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters.

Then they that kept them, fled, and went their ways into the city, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.
The fifth Sunday after the Epiphany.

The collect.

Lord, we beseech thee to keep thy church and household continually in thy true religion, that they which do lean only upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The epistle.

Col. 3. 12.

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

The gospel.


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

The Collect.

O God, who by the resurrection of your Son have reconciled the world to yourself; Grant us, we beseech you, that, having this hope, we may purify our lives, even as he is pure. That when he shall appear again with power, a great glory, we may be made like unto him, in his eternal, glorious kingdom; Where with the Father, & the Holy Ghost, & the Senteth over One God world without end. Amen.

The Epistle.

Behold, what manner of love the Father hath bestowed upon us, 1 S. Joh: 3.1.

That we should be called sons of God. Therefore ye are of God; and it doth not appear what we shall be: but we know, yea, when he shall appear, we shall be like him; for we shall see him as he is. And every man, ye know the hope of glory, which he purifieth himself, even as he is pure. Whoever committed Sin, transgresseth also the Law; for Sin is the transgression of the Law. And ye know, ye were from the world, God sent his Son into the world, so that we might destroy the world, and not destroy the world. For to this purpose ye Son of God was manifested, that he might destroy the works of the devil.

The Gospel.

Then if any man shall say unto you, Lo here is Christ, or S. Matth: 24.23.

there, believe it not. For there shall arise false Christs, and false prophets, which shall shew great signs, and wonders; insomuch, that, if it were possible, they shall deceive, even the Elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not after him. For, as the lightning cometh out of the East, shineth even unto the West: So shall also the coming of his Son of Man be. And whatsoever ye hear; ye shall do. And immediately after the Tribulation of those days, shall the Sun be darkened, and the Moon shall give none of her light, the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the Sign of the Son of Man in Heaven: And then shall all the Tribes of Earth mourn, and they shall see the Son of Man coming in the clouds of Heaven with power, a great glory. And he shall send his Angels with a great sound of a Trumpet, so they shall gather together his Elect from the four Winds, from one End of Heaven to the other.
Sunday called Septuagesima.

he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them: let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them together in sheaves to be burnt, but gather the wheat into my barn.

The sixth Sunday after the Epiphany. And Charts Insert. The sixth Sunday (as there be so many) shall have this collect, epistle, and gospel, that was upon the fifth Sunday.

The Sunday called Septuagesima, or the third Sunday before Lent.

The collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, which are justified by thy righteousness, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth world without end. Amen.

The epistle.

Receive ye not them that obey not that which they which run in a course, run all, but one receiveth the reward: so run, that ye may obtain. Every man that striveth for a thing perfect, doth so, and seeketh a crown; but we an everlasting crown. Therefore let us, as many as be perfect, thus be therein: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whoso shall have lost his life for my sake shall find it again.

The gospel.

The kingdom of heaven is like unto a man that is an housholder, which went out early in the morrow to hire labourers into his vineyard. And when the agreement was made with the labourers, he gave them one penny a day; and went a great way. And when he came again, he saw others standing idle in the vineyard; and saith unto them, Why stand ye here all the day idle? And they say unto him, Because no man hath hired us. And he saith unto them, Go ye also into the vineyard, and I will give you a penny. And they went. And when he went out from thence, he saw yet other idle, and said unto them, Why stand ye here all the day idle? They also said unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when they heard it, they went. And he hired them also at the second hour, and received of them half a penny a day. And when they came in the third hour, they received likewise half a penny a day. And when the ninth hour came, he went forth and hired more labourers. And when they came in at the eleventh hour, they received every man a penny a day. Even as they ought. But going out about the eleventh hour, he hired them also, and gave them every man a penny a day. For the labourers being few, the hire was high; so that that went last received the penny a day, and they that were hired first received not so much.
Sunday called Sexagesima.

The Sunday called Sexagesima, or
the second Sunday before Pentecost.

The Collect.

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

The epistle.

Ye suffer fools gladly, seeing your selves are wise. 2 Cor. 11.15.

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

The gospel.

When much people were gathered together, and were come to him out of all cities, he spake by auell. Luke 8.4.

And when he was gone a little behind, he fell asleep: and as they watched him, they saw he was singing with the holy men.
Quinquagesimæ Sunday.

With it, and rejoiced. And some fell on good ground, and spang up, and bare fruit an hundred fold. And as he said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What manner of similitudes this? And he said, Unto you it is given to know the secrets of the kingdom of God; but to other by parables, that when they see, they may not perceive, and when they hear, they may not understand. The parable is this: The seed is the Word of God. Those that are beside the way, are they that hear, then cometh the devil, and taketh the Word out of their hearts, lest they should believe and be saved. They on the stones, are they, which when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation go away. And that which fell among thorns, are they which, when they have heard, go forth, and are choked with cares and riches, and voluptuous living. And bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart hear the Word, and keep it, and bring forth fruit through patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

Lord, which dost teach us that all our doings without charity are nothing worth: lend thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues, without which who soeuer liveth, is counted dead before thee: Grant this for thine only Sonne Jesus Christ's sake. Amen.

The Epistle.

Thou speakst two things of men and of angels, and have no love, I am even as sounding brass, or as tinkling cymbal. And though I could prophesy, and understand all secrets, and all knowledge; yea, if I had all faith, so that I could move mountains out of their
Quinquagesima Sunday.

...their places, and yet have no love, I am nothing. And though I bestow all my goods to feed the poor, and though I gave my body even that I burned, yet have no love, it pro-

phete me nothing. Love suffereth long, and is kind. Love envieth not, love proveth not wrongfully, swelleth not, beareth not

iniquity. Proceedeth not of a spirit. Love believeth all things, hopeth all things, endureth all things. Though that prop-

hecyh fail, either tongues cease, or knowledge vanish away, yet love faileth never away. For our knowledge is un-

perfect, and our prophecying is unperfect: but when that

which is perfect is come, then that which is unperfect shall be
done away. When I was a child, I spake as a child, I

understood as a child, I reasoned as a child: but when I

was a man, I put away childishness. Now we see in a

glass, dimly, but then shall we see face to face. Now I

know imperfectly; but then know I, even as I am known.
Now abideth faith, hope, and love, even the three: but the
crown of these is love.

The gospel.

Jesus took unto him the twelve, and said unto them, Behold, we

go up to Jerusalem, and all shall be fulfilled which are written by

the prophets of the Son of man. For he shall be delivered unto the

Gentiles, and shall be mocked, and despisedfully reproached, and spit

ted on. And when they have scourged him, they shall put him
to death: and the third day he shall rise again. And they undertook none of these things.

And the saying was hid from them, so that they perceived not the things which were spoken. And it came to pass

that as he was come nigh to Jericho, a certain blind man

sat by the high way side begging. And when he heard the

people...
The first day in Lent.

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

The first day of Lent, commonly called Ash Wednesday.

The collect.

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the iniquities of all them that be penitent: create in us new and contrite hearts, that we worthily lamenting our sins, and knowing our weakness, may obtain of thee the God of all mercy, perfect remission and forgivenesse, through Jesus Christ our Lord. Amen.

For the epistle.

Turn you unto me with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickedness. Then (no doubt) he will turn and bounte: and after his chastening he will let your iniquities remain for meat and drink offerings unto the Lord your God. Blow out with the trumpet in Zion, proclaim a fasting, call the congregation, and gather the people together: warn the congregation, gather the elders, bring the children and sucklings together. Let the
The first Sunday in Lent.

The bridegroom goeth out of his chamber, and the bride out of her closet. Let the priests be the Lord between the porch and the altar, weeping and laying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to confusion, lest the heathen be lords thereof. Wherefore should they lay among the heathen, where is now their God?

The gospel.

When ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasure upon earth, where the rust and moth both corrupt, and where thieves break through and steel: But lay up for yourselves treasures in heaven, where neither rust nor moth both corrupt, and where thieves do not break through and steal. For where your treasure is, there will your hearts be also.

The first Sunday in Lent.

The collect.

O Lord, which for our sake didst fast forty days and forty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy holy motions in righteousness and true holiness, to thy honour and glory. Which livest and reignest with the Father and the holy Ghost, one God world without end. Amen.

The
The first Sunday in Lent.

The epistle.

2 Cor. 6:1.

As helpers, every one that receiveth not the grace of God in vain. For he that believeth, and is baptized, is saved; even he that believeth not, is damned. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ:

The gospel.


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

If thou be the Sonne of God, cast thyself down headlong: for it is written, he shall give his Angels charge over thee, and with their hands they shall hold thee up, lest at any time thou dash thy foot against a stone. And Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said unto him, All these will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him, Avoide Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil left him, and behold, the Angels came and ministered unto him.

The second Sunday in Lent.

The collect. Lord God, who seest that we have no power of our selves to help our selves: keep thou both outwardly our bodies, and inwardly our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assattle and hurt the soul, through Jesus Christ, our Lord. Amen.

The epistle. Beloved, ye brethren, and exhort ye one another by the 1 Thess. Lord Jesus, that ye increase more and more, even as ye have received of us, how ye ought to walk, and to please God. For ye know what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your holiness: that ye should abstain from fornication; and that every one of you should know how to keep his beast in holiness and continency, as do the heathen which know not God: that no man oppress and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before and testified. For God hath not called us unto
The third Sunday in Lent.

unto uncleanliness, but unto holiness. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The gospel.

S. Mark 5:31. And they went thence, and departed into the coasts of Tyre and Sidon: and, behold, a woman of Canaan (which came out of the same coasts) cried unto him, saying, Have mercy on me, O Lord, thou Sonne of David: my daughter is grievously vexed with a devil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away; for she calleth on us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread, and to cast it to dogs. She answered and said, Truth Lord, for the dogs eat of the crumbs which fall from thy table. Then Jesus answered and said, Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole even the same time.

The third Sunday in Lent.

The collect.

We beseech thee Almighty God; take upon the heavy burthens of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The epistle.

Ephes. 5:1. And ye the followers of God as dear children, and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God. As for fornication, uncleanness, or covetousness, let it not be once named among you, as it becometh...
The third Sunday in Lent.

eth Saints, of filthiness, of foolish talking, of jesting, which are not comely, but rather giving of thanks. For this ye know, that no licentious, neither unclean person, or covetous persons (which is a worshipper of Images) hath any inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words: For because of such things cometh the wrath of God upon the children of disobedience. Be ye therefore companions of them. Ye were sometimes darkness, but now are ye light in the Lord: Walk as children of light: for the fruit of the Spirit consisteth in all goodnes,and righteousness, and truth. Accept that which is pleasant unto the Lord and have no fellowship with the unfruitful works of darkness, but rather rebuke them. For it is a shame even to name those things which are done of them in secret: but all things when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore be ye faithful, abide thou that sleepest, and stand up from death, and Christ shall give thee light.

The Gospel.

John 12:25. "He was casting out a devil that was dumb. And when he had cast out the devil, the dumb spoke, and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And when he had cast out a spirit, the father of the house came, and reproached with him, saying, Thou dost cast out devils through the prince of this world. And he answered and said unto him, Every kingdom divided against itself, is brought to desolation; and one house divideth itself against another. If Satan also be divided against himself, how shall his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the spirit of Beelzebub cast out devils, by whose spirit do your children cast them out? Therefore shall they be your judges. But if I by the finger of
The fourth Sunday in Lent.

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

The fourth Sunday in Lent.

The Collect.

Let the be be mercifully God, that the which
for our evil doings be mercifully punished, by the com-
for the graces may mercifully be relieved, through
our Lord Jesus Christ, his Saviour Jesus Christ. Amen.

The Epistle.

Gal. 4: 31. Tell me (ye that desire to be under the law) do
ye not hear of the law: for it is written, that
Abraham had two sons: the one by a bond-
maid, the other by a free Woman. Pea, and he
which was born of the bond-woman, was
born after the flesh: but he which was born
of the free Woman, was born by promise. Which things
are spoken by an allegory: for these are two testaments, the
one from the mount Sina, which gendereth unto bondage,
The fourth Sunday in Lent.

which is Agar: for mount Sina is Agar in Arabia, and  
dotheereth upon the cire which is now called Jerusalem, and  
is in bondage with her children. But Jerusalem which is  
above, is free, which is the mother of us all. For it is written,  
Rejoyce thou barren that bearest no children, break forth  
and cry thou that travailest not: for the desolate hath many  
no children, then she that hath an husband. Be then, we  
are after Israel the children of promise. But as then he that  
was born after the flesh, persecuted him that was born after  
the spirit: even so it is now. Nevertheless, what saith the  
scripture: Put away the bond-woman and her son: for  
the son of the bond-woman shall not be heir with the son  
of the free-woman. So then be then, we are not children of  
the bond-woman, but of the free-woman.

The gospel.

Jesus departed over the sea of Galilee, which is the sea of  
Galilee, which is the sea of Tiberias, and a great multitude fol-
lowed him, because they had his miracles which he did on them  
which were diseased. And Jesus went up into a mountain, and  
there he sat with his disciples, and Eater (a feast of the Jews)  
was nigh. When Jesus then rose up his eyes, and saw a great com-
pany come unto him, he said unto Philip, Whence shall we  
buy bread, that these may eat? This he said to prove him,  
for he himself knew what he would do. Philip answered  
him, Two hundred pence-worth of bread are not sufficient for  
them that every man may take a little. One of his disciples  
Andrew, Simon Peter's brother) said unto him, There is  
a lad which hath five barley loaves and two fishes: but  
what are they among so many? And Jesus said, Make the  
people sit down. There was much grass in the place. So the  
men fell down, in number about five thousand. And Jesus  
took the bread, and when he had given thanks, he gave to  
the
The fifth sunday in Lent.

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

The Epistle.
Hab. 3: 11.

Hath being an high priest of good things to come, came by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entered in once into the holy place, and shed for eternal redemption. For, it is the blood of oxen, and of goats, the ashes of a young calf, when it is sprinkled, purifies the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ, (which through the eternal Spirit offered himself without spot to God) purge your conscience from dead works, that to serve the living God. And for this cause is he the Mediator of the new testament, that through death which he shed, for the redemption of the transgressions that were under the first testament, they which are called, might receive the promise of eternal inheritance.

The
The fift sunday in Lent.

The Gospel.

Which of you can rebuke me of mine? John 8:46.

If I say the truth, why do ye not believe me? Ye that is of God, hearest God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast the devil? Jesus answered, I have not the devil: but I honour my Father, and ye have dishonoured me. I seek not mine own praise, there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast the devil. Abraham is dead, and the prophets, and thou liftest; if a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye have not known him; but I know him. And if I say, I know him not, I shall be a liar like unto you. But I know him, and keep his saying. Your father Abraham was glad to see my day; and he saw it, and was rejoiced. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, before Abraham was born, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple.

The sunday next before Easter.

The Collett.

Almighty and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon
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upon the cross, that all mankind shoule follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The epistle.

Phil. 2:5.

Even as men demanded of you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robbery to be equal with God: Nevertheless, he made himself of no reputation, taking on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the cross. Wherefore God hath also exalted him on high, and given him a name which is above all names, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confess, that Jesus Christ is the Lord, unto the praise of God the Father.

The gospel.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, He knoweth that after two days shall be Easter, and the Son of man shall be delivered over to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the pasage of the high priest (which was called Caiaphas) and held a counsel that they might take Jesus by subtlety, and kill him. But they said, Not on the holy day, lest there be an uproar among the people. When Jesus was in Bethany in the house of Simon the leper, there came unto him a woman, having an alabaster box of precious ointment, and poured it on his head, as he sat at the board. But when his disciples saw it, they had
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had indignation, saying, Wherefore slieth this waste? This ointment might have been well sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman; for the lad hath wrought a good work upon me. For ye have alwayes with you, but me ye shall not have always. And in that the lad hath wrought this ointment upon my body, he bid it to bury me. Verily I say unto you, Wheresoeuer this Gospel shall be preached in all the world, there shall also this lad do that the lad did for a memorial of her. Then one of the twelve (which was called Judas Iscariot) went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time forth he sought opportunity to betray him. The first day of the weeks, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep my Passover in my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. When the even was come, he sat down with the twelve: and as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say in his heart, Lord is it I? He answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He saith unto him, Thou hast said. And when they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the new testament) that is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink
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...ink it new with you in my Father's kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them; All ye shall be offended because of me this night: For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after I am risen again, I will go before you into Galilee. Peter answered and laid unto him, Though all men may be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me three times. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Jesus with them unto a certain place (which is called Gethsemane) and laid unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and heavy. Then said Jesus unto them, My soul is exceeding heavy, even unto death: tarry ye here, and watch with me. And he went a little further, and fell upon his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples, and found them asleep, and said unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak. And he went away once again, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink of it, thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest. For behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners: Rise, let us be going; behold, he is at hand that betrayeth me. While he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, lest from the chief priests and elders of the people. But he that betrayed him, gave them a token, saying, Whomsoever I shall kiss, he is he.
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Now is the day of salvation. And therefore he came to Jesus, and said, Hail, Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, thou sayest? I say unto you, that the prince of this world shall be bounded in the sight of the Lord, and of the child of man. And they took Jesus, and led him to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end. The chief priests and elders, and all the counsel sought false witness against Jesus, to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three days. And the chief priests arose, and laid unto him, Anathema! bless thou nothing: why do these hear witness against thee? But Jesus held his peace. And the chief priests answered and said unto him, A charge thou by the living God, that thou tell us whether thou be the Son of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of the sky. Then the high priest rent his clothes, saying, He hath broken the covenant of the law, what need we of any more witnesses? Behold, now ye have heard his blasphemy, what think ye? They answered and said, He
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As worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us thou Christ, who is he that smood thee? Peter said unto them, I know not what thou sayest. When he was gone out into the porch, another denied him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And when he had gone out, he went and wept bitterly. When the morning was come, all the chief priests and elders of the people held a counsel against Jesus to put him to death, and bound him, and delivered him unto Pontius Pilate, the governor. Then Judas which had betrayed him (being now repentant) repented himself, and brought again the thirty pieces of silver given to him from the chief priests and elders, saying, I have sinned in betraying innocent blood. And they said, What is that to us? See thou to that. And he cast down the silver pieces in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore the field was called 3achias, that is, The field of blood, until this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took thirty silver pieces, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potter's field, as the Lord appointed me. Jesus stood before the deputy, and the deputy asked him, saying, Art thou the King of the Jews? Jesus saith unto him, Thou sayest. And when
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he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him nothing. Then said Pilate unto him, Art thou the King of the Jews? Jesus saith unto him, Thou sayest it. And when Pilate had called together the chief priests and all the rulers of the people, he sent Jesus unto them to judge them. They all conpired together to accuse Jesus of death. Then said they, We found this man seducing our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a King. When Pilate saw that he could get nothing, because these quarreled together, he took Jesus, and scourged him. And Pilate sat down in a judgment seat in the market place, and the writing was written, This is Jesus the King of the Jews. Then one of the chief priests answered and said to Pilate, Master, look upon what a just man he is, and look upon all these lies of the false witnesses that accused him. And the ruler said, Am I so blind that I cannot see that this man is just? Then said they, Lord, we remember that he spake, while he was still under Pontius Pilate, saying, If thou wilt, thou canst make me to stand up straight. Therefore when they were gathered together, Pilate said, Whether will ye that I release unto you Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgment, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered mighty things this day because of him. But the chief priests and elders prevailed the people that they should ask Barabbas, and destroy Jesus. The people answered and said, We desire Barabbas to be released unto us. Then said Pilate unto them, Why? What have this man done? But they cried, saying, Crucify him, crucify him. When Pilate saw that he could get nothing, he took Jesus, and released unto them. And he released unto them which had been set for hire, and crucified Jesus, and delivered him to be crucified. Then they took Jesus, and led him out to crucify him. Then they stripped him, and put a purple robe upon him, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And when they had mocked him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, named...
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(named Simon) him they compelled to bear his cross. And they came unto the place which is called Golgotha (that is to say, a place of dead men's skulls) and gave him vinegar mingled with gall, to drink: and when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots. And they also mocked him, saying, Yea, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him with the scribes and elders said, He saved others; himself he cannot save: If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: For he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. From the sixth hour was there darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama fabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and put it on a reed, and gave him to drink. Other said, Let us see whether Elias will come to take him down. And there were also women looking from afar which had followed him from Galilee, which followed him. And behold, the veil of the temple was rent in two parts from the top to the bottom, and the earth did quake, and the stones rent, and the graven images did break, and every tree rent, and the earth did quake, and the stones rent, and the graven images did break. And when the centurion,
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...and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there beholding him afarreoff, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and John, and the mother of Zebedee's children.

Munday before Easter.

For the epistle.

Isai 63.

What is he this that cometh from Edom with red coloured clothes of Zo'frâ (which is so costly cloth) and cometh in so mightily with all his strength: I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the vine-presse? I have troden the press of my feet alone, and of all the people there is not one with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall help on my clothes, and so will I stain all my raiment. For the day of vengeance is aigned in mine heart, and the year when my people shall be delivered, is come. I looked about me, and there was no man to help me any help. I marvelled that no man held me up. Then I held me by mine own arm, and my ferventness suffused me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea, & the praise of the Lord for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own
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own favour, and according to the multitude of his loving kindness. For he said, These no doubt are my people and no thinking children: and so he was their Saviour. In their troubles he was also troubled with them, and the Angel that went forth from his presence, delivered them. Of very love and kindness that he had unto them, he redeemed them. He hath born them, and carried them up ever since the World began. But after they provoked him to wrath, and vexed his holy mind, he was their enemy and fought against them himself. Yet remembered Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that sed his sheep: Where is he that hath given his holy Spirit among them: He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gat himself an everlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus (O God) hast thou led thy people, to make thyself a glorious Name withall. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousy, thy strength, the multitude of thy mercies, and thy loving kindness will not be treated of us: yet art thou our Father. For Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and Redeemer, and thy Name is everlasting. O Lord, wherefore hast thou led us out of the way: wherefore hast thou hardened our hearts, that we fear thee not: We at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy Sanctuary in possession, for our enemies have trodden down thy holy place. And we were thine from the beginning, when thou wouldest not their Lord, for they have not called upon thy Name.

The
Munday before Easter.

The gospel.

After two days was Easter, and the days of ovwe bread. And the high priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not in the Feast day, lest any business arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sat at meat, there came a woman having an Alabaster box of ointment, called Nard, that was pure and costly, and she brake the box, and poured it upon his head. And there were some there that were not content within themselves, and said, What needeth this waste of ointment? for it might have been sold for more than three hundred pence, and given to the poor: and they commended her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work upon me: for ye have the poor with you alwayes, and whensoever ye will, ye may do them good: but me have ye not alwayes. She hath done that she could; she came aforehand to anoint my body to the burying. Verily I say unto you, Wheresoeuer this Gospel shall be preached throughout the whole world, this also that she hath done shall be remembered in remembrance of her. And Judas Iscariot, one of the twelve, went away unto the high priests to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first of the seder (when they offered the Passover) his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in,
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lay ye unto the good man of the house, The master saith, where is the guest chamber, where I shall eat the Passover with my disciples? And he will shew you a great vault paved and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passover.

And when it was now even, he came with the twelve; and as they sat at board, and did eat, Jesus said, Verily I say unto you, one of you that eateth with me shall betray me. And they began to be sorrow; and to say to him one by one, Is it I? And another said, Is it I? He answered, and said unto them, It is one of the twelve, even he that dippereth with me in the platter. The Son of man is delivered as it is written of him; but woe unto that man by whom the Sonne of man is betrayed, that man shall be damned. And as they did eat, Jesus took bread, and when he had given thanks, he brake it, and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he laid unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will not drink any more of the fruit of the vine, until that day that I drink new wine in the kingdom of God. And when they had said grace, they went out to the mount of Olives. And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered: but after that I am risen again, I will go unto Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus said unto them, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all.

And they came into a place which was named Gethsemane, and he said to his disciples, Sit ye here, while I go and pray. And he took with him Peter, and James and John, and began to be sore defiled, and to be in a agony, and saith unto them, My soul is sore vexed even unto the death.
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carry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not as I will, but as thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldst thou not watch one hour? Watch ye, and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went aside, and prayed, and spake the same words. And he returned and found them asleep again, for their eyes were heavy, neither did they what to answer him. And he gave them the third time, and said to them, Sleep henceforth, and take your ease: it is enough. The hour is come, behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: he that betrayeth me is at hand. And immediately while he yet spake, cometh Judas (which was one of the twelve) and with him a great number of people with swords and staves, from the high priest, and scribes, and elders. And he that betrayed him, had given them a general token, saying, Whomsoever I shall kiss, that same is he, take and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew out a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, He be come out as unto a thief with swords and staves, for to take me: I was daily with you in the temple teaching, and ye took me not: but these things come to passe, that the scriptures should be fulfilled. And they all forsook him, and ran away. And there followed him a certain young man clothed in linen upon the bare, and the young men caughthem, and he left his linen garment, and fled from them naked. And they led Jesus away to the high priest of all, and with him came all the high priests, and the elders, and the scribes. And Peter followed him a great way off, (even till he was come into the palace of the high priest)
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and he fate with his servants, and warned himself at the fire. And the high priest and all the council sought false witness against Jesus, to put him to death, and found none: for many bare false witness against him, but their witnesses agreed not together. And there arose certain, and brought false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days will I build another made without hands. But yet their witnesses agreed not together. And the high priest stood up among them, and asked Jesus, saying, Art thou Christ, the Sonne of the Blessed? And Jesus said, I am: and ye shall see the Sonne of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, What need we any further witnesses, ye have heard blasphemy, what think ye? And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with sticks, and to say unto him, Aread. And the servants buffeted him on the face. And as Peter was beneath in the palace, there came one of the Venus of the high priest, and when the said Peter warming himself, he looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither do I know what thou sayest. And he went out into the porche, and the cock crew. And a damsel (when the said him) began again to say to them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembered the word that Jesus had said unto him, Before the cock crowed twice, thou shalt deny me three times: and he began to weep.

q Tuesday
Tuesday before Easter.

For the epistle.

He Lord God hath opened mine ear, therefore can I not slay my, neither withstood my self: but I offer my back unto the smiters, and my cheeks to the nippers. I turn not my face from shame and spitting, and the Lord God shall help me, therefore shall I not be confounded. I have hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that justifieth me: who will then go to law with me? Let us stand one against another. If there be any that will reason with me, let him come hither forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth, the moth shall eat them up. Therefore whoso feareth the Lord among you, let him hear the voice of his servant, whoso walketh in darknes, and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stir up the coals. Walk on in the guttering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye shall sleep in sorrow.

The gospel.

And anon in the dawning, the high priests held a council, both the scribes and the scribes, and the whole congregation, and bound Jesus, and led him away, and delibed him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered, and laid unto him, Thou sayest it. And the high priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold, he spake nothing.
Tuesday before Easter.

How many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At least Pilate did deliver unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the king of the Jews? For he knew that the high priests had delivered him for envy. But the high priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the king of the Jews? And they cried again, Crucify him. Pilate said unto them, What evil hath he done? And they cried more vehemently, Crucify him. And so Pilate willing to content the people, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) to be crucified. And the soldiers led him into the common hall, and called together the whole multitude. And they clothed him with purple, and they plaited a crown of thorns, and crowned him therewith, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucify him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his cross. And they brought him to a place named Golgotha, (which is a name interpreted, The place of a dead mens skull.) And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him. And the title of his cause was written, The King of the Jews. And they crucified him with two thieves, the one on his right hand, and the other on his left: and the scripture was fulfilled.
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fulfilled, which saith, He was counten among the wicked. And they that went by, ran upon him, wagging their heads, and saying, Ah Wretch, thou that destroyest the temple, and buildest it again in three days, save thy self, and come down from the cross. Likewise also mocked him the high priests among themselves, with the scribes, and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, mocked him also. And when the sixth hour was come, darkness came over all the earth until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, if one interpret it, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and set a sponge full of vinegar, and put it on a reed, and gave it to him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple rent in two pieces, from the top to the bottom. And when the centurion (which stood before him) saw that he forsook, and gave up the ghost, he said, Truly this man was the Son of God. There were also women, that worshipped him, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Mary Salome (which also when he was in Galilee, had followed him, and ministered unto him) and many other women, which came up with him to Jerusalem. And now when the even was come (because it was the day of preparing that goeth before the sabbath) Joseph of the city of Arimathea, a noble counsellor, which also sought for the kingdom of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate marvelled that he was already dead, and called unto him the centurion, and asked of him whether he had been any while dead. And when he knew that it was so, he gave the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in
Wednesday before Easter.

In a sepulchre that was hewn out of a rock, and rolled a stone before the door of the sepulchre. And Mary Magdalene, and Mary Joseph beyond where he was laid.

Wednesday before Easter.

The epistle.

Heb. 9:16.

Whereas is a testament, there must also (of necessity) be the death of him that maketh the testament. For the testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh the testament is alive. For which cause also, neither the first testament was obtained without blood. For when Moses had declared all the commandments to all the people, according to the law, he took the blood of calves and of goats, and purple wooll, and hypos, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath appointed unto you. Moreover, he sprinkled the tabernacle with blood also, and all the ministration vessels. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things: but that the heavenly things themselves be purified with better sacrifices then are these. For Christ is not entered into the holy places that are made with hands (which are similitudes of true things) but is entered into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high priest entered into the holy place every year with strange blood, (for then he must have often suffered since the world began) but now in the end of the world hath he appeared once, to put sin to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement: even so Christ was once offered
Wednesday before Easter.

offered to take away the sinnes of many, and unto them that
look for him, shall he appear again without sinne unto
salvation.

The gospel.

\[ \text{Luke 22:1} \]

The feast of sweet bread bred night,
which is called Easter, and the high
priests and scribes sought how they
might kill him, for they feared the
people. Then entered Satan into
Judas, whose surname was Isac
riot, which was of the number of the
twelve, and he went his way, and
communed with the high priests and
officers, how he might betray him
unto them. And they were glad, and promised to give him
money. And he consented, and sought opportunity to bet
ray him unto them, when the people were away. Then
came the day of sweet bread, when of necessity the Pass-
over must be offered. And he sent Peter and John, say-
ing, Go, and prepare us the Passover, that we may eat
it. They said unto him, where wilt thou that we pre-
pare? And he said unto them, Behold, when ye enter in
to the city, there shall a man meet you, bearing a pitcher
of water, him follow into the same house that he entereth
in, and ye shall say unto the good-man of the house, The
Master faileth unto thee, where is the guest-chamber, where
I may eat the Passover with my disciples? And he shall
shew you a great parlour paved, there make ready. And
they went, and found as he had said unto them, and they
made ready the Passover. And when the hour was come,
he sat down, and the twelve apostles with him. And he
said unto them, I have devoutly desired to eat this Pass-
over with you before that I suffer. For I say unto you,
henceforth I will not eat of it any more, until it be ful-
sfilled in the kingdom of God. And he took the cup, and gave
thanks, and said, Take this, and divide it among you; for
I say unto you, I will not drink of the fruit of the vine,
until
Wednesday before Easter.

until the kingdom of God come. And he took bread, and when he had given thanks, he brake it and gave it unto them, saying, This is my body which is given for you: this do in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my blood, which is shed for you. Verily, the hand of him that betrayeth me is with me on the table. And truly the Sonne of man goeth as it is appointed: but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authority over them, are called gracious: but ye shall not so. But he that is greatest among you, shall be as the young: and he that is chief, shall be as he that serveth. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have asked me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed to me, that ye may eat and drink at my table in my kingdom, and sit on seats judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as wheat: but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I say thee Peter, the cock shall not crow this day, till thou hast denied three times that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they said, No. Then said he unto them, But now he that hath a wallet, let him take it up; and likewise his scrip, and he that hath no sword, let him sell his coat, and buy one. For I say unto you, that ye shall have a fatted calf ready prepared: and there shall be music and dancing. He said therefore, Go ye into the city, and there shall meet you a man bearing a water-bottle, follow him. And the young men of the place shall shout for you, saying, Make haste, the king's son is come: and there shall be music and dancing. And the Son of man shall show himself to his Father, and to all the angels. Amen, I say unto you, there is joy among the angels of God in heaven over one sinner that repenteth.
Wednesday before Easter.

And he laid unto them, It is enough. And he came out, and went (as he was wont) to mount Olives. And the disciples followed him: and when he came to the place, he laid unto them, Pray, lest ye fall into temptation. And he was cometh from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt, remove this cup from me: nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heaven, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heaviness, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the twelve, went before them, and pressed nigh unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the high priest's servant, and struck off his right ear. Jesus answered them, saying, Suffer ye thus farre forth. And when he touched his ear, he healed him. Then Jesus said unto the high priests and rulers of the temple, and the elders, which were come to him, I say unto you, ye have come out as unto a thief, with hoods and scales. When I was daily with you in the temple, ye stretched forth no hands against me: But this is your very hour, and the power of darkness. Then took they him, and led him, and brought him to the high priest's house. But Peter followed at a little distance. And when they had kindled a fire in the midst of the palace, and were set down together, Peter also sat down among them. But when one of the wenchers beheld him, as he sat by the fire, and looked upon him, he said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another said him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying,
Thursday before Easter.

saying, Verily this fellow was with him also, of Bethsaida Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice: and Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him: And when they had blinded him, they smote him on the face, and asked him, saying, Areth, who is he that smote thee? And many other things despitfully said they against him. And as soon as it was day, the elders of the people, and the high priests, and the scribes came together, and led him into their council, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not believe me; and if I ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witness? for we have heard of thy own mouth.

Thursday before Easter.

The epistle.

1 Cor. 11, 17.

The Lords supper cannot be eaten, for every man beginneth afterwards eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Delsit
Thursday before Easter.

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

The Gospel

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

people. I finde no fault in this man. And they were the more fierce, saying, he moveth the people, teaching them all about all Jesu, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him unto Herod, which was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many wise men, but he answered him nothing. The high priests and scribes stood forth and accused him straitly. And Herod with his men of warre, desirous of him, and when he had mocked him, he arrayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate calleth together the chief priests, and the rulers, and the people, and said unto them, We have brought this man unto you, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of these things wherein ye accuse him, no, nor yet Herod. For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therefore chasten him, and let him go. For of necessity he must have let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliver us Barabbas (which was a certain insurrection made in the city, and for a murderer, was cast into prison.) Pilate spake again unto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. He said unto them the third time, What evil hast he done? I finde no fault in this man: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the high priests prevailed. And Pilate gave sentence, that it should be as they required: and he let loose unto them him, that for insurrection and murder was cast into prison, whom they had desired. And he delivered unto them Jesus, to do with him what they would.
Thursday before Easter.

Would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned back unto them, and said, De daughters of Jerusalem, weep not for me, but weep for your selves, and for your children: For behold, the days will come, in the which they shall say, Happy are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to lay to the mountains, Fall on us; and to the hills, Cover us. For if they do this in a green tree, what shall be done in the dry? And there were two evil doers led with him to be slain. And after that they were come to the place which is called Calvary, there they crucified him, and the evil doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots: And the people stood and beheld. And the rulers mocked him, saying, He saved other men; let him save himself, if he be the very Christ the chosen of God. The rulers also mocked him, and came and offered him vinegar, and said, If thou be the king of the Jews, save thyself. And a superscription was written over him with letters of Greek, and Latine, and Hebrew, This is the King of the Jews. And one of the evil doers which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answered, and rebuked him, saying, Fearest not God, seeing thou art in the same condemnation? We are justly punished, for we receive according to our deeds: But this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, To day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour, and the sunne was darkned, and the veil of the temple did rent, even thoro the middles. And when Jesus had cried with a loud
a loud voice, he said, Father, into thine hands I commend my spirit. And when he had thus said, he gave up the ghost.

When the Centurion saw what had happened, he glorified God, saying, Truly this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And those, there was a man named Joseph, a counsellor, and he was a good man, and a just: the same had not consented to the counsel and deed of them, which was of Caiaphas, the chief priest, who also waited for the kingdom of God: he went unto Pilate, and begged the body of Jesus, and took it down, and wrapped it in a linen cloth, and laid it in a sepulchre that was hewn in the rock, wherein never man before had been laid. And that day was the preparation of the Sabbath, and the Sabbath was over. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned and prepared sweet odours, and ointments: but rested on the Sabbath day according to the commandment.

On Good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who suffered and reigneth. O Lord God, in the holy plist of every one of thy church, grant mercy. Amen.

O Lord and everlasting God, by whose Spirit the whole body of the church is governed and sanctified, receive our supplications and prayers, which we offer before thee for all states of men in thy holy congregations, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord Jesus Christ. Amen. Merciful
On good Friday.

Most full God, who hast made all men, and hast nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and to fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liberty and reigneth, with the Holy Spirit One God, world without end. Amen.

The epistle.

He layd (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices which they offer year by year continually, make the comers thence into perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers were offered, should have had no more confidence of times?

Nevertheless, in those sacrifices is there mention made of sins every year. For the blood of oxen and goats cannot take away sins. Wherefore, when he cometh into the World, he saith, Sacrifices and offerings thou wouldest not have, but a body thou hast ordained me. Burnt offerings also for the sins thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God. Above, when he saith, Sacrifices and offerings, and burnt offerings, and sin offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the law.) Then said he, Lo, I am here to do thy will, O God: he taketh away the first to establish the latter. By the which will we are made holy, even by the offering of the body of Jesus Christ once for all. And every priest is ready daily ministering, and offering oftentimes one manner of oblation,
On good Friday.

tion, which can never take alway times. But this man after he had offered one sacrifice for times, is set down for ever on the right hand of God, and from henceforth tarryeth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the testament that I will make unto them: After these days (saith the Lord) I will put my lawses in their hearts, and in their minds will I write them, and their times and iniquities will I remember no more. And where remission of these things is, there is no more offering for times. Seeing therefore brethren, that by the means of the blood of Jesus, we have liberty to enter into the holy place, by the new and living way which he hath prepared for us through the vail (that is to say) by his flesh: and being also that we have an high priest, which is ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering (for he is faithful that promised) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among one selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

The gospel.

[Image]
On good Friday.

... Jesus answering, said unto them, I am he. And Peter with a sword drew him out, and smote the ears of the high priest's servant. And Jesus answered and said unto him, If I have spoken evil, why dost thou strike me? But if I have spoken the truth, why dost thou strike me?
On good Friday.

What I laid unto them: Behold, they can tell what I said. When he had thus spoken, one of the meaner persons which stood by, named Jesus on the face, saying, Answerest thou the high priest? Jesus answered him, If I have spoken evil, bear witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest. Simon Peter stood and warmed himself. Then laid they unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, his name was Cornelius, smote him, and said, Art thou also one of them? And they laid unto him, And Peter denied again. And immediately the cock crew. Then led they Jesus from Caiaphas, into the hall of judgment: It was in the morning, and they themselves went not into the judgment hall, lest they should be defiled. But that they might eat the passover. Pilate then went out to them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not an evil doer, we would not have delivered him unto thee. Then laid Pilate unto them, Take ye him, and judge him after your own law. The Jews therefore said unto Pilate, It is not lawful for us to put any man to death: that the words of Jesus might be fulfilled, which he spake, saying, What death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that of thyself, or did others tell it thee of me? Pilate answered, Art thou a king? Then said Jesus unto him, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: And all that are of the truth, hear my voice. Pilate said unto him, What is truth? And when he had said this, he knew again that Jesus was from God.
On good Friday.

Into him, what thing is truth? And when he had said this, he went out again unto the Jews, and said unto them, *Him in him no cause at all: we have a custom that I should deliver you one look at Easter:* 

But ye that I look unto you the King of the Jews. Then cried they all again, saying, Not him but Barabbas. The same Barabbas was a robber. Then Pilate took Jesus therefore, and scourged him: and the soldiers bound a crown of thorns, and put it on his head. And they put on him a purple garment, and came unto him, and said, Hail king of the Jews: And they smote him on the face. Pilate went forth again, and laid unto them, Sayeth, I bring him forth to you, that ye may know that I find no cause in him. Then came Jesus forth bearing a crown of thorns, and a robe of purple. And he saith unto them, Sayeth the man, when the high priests therefore, and the elders and all the counsel said unto him, Art thou the Christ, the Son of the living God? And Jesus answered and said, Thou sayest that I am. Then said Pilate unto them, Seest thou not this man, which had power to destroy and to give life, which is said of thee? And Jesus answered, Thou sayest that I have power to destroy and to give life, which is said of thee. And this is the judgment, that the light should shine in darkness, and the darkness comprehended not the light. And Jesus answered and said, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence.*

And Pilate said unto them, What shall I do unto Jesus which is called Christ? Then they all said unto him, Let him be crucified. And the chief priests said unto him, He calleth for help. But thou art strong: shew thyself a king, and save thee thyself. But Pilate said, Am I a Jew? Thine own nation and the chief priests delivered thee unto me; and shall I judge thee? And Pilate went out again into the judgment hall, and saith unto Jesus, Art thou the King of the Jews? Jesus saith unto him, Thou sayest that I am. Then said Pilate to the Jews, Behold your king. Then they cried again, saying, Away with him, away with him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no cause in him.
unto them, Shall I crucifie your king? The high priests answered, We have nothing but Cesar. Then delivered he him to them to be crucified, and they took Jesus, and led him away. And they bare his cross, and went forth into a place which is called the place of a man's parts, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the cross. The writing was: Jesus of Nazareth, King of the Jews. This title read many of the Jews: for the place where Jesus was crucified, was near to the city. And it was written in Hebrew, and Greek, and Latin. Then said the high priests of the Jews to Pilate, Write not this man to the Jews: for that he said, I am king of the Jews. Pilate answered, What I have written, that I have written. Then the soldiers when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it. That the scripture might be fulfilled, sayling, They have parted my raiment among them, and for my coat did they cast lots. And the soldiers did teach things indeed. There stood the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing, he said unto his mother, Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour, the disciple took her for his own. After these things, Jesus knowing that all things were now performed, that the scripture might be fulfilled, he said, I thirst. So there stood a vessel full of wine vinegar. Therefore they filled a sponge with wine vinegar, and put it upon hysope, and gave it to his mouth. As soon as Jesus therefore received the vinegar, he said, It is fulfilled. And he bowed his head, and gave up the ghost.
Easter even.

The Collipe.

Grant, O Lord, y'as we are baptized into Thy death and resurrection by water and the Holy Ghost, that we may be saved by Thy grace through faith in Jesus Christ, Who died, was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

Easter even.

The epistle.

It is better (as the Will of God be to) that ye suffer for well doing, than for evil doing: for as much as Christ hath suffered for us, so shall ye also suffer: yet is the glory of his countenance to be revealed in us. This grace was in the quarry of the world, and was quickened in the Spirit, in which spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the
Easter even.

the long suffering of God was once looked for in the days of Noe, while the ark was a preparing; wherein a few, that is to say, eight souls were saved by the water, like as baptism also now batheth us: not the putting away of the fifth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ which is on the right hand of God, and is gone into heaven, angels, powers, and mighties subdued unto him.

The gospel.

And when the even was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went unto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewed out even in the rock, and rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting over against the sepulchre. The next day that followed the day of preparing, the high priests and pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error shall be worse than the first. Pilate saith unto them, Go ye and make it as sure as you can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter
EASTER DAY.

At morning prayer, in stead of the psalm O come let us, &c., these ANTHEMS shall be sung or said.

Christ rising again from the dead, now dieth not: death from henceforth hath no power upon him. For in that he died, he died but once to put away sin: but in that he liveth, he liveth unto God. And so like wise count your selves dead unto sin, but living unto God in Christ Jesus our Lord.

Hast is risen again, the first fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life. &

The Collect.

The mighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life, humbly beseech thee that as by thy special grace preventing us, thou dost put in our minds good desires: so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c. Amen. The Epistle.

If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whencesoever Christ (which is our life) shall help himself, then shall ye also appear with him in glory. Posteth therefore your earthly members, concupiscence, uncleanness, unrighteousness, idolatrie, and besouvèrte, which is worshipping of idols: for which things sake the wrath of God useth to come on the children of unbelief, among whom ye walked sometime, when ye lived in them.

The
Munday in Easter week.

The Collect.

Almighty God, which through thy only begotten Son Jesus Christ hast overcome death, opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy special grace preventing us, thou dost put in our minds good desires, to by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord. Who livest, evermore.

Amen.

For the Epistle.

Peter opened his mouth, and said, O truth. I perceive that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousness, is accepted with him. We know the preaching that God丁 ses unto the children of Israel, preaching peace...
Munday in Easter week.

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

The Gospel.

B

Chold, two of his disciples went that same day to a town called Emmaus, which is from Jerusalemed about threemile furthun, and they talked together of all the things that had happened. And it chanced, while they communed together and reasoned Jesus himself drew near, and went with them: but their eyes were holden that they should not know him. And he laid unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them (whose name was Cleophas) answered, and laid unto him, Art thou only a stranger in Jerusalem, and hast not known the things which have chanced there in these days? He laid unto them, what things? And they laid unto him, Of Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people, and how the high priests and our rulers delivered him to be condemned to death.
Tuesday in Easter week

The death and resurrection of our Lord Jesus Christ has restored us to life. Amen.

The Collect.

Almighty Father, who hast given thine only-begotten Son Jesus Christ to die for our sins, and to rise again for our justification: grant us to put away the leaven of malice and wickedness, that we may alway dwell in thy house. Amen.
Tuesday in Easter week.

Always serve thee in pureness of living and truth, through Jesus Christ our Lord.

For the epistle.

Ye men and brethren, children of the generation of Abraham, and whosoever among you fear God, to you is this word of salvation sent.

For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a sepulchre. But God raised him again from death the third day, and he was seen of many by them which went with him from Galilee to Jerusalem, which are witnesses unto the people. And we declare unto you, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, in that he raised up Jesus again, even as it is written in the second psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise, The holy archpriest made to David, will I give faithful among you. Wherefore he saith also in another place, Thou shalt not suffer thy holy One to see corruption. For David (after that he had in his time fulfilled the will of God) fell asleep, and was laid to his fathers, and saw corruption. But he whom God raised again, saw no corruption. Be it known unto you therefore, ye men and brethren, that through this man is preached unto you the forgiveness of sins, and that by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore lest that come on you, which is spoken of in the prophets, Behold ye despisers, and wonder, and perish: For I do a work in your days, which ye shall not believe, though a man declare it unto you.

The
The i. Sunday after Easter.

The Gospel.

Jn. 20: 19-23.

Jesus stood in the midst of his disciples, and said unto them, Peace be unto you: It is I, fear not. But they were abashed and afraid, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath no flesh and bones, as ye see me have. And when he had thus said, he showed them his hands and his feet. And while they reasoned together and doubted, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all must be fulfilled which were written of me in the law of Moses, and in the prophets, and in the psalms. Then opened he their minds, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, and that ye are witnesses of these things.

The first Sunday after Easter.

The Collect: #

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

The Epistle.

1. S. Joh. 3: 15

All that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Sonne of God? This Jesus Christ is he that came by water and blood: not by water only, but by water and blood, and it

A Almighty Father, who hast given thine only Son to die for our sins, &c. for our justification: Grant us so to put away y' leaven of malice & wickedness, that we may alway serve thee in puresnes of living, & truth, through y' merits of y' same thy Son Jesus Christ our Lord. Amen.
The ii. Sunday after Easter.

is the spirit that beareth witness, because the spirit is truth. For there are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three which bear record in earth, the spirit, and water, and blood, and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he testified of his Sonne. He that believeth on the Sonne of God, hath the witness of God in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Sonne. And this is the record, how that God hath given to us eternal life, and this life is in his Sonne. He that hath the Son hath life, and he that believeth not the Sonne, hath not life.

The gospel.

John 20:19

The same day at night, which was the first day of the sabbaths, 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 this, 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 lett me, even so I send you. And when he had said these words, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever receiveth ye remit, they are remitted unto them, and whosoever receiveth ye retain, they are retained.

The second Sunday after Easter.

The collect.

A mighty God, which hast given thine only Son to be unto us both a sacrifice for sinne, and also an example of godly life, give us the grace that we may alwayes most thankfully receive that his
The ii. sunday after Easter.

inestimable benefit, and also hourly endeavour our selves to
follow the blest steps of his most holy life, through the
same Jesus Christ our Lord. Amen.

The epistle.

1. Pet. 2.19. This is thank worthy, if a man for con-
sience toward God endure grief, and
suffer wrong undeserved. For what
paule is it, if when ye be buffeted for
your faults, ye take it patently? But
and if when ye do well, ye suffer
wrong, and take it patiently, then is
there thanked God: for herunto
verily were ye called. For Christ also
suffered for us, leaving us an example
that ye should follow his steps, which did no sinne, neither
was there guile found in his mouth, which when he was re-
buked, rebuked not again: when he suffered, he threatened not,
but committed the vengeance to him that judgeth right-
eousness. Which his own self bare our infirmities in his body on the
tree, that we being delivered from sinne, should live unto
righteousness, by whose stripes ye were healed. For ye were
as sheep going astray, but are now turned unto the shepherd
and bishop of your ioniis.

Jesus The gospel.

S. Joh. 10.11. He said, I am the good shepherd. A good she-
pherd giveth his life for the sheep. An hired ser-
vant, and he which is not the shepherd (neither
the sheep are his own) seeth the wolf coming,
and leaveth the sheep, and fleeth, and the wolf
catcheth and scattereth the sheep. The hired
servant fleeth, because he is an hired servant, and careth not
for the sheep. I am the good shepherd, and know my sheep,
and am known of mine. As my Father knoweth me, even so
know I also my Father: and I give my life for the sheep.
And other sheep I have which are not of this fold: them al-
so must I bring, and they shall hear my voice: and there shall
be one fold, and one shepherd.
The iij. Sunday after Easter.

The Collect.

A mighty God which doth well to all men that be in error; the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all them that be admitted into the fellowship of Christ's Religion, that they may either those things that are contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ. Amen.

The Epistle.

Earely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which sight against the soul, and see that ye have honest conversation among the Gentiles, that whereas they blaspheme you as evil doers, they may see your good works, and praise God in the day of visitation. Submit your selves therefore every man to the Lord's sake, whether it be unto the King, as unto the chief head, either unto Rulers, as unto them that are sent of him for the punishment of evil doers, but for the good of them that do well. For to is the will of God, that with well-doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloak of maliciousness, but even as the servants of God. Honour all men: Love brotherly fellowship: Fear God: Honour the King.

The Gospel.

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

unto them, ye enquire of this between your selves, because I said, After a while ye shall not see me: and againe, After a while ye shall see me. Therefor, verily I say unto you, ye shall weep and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorow shall be turned into joy.

A woman when she travaileth hath sorrow, because her houre is come: but as soon as she is deliuered of the childe, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you againe, and your hearts shall reioyce, and your joy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

Almighty God, which dost make the minde of all faithful men to be one, still grant unto thy people, that they may love the thing which thou commandedst, and desire that which thou dost promise: that among the many and manifold changes of the world, our hearts may surely there be fixed, where true joyes are to be found, through Christ our Lord. Amen.

The Epistle.

Very good gift, and every perfect gift is from above, and cometh downe from the Father of lightes, with whom is no variablenesse, neither shadow of change. Of his owne will he begirebre whitwick word of trueth, that wee should see the first fruits of his creatures. Wherefore deare brethren, let every man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all fustimete, and superfluity of malice-omnesse, and receive with meeknesse the word that is graunted in you, which is able to save your soules.

The
The fift sunday after Easter.

The gospel.

Thus saith unto his disciples, Now go I my way to him that sent me, and none of you askedeth me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, It is expedient for you that I go away. For if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you.

And when he is come, he will rebuke the world of sin, and of rightcounesse, and of judgement. Of sin, because they believe not on me. Of rightcounesse, because I go to my Father, and ye shall see me no more. Of judgement, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot hear them now.

Hitherto, when he is come, which is the Spirit of truth, he shall lead you into all truth. He shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me, for he shall receive of mine, and shall shew unto you. All things that the Father hath are mine: therefore said I unto you, that he shall take of mine, and shew unto you.

The collect.

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

The epistle.

See that ye doers of the word, and not hearers only, deceiving your own selves. For if any man hear the word, and declareth not the same by his works, he is like unto a man beholding his bodily face in a glasse: For as soon as he hath looked on himself, he goeth his way, and forgeth
The fift Sunday after Easter.

geteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein (if he be not a forgetful hearer, but a doer of the word) the same shall be happy in his bed. If any man among you seem to be devout, and restrained not his tongue, but deceived his own heart, this man's devotion is in vain. Pure devotion, and unbelief before God the Father, is this, to visit the fatherless and widows in their adversity, and to keep himself unsotted of the world.

The gospel.

Verily, verily I say unto you, whatsoever ye ask the Father in my Name, he will give it you. He that asketh of him shall be given, that your joy may be full. These things have I spoken unto you by proverbs. The time will come, when I shall no more speak unto you by proverbs, but I shall show you plainly from my Father. At that day shall ye ask in my Name. And I say not unto you, that I will speak unto my Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His disciples said unto him, Lord, now thou speakest plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee any question, therefore believe we that thou camest from God. Jesus answered them, Now ye do believe: behold, the hour is at hand, and is already come, that ye shall be scattered every man to his own, and shall leave me alone: And yet am I not alone, for the Father is with me. These words have I spoken unto you, that in me ye might have peace, so in the world shall ye have tribulation; But be of good cheer; I have overcome the world.

The
The ascension day.

The collect.

O most merciful Shepherd, who hast taught us that which we ought to say and to think of thee, which to do and to avoid, and also which to hope and to fear, and who didst come down in the light of heaven into the darkness of this world; Received in the most holy and excellent sacrament the flesh and blood of thy only begotten Son Jesus Christ, of a woman conceived, in very commendable manner; And also didst rise from the dead; and ascend into the heavens, and didst quicken all those whom thou hast delivered from death by thy descent: We thy poor children, having no strength to ascend into the heavens of our knowledge, beseech thee, that by the comeliness of thine image in the sacrament, we may receive the same grace which thou dost really promise; That all being filled with a certain and contented quietness of soul, we may see thy image in thy body, and in that same body may behold thee face to face. Amen.

For the epistle.

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. For this is the will of God, even your sanctification. Therefore who are assembled together shall not break bread; But let every one abide in his own place. And whatsoever one of you shall eat or drink unthankfully, eateth and drinketh damnation unto himself, not unto the Lord. For we are the parts of the Lord: and the Lord is the parts of us. For this cause many are come to be killed with hunger, and want of things necessary for life, because they received not the word with thanksgiving.

The ascension day.

The collect.

O most merciful Shepherd, who hast taught us that which we ought to say and to think of thee, which to do and to avoid, and also which to hope and to fear, and who didst come down in the light of heaven into the darkness of this world; Received in the most holy and excellent sacrament the flesh and blood of thy only begotten Son Jesus Christ, of a woman conceived, in very commendable manner; And also didst rise from the dead; and ascend into the heavens, and didst quicken all those whom thou hast delivered from death by thy descent: We thy poor children, having no strength to ascend into the heavens of our knowledge, beseech thee, that by the comeliness of thine image in the sacrament, we may receive the same grace which thou dost really promise; That all being filled with a certain and contented quietness of soul, we may see thy image in thy body, and in that same body may behold thee face to face. Amen.

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The ascension day.

The collect.

O most merciful Shepherd, who hast taught us that which we ought to say and to think of thee, which to do and to avoid, and also which to hope and to fear, and who didst come down in the light of heaven into the darkness of this world; Received in the most holy and excellent sacrament the flesh and blood of thy only begotten Son Jesus Christ, of a woman conceived, in very commendable manner; And also didst rise from the dead; and ascend into the heavens, and didst quicken all those whom thou hast delivered from death by thy descent: We thy poor children, having no strength to ascend into the heavens of our knowledge, beseech thee, that by the comeliness of thine image in the sacrament, we may receive the same grace which thou dost really promise; That all being filled with a certain and contented quietness of soul, we may see thy image in thy body, and in that same body may behold thee face to face. Amen.

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Sunday after Ascension Day.

The Gospel.

Jesus appeared unto the eleven as they sat at meat, and said in their teeth their unbelief and hardness of heart, because they believed not the which had seen that He was risen again from the dead. And He said unto them, Go ye into all the world, and preach the gospel to all creatures: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these tokens shall follow them that believe: In my Name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing, it shall not hurt them: they shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, he was received up into heaven, and is on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with miracles following.

q Sunday after Ascension Day.

The Collect.

God, the King of glory, which hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven: We beseech thee, leave us not our comfortless, but send to us thine holy Ghost to comfort us, and exalt us unto the same place where our Saviour Christ is gone before, who liveth and reigneth with thee, the Holy Ghost, one God, world without end. Amen.

The Epistle.

The end of all things is at hand. Be ye therefore sober, and watch unto prayer. But above all things, have fervent love among your selves: for love shall cover the multitude of sins. Be ye kind one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good ministers

Whitsunday.

Whitsunday.

The collect.

God, which as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in thy holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.
Whitsunday.

For the epistle.


When the day of Pentecost was come, they were all together in one place, and suddenly there came a sound from heaven, as it had been the coming of a mighty wind, and it filled all the house where they sat. And there appeared unto them cloven tongues, like as they had been of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, even as the same Spirit gave them utterance. Then were dwelling at Jerusalem Jews, devout men, out of every nation of them that were under heaven. When this was noised abroad, the multitude came together, and were astounded, because that every man heard them speak with his own language. They were all amazed and marvelled, saying among themselves, Behold, are not all these which speak Galilaeans? And now we hear them speak in our own tongues wheredo we were born; Parthians, and Medes, and Elamites, and the inhabitants of Persia, and Media, and Phrygia, and Babylon, and Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews and proselites, Greeks and Arabs, we have heard them speak in our own tongues the great works of God.

The gospel.

John 14:15

Jesus saith unto his disciples, If ye love me, keep my commandments, and I will pray the Father, and he that giveth you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, but will come to you. A little while, and ye shall see me; and again a little while, and ye shall see me. That day shall ye know that I am in my Father, and ye in me, and I in you. He that hath my commandments,
Munday in whitson-week.

ments, and keepe them, the same is he that love thy me. And he that love thy me shall be beloved of my Father, and I will love him, and will yield mine own self unto him. Judas faith unto him (not Judas Ischariot) Lord, what is done that thou but they did unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my sayings, and my Father will love him, and we will come unto him, and dwell with him. He that love thy me not, keepe not my sayings. And the word which ye hear, is not mine, but the Father which sent me. These things have I spoken unto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Ye have heard how I said unto you, I go and come again unto you. If ye loved me, ye would have rejoiced, because I said, I go unto the Father: for the Father is greater than I. And now I come to you, and ye have seen me no man. Hereafter will I not talk much with you: for the prince of this world cometh, and hath no power in me, but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

Munday in Whitson-week.

The collect.

God, which as upon this day hast taught the hearts of the faithful, &c. As upon Whit-Munday.

For the epistle.

Then Peter opened his mouth, and said, If a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. We know the preaching that God sent unto the children of Israel, preaching peace by God, who at this time did teach *hearts of Jesus

*thy faithful people by *sending to them *light of thy Holy Spirit: Grant us by *same Spirit to have a right judgment in all things, to rejoice in his Holy comfort, through *merits of Christ Jesusour Saviour, who liveth, & reigneth with thee in *eternite of *same Spirit one God, world without end. Amen.
Munday in whitsun-week.

Jesus Christ, which is Lord over all things, which preaching was published throughout all Jude, and began in Galilee after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost, and with power, which Jesus went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem: whom they slew and hanged on a tree: him God raised up the third day, and showed him openly, not to all the people, but unto us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets' witness, that through his name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the preaching. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was the gift of the Holy Ghost: For they heard them speak with tongues, and magnified God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry a few days.

The gospel.

S. Joh. 3. 16. God loved the world, that he gave his only begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Sonne into the world, to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: But he that believeth not, is condemned already, because that he hath not believed in the name of the only begotten Sonne of God.
Tuesday in Whitsun Week.

And this is the condemnation, that light is come into the world, and men loved darkness more than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth the truth cometh to the light, that his deeds may be known, that they are wrought in God.

The collect.

God, who at this time did teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things; evermore to rejoice in thy holy Comfort, through y' merits of Christ Jesus our Saviour, who liveth and reigneth with thee in y' Unity of y' same Spirit one God world without end. Amen.

For the Epistle.

When the apostles which were at Jerusalem, heard say that Samaria had received the word of God, they sent unto them Peter and John, which when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was come on none of them, but they were baptized only in the Name of Christ Jesus. Then laid they their hands on them, and they received the Holy Ghost.

For the Gospel.

Verily, verily I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer: but he that entereth in at the door is the shepherd of the sheep: To him the porter openeth, and the sheep hear his voice and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb speaketh Jesus unto them, but they understood not.
Trinity Sunday.

not what things they were which he spake unto them. Then said Peter unto them again, Verily, verily I say unto you, I am the door of the sheep. All, even as many as came before me, are thieves and murderers, but the sheep did not hear them. I am the door, by me if any enter in, he shall be safe, and shall go in and out, and find pasture. A thief cometh not but for to steal, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The collect.

Almighty and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity: we beseech thee, that through the same fountaine of faith, we may evermore be defended from all adversities, which shall and reign on God world without end. Amen.

For the epistle.

After this I looked, and behold, a door was open in heaven, and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediately I was in the spirit, and behold, a seat was set in heaven, and one sat on the seat. And he that sat, was to look upon, like unto a sapphire stone, and a sardine stone. And there was a rainbow about the seat, in sight like unto an emerald. And about the seat were four and twenty seats, and upon the seats four and twenty elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings and thunderings, and voices. And there
Trinity Sunday.

There were seven lamps of fire burning before the seat, which are the seven spirits of God. And before the seat there was a sea of glass like unto crystal, and in the midst of the seat, and round about the seat, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy, Lord God Almighty, which wast, and art, and everlastingly. And when those beasts gave glory, and honor, and thanks to him that sitteth on the throne, which liveth for ever and ever, the four and twenty elders fell down before him that sitteth on the throne, and worshipped him that liveth for ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, our God, to receive glory and honor and power, for thou hast created all things, and for thy will they are, and were created.


There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do such miracles as thou doest, except God be with him. Jesus answered, and said unto him, Verily, verily, I say unto thee, except a man be born from above, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter into his mother’s womb, and be born again? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Barabbet not thou that I say unto thee,
The first Sunday after Trinity.

The collect. put their

O God, the strength of all them that trust in thee, mercifully accept our prayers: and because the weakness of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The epistle.

1.5 John 4-7.

Early beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins.
The Sunday after Trinity.

sines. Deary beloued, if God so loued vs, hee ought also one to loue another. No man hath seen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and hee in vs, because hee hath giuen vs of his Spirit. And we have seen, and doe testifie, that the Father sent the Sonne to be the Saviour of the World. Whosoever confesseth that Jesus is the Sonne of God, wthin dwellith God, and he is God. And we have known and beleued the loue that God hath to vs, God is loue, and hee that dwellith in loue, dwellith in God, and God in him. Herein is the loue perfect in vs, that wee should trust in the day of judgement: for as he is, even so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfullesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I love God, and yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seen, loue God whom he hath not seen? and this commandment have vs of him, that he which loueth God, should loue his brother also.

The Gospel.


Here was a certaine rich man, which was clothed in purple and fine white, and fared delicately every day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbs which fell from the rich mans board. And no man gave unto him: The dogs came also, and licked his sores. And it soothed that the begger died, and was carried by the Angels into Abrahams bosome. The rich man also died, and was buried. And being in hell in tormentes, hee lift up his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and hee wept, and said, Father Abraham, haue mercie on me, and send
The iij. Sunday after Trinity.

Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy lifetime receivedst the pleasure, and contrariwise Lazarus received paine: but now he is comforted, and thou art punished. Beyond all this, between us and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house, (for I have five brethren,) to, to warne them, lest they come also into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they heare not Moses and the Prophets, neither will they believe, though one rise from death againe.

q The iij. Sunday after Trinity.

The Collect.

O Lord, who never failest to help, & govern them whom thou dost bring up in thy stedfast fear & love: Keep us, we beseech thee, under the protection & guidance of thy good Providence, & make us to have a perpetual fear & love of thy holy Name: through Jesus Christ our Lord. Amen.


The Epistle.

Arrest not, my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: And ye know that no man slayeth a man without cause, and that it is the law of nature, and in like manner we ought to give our selves for the brethren. But whoso hath this world's good, and taketh his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?
The ii. Sunday after Trinity.

My babes, let us not love in word, neither in tongue: but in deed and verite. Hereby we know that the are of the verite, and can quere our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearcly beloved, if our heart condemn us not, then have we trust to Godward, and whatsoever we ask, we receve of him, because we keep his commandments, and do those things which are pleasant in his sight. And this is his commandment, that we beleve on the Name of his Sonne Jesus Chrust, and love one another as he gav commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The gospel.

Certain man ordained a great sup[er], and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuses. The first said unto him, I have bought a farm, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the seruant returned, and brought his master word again thereof. Then was the good man of the house displeased, and said to his seruant, Go out quickly into the streets and quarters of the citie, and bring in hither the poor, and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his seruant, Go out into the high ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of these men which were bidden, shall taste of my supper.
The iii. Sunday after Trinity.

The collect.

God, we beseech thee mercifully to hear us, and unto whom thou hast given an hearty desire to pray, grant that by thy mightie aid we may be defended through Jesus Christ our Lord. Amen.

The epistle.

1. Pet. 5:5.

Submit your selves every man one to another, butt your selves together in holiness of fynnde: for God resieth the proud, and giveth grace to the humble. Submit your selves therefore under the mighty hand of God, that he may exalt you when the time is come. Call all you care upon him, for he careth for you. Be sober, and watch: for your adversary the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist sedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternal glory by Christ Jesus, shall his own self (after that we have suffered a little affliction) make you perfect, settte, strength and stabilish you. To him be glory and dominion for ever and ever. Amen.

The gospel.


Then resorted unto him all the publicane and sinners, for to hear him. And the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them. But he spake this parable unto them, saying, What man among you, having an hundred sheep (if he lose one of them) doth not leave nineteen in the wilderness, and goeth after that which is lost, until he finde it? And when he hath found it, he setteth it on his shoulders with joy: and as soon as he cometh home,
The iii. Sunday after Trinity.

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

q The fourth Sunday after Trinity.

The collect.

God the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through the things temporal, that we finally lose not the things eternal: Grant this, heavenly Father, for Jesus Christ sake our Lord. Amen.

The epistle.

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

The
The v. sunday after Trinity.

The gospel.

S. Luk. 6.36.

B

Ye merciful, as your Father also is merciful. Judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over shall men give into your bosoms. For with the same measure that ye mete withal, shall it be meted to you again. And he put forth a similitude unto them, Can the blind lead the blind? Do they not both fall into the ditch? The mulct cle is not above his Master. Every man shall be perfect, even as his Master is. Why seest thou a mote in thy brother's eye, but considerest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself art not the beam that is in thine own eye? First, thou hypocrite, cast out the beam out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brother's eye.

The fifth sunday after Trinity.

The collect.

B

Bp. 3.8.

Rant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy government, that thy congregation may joyfully serve thee in all godlyquietness, through Jesus Christ our Lord.

The epistle.

S. Pet. 3.8.

B

E ye all of one mind, and of one heart, love as brethren, be pitiful, be courteous; (meek) not rendering evil for evil, or rebuke for rebuke: but contrariwise bless, knowing that ye are thereunto called, even that ye should be heirs of the blessing. For he that doth long after life, and loveth to see good days, let him refrain...
The v. sunday after Trinity.

his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good, let him seek peace, and en sure it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evil. Moreover, who is he that will harm you, if ye follow that which is good? Pray, happy are ye if any trouble happen unto you for right- eousness sake. Be not ye afraid for any terror of them, neither be ye troubled, but sanctifie the Lord God in your hearts.

The gos pel.


To came to pass, that when the people pressed upon him to hear the word of God, he stood by the lake of Genzareth, and saw two ships stand by the lakeside, but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. When he had left speaking, he said unto Simon, Launch out into the deep, and let fall your nets to make a draught. And Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: nevertheless, at thy commandment I will cast forth the net. And when they had cast, they included a great multitude of fishes. But their net brake, and they beckoned to their fellows which were in the other ship, that they should come and help them. And they came and filled both ships, that they sunk again. When Simon Peter saw this, he fell down at Jesus knees, saying, Lord, go from me; for I am a sinful man. For he was amazed, and all that were with him at the draught of fishes which they had taken: and so was also
The vi. Sunday after Trinity.

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

The vi. Sunday after Trinity.

The collect.

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

The epistle.

Rom. 6:3.

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

The gospel.

[Scripture reference: Matthew 5:22-24]

The vii. Sunday after Trinity.

The collect.

[Scripture reference: Romans 6:19]

The epistle.

[Scripture reference: Romans 6:19]
The vii. Sunday after Trinity.

of sinne, ye were both of righteousesse, what fruit had ye then in those things whereby ye are now ashamed? for the end of those things is death. But now are ye delivered from sinne, and made the seruants of God, and have your fruit to be sanctified, and the end everlasting life. For the reward of sinne is death, but eternal life is the gift of God through Jesus Christ our Lord.

The gospel.

A whole dayes, when there was a very great company, I had nothing to eat. Jesus called his disciples unto him, and said unto them, I have compassion on the people, because they have been with me these dayes, and have nothing to eat, and if I send them away fasting, they shall faint by the way: for divers of them came from farre. And his disciples answered him, where should a man have bread here in the wilderness, to satisfy these? And he asked them, how many loaves have ye? They said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and when he had given thanks, he brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat and were satisfied. And they took up of the broken meat that was left, seven大盘es full. And they that did eat, were about four thousand. And he sent them away.

The viii. Sunday after Trinity.

The collect.

O Lord, we humbly beseech thee, that thou wouldest put away from us all hurtful things, and bring those things which be profitable for us, through Jesus Christ our Lord. Amen.
The viii. Sunday after Trinity.

The Epistle.

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

Rom. 8.12.

The Gospel.

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

Matt. 7.15.

The ix. Sunday after Trinity.

The Collect.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightfull; that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord. Amen.
The ix. Sunday after Trinity.

The epistle,
1 Cor. 10:1

Brethren, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed through the sea, and were all baptized under Moses in the cloud, and in the sea, and did all eat of one spiritual meat, and did all drink of one spiritual drink: and they drank of the spiritual rock that followed them, which Rock was Christ. But in many of them God was not made manifest, for they were overthrown in the wilderness. These are examples unto us, that we should not lust after evil things, as they lusted: and that we should not be idolizers of images, as some of them were, according as it is written: the people sat down to eat and drink, and rose up to play. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for examples: and are written unto us, upon whom the ends of the world are come upon. Wherefore let him that thinketh he standeth take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, whom he shall not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The gospel,
5 Luk. 16:1

Jesus said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship, for thou mayst be no longer steward. The steward said within himself, What shall I do? For my master taketh away from me the stewardship. I cannot dig, to beg I am ashamed.
The tenth Sunday after Trinity.

The collect.

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

The epistle.

Concerning spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, and were utter strangers, and were separator from the commonwealth of Israel, and were strangers and foreigners in the manner of this world. But now, in Christ Jesus, ye are no more strangers and foreigners, but fellowcitizens with the saints, and members of the commonwealth of Israel, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an habitable temple in the Lord: In whom ye are built together for an habitation in the Lord. In whom ye also are built together for an habitation in the Lord: In whom ye are built together for an habitation in the Lord.

For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.
The x. Sunday after Trinity.

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

The gospel.

S. Luk. 19. 41.

And when he was come near to Jerusalem, he beheld the city, and wept over it, saying, If thou hadst known, even thou, the things which belong unto thy peace, even in this thy day, thou wouldest have saved thyself and thy children. For days shall come upon thee, that thine enemies shall cast a band about thee, and compass thee round and keep thee in every side, and make thee even with the ground, and thy children which are in thee: And they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house shall be called a house of prayer; but ye make it a den of thieves. And he taught daily in the temple.

The xi. Sunday after Trinity.

The collect.

GOD, which declared thy Almighty power, most chiefly in giving mercy and pity: Give us also of thy boundless grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The
The xi. Sunday after Trinity.

The epistle.

1 Cor. 15:1

Keptren, as appertaining to the Gospel which I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saved: I do you to wit after what manner I preached unto you, if ye keep it, except ye have believed in vain: for first of all, I delivered unto you that which I received, both that Christ died for our sins, agreeing to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve: after that, he was seen of no other then five hundred brethren at once, of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the apostles, and last of all he was seen of me, as of one that was born out of due time. For I am the least of the apostles, which am not worthy to be called an apostle, because I have persecuted the congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vain. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so be it praised, and so be ye have believed.

The gospel.

Luke 16:9

Hath told this parable unto certain which trusted in themselves that they were perfect, and despised other. Two men went up into the temple to pray, one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercyfull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exaltes himself, shall be brought low: and he that humblyts himself, shall be exalted.
The xii. Sunday after Trinity.

The collect. Who Are those good things, we were not worthy to ask, but through thy merits, and mediation of Jesus Christ thy Son, our Lord. Amen.

The epistle.

2. Cor. 3:4

1 Thess. 3:6 Their trust have we through Christ to Godward, not that we are sufficient of our selves to think anything as of our selves: but if we be able unto anything, the same cometh of God, which hath made us able to minitle the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. If the ministration of death, though the letter was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away) why shall not the ministration of the Spirit be much more glorious? for if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glory.

The gospel.

5. Mar. 7:31 Elias departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee, through the midst of the coasts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his mouth: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his ears, and he licked his tongue, and looked up to heaven, and sighed, and said unto him, Ephartha: that is to say, He opened. And straightway his
The xiii. Sunday after Trinity.

His ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them that they should tell no man. But the more he forbade them, the more the more a great deal they published, saying, He hath done all things well, he hath made both the deaf to hear, and the dumb to speak.

† The xiii. Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh that thy faithfull people do unto thee true and laudable service: Grant unto them that they may so serve thee in this life, that we may not finally to attain thy heavenly promises, through Jesus Christ our Lord. Amen.

The Epistle.

O Abraham and his seed were the promises made. He faileth not. In his seed, as of many: but in thy seed, as of one, which is Christ. This I say, that the law which began afterward beyond four hundred and thirty years, both not disannul the testament that was confirmed afore of God unto Christward, to make the promise of none effect. For if the inheritance come of the law, it cometh not now of promise: But God gave it to Abraham by promise, wherefore then serveth the law? The law was added because of transgression (till the seed came, to whom the promise was made) and it was obtained by angels in the hand of a mediator. A mediator is not a mediator of one: but God is one. Is the law then against the promise of God? God forbid. For if there had been a law given which could have given life, then no doubt righteouness should have come by the law. But the scripture concludeth all things under sin, that the promise by the faith of Jesus Christ should be given to them that believe.

The
The xiii. Sunday after Trinity.

The gospel.

S. Luk. 10:35

Happye are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he would fain justify himself, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man was journeying from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came by one certain priest that saw him, and passed by. And likewise a Levite, when he saw him, passed by. But a certain Samaritan, when he saw him, had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he departed, and took two pieces of silver, and gave them to the innkeeper, saying, Take care of him; and whatsoever thou spendest more than those two pieces of silver, when I come again, I will repay thee. And he said unto him, Go, and do thou likewise.

† The
The xiiiij. Sunday after Trinitie.

The Collect.

Almighty and everlasting God, give unto us the fullness of faith, hope and charity: and make us to obtain that which thou dost promise. Make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. 5:26

For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But if ye be led of the Spirit, then are ye not under the Law. The deeds of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciness, worshipping of images, divination, enmity, strife, emulations, envying, wrath, self-love, pride, and so forth. Of which I have told you before, as I have also in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, faith, temperance:against such there is no law. They who are Christ's have crucified the flesh with the affections and lusts.

The Gospel.

Luke 17:11

Now it came to pass as Jesus went into Jerusalem, that he passed through Samaria, and Galilee. And as he entered into a certain town, there met him ten lepers, which stood afar off: and when he saw them, he spake unto them, saying, I desire to go to them. And when he was come nigh, they said unto him, Master, are we not to be cleansed? And Jesus answered, and said, go ye into the town wherein ye shall be cleansed, and shew your faith unto the priests. And it came to pass, when they went, that they were cleansed. And one of them, when he saw that he was healed, returned, and glorified God.
The xv. Sunday after Trinity.

When he saw that he was cleansed, turned back againe, and
with a loud voice praised God, and fell downe on his face at
his feete, and gave him thanks. And the same was a Samara-
rican. And Jesus answered and said, Are there not ten cles-
sed? But where are those nine? There are not found that re-
turned againe to give God praise, but one only this stranger.
And hee said unto him, Arise, goe thy way, thy faith hath
made thee whole.

The xv. Sunday after Trinity.

The Colleæ.

Eepe, we beseech thee, O Lord, thy Church with
thy perpetuall mercie: And because the frailty of
man without thee cannot but fall, keepe vs ever by
thy help: and lead vs to all things profitable to our
salvation, through Jesus Christ our Lord. Amen.

The Epistle.

Galat. 6:17

See how large a letter I have writ-
ten unto you with mine own hand. As
many as desire with outward appear-
cance to please carnally, the same con-
tinue you to be circumcised, onely lest
they should suffer persecution for the
Cross of Christ. For they themselves
which are circumcised, keepe not the
Law, but desire to have you circumci-
sed, that they might rejoice in your
flesh. God forbid that I should rejoyce, but in the Cross of our
Lord Jesus Christ, whereby the world is crucified unto me,
and I unto the world. For in Christ Jesus, neither Circumci-
sion ansath any thing at all, nor uncircumcision, but a new
creature. And as many as walk according unto this rule,
peace be on them, and mercy, & upon Israel, that pertaineth to
God. From henceforth let no man put me to businesse: for I
bear in my body the marks of the Lord Jesus. Brethren, the
grace of our Lord Jesus Christ be with your spirit. Amen.

The
The 16th Sunday after Trinity.

The gospel.

O man can serve two masters: for either he shall hate the one, and love the other, or else he shall be divided: but ye cannot serve God and mammon. Therefore I say unto you, Be not careful for your life, what ye shall eat, or what ye shall drink; nor yet for your body, for the clothing thereof. If ye think then that ye can go naked, and not be clad, if it be not the will of God? And why is this? Because your heavenly Father knoweth that ye have need of all these things. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? Even as your heavenly Father knoweth the hearts of all men, for all these things are after the flesh: but rather seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be added unto you. Therefore take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The 16th Sunday after Trinity.

The collect.

Do we beseech thee, let thy continual pity cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The
The xvi. Sunday after Trinity.

The Epistle.

(I Thess. 3. 13.)

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

The Gospel.

(5. Luke 7. 11.)

Abi F acrum, that Jesus went into a city, called Nazareth, and many of his disciples went with him; and much people, when he came nigh to the gate of the city, beheld, there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the coffin: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead came to life, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great prophet is risen up among us, and God hath visited his people. And this rumour of him went forth thorough all Jervy, and throughout all the regions which he spake about.
The xvii. Sunday after Trinity.

The collect.

O Lord, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The epistle.

[which am a prisoner of the Lord] exhort you, that you walk worthy of the vocation whereunto ye are called, with all lowliness and meekness; with humility of mind; forbearing one another with love, and being diligent to keep the unity of the spirit, through the bond of peace, being one body and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all.

The gospel.

It chanced that Jesus went into the house of one of the chief Pharisees, to eat bread on the sabbath day, and they watched him, and beheld, there was a certain man before him, which had the dropsy. And Jesus answered and spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace.

And he took him, and healed him, and let him go, and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. He put forth also a similitude to the guests, when he marked how they preferred to be in the highest rooms, and they gave them the lowest room, and the less honourable man then they be bid of him; and he that bade him and thee, come and sit by thee. Give this man room: and thou begin with shame to take the lowest room. But rather when thou art bid, go and sit.
The xviii. Sunday after Trinity.

*withstand* y* temptations of the world, y* flesh, &c.

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**The collect.**

Did we beseech thee, grant thy people grace to withstand the insinuations of the devil, and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord. Amen.

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**The epistle.**

1. Cor.1-4.

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

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**The gospel.**

S. Mat.21.34.

When the Pharisees had heard that Jesus had put the Sadduces to silence, they came together, and one of them which was a doctor of the law, asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, &c. with all.
The xix. Sunday after Trinity.

This is the first and greatest commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. In these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son are ye? They said unto him, The son of David. He said unto them, How then did David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he then his son? And no man was able to answer him any thing, neither durst any man from that day forth ask him any more questions.

The xix. Sunday after Trinity.

The collect.

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

The epistle.

This I say, and exhort, that ye walk worthily of the Lord, that ye may please him, who is the Elect Head of the Body which he filleth up, after the fullness of time, looking to his appearing. All things are yours, whether Paul or Apollos, or Cephas, or the cross of Christ. For Christ has not given you spirit to make you mad, but to know what is the will of God, and that ye should walk in the same. For this purpose have I called you together, that ye should know the truth, and that your hearts may be put to the test, whether ye be in the Lord. And when ye were children, ye walked after the form of this world, after the princes of the darkness of this world, after the spirit who now works in the children of disobedience, in whom also we walked even when we were alive in the flesh, beholding the desires of the flesh. But ye have not so learned Christ; for if ye have heard him, and have been taught in him, as the truth is in Jesus (as concerning the conversation in times past) to lay from you the old man, which is corrupt, according to the deceitful lusts, to be renewed also in the spirit of your minds, and to put on the new man, which after God is created in righteousness and true holiness, wherefore put away lying, and speak every man truth unto his neighbour, forasmuch

Ephes. 4.
as we are members one of another. Be angry but sin no. Let not the sunne goe downe upon your wrath, neither give place to the backbiter. Let him that stole steal no more, but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no straying communication proceed out of your mouth, but that which is good to edifie the hearing, as oft as it is needful, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and calumny, and cursed speaking be put away from you, with all maliciousness. Be ye courteous one to another, merciful, forgiving one another, even as God for Christ's sake hath forgiven you.

The gospel.

5. Mat. 9. 1. Elías entred into a ship, and passed over, and came into his own city. And beholding they brought to him a man sick of the palsy, lying in a bed. And when Jesus saw the faith of them, he said to the sick of the palsy, Sonne, be of good cheer, thy sines be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore think ye evil in your hearts? whether is it easier to say, Thy sines be forgiven thee: or to say, Arise and walk? But that ye may know that the Sonne of man hath power on earth to forgive sines in earth: Then said he to the sick of the palsy, Arise, take up thy bed, and go unto thy house. And he arose and departed to his house. But the people that saw it, marvelled, and glorified God, which had given such power unto men.

The xx. Sunday after Trinity.

The collect.

Almighty and merciful God, of thy boundles goodnesse keep us from all thinges that may hurt us: that we being ready both in body and soule, may with free heares accomplish those thinges that
The xx. Sunday after Trinity.

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

The epistle.

Ehe heed therefore how ye walk circumspectly, not as unsensible, but as wise men, redeeming the time, because the days are evil.

Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine wherein is excess: but be ye filled with the Spirit, speaking to your selves in psalms and hymnes, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks alwayes for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

The gospel.

Ehus said, The kingdom of heaven is like unto a man that was a king, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other seruants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their waies, one to his farme place, another to his merchandize, and the remnant took his seruants, and inceated them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his men of waare, and destroyed those murderers, and burnt up their citie. Then said he unto his seruants, The marriage is indeed is prepared, but they which were bidden were not worthy. Go ye therefore out into the high waies, and as many as ye finde, bid them to the marriage. And the seruants wente forth into the high waies, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with guests. Then the king came in to see the guests, and when he spied there a man which
The xxii. Sunday after Trinity.

Which had not on a wedding garment, he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was even speechless. Then said the King to the minstrels, Take and bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The xxii. Sunday after Trinity.

The collect.

Grant we beseech thee, merciful Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their times, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The epistle.

Eph. 6.10.

Brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the attractions of the devil. For ye wrestle not against flesh and blood, but against power, against the armies of darkness, and the worldly captains of this world. Wherefore take unto you the whole armour of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loins girded with the truth, having on the breastplate of righteousness, and having shoes on your feet, that you may be prepared for the gospel of peace. Above all take the shield of faith, with which ye may quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray always with all manner prayer and supplication in the Spirit, and watch thereunto with all perseverance and supplication, for all saints, and for me, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the gospel, (whereof I am a messenger in bonds) that therein I may speak freely as I ought to speak.

The
The xxii. Sunday after Trinity.

The gospel.

Here was a certain ruler, whose sonne was sick at Capernaum. As soon as the same heard that Jesus was come out of Syria into Galilee, he went unto him, and besought him that he would come down and heal his sonne, for he was even at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The ruler said unto him, Sir, come down at once that thy sonne die. Jesus saith unto him, Go thy way, thy son liveth. For the man believed Jesus, having understood his saying, even so faith he that sent him. And straightway the fever left him. So the father knew that it was the same hour in which Jesus had said unto him, Thy son liveth. And he believed, and all his household. This is again the second miracle that Jesus did when he was come out of Syria into Galilee.

The xxii. Sunday after Trinity.

The collect.

O God, we beseech thee to keep thy household in continuall godinesse, that through thy protection it may be free from all adversitie, and devoutly giben to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The epistle.

Thank my God with all remembrance of you alwayes in all my prayers for you, and pray with gladness, because ye are come into the fellowship of the gospel, from the first day until now: and am surely-certified of this, that he which hath begun a good work in you, shall perform it, until the day of Jesus Christ, as it becoms...
The xxii. Sunday after Trinity.

becometh me that I should judge of you all, because I have you in my heart, so much as ye are all companions of grace with me, even in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart root in Jesus Christ. And this I pray, that your love may increase yet more and more in knowledge, and in all understanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, until the day of Christ, being filled with the fruit of righteousness, which cometh by Jesus Christ unto the glory and praise of God.

The gospel.

S. Mat. 18, 21.

After said unto Jesus, Lord, how oft shall I forgive my brother, if he sin against me? seven times? but seven times seven times. Therefore is the kingdom of heaven likened unto a certain man that had dealings with a certain man, and when he had begun to reckon, one was brought unto him, which ought hundred talents: but as much as he was not able to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant fell down, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the lord pity on that servant, and loosed him, and forgave him the debt. So the same servant went on, and found one of his fellows which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but he went and cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry, and came and told unto their lord all that had happened. Then his lord called him, and said unto him, Thou ungracious servant, I forgave thee all that debt when thou didst me: shouldest not thou also have had compassion on thy fellow, even as I had pity on thee?
The xxiii. Sunday after Trinity.

The collect.

O God our refuge and Strength, which art the Author of all goodness, be ready to hear the devout prayers of thy church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The epistle.

Be then, be followers together of me, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose belly is their god, and glory to their shame, which are foolishly minded. But our conversation is in heaven, from whence we look for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that it may be made like unto his glorious body, according to the working, whereby is able also to subdue all things unto himself.

The gospel.

Then the Pharisees went out and took counsel how they might entangle him in his words. And they sent out unto him their disciples with Herod's servants, saying, Master, we know that thou art true, and teachest the way of God truthfully, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell us therefore, how thinkst thou? Is it lawful that tribute be given unto Cæsar, or not? But Jesus perceiveth their wickedness, and why tempt ye me, ye hypocrites? Show me the tribute money. And they brought him a sesterce. And he
The xxiii. Sunday after Trinity.

...The collect. absolve...

...Give thanks to God the Father of our Lord Jesus Christ always for you in our prayers. For we have heard of your faith in Christ Jesus, and of the love which ye have to all saints, for the hopes that which is laid up in store for you in heaven. Of which hope ye heard before by the true word of the gospel, which is come unto you, even as it is unto all the world, and is fruitful, as it is also among you, from the day in which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our dear fellow servant, which is for you a faithful minister of Christ, which also declared unto us your love which ye have in the spirit. For this cause we also, even since ye heard of it, have not ceased to pray for you, that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might through his glorious power, unto all patience and long suffering, with joyfulness, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.
The xxv. Sunday after Trinity.

The Gospel.

While Jesus spake unto the people, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead, but come and lay thine hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his vesture. For she said within herself, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even in the same time. And when Jesus came into the rulers house, and saw the mourning and all the maidens and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, Damosell, arise. And the Damosell arose. And this noise was abroad in all that land.

The xxv. Sunday after Trinity.

The Collect.

Lorde, we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Behold, the time commeth, saith the Lord, that I will rule by the righteous branch of David, which King shall bear rule, and he shall prosper with bullocks, and shall set up equity and righteousness againe in earth. In his time shall Juda be saved, and Israel that dwell without fear. And this is the Name that they shall call him, even the Lord our righteousness. And therefore behold, the time commeth, saith the Lord,
The xxv. Sunday after Trinity.

Lord, that it shall be no more said, The Lord liveth, which brought the children of Israel out of the land of Egypt: but, The Lord liveth, which brought forth and led the seed of the house of Israel out of the North land, and from all countries where I have scattered them, and they shall dwell in their own land againe.

The Gospel.

John 6:5

When Jesus lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may satiate? This he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pence worth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Peter's brother) said unto him, There is a lad here, which hath five barley loaves and two fishes, but what are they among so many? And Jesus said, Make the people sit down. There was much grass in the place. So the men sat down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to his disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he said, Gather of the broken meat that remaineth. And they gathered it together and filled twelve baskets with the broken meat of the five barley loaves, which the disciples had gathered. And those men (when they had seen the miracle that Jesus did) said, This is of a truth that prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the preceding shall be taken for the Service of some of those Sundays that were omitted between the Epiphany and the First Sunday next before Advent, to supply so many, as are here wanting.

And if there be fewer, the Omission may be omitted; provided, that this last Collect, Epistle, & Gospel shall always be used upon the Sunday next before Advent.
Saint Andrew's Day.

The Collect.

 Almighty God, which didst give such grace unto thy holy apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy Word, may forthwith give owestherselves obediently to fulfill thy holy commandments, through the same Jesus Christ our Lord. Amen.

The epistle.

Rom 10:9

If thou acknowledgest with thy mouth that Jesus is the Lord, and believe in thy heart that God raised him up from the dead, thou shalt be saved. For to believe with the heart is justification, and to know the word with the mouth maketh a man safe. For the scripture saith, Whosoever believeth on him shall not be confounded. There is no difference between the Jew and the Gentile: For one is Lord of all, which is rich unto all that call upon him. For whosoever shouteth to the Name of the Lord shall be saved. How then shall they call upon him upon whom they have not believed? How shall they believe on him of whom they have not heard? How shall they hear without a preacher? And how shall they preach without they be sent? As it is written, How beautiful are the feet of them which bring tidings of peace, and bring tidings of good things: But they have not all obeyed to the gospel, For Slavish faith, Lord, who hath believed our sayings. So then faith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I
S. Thomas the apostle.

...demand whether Israel did know me: First Moses saith, I will provoke you to envy by them that are no people, by a foolish nation I will anger you. Say after that is bold, and faith, I am found of them that sought me not. I am manifest unto them that asked not after me. But against Israel he saith, All day long have I stretched forth my hands unto a people that believeth not, but spakest against me.

The gospel.

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

1 S. Thomas the apostle.

The collect.

Lift up thy holy apostle Thomas to be doubtfull in thy Sonnes resurrection: grant us to perfectly, and without all doubt to believe in thy Sonne Jesus Christ, that our faith in the light, never be repented. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour, glory nowe, and for ever more. Amen.

The epistle.

Ephe. 2:19

We are not strangers, nor sojourners, but citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone: in whom what building
The conversion of S. Paul.

Soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The gospel.

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

The conversion of S. Paul.

The collect #

Do, which hast taught all the world, through the preaching of the blessed apostle Saint Paul, granting the believeth, that we which have his wonderful conversion in remembrance, may follow and fulfill the holy doctrine that he taught, through Jesus Christ our Lord. Amen.

# O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same; by following thy holy Doctrine, which he taught, through Jesus Christ our Lord. Amen.
The conversion of S. Paul.

The epistle.

For the epistle.

And Saul yearting out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to carry to Damascus to the synagogues, that if he found any of this way (were they men or women) he might bring them bound to Jerusalem. And when he journeyed, it happened that as he was come nigh to Damascus, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he fell to the earth, and heard a voice saying, Arise, and go into the city, and it shall be told thee what thou must do. The men which journeyed with him stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias, and to him said the Lord, Arise, and go into the street which is called Straight, and seek in the house of Judas after one called Saul of Tarsus. For behold, he prayeth, and hath seen in a vision a man named Ananias, coming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. And here he hath authority of the high priest to bind all that call on thy Name. The Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him both great things he must suffer for my Name sake. And Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord that
The purification of S. Mary.

that appeared unto the in the way as thou camet, harst sent
me, that thou mightest receive thy light, and be filled with the
holy Ghost. And immediaty there fell from his eyes as it
had been scales, and he received light, and arose, and
was baptised, and received meat, and was comforted. Then was
Saul certain days with the disciples which were at Da-
malto. And straightway he preached Christ in the syn-
gogues, how that he was the Son of God. But all that heard
him, were amazed, and said, Is not this he that spoiled them
which ran on this Name in Jerusalem, I came hither for
that intent, that he might bring them down unto the high
priest's But Saul increased the more in strength, and con-
founded the Jews which dwelt at Damalto, affirming that
this was very Christ.

The gospel.

Peter answered, and said unto Jesus, behold, we have forsoaken all, and followed thee, what
shall we have therefore? Jesus said unto them, verily I say unto you, that when the
Son of man shall sit on the seat of his Majesty, ye that have followed me in the regeneration,
shall sit upon twelve seats, and judge the twelve tribes of Israel. And every one that hath taken house, or broth-
er, or sisters, or father, or mother, or wife, or children, or lands to my Names sake, shall receive an hundred fold, and
shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The presentation of Christ in the Temple, commonly called.

The purification of S. Mary

the virgin.

The collect.

A mighty and everlasting God, we humbly beseech
thee Majesty, that as thy only begotten Son was
this day presented in the temple in substance of our
flesh, so grant that we may be presented unto thee
with pure and conversant, by Jesus Christ our Lord, Amen. A y same thy son

The

For the Epistle.

B shall I will send my messenger, he shall prepare ye way before me. My Lord whom ye seek, Mal. 3.1.

I shall suddenly come to his Temple, even of Messinger of thy Covenant, whom ye delight in. Behold
he shall come, the King of Kings, &c. What shall be done, when he
appeareth? For he shall be as a man of war, &c. Acts, 14.4. And he shall sit as a refiner and purifier of sale,
from &c. shall be pure, &c. One of yeast on &c. of gold, &c. Ye shall be made &c. on offering, &c. Righ
teeness, this shall ye offerings of.

A faithful &c. / proposition unto &c. of old, &c. in former years. And I will come near to you to judgement, &c.
against &c. / destruction, &c. against &c. against those, &c. &c. &c. of your angels, &c. powers, &c. &c.

The
Saint Matthias day.


When the time of her purification (after the law of Moses) was come, they brought him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord: Every male child that is first born shall be called holy to the Lord) and to offer (as it is said in the law of the Lord) a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simon, and the same man was just and godly, and looked for the consolation of Israel, and the Holy Ghost was upon him.

Saint Matthias day.

The collect.

Holy Ghost, which in the place of the traitor Judas, didst choose the faithful and zealous Matthias to be of the number of the twelve apostles; grant that thy church being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the Epistle.

In those days Peter stood up in the midst of the disciples, and said, (The number of names that were together, were about an hundred and twenty.) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost spake before of Judas, which was guide to them that took Jesus. For he was
S. Matthias day.

was numbered with us, and had obtained fellowship in this ministration. And the same hath now possesed a plot of ground with the reward of iniquity, and when he was hanged, burst asunder in the middles, and all his bowels gushed out. And it was known unto all the inhabitants of Jerusalem, insomuch that the same field is called in their mother tongue Acheldama, that is to say, The bloody field. For it is written in the book of Psalms, Let his habitation be void, and no man dwell therein, and his bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptism of John, unto that same day that he was taken up from us) must one be ordained to be a witness with us of his resurrection. And they appointed two: Joseph which was called Barabbas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, (heid whether of these two thou hast chosen, that he may take the room of this ministry and apostleship, from which Judas by transgression fell that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven apostles.

The gospel.

17:28-37

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

L4

Anunn-
Annunciation of the
Blessed Virgin Mary.

The collect.

We beseech thee, O Lord, pour thy grace into our hearts, that as we have known Christ by his incarnation, by the message of an angel; so by his cross and Passion we may be brought into the glory of his resurrection, through the same Christ our Lord.

Amen.

For the epistle.

Isa. 7:10.

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

The gospel.


And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David. And the virgo name was Mary. And the angel went in unto her, and said, Hail, thou that art full of grace, the Lord is with thee. Blessed art thou among women. When he had said this, he was amazed at his saying, and cast in her mind what manner of salutation that should be. And the angel said unto her, Fear not, Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bear a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of
S. Mark's day.

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

Saint Mark's day.

The collect.

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

The epistle.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascendeth up high, he led captivity captive, and gave gifts unto men. That he might fill all things. For who ascended up high, but he that descended into the lowest parts of the earth? Which thing he did, that he might fill all things. And the very same made some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying of the saints, for the work and administration, even to the edifying of the body of Christ, till we all come to the unity of the faith, and knowledge of the Sonne of God, unto a perfect man, unto the measure of the
S. Marks day.

the full perfect age of Christ: that we henceforth should be no more children, watered and carried about with every change of doctrine, by the wittynesse of men, though crafty, whereby they lay in wait for us to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom is all the body fitly joined and knit together throughout every joint: whereby one manifesteth to another (according to the operation, as every part hath his measure) he increaseth the body unto the edifying of it self through love.

The gospel.

S. John 15. 1.

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

† Saint
S. Philip and James day.

The collect.

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

That following ye steps of thy holy Apostle S. Philip, & S. James, we may steadfastly walk in the way, and tendeth to eternal life, through ye same thy Son.

The epistle.

James the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve tribes which are scattered abroad. By which ye shall be enabled, to an exceeding joy, when ye fall into divers temptations, knowing this, that the trying of your faith giveth patience, and let patience have her perfect work, that ye may be perfect and sound, lacking nothing.

If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and taketh no man in the teeth, and it shall be given him. But let him ask in faith, and waver not. For he that hath doubts, is like a wave of the sea, which is tossed by winds, and carried with violence: neither let that man think, that he shall receive anything of the Lord. A wavering minded man is unstable in all his ways. Let the brother which is of low degree, rejoice when he is exalted. Again, let him that is rich, rejoice when he is made low: For even as the flower of the grass shall pass away, so as the sunne riseth with heat, and the grass withereth, and his flower falleth away, and the beauty of the fountain of it perisheth: even so shall the rich man perish in his ways. Happy is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The
S. Philip and James Day.

The gospel.

John 14:1-23

And Jesus said unto his disciples, Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you: And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there may ye also. And whithersoever I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the way, and the Truth, and the Life. No man cometh to the Father, but by me. If ye had known me, ye had known my Father also: And now ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me, hath seen my Father: and how saith thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he is that speaketh. Believest thou this? Verily, verily, I say unto you, he that believeth on me, the works that I do, the same shall he do also: and greater works than these shall he do, because I go unto my Father, and whatsoever ye ask in my Name, that will I do, that the Father may be glorified by the Sonne. If ye shall ask anything in my Name, I will do it.

S. Barnabas the apostle.

The collect.

O Almighty, which hast endowed thy holy apostle Barnabas with singular gifts of the holy Ghost: Grant us not to deftirute of thy manifold gifts, nor yet of grace, to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.
S. Barnabe apostle.

For The epistle.

Events of these things came unto the ears of the congregation which was in Jerusalem. And they sent forth Barnabas that he should go unto Antioch, which when he came, and had seen the grace of God, was glad, and exulted them all, that with purpose of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarsus to seek Saul: and when he had found him, he brought him unto Antioch. And it chanced that a whole year they had their conversation with the congregation there, and they taught much people, insomuch that the disciples of Antioch were the first that were called Christians. In those days came prophets from the city of Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the Emperor Claudius days. Then the disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Judaea: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul.

The gospel.

This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth call I not you servants: for the servant knoweth not what his lord doth: but ye have I called friends: for all things that I have heard of my Father, I have opened unto you. Ye have not chosen me, but I have chosen you, and ordained you to go
S. John Baptist.

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

S. John Baptist.

The collect.

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

For the epistle.

Ecclesiasticus 40:1

E of good cheer my people, O ye prophets, comfort my people, saith your God, comfort Jerusalem at the heart, and tell her that her travail is at an end, that her offence is pardoned, that she hath received of the Lord's hand sufficient correction for all her sins. A voice cried in the wilderness, Prepare the way of the Lord in the wilderness, make straight the path of our God in the desert. Let all valleys be exalted, and every mountain and hill be laid low, what so is crooked, lest it be made straight, and let the rough be made plain fields. For the glory of the Lord shall appear, and all flesh shall see it. For why? the mouth of the Lord hath spoken it. The same voice saith, How crieth the tender voice of a young woman? And the prophet answered, what shall I cry? That all flesh is grass, and all the goodness thereof is as the flower of the field. The grass is withered, the flower faileth away. Even so is the people as grass, when the breath of the Lord bloweth upon them. Nevertheless, whether the grass wither, or that the flower fade away, yet the word of our God endureth forever. Go up unto the high hill (O Zion) thou that bringest good tidings, lift up thy voice with power, O thou preacher Jerusalem: lift it up without fear, and say
S. John Baptists day.

The gospel.

Luke 1:57

Elizabeth's time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercies upon her, and rejoiced with her. And it came to pass, that in the eighth day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they laid unto her, There is none of thy kindred that is named with this name. And they made signs to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name shall be John. And they marvelled all, and his mouth was opened immediately, and his tongue loosed, and spake and praised God. And fear came upon all them that looked upon him. And all the children of Israel that were in the porch saw them, and wondered. And the father of this child was filled with the Holy Ghost, and prophesied, saying, The Lord hath helped me, in the mouth of his holy prophets, which spake from of old; Forasmuch as he hath regarded the humble state of his servant. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began; That we should be saved from our enemies, and from the hand of all that hate us: That he would deal mercifully with our fathers, and remember his holy covenant;
Saint Peters day.

that he would perform the oath which he swarre to our father Abraham for to give us, that he being delibere out of the hands of our enemies, might leave him without fear all the dangers of our life, in such housete and righteousnesse, as are acceptable for him. And thou chide that be called the Prophet of the highest: for thou shall go before the face of the Lord to prepare his wayes. To give knowledge of saluation unto his people, for the remission of sinnes, through the tender mercie of our God, whereby the day-spring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. And the Child grew, and waxed strong in Spirit, and was in the wilderness, till the day came when he should shew himself unto the Israelites.

S. Peters day.

A mighty God, which by thy Sonne Jesus Christ had given to thy apostle S. Peter many excellent gifts, and commanded him earnestly to feed thy flock: make, we beseech thee, all bishops and pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the epistle.

At the same time Herod the king stretched forth his hands to vex certain of the congregation, and he killed James the brother of John with the sword. And because it pleased the Jews, he proceeded further, and took Peter also. Then were the days of sweet bread. And when he had caught him, he put him in prison also, and delivered him to four quaternions of soldierns to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the congregation unto God for him. And when Herod would have brought him out unto the people, the same night slept Peter between two soldierns, bound
Saint Peters day.

bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord was there present, and a bright shining in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was truth which was done by the angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate that leadeth unto the city, which opened to them by the own accord: and they went out, and passed the first and second street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The gospel.

Then Jesus came into the coasts of the city, which is called Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? They said, Some say that thou art John the Baptist, some Elias, some Jeremiah, or one of the prophets. But he said, Ye say that I am. Simon Peter answered and said, Thou art the Messiah, the Son of the living God. And Jesus answered and said unto him, Happy art thou Simon the son of Jonas: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou bindest in earth, shall be bound in heaven: and whatsoever thou looses in earth, shall be loosed in heaven.
S. James the Apostle.

The collect.

O merciful God, that as thine holy Apostle James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him: So we, forsaking all worldly and carnal affections, may be evermore ready to follow thy commandments, through Jesus Christ our Lord. Amen.

for The epistle.

A those days came prophets from the rise of Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to passe in the emperor Claudius days. Then the disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Judea: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth his hands to certain of the congregation. And he killed James the brother of John with the sword: And because he saw it pleased the Jews, he proceeded further, and took Peter also.

The gospel.

Then came to him the mother of Zeebedees children, with her sons, Boppahipping her, and desiring a certain thing of him. And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus answered, and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink? and to be baptized with the baptism that I am baptized with? They said unto him, We are. He said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with,
S. Bartholomew Apostle.

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

S. Bartholomew Apostle.

The Collect. 

Almighty and everlasting God, Which hast 
given grace to thine Apostle Bartholomew, truly to be-
lieue thy word: grant we beseech thee, 
unto thy Church, both to love that thine 
beloved, 
and to speak that he taught, through Christ our Lord.

The Epistle.

In the hands of the Apostles were many 
signes and wonders shewed among the 
people: and they were all together vouch 
one accord in Solomons porch. And of o-
 ther them no man took himselfe to them: 
neuertheless, the people magnified them. 
The number of them that believed in the 
Lord, both of men and women, grew more and more, in-
much that they brought the leue into the streets, and laid 
them on beds and couches, that at the least day the shad-
ow of Peter when he came by, might shadow some of 
them. There came also a multitude out of the cities round 
about, unto Jerusalem, bringing like folkes, and them 
that were beare with violent spirits: And they were hea-
ted every one.
S. Matthew Apostle.

The Gospel.

And there was a strife among them, which of them should seem to be the greatest. And he laid his hand upon them, and said unto them, The kings of the Gentiles exercise authority upon them; but ye shall not so. But he that is least among you, the same shall be the greatest. And he that is greatest among you, shall be as the young, and he that is chief, shall be as him that ministereth. For whether is greater, he that sitteth at meat, or he that serveth? Is it not he that sitteth at meat? But I am among you as one that ministereth. Ye are they which have stood with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

S. Matthew Apostle.

The Collect.

Almighty God, whos by thy blessed Son did call thy Apostle and Evangelist, and to follow thy said Sonne Jesus Christ, who suffereth and reigneth, with the Holy Ghost one God world without end. Amen.

The Epistle.

For that we have such an office, even as God hath had mercy on us, we goe not out of haine, but have cast from vs the clothes of vnhonesty, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the truth, and report our selves to every mans conscience in the sight of God. If our Gospel be hid, it is hid among them that are lost, in whom the god of this world hath blinded the minds of them which believe not, leas the light of the Gospel of the glory of Christ (which is the image of God) should shine into them. For we preach not our selves, but
S. Michael and all angels.

but Christ Jesus to be the Lord, and our selves your servants for Jesus sake. For it is God that commanded the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The gospel.

And as Jesus passed forth from hence, he saw a man (named Bartimaeus) sitting at the erst of custome: and he said unto him, Follow me. And he arose and followed him.

And it came to passe, as Jesus sate at meat in his house, behold, many publicans and sinners that came, sate down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth thy master with publicans and sinners? But when Jesus heard that, he said unto them, They that are strong, need not the physician, but they that are sick. Go ye rather and learn what that meanseth: I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

S. Michael and all angels.

The collect.

Everlasting God, which hast ordained and constituted the services of the angels & men in a wonderful order: mercifully grant that they, which all day do the service in heaven, may by the appointment, succour and defend us in earth, through Jesus Christ our Lord. Amen.

The epistle.

There was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon, that old serpent, called
S. Michael and all angels.

called the devil and Satan as was cast out, which deceiveth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voice, saying, In heaven is now made satisfaction and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them. Woe unto the inhabitants of the earth, and of the sea, for the devil is come down unto you, which hath great wrath, because he knoweth that he hath but a short time.

The gospel.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Jesus called a child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye turn and become as children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humbleth himself as this child, the same is the greatest in the kingdom of heaven. And whosoever receiveth such a child in my name, receiveth me. But whoso offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and he Were plunged into the depths of the sea. Woe unto the world because of offences. Necessary it is that offences come: but woe unto the man by whom the offence cometh, wherefore if thine hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life maimed, rather than having two hands or two feet be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than (having two eyes)
S. Luke the Evangelist.

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

S. Luke the Evangelist.

The collet.

A mighty God, which calledst Luke the physici-
an whole place is in the gospel, to be a physici-
an of the soul: it may please thee, by the whole-
some medicines of his doctrine to heal all the
diseases of our souls through the Sonne Jesus
Christ our Lord. Amen.

The epistle.

Rech thou in all things, suffer all affec-
sions, do the work thoroughly
of an evangelist, fulfil thine office
unto the uttermost. Be sober. For
I am now ready to be offered, and
the time of my departing is at
hand. I have fought a good fight,
I have fulfilled my course, I have
kept the faith. From henceforth
there is laid up for me a crown of
righteousness, which the Lord
that is a righteous judge shall give to me at that day, not to
me only, but to all them that love his coming. Do thy diligence that thou mayest come shortly unto me. For Demas
hath forlorn me, and loved this present world, and departed
unto Thessalonica. Crescens is gone to Galatia. Titus to
Dalmatia, only Lucas is with me. Luke, that noble and
holy man, which is profitable unto me for my ministry.
And Tychicus have I sent unto Ephesus. The cloak
that I left at Troas with Tychicus, when thou comest, bring
with thee, and the books, but especially the parchement.
Alexander the Coppersmith did me much evil, the Lord re-
ward him according to his deeds: of whom be thou ware al-
so, for he hath greatly withstood our words.
Simon and Jude apostles.

The gospel.

The Lord appointed other seventy (and two) also, and sent them two by two before him into every city and place where he himself would come. Therefore he laid unto them, the harvest is great, but the labourers are few. Say ye therefore the Lord of the harvest to send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Bear no purse, neither scrip nor shoes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the householder give you no need, nor in the house stand, bless ye him out of the house. And if he shall rise up against you, when ye go hence, thrust in your sword into his house. And when the Son of man cometh, shall he find faith on the earth? Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the devil, and taketh away that which is sown in his heart. And he that received the seed into the good ground, it is he that heareth and understandeth the word. But he that received the seed among the thistles, he that heareth the word, and hath care of the word, give ear unto the word. But he that received the seed that fell among the thistles, he that hath care of the word, heareth not the word, and the care of the world and the deceitfulness of riches, and the lust of other things entereth in, and choketh the word, and he maketh unfruitful. But he that received the seed that fell upon stony ground, he is he that receiveth the word with joy; but he hath no root in himself, andareth only for a season. But when trial cometh, he faileth; and knoweth not what is the cause of his falshood. But he that received the seed that fell among the thistles, he saith, He that telleth me, I have sown the word among the thistles, shall come and gather up the thistles, and shall burn them. And he that received the seed that fell upon good ground, he saith, He that telleth me, I have sown the word upon good ground, shall yield hundredfold.
Simon and Jude apostles.

time unto such judgement: they turn the grace of our God into wantonness, and deny God (which is the only Lord) and our Lord Jesus Christ. My mind is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had delivered the people out of Egypt) destroyed them which after believed not. The angels also which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Even so Sodom and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffer the pain of eternal fire. Likewise these being described by dreams, despite the flesh, despite rulers, and speak evil of them that are in authority.

The gospel.

his command I you, that ye love together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would love his own: behold, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they have not known him that sent me. If I had not come and spoken unto them, they should have had no sin: but now have they nothing to mock their unbelief. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should have had no sin: but now have they both seen and hated, not only me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their law, They hated me.
All Saints day.

me without a cause. But when the Comforter is come
whom I will send unto you from the Father, even the Spi-
rit of truth (which proceedeth of the Father) he shall te-
\[\text{\textit{The collect.}}\]

All mighty God, which hast knit together thy Elect in
one communion and fellowship, in the mystical bo-
dy of thy sonne Christ our Lord: grant us grace so
to follow thy holy saints in all vertuous and godly living
that we may come to those unspeakable joyes, which thou
hast prepared for them that unwantedly love thee, though
Jesus Christ our Lord. Amen.

[Revel 7:2]

\[\text{\textit{The epistle.}}\]

Chold, I John saw another angel ascend
from the rising of the sunne, which had the
seal of the living God, and he cried with a
loude voice to the four angels, (to whom
power was given to hurt the earth, and the
sea) saying, Hurt not the earth, neither the
sea, neither the trees, till we have sealed the
servants of our God in their foreheads. And I heard the
number of them which were sealed, and there were sealed an
hundred and forty and four thousand of all the tribes of the
children of Israel.

Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben, were sealed twelve thousand.
Of the tribe of Saba, were sealed twelve thousand.
Of the tribe of Gad, were sealed twelve thousand.
Of the tribe of Asher, were sealed twelve thousand.
Of the tribe of Naphthalim, were sealed twelve thousand.
Of the tribe of Manasse, were sealed twelve thousand.
Of the tribe of Simeon, were sealed twelve thousand.
Of the tribe of Levi, were sealed twelve thousand.
Of the tribe of Issachar, were sealed twelve thousand.
Of the tribe of Zebulon, were sealed twelve thousand.\[\text{\textit{Of}}\]
All Saints day.

Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude (which no man can number) of all nations and people, and tongues stood before the seat, and before the Lamb, clothed with long white garments, and palms in their hands, and crie with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lamb. And all the angels stood in the compass of the seat, and of the elders, and the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanks, and honour, and power, and might be unto our God, for evermore. Amen.

The gospel.

Jesus seeing the people, went up into a mountain, and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil basing against you for my sake, rejoice and be glad, for great is your reward in heaven. For to persecuted they the Prophets which were before you.

¶ The