THE ENGLISH RITE
VOLUME I
THE ENGLISH RITE

BEING A SYNOPSIS
OF THE SOURCES AND REVISIONS
OF THE BOOK OF COMMON PRAYER

WITH AN INTRODUCTION AND AN APPENDIX

BY

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PREFACE

I have here added another to the series of attempts which have been made, by a variety of methods, to exhibit distinctly the exact relations in which the chief recensions of the Book of Common Prayer stand to one another. In form it approximates most nearly to Edw. Cardwell's *Two Books of Common Prayer* and W. Keeling's *Liturgiae britannicae.* But the former of these covers only the books of 1549 and 1552; while the latter, though in one direction larger in scope than my own attempt, has seemed to me capable of being improved upon in several ways. In order to describe the aim and character of the present Synopsis it will be convenient to compare it with *Liturgiae britannicae.*

1. The latter shares with most synopses of nearly related texts that one meets with the defect that the columns do not correspond in detail, but each column pursues its own course continuously and independently; with the result that an omission or an addition in any column throws the scheme out of gear, and, in order to grasp the relation of the several columns to one another, the eye or the finger or the pen has to follow a devious path across the pages. I have endeavoured

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1 W. Nicholls *A Comment on the Book of Common Prayer,* etc., London 1710; E. Cardwell *The two Books of Common Prayer ... in the reign of Edward the Sixth compared with each other,* Oxford 1838, 2nd ed. 1841; W. K. Clay *The Book of Common Prayer illustrated so as to shew the various modifications,* etc., London 1841; W. Keeling *Liturgiae britannicae or the several editions of the Book of Common Prayer ... arranged to shew their respective variations,* London 1842, 2nd ed. 1851; J. Parker *The First Prayer Book of Edward VI compared with the successive revisions of the Book of Common Prayer,* Oxford 1877.

2 This form is also that of the incomplete synopsis of 1549, 1604, and 1637 in Hamon L'Estrange's *Alliance of the Divine Offices,* 1659.
to avoid this and to secure that the columns, as far as possible, correspond word for word; so that, when the text of the three columns is identical, each line shall begin and end in one column with the same words as in the others, and where the text of one column is longer than that of the others, the other columns shall show a corresponding gap.

2. Whereas *Liturgiae britannicae* exhibits modernised texts throughout, I have endeavoured here to reproduce *verbatim*, *litteratim* and *punctatim*, and even with their misprints, the texts of Whitchurch issues of the books of 1549 and 1552, and the text of the Book Annexed of 1661, omitting only the Psalter, which then became part of the book. Since the several issues of the books of 1549 and 1552 are not uniform but exhibit textual variants, it would have added to completeness if the variants had been given in the margin of the respective columns. But this would have added much to a task which has been in some ways troublesome; while a large, perhaps a complete, collection of the variants is given in Mr. Jas. Parker's *First Prayer Book of Edward VI* and in the margin of his small reprint of the Second Book.

3. Where the text is identical in the several recensions, in *Liturgiae britannicae* the columns are abandoned and the text is printed only twice, *i.e.* once right across each of the opposite pages. I am not quite sure whether this is in itself the better course; but in any case in the present Synopsis it was impossible, since each column reproduces exactly an individual text, each with its own peculiarities of spelling, etc.

4. In *Liturgiae britannicae* all the columns are printed in the same two types, one for rubrics, the other for text. Here, on the other hand, four types are used, each in two sizes for text and rubrics respectively. Thus, matter produced independently and afterwards incorporated in the Book of Common Prayer is in one type; matter of 1549 in another; matter of 1552 in a third; and matter later than 1552 in a fourth: so that in each column the origin of each word is so far patent to the eye.
5. The matter marked by the fourth type took a hundred years to complete, being contributed by intermediate recensions of the book, or suggested in various quarters, and accepted and adopted in the revision of 1661. In order to distinguish these contributions and suggestions, I have used a series of index-numbers in the text of the last column, indicating the sources of all that was not, so far as is known, spontaneously produced in the revision Committees and in the Convocation of the second half of 1661. *Liturgiae britannicae* has four columns, containing respectively the text of 1662, that of 1604 and the Scottish book of 1637, that of 1559 and 1552, and that of 1549, further variants of the second and third columns being marked in footnotes; so that by means of text and footnotes all six recensions can be read through. In the present Synopsis, on the other hand, there are only three columns; so that the intermediate texts of 1559, 1604, and 1637, cannot be read continuously, but only so much of them as was perpetuated in the revision of 1661, their several contributions being distinguished by the indices.

6. Lastly, whereas in *Liturgiae britannicae* only the *incipit* and *explicit* of lessons from Holy Scripture are given, I have thought it better to print the lessons at length, both in pursuance of the plan of printing each book complete, and in order to make clear to the eye the changes that have been made in the length of the passages.

So far for the second, third, and fourth columns of the text. The first column exhibits the sources, Latin, Greek, and German, from which the English formulae are derived by translation or paraphrase. In the Introduction some further sources are added in the Notes: some overlooked in the text; some for which there was no room; others only noticed since the text was printed. In general only so much of the text of the sources is printed as is represented in the English; so that, while the positive relation of the latter to the former is exhibited, in order to study the negative relations, how much, that is, has been omitted, recourse
must be had to the complete original documents. In some cases, when the first column would otherwise have been blank, I have set down in square brackets, not as the source of the English, but only for comparison with it, the text of the corresponding place in the Latin books.

The Introduction is not an attempt to write once again the history of the Book of Common Prayer. Primarily and for the most part it is concerned with sources, as a key and a supplement to the first column of the Synopsis. Consequently, I have endeavoured, as shortly as may be, to indicate the ritual situation in which the English book originated, and those in which it was further modified and developed; to make sufficiently distinct the relations in which the English book stands to its predecessors; and to describe the manifold influences, documentary and personal, which affected it from time to time, and to put them into their historical context. I have avoided, I hope, for the most part, both here and in the first column of the Synopsis, mere illustration, abundance of which is to be found in current commentaries, from Hamon L'Estrange onwards, and have aimed at confining quotation to what has certainly, probably, or possibly, influenced the text directly; to what, originating under the same conditions and in the same period, indicates what was 'in the air'; and to what, as traditional, and in everybody's mind, explains what might otherwise be obscure. Of the latter two sorts, it is likely that there is a good deal still to be gleaned from medieval and contemporary sources, which would throw light on the work of an absorbent mind like Cranmer's.

In the Appendix, which, it will be obvious, is something of an afterthought, I have attempted to deal with two subjects, which, though fairly included under the title, lie outside of the scope of the rest of the book. And the treatment of them is somewhat different from that of other topics, in that the history of them is carried down to a much later date than 1661, and the first of them is dealt with on a scale dispro-
portionate to that of the treatment of the topics referred to in the Introduction. For this latter I would plead two reasons: first, that I do not know where else to find even so inadequate a treatment of it as I have been able to give; and secondly, that I should like to call special attention to the Bidding of the Bedes, and to the Prone generally, of which it forms a part.

It is true, no doubt, that where, as with us, everything is in the vernacular, there is no longer the same need or room for the Prone as there once was, and still is elsewhere. But, as I have tried to point out in this Appendix, for large and venerable communities the Prone, detached from its traditional setting, has suggested or supplied the form and the staple of their ordinary public devotions. And it may be worth while for us to recognise this and to consider whether it would not be well to claim for our own use a traditional form of devotion, which, left to the free handling of the preacher in the pulpit, might be a valuable supplement to the liturgical system, and supply some needs better than they are or can be supplied by any adaptations of the Divine Service. We often hear that 'elasticity' is needed; only it generally turns out that the 'elasticity' contemplated is only a choice of rigidities, and this, affecting the Divine Service, which by the nature of its avowed constructive principle scarcely admits of 'elasticity.' Whereas the Prone, I imagine, as originally conceived, was essentially elastic and flexible. And it would not be without its satisfactions, assuredly, to clear up old scores, and to find ourselves reconciled to a form of public devotion, and recognising its Catholic rights, which, when it was aggressive and recalcitrant, and was presented as the rival, and not as the supplement, of the liturgical system, necessitated the relative polemic of Whitgift and Hooker. As to the Bidding of the Bedes in particular, though it, and, what is of more importance, its method, have fallen into too general disuse, there are signs of revival. Used in its original shape, with due space left for our exhortations
to be acted upon, it enables us, untrammelled, to suggest to
the faithful the detailed needs of the moment, and to enable
them to make these needs their own and to pray for them in
their own sense. Happily the method is recognised in the
official ‘Form of Intercession’ for the present disastrous
situation; only the provision is quite inadequate (what of
our Allies, prisoners of war, our enemies?) ; a fixed formula
is enjoined, instead of suggestions being made, to be freely
handled; and, in the Mass, it is directed to be inserted quite
in the wrong place.

The requirements of completeness might seem to demand
that I should further extend the Appendix, and add some
detailed treatment of the ‘State Services,’ of the Consecration
of Churches, and of the Coronation of Kings. But the first,
besides being mostly obsolete, are of no special interest
and are perhaps sufficiently dealt with in the single note I
have given to them; and the second has been treated of
with great fulness by Dr. J. Wickham Legg in English Orders
for the Consecration of Churches in the seventeenth century
(H.B.S., London 1911); while of Coronations, for the present,
perhaps enough, and more than enough, has been written in
the last fifteen years.

I hope that in the references of the Introduction I have
sufficiently acknowledged my obligations to other writers; but
I would further emphasise my debt to the late Bishop of Edin­
burgh’s Workmanship of the Prayer Book and Further Studies in
the Prayer Book, where, besides much else, many of the points
touched upon in my NOTES will be found further developed.
I have to return my thanks to Keble College for the loan of
copies of the books of 1549 and 1552 bequeathed to it by
Dr. Liddon; to the Pusey House for the loan of the copy
of the Sarum Missal, 1534, also bequeathed by Dr. Liddon,
and of the facsimile of the Book Annexed; to the Syndics of
the Cambridge University Press and Messrs. Eyre and Spottis­
woode for permission to print the text of the Book Annexed
from the facsimile published by and belonging to them; to
Dr. J. Wickham Legg for the proofs of his, as yet unpublished, edition of Cranmer's experiments on the Breviary, and permission to use them; to my colleague, Mr. H. A. Wilson, for reading the proofs of the Introduction and some of those of the text; and to several librarians and others, who have answered my questions, and will, I hope, accept this general grateful acknowledgment. And, most of all, I would return my thanks to the Printers for the extreme care and skill with which they have carried out what must have been a troublesome task; and to Messrs. Rivington for the patient endurance with which they have borne with delays and corrections in proof.

F. E. BRIGHTMAN.

S. MARY MAGDALEN COLLEGE, OXFORD,
Feb. 10, 1915.
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EXPLANATION OF TYPES AND SIGNS 
USED IN THE SYNOPSIS

I. COLUMN I.

1. The text of Latin sources is printed in 2 sizes of this (Dryden) type.
   The particular sources are indicated by gothic letters in the margin, where

   $\text{E} = $ Exeter (Liber pontificalis of Edmund Lacey bishop of Exeter, ed. Barnes).
   $\text{M} = $ Mozarabic (see p. xx below).
   $\text{Q} = $ Quiñones (see p. xxvii below).
   $\text{R} = $ Roman.
   $\text{S} = $ Sarum (see pp. 4, 6 below).
   $\text{WM} = $ Westminster (Missale ad usum ecclesie Westmonasteriensis, ed. Legg, H.B.S.).
   $\text{Y} = $ York (see p. xvi below).

   The letter refers to all the following text till the language changes, or another letter is set in the margin. When consecutive paragraphs or sections are each marked with the same letter, it is meant that the order of the paragraphs or sections has been changed in the English books as compared with the Latin.

   When the Latin text occurs ad loc., i.e. in the place in the Latin books corresponding to that in the English, no reference is given (except once for all on pp. 4, 6). When the Latin text occurs elsewhere, a reference is given.

   To the more ancient Latin texts is added a reference to the earliest document where they occur: thus

   $\text{Gel.} = $ Sacramentarium Gelasianum (referred to by book and section).
   $\text{Greg.} = $ Sacramentarium Gregorianum (referred to by columns of Muratori Lit. Rom. vet. i).
   $\text{Leon.} = $ Sacramentarium Leonianum (referred to by columns of Muratori ii).
   $\text{Men.} = $ the 10th cent. Gregorianum in Ménard D. Gregorii Liber Sacramentorum, Paris 1642 (referred to by its pages).
EXPLANATION OF TYPES AND SIGNS

[ ], where their meaning is not otherwise obvious, indicate (1) that the
text so enclosed occurs at the corresponding place in the Latin
books, but is only quoted for comparison with the new English
text, not as the source of it; or (2) an incidental reference for an
interpolation in the English, interrupting the passage referred to
in the margin.

2. The text of German sources is printed in 2 sizes of this (O.S. Ant.)
type.

The particular sources are indicated by letters of the same type in the
margin, where

A-S = Albertine-Saxony Gemeiner bericht der visitatoren (see
p. xl below).
B = Brunswick Christlike ordeninge (p. xliii).
Br = Brandenburg Kirchenordnung (p. xii).
Bu = Bucer de Ordinatione legitima (pp. cxxx sqq.).
C = Calenberg-Göttingen Kirchenordnung (p. xliii).
H = Hermann of Cologne Einfaltsg bedenken (Simplex ac
pia deliberatio) (pp. xlv sqq.).
L = Luther (pp. xxx sqq.).
P = Pfalz-Neuburg Kirchenordnung (p. xliiv).
S = Saxon Agenda das ist kirchenordnung (p. xl).

When the text occurs ad loc. no reference is given; otherwise, a
reference is added or is to be found in the corresponding ‘Note’
in the Introduction.

II. COLUMNS 2-4.

1. Matter (other than translation of biblical texts), produced in the 16th
cent., which existed independently and was only afterwards incor­
porated in the Book of Common Prayer, is printed in 2 sizes of this
(sans. ital.) type.

2. Matter of 1549 is printed in 2 sizes of this (O.S.) type.

3. Matter of 1552 is printed in 2 sizes of this (O.S. ital.) type.

4. Matter (other than biblical translation) of a date later than 1552 is
printed in this (Ant.) type.

All of this matter was originated or first adopted in the revision of
1661, except so much of it as is marked by any of the index­
numbers 1-8. This latter had already appeared in the intermediate
recensions of the book, as indicated by the number: thus—

1 = the book of 1559 (see pp. clxix sq. below)
1a = the issue of Jugge and Cawood
1b = the issue of Grafton.
2 = the Kalendar of 1561 (p. clxiii).
3 = new readings in later editions of the reign of Elizabeth
   (p. clxx).
4 = the book of 1604 (pp. clxxx sq.).
8 = new readings of later editions down to 1636 (p. clxxxii).
EXPLANATION OF TYPES AND SIGNS

The index-numbers ɡ—(help= indicate the sources from which the matter marked with them was derived at the last revision: thus—

= the Scottish book of 1637 (see p. clxxxvii below).
= John Cosin
  = A collection of private devotions 1627 (see p. clxxxv below)
  = Particulars to be considered (p. cxcii).
  = Mat. Wren's suggestions (pp. cxcii sq.).
  = Exceptions of the ministers at the Savoy Conference (p. cxciv).

When necessary the end of the words affected by the index is marked by an asterisk; otherwise the index covers all the words in thick type in the immediately following context. When only the end of a word is affected, the index follows the word and refers only to what immediately precedes it. When an index is attached to a word not in thick type, it means that a reading of 1549 (to be found in the 2nd column) was restored at the date indicated. When an index with an asterisk occurs in a gap, it means that the omission was made at the date indicated.

5. Marginal matter of the original books is here indented into the text with a square bracket on the inner side (see Corrigenda to pp. 193, 195, 663, 685).

{ } enclosing a passage indicate that the passage is set out of its place for convenience of comparison with the other columns: at its true place it is represented only by its title, incipit, and explicit. (In the Tables in the Introduction these brackets indicate texts which vary with the season or with the occasion.)

When a hyphen occurs at the end of a paragraph and another at the beginning of the next, it is meant that the text properly runs on and is here divided only in order to correspond with the other columns.
Ex singulis ergo quibusque ecclesiis, quae pia, quae religiosa, quae recta sunt elige, et haec quasi in fasciculum collecta, apud Anglorum mentes in consuetudinem depone.

S. Greg. M. ap. Baedae H.E. i 27
INTRODUCTION

I

At the beginning of the 16th cent., except at some points to be noted later, the Roman rite prevailed throughout the West.

I. The Roman rite is obscure in its origin and in its early history; but, by the beginning of the 5th cent. at least, the Roman Church had a rite of its own, which was not observed universally even in Italy,¹ and outside of Italy was not observed at all; and the two most important features of the liturgical history of the earlier middle ages in the West are, on the one hand, the diffusion of the Roman rite, not only by means of the extension of the Western Church as the result of missions and the incorporation of new peoples, but also by the gradual adoption of it in areas where a non-Roman rite had hitherto been in use; and, on the other hand, the internal development of the rite itself.

(1) In the 6th cent. the Roman rite was adopted for a time in the Church of the Suevic kingdom in Spain,² though it was afterwards abandoned. It influenced Milan, perhaps in the 7th cent., and largely assimilated the local rite to itself.³ It filtered into Gaul in the 7th and 8th cents. and seriously affected the Gallican books and practice⁴; and at the end of the 8th cent. it was formally adopted, and displaced for the most part the Gallican rite, throughout the Frankish dominions.⁵ It had penetrated into Ireland by the

¹ S. Innocent I Ep. xxv ad Decentium Eugubinum (Migne P. L. xx 551 sqq.).
² Vigilius (537-558) Ep. ad Profuturum Bracarensem (Mansi Concilia ix 32); Conc. Bracar. i (561) can. 4, 5 (Bruns Canonés ii p. 34).
³ Duchesne Origines du culte chrétien p. 84.
⁴ Ibid. pp. 95 sqq., 127 sq., 143 sqq., 150.
⁵ Ibid. pp. 96 sqq.
8th cent. and affected the Irish books; and in the 13th cent. it finally displaced what remained there of the non-Roman observance; and a like change was effected at some time in Wales and by the end of the 12th cent. in Scotland. In Spain the Roman rite was largely adopted in the Christian kingdoms during the second half of the 11th cent., and it won its way so effectively in the following centuries that by the time the reconquest was completed at the end of the 15th cent. the old Spanish rite had almost completely disappeared.

(2) Meanwhile the area of the observance of the Roman rite had been further enlarged as the result of missions to non-Christian peoples. It came to England with S. Augustine and his companions in 597; and thence it reacted on the continent through the mission of S. Boniface in central and southern Germany. At the end of the 8th cent. it was extended to the Saxons, and with Ebbo of Rheims and S. Anskar in the early 9th cent. it began the conquest of Scandinavia, which was completed in the 10th and 11th cents. and included Iceland and Greenland in its scope. The conversion of the western Slavs between the 9th and the 12th cent. extended the rite to Moravia, Bohemia, Poland, and Pomerania; and that of the Magyars in the 10th and 11th cents. added Hungary to its dominions. The kingdom of Jerusalem and the other Latin principalities which resulted from the Crusades secured for it a wide prevalence for a time in the near East; and during most of the 13th cent. Constantinople itself was officially Roman in rite. In the 13th and 14th cents. it was carried by Franciscan missionaries to Central Asia and China. At the end of the 15th cent. it won a footing in the

1 Duchesne *Origines du culte chrétien* p. 148.
2 Synod of Cashel c. 7 in Wilkins *Concilii* i p. 473.
3 There seems to be no evidence as to the details of the penetration of the Roman rite into Wales and Scotland. Some survivals in Scotland were extinguished (1067-1093) through the influence of S. Margaret (Turgot *Vita Margaretar* ii 13-16).
4 See below p. xix.
5 Below p. xiii.
6 Duchesne *Origines* p. 95.
New World in the wake of the Spanish and Portuguese occupations. In the 16th cent. the Portuguese carried it to India; and the mission of S. Francis Xavier enlarged its area in India and carried it further afield to the Malay peninsula. In the year of the first English Book of Common Prayer S. Francis set out with it to Japan and in the year of the second Book he died on his way to extend it to China.

For these missions see the summary accounts in Hardwick *A History of the Christian Church: Middle Age* chaps. i, v, ix, xiii; *Reformation* ch. x (ed. Stubbs 1883, 1877), and references there.

2. It has already been noted that the Roman rite was formally adopted in the Frankish dominions at the end of the 8th cent. It was the Carlovingian policy to cultivate the closest possible relations with the Apostolic See, and the adoption of the rite was an element in the general policy. The liturgical reform was initiated by Pepin and completed by Charles the Great.

For details and authorities see F. Cabrol ‘Charlemagne et la liturgie’ in *Dict. d'archéologie chrétienne et de liturgie* iii cc. 807 sqq.

At this period the rite was contained in two groups of books, the one appertaining to the Divine Service of the canonical hours, the other to the administration of the Sacraments, Consecrations, Benedictions, and so on. The first group consisted of the *Psalterium*, containing the Psalms and Canticles of the Old and the New Testaments; the *Antiphonarius* and the *Responsoriale*, containing respectively the antiphons and the responds; and the Lesson-books, viz. the Bible, and the *Homiliarius* of patristic sermons. The second group consisted of the *Liber Sacramentorum* or *Sacramentarium* containing the prayers of the Mass throughout the year and those of the administration of the Sacraments and other rites; the *Cantatorium* or *Graduale* providing the parts of the Mass to be sung by the choir; and the *Lectionarius* or *Comes* and the *Evangelium*, used respectively for the Lessons and the Gospels of the Mass. These two groups were linked together by a further book, the *Ordo Romanus*, which
described the manner of the execution of the rites and supplied in a measure what was later contained in rubrics.

For these names see the passages quoted in *Dict. d'archéologie* as above; and Amalarius, esp. *de ecclesiastico Officio* iii. The Frankish *Antiphonarius* combined the Roman *Cantatorium, Responsoriale* and *Antiphonarius* in a single volume (Amalar. *de ordine Antiphonarii* prolog.). *Missale* (Amalar. *de ecc. Off. iii* 40, etc.) is either a synonym for *Sacramentarium*, or it possibly may denote a book containing only those parts of the Sacramentary which concern the Mass. For a fragment of a Missal, perhaps of the 7th or 8th cent., containing, besides the prayers, the Epistles and Gospels, see Dom Wilmart *Un Missel grégorien ancien* in *Revue Bénédictine* xxvii 3.

These books then were now adopted, either as they stood, or corrected, improved, or supplemented, as the case might be, to the exclusion of the books hitherto in use. For the present purpose it is necessary to refer particularly only to one of them.

(a) In response to a request of Charles the Great, at some date between 784 and 791, the Pope, Hadrian I (772-795), sent him an authentic copy of the *Sacramentarium* then in use in the Roman Church. This form of the book is described in Hadrian's covering letter as 'arranged by my holy predecessor, the inspired pope Gregory'; that is to say, the Sacramentary as it then stood was regarded—whether rightly or wrongly is a question still discussed—as the outcome of a revision and reorganisation of the rite, effected by S. Gregory the Great (590-604). But the Sacramentary so received was found to be insufficient for the purposes of the Frankish Church; it did not cover all the ground of Frankish observance. Accordingly a supplement, compiled, probably by Alcuin, out of material derived partly from the Sacramentary itself, partly from other sources, with an explanatory preface (*Hucusque*) prefixed, was appended to Hadrian's text; and it was the whole so formed that became known as the *Sacramentarium Gregorianum*. Later on, the preface was omitted, and the two parts of the book were finally intermixed and fused; and the resulting arrangement became the generally
accepted arrangement, which, by the 11th cent. at least, had been adopted by the Roman Church itself.

For the 'Gregorian' text see Muratori Liturgia romana vetus ii (where Hadrian's text occupies cols. 1-138, 241-272, 357-361; the supplement, cols. 139-240, and perhaps cols. 273-356, 362-380; and the preface Hucusque, col. 271 note). On its character and history see Duchesne Origines du culte chrétien pp. 114 sqq., corrected by E. Bishop 'The earliest Roman mass-book' in Dublin Review Oct. 1894 and separately, and 'Liturgical note' in Kuypers The Book of Cerne, Cambridge 1904, pp. 237 sq.; A. Ebner Quellen u. Forschungen zur Gesch. d. Missale Rom. pp. 380 sqq. If the fragments published by Dom Wilmart (p. viii above) are rightly dated as of the 7th cent., part at least of the supplement was in existence a century earlier than the Carolingian Sacramentary.

(b) At the time when Hadrian's book was received, a Roman Sacramentary of an older type was already known and was in partial use in the Frankish dominions; and it was from it that a great part of the material of Alcuin's supplement was derived. This type of Sacramentary was known among the Frankish writers of the 9th cent. as 'Gelasian'; that is to say, it was supposed, rightly or wrongly, to be the work of S. Gregory's predecessor in the chair of Peter, S. Gelasius I (492-496). The book as we know it makes no claim to be Gelasian; much of its contents is certainly later than the time of Gelasius; and there is no independent tradition that Gelasius compiled a Sacramentary. But in the Liber Pontificalis, the papal history compiled in the 6th or the 7th cent., Gelasius is the only pontiff between S. Leo and S. Gregory the Great to whom any liturgical work is attributed: 'he made prefaces and prayers of the sacraments.' 1 It has been argued that the Franks interpreted this to mean that he was the author or reviser of the Sacramentary, and that they inferred that the book which had long been current in Gaul represented the work of Gelasius. On the other hand it has been argued with some considerable force that the title Gelasianum represents with substantial accuracy the truth of the matter. In any case the Gelasianum as we have it is not a pure Roman book, but is marked by a 'Gallican'

1 Lib. pontif., ed. Duchesne, i pp. 255, 257.
admixture; nor is the text uniform in the remaining documents which contain it, the later MSS showing some approximation to the Gregorian type.


(c) A stage in the history of the Sacramentary earlier than the Gelasianum is, incompletely, represented by the so-called Sacramentarium Leonianum. This, a pure Roman book without ‘Gallican’ admixture, is a collection of masses, now mutilated at the beginning and covering the year only from April to December, together with Ordinations, the Veiling of Virgins, and the Marriage rite, compiled in the 5th or 6th cent. and found only in a single MS (Chapter Library of Verona, cod. lxxxv) written in the 7th cent. While it contains much official matter, some of which recurs in the later Gelasian and Gregorian books, regarded as a whole it appears to be a private collection rather than an official service-book.

For the text see Muratori Lit. rom. vet. i; C. L. Feltoe Sacramentarium Leonianum. For its character and history see Duchesne Origines pp. 128 sqq.; M. Rule ‘The Leonian Sacramentary’ in Journ. of Theol. Studies ix pp. 515 sqq.; x pp. 54 sqq.

3. The following points may be noticed in the history of the Roman rite from the 9th to the 16th century.

(i) Some new books emerge, containing either (a) parts of the larger books extracted for the sake of convenience, like the Collectarius giving the collects for the several days, for use in Divine Service, extracted from the Sacramentary; (b) new features added to the rite, like the Troperium containing the musical developments of syllables within the formulae of the Graduale and the words that were adapted to them (tropes and sequences); and the Hymnarium of metrica hymns of the Divine Service; or (c) developments and elaborations of older formulae, like the Processionale in which were combined the texts and directions pertaining to procession
litanies and rogations: while (d) the *Ordinarium* displaced the older *Ordo* as a fuller directory for the execution of Mass and Divine Service and their adjustment to the yearly variation in the kalendar. (e) Another book, in its final form not belonging to either of these groups, was originally the collection of certain supplementary devotions which from the 9th cent. onward were added to the Divine Service—the two secondary offices, that of the B.V.M. and that of the Dead, the Commendations, the Litany, and the Penitential and the Gradual Psalms. In the 15th cent. this collection was variously supplemented with all sorts of private devotions, and under various titles, *Horae beatae Mariae virginis*, *Horarium*, *Hortulus animae*, etc., became an official manual of private prayers.¹

(2) By the 11th cent. the books had begun to be reorganised; or rather, while the old system continued in use for solemn functions in choir and sanctuary, a new system was being developed alongside of it for purposes of convenience. The *Sacramentarium* was broken up into three parts, and what concerned the Mass and associated rites was separated out and combined with *Graduale, Lectionarius* and *Evangelium* to form the *Missale plenum*, containing the complete text of the Mass for the whole year; the episcopal offices were collected in the *Liber pontificalis* or *Pontificale*; while the offices pertaining to the parish priest were combined in the *Rituale, Manuale*, or *Agenda*. Similarly the books pertaining to the Divine Service were combined in the *Breviarium*, which enabled the clerk to say his service completely with the help of only a single volume. In the Missals and Breviaries of the 15th cent. the contents also of *Troperium, Hymnarium* and *Ordinarium* were broken up and inserted at their appropriate places in the text, and the supplementary devotions which formed the nucleus of the *Horae* were added to the Breviary.

(3) While the Gregorian text generally prevailed, the contents were not everywhere the same in detail, and many of the rites were locally developed on a considerable scale. For

example, in the Mass, besides such new features as Sequences and Tropes, a marked local development is soon found in the accumulations of private prayers before the Introit, at the Offertory, and at the Communion, sometimes of enormous extent, sometimes also further extended to supply the celebrant with prayers to occupy him throughout while the choir is singing. And again the offices of the *Rituale*, more especially perhaps those of Matrimony and of the Sick, underwent large local development, and diversity of local usage became marked in these more than anywhere else; and in fact the reformed Roman *Rituale* of Paul V (1614) has never entirely displaced local usage or been regarded as binding everywhere in detail.\(^1\)

For illustrations, see the documents printed in Martène de antiquis *Ecclesiae ritibus* passim.

(4) Local usage in respect both of rite and of ceremony, that is, of text and of rubric, was consolidated, and 'Uses' were codified. When the ritual books came to be printed in the 15th and 16th centuries, some 144 Missals, mostly of metropolitan churches, which theoretically determined the rite of their provinces,\(^2\) but many of them of diocesan churches, were published before 1549, and probably no two of them would be found to agree with each other in detail.\(^3\) And no doubt the variation went still further; since it may well be that it was not thought worth while to print books which were nearly allied to books already printed, though not identical with them, and that the printing of the books tended to the practical realisation of the theoretical rule, and dioceses adopted the uses of their metropolitan churches in preference to printing their own. It must be added that, besides these secular uses, there were the uses of the regulars: the Missals of the Benedictines and their several congregations, of the

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\(^1\) See *Catholic Encyclopaedia* xiii p. 89, s.v. 'Ritual.'

\(^2\) See *Decretum* i xii 13; Lyndwood *Provinciale* ii 3.

\(^3\) See W. H. J. Weale *Calul. Missalium ritus latini* pp. 17-219. Add to the Missals there catalogued that of Schwerin, c. 1492, c. 1500, c. 1518 (Schönfelder *Die Agende der Diözese Schwerin von 1521* pp. vi sq.).
Cistercians, the Camaldolese, the Carthusians, the Cluniacs, the Humiliati, the Vallombrosians, the Pauline Hermits, the Dominicans, the Carmelites, the Franciscans, the Hieronymites, the Trinitarians, the Hospitallers of S. John, the Praemonstratensians, and the Augustinians, were all printed before 1530; while the monastic Divine Service, whatever may have been its original relation with the Roman Office, had long been a practically distinct rite.

It follows that at the beginning of the 16th cent. (1) the whole rite was contained in five books: the Missal, the Breviary, the Ritual, the Processional, and the Pontifical; with a supplementary and subordinate book of private devotions; and (2) uniformity was neither known, nor aimed at or desired; a broad Gregorian basis was common, but the rest varied indefinitely in detail, theoretically from province to province, in practice rather from diocese to diocese, and among the greater foundations from church to church.

II

The course of things in England was parallel to what it was elsewhere, and the resulting situation was the same.

1. There can be no question that S. Augustine and his companions brought with them to Kent in 597 the Roman rite and the Roman books; and perhaps the same was the case with the mission of S. Felix to East Anglia, that of S. Birinus to the West Saxons, and that of S. Wilfrid among the South Saxons. Nor is there the least reason to suppose that the scruples or difficulties, whatever they were, which S. Augustine felt or foresaw in view of the diversity between Roman and 'Gallican' usage, proved in the event to be so acute as to lead him to act on S. Gregory's advice and to

2 Cp. Egbert of York Dial. eccl. institut. 16 (Haddan and Stubbs iii p. 411)
compile a composite rite for the Church of the English. On the other hand, the Scotic missions in Northumbria and Mercia as a matter of course practised and diffused their own 'Gallican' rite; and after the withdrawal of S. Colman and his monks of Scotic nationality after the council of Whitby in 664, this rite must have continued for a while in the use of his English disciples, and only gradually have given place to the Roman, possibly leaving behind it traces like those which later on were left by the Gallican rite on the continent after it had been generally superseded by the Roman.

2. In 747 the Council of Clovesho, in its 13th and 15th canons, finally enjoined the Roman rite—Kalendar, Sacramentary, and Divine Service—on the whole province of Canterbury, to be observed in accordance with the written standard that had been received directly from the Roman Church, whether this was among the documents despatched to the Council by the Pope, Zacharias, or otherwise obtained. Perhaps there is no such definite evidence for the Northern province; but the penetration of the Roman rite is illustrated by the mission of John, the archchanter of S. Peter's, at the desire of S. Benedict Biscop, to the monastery of Monkwearmouth, where for two years he trained the monks in 'the order and rite of singing and reading' in the Divine Service, and on his withdrawal left behind him a written directory for the whole annual cycle.

3. But of the few English service-books which survive from the period before the Norman Conquest none appears to represent any local tradition, independent of the Carolingian reform and the continental development. The Sacramentaries are 'Gregorian,' i.e. they exhibit Hadrian's text combined with Alcuin's supplement; while the Benedictionals

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1 Bede Hist. Eccl. i 27.  
2 Ibid. iii 26.  
3 Cp. Walafrid Strabo de Rebus ecclesiasticis 23; and p. ix above.  
4 Haddan and Stubbs Canons and Ecclesiastical Documents iii p. 367.  
5 Bede Hist. Eccl. iv 18: Hist. abbatum 5.
and Pontificals are the same in character, and largely in content, with the corresponding continental books. Consequently such 'Gallican' features as survived in the later English usage may have been the result of the intercourse between England and the continent in the 9th and 10th centuries, rather than of any original inheritance or survival of the usage of the earliest days.¹


4. From the 9th cent. onwards the general situation is reproduced in England.

(1) The books are multiplied: in particular the Ordinale or Pie, corresponding to the continental Ordinarium, is developed; the Processionale is compiled; and the collection of supplementary devotions is enlarged by the addition of private prayers into what became commonly known as the Primer.

(2) The new system of books is organised: viz. the Missale; the Breviarium, commonly known as Portiforium or Portuis; the Manuale corresponding to the continental Rituale or Agenda; and the Pontificale.


(3) The Gregorian rite and ceremony is developed, especially in the offices of the Manuale.

(4) Local usage is organised in 'Uses.' The origins of these no doubt lie far back in the history of the several churches; but a new influence came in to modify and develop them with the Norman Conquest and the reorganisation

of the cathedral system carried through by the Norman bishops. By the 16th cent. some of these uses had been abandoned; but, as is familiarly known from the preface to the Book of Common Prayer, at least five still survived—those of Hereford, York, Lincoln, Bangor and Salisbury; and of three of them the books had already, in whole or in part, been printed. The Hereford Missal was printed in 1504, the Breviary in 1505: the York Missal in 5 editions, from 1509 to 1533; the Breviary in 5 editions from 1493 to about 1530; the Manual in 1509 and 1530; the Processional in 1530; the Ordinal in 1509; and the Horae in 4 editions from 1510 to 1536: while of the Sarum Missal 48 editions had been issued from 1487 to 1534; of the Portus 39 editions from 1475 to 1544; of the Manual 24 editions from 1497 to 1543; of the Processional 15 editions from 1502 to 1549; of the Ordinal or Pie 12 editions from 1477 to 1508; and of the Horae or Primer about 170 editions from 1478 to 1544.


1 See W. H. Frere Use of Sarum i pp. xiv sqq.

2 P. 36 below.
The enormous output of Salisbury books indicates the position of the Use of Sarum as the most important and influential of all the English Uses. The codification of it is traditionally attributed to S. Osmund, the first of the Norman bishops (1078-1099); and it is possible that his organisation of the new cathedral church of Old Sarum included some liturgical enactments. But the real 'author' of the Use appears to have been Richard le Poer, who was dean from 1173 to 1215, and became bishop in 1217 and removed the see to Salisbury. To him or to his influence, at a date earlier than 1214, is to be ascribed the compilation of the Consuetudinarium, in which are codified the rules affecting the personnel of the church in choir and sanctuary, and the Ordinale which regulates the service throughout the year and the manner in which the several elements provided by the service-books are to be combined. These two books, together with the contemporary service-books, containing the text of the rite, represent the use as it stood at the beginning of the 13th cent. During the rest of the 13th and the first half of the 14th cent. modifications were made, chiefly as the result of changes in the dignity of certain existing festivals and of the institution of new ones; and in consequence, in about 1350, the Ordinale was thoroughly revised, and the 'New Ordinal' or the 'New Use of Sarum' came into being. From the first the codified Use of Sarum exercised a wide influence outside the diocese of Salisbury. S. David's, Lincoln, Lichfield, Wells, Exeter and S. Paul's were all in course of time affected, and some of them adopted the Sarum customs as a whole; while even York and Hereford were not unaffected. In fact in the middle of the 14th cent. Ralph Higden can write that nearly the whole of England, Wales and Ireland uses the Ordinal of S. Osmund; 

and in the bull of Osmund's canonisation in 1457, Calixtus III adds 'the churches of very many other places' as well.¹

See W. H. Frere The Use of Sarum Cambridge 1898, 1901; Bradshaw and Wordsworth Statutes of Lincoln Cathedral pt. ii pp. 824 sqq.

III

1. It has been noted already more than once that the Roman rite is to be distinguished from other customs which it modified and finally displaced in Italy, Gaul, Spain, and the British Isles. These customs belonged to a second Latin rite, commonly called the 'Gallican,' which once prevailed all over the West outside of Rome and its neighbourhood. The original relation to each other of the two rites is a subject of dispute and the question need not be discussed here; it is enough to say that it is possible that they are parallel developments of a single Latin type, which may have originated in Rome itself or at least been diffused from Rome.² After the Roman rite had been generally adopted throughout the West, there remained, and still remain, two survivals of the non-Roman rite: the 'Ambrosian' of the diocese of Milan, and the 'Mozarabic' observed in certain churches in Spain.

(1) The Ambrosian appears to be Gallican at bottom, but modified and overlaid by Roman usage; at any rate it is mixed and stands midway between the two rites. Since it has had no influence on the development of the Book of Common Prayer, it need not be further remarked upon here.


¹ A. R. Maiden The Canonization of Saint Osmund, Wilts Record Soc., Salisbury 1901, p. 228: librum ... ordinalem alias eonsuetudinalem appel-latum, quo fere uniuersae ipsius Anglie Wallie et Hibernie ac aliorum quampluri-um locorum vuntur ecclesiae.

² See the note 'Gallican versus Roman' in Procter and Frere A new history of the Book of Common Prayer p. 508.
(2) On the other hand, the Mozarabic,—so-called as being the rite of the *muzarabes* ¹ or 'arabizers,' a name applied, first no doubt by the Moors, and then by the Romanised free Spaniards of the north, to the Christian population living under the Moorish domination—is purely Gallican. It is the old Spanish rite which for us first comes into view in the writings of S. Isidore of Seville († 636) and continued in universal use down to the 11th cent. The pope Alexander II (1061-1073) attempted to suppress it in 1064; but the attempt was successfully resisted. However, a few years later the Roman rite began to be adopted, in Aragon in 1071, in Navarre in 1074, and in Catalonia a little later; and after a severe struggle Alphonso VI, encouraged by S. Gregory VII, decreed the abolition of the Mozarabic rite throughout Leon and Castille, except in six old churches in Toledo, in 1086. None the less it continued in use, not only in the churches under Moslem rule, but also, for a century or two, sporadically in the Christian kingdoms. But the Roman rite so far won its way, that by 1500 the Missals of the uses of seven churches in the peninsula had already been printed ²; and it had encroached on the Mozarabic reserve in Toledo so far that the old rite was in danger of lapsing altogether. To prevent this and to reinvigorate the Mozarabic observance Francisco Ximenes de Cisneros, who became archbishop of Toledo in 1495, appointed a commission of divines to edit and publish the books.

The normal Mozarabic ritual books appear to be three: viz. (1) what may be called the 'Psalter,' containing the Psalms, Canticles and Hymns of Divine Service, with sometimes the series of the lesser offices appended (Gilson *The Mozarabic Psalter*, H.B.S., London 1905); (2) a book of unknown name, now commonly known as *Officia et missae*, containing the variables of Service and Mass—and these variables compose nearly the whole, the constants being only the framework and a few fixed formulae—; (3) the *Liber ordinum*, a combined Pontificale and Rituale (Férotin *Le 'Liber ordinum' en usage dans l'église wisigothique et mozarabe d'Espagne du v au

¹ Arab. mostarib, -una.
ixth siècle Paris 1904). But parts of the second book are also found in separation: e.g. Liber sacramentorum, containing the prayers of the Mass (Férotin Le Liber mozarabicus sacramentorum et les manuscrits mozarabes Paris 1912); Liber comitis, being the lessons and gospels of the Mass (G. Morin Liber comicus Maredsous 1893); Antiphonarius, the choir-book of Service and Mass. See Férotin Liber sacramentorum cc. 679 sqq.; Catholic Encyclopaedia x p. 613.

Ximenes's commission did not confine itself to editing the traditional books as they stood, but they broke up the second of the old books, and compiled what belonged to the Mass into a Missal in the current sense, and combined what belonged to Divine Service with the Psalter to form a Breviary. The result of their work was the Missale mixtum secundum regulam Beati Isidori, dictum Mozarabic published in 1500, and the Breviarium ad debite persoluendum Divinum Officium secundum regulam beatissimi Isidori archiepiscopi Hispalensis published in 1502. The Liber ordinal was not re-edited and the Roman Pontifical and Ritual took its place.

Ximenes also founded a Mozarabic chapel in the cathedral church of Toledo and provided for 13 chaplains to sing mass and divine service daily in the chapel; an example which was followed by Rodrigo de Talavera in 1517 in the foundation of a chapel in the old cathedral of Salamanca for the yearly celebration of 55 Mozarabic masses. Ximenes's foundation still survives; de Talavera's is represented by one or two Mozarabic masses a year.


2. The liturgical history of the Orthodox East in the early middle ages is so far parallel to that of the West, that its outstanding feature is the enlargement of the area of the rite of Constantinople both by the extension of the Church through the conversion of pagan populations and by the displacement of local rites. At the time of the Monophysite

1 Reprinted, from A. Leslie's ed. with notes etc., Rome 1755, in Migne P.L-lxxxv.
2 Reprinted, as re-edited by F. A. Lorenzana, Madrid 1775, in Migne P.L-lxxxvi.
schism in the 6th cent. there were three several rites observed locally in that part of the Eastern Church which lay within the Empire; the Egyptian, the rite of the patriarchate of Alexandria, observed in Egypt, Libya, Cyrene, and Abyssinia; the Syrian, the rite of the patriarchate of Antioch (Syria and Palestine); and the Byzantine, the rite of the patriarchate of Constantinople (Thrace and Asia Minor). The Syrian rite is already visible in some detail in the Catecheses of S. Cyril of Jerusalem (347), in the Apostolic Constitutions (c. 375), in the Pilgrimage of Sylvia (c. 380), and in the writings of S. John Chrysostom. The Egyptian characteristics already appear in the Sacramentary of Sarapion of Thmuis (c. 350). The origin and early history of the Byzantine rite is quite obscure; it appears to be a fusion of the Cappadocian (represented by the Liturgy of S. Basil) with another rite (represented by the Liturgy of S. Chrysostom), perhaps that of Heraclea (Eregli on Marmora), to the province of which Byzantium originally belonged. It first comes clearly into light at the end of the 8th cent., our knowledge of it for the earlier period being derived only from scattered allusions.

See Duchesne Origines pp. 54 sqq., 469 sqq.; Brightman Liturgies eastern and western i; 'The Sacramentary of Sarapion of Thmuis' in Journal of Theol. Studies i.

Whatever may have been the earlier ritual conditions in Macedonia and Greece, it may be assumed that, at least after the Byzantine patriarch in the 6th cent. had secured these areas for his own jurisdiction and the Roman patriarch had withdrawn his claims, they soon became, if they were not so already, solidly Byzantine in rite. Later, the Byzantine rite won an extension further westwards in Italy, as a consequence of the hellenisation first of Sicily and then of S. Italy, and of the Byzantine domination, both political and ecclesiastical, lasting from the 8th cent. down to the Norman conquest.

1 So much of Armenian and Nestorian usage as was to be found within the Eastern frontier can be ignored for the present purpose.
2 Cf. Duchesne Origines pp. 41 sqq.
in the 11th, during which 'Magna Graecia' belonged to the patriarchate of Constantinople.¹ By the conversion of the eastern Slavonic peoples in the 9th and 10th cents. the range of the Byzantine rite was still further extended in Europe.² In the East, on the other hand, the Monophysite schism had reduced the orthodox of Syria and Egypt to a remnant, mostly Greek and naturally disposed to cultivate and cherish close relations with the church of the Imperial City and the patriarchate of Constantinople. Accordingly in the sphere of worship the Byzantine rite attracted them to itself, with the result that local usage was, first modified and more or less assimilated to that of Constantinople (so that the earliest Greek MSS of the Syrian Liturgy of S. James and still more those of the Egyptian S. Mark, exhibit the local rite as so far accommodated to the Byzantine framework, that the audible parts of the liturgy tend to be indistinguishable from those of the Byzantine); and finally, by the beginning of the 13th cent., the local liturgies had practically disappeared and the Byzantine prevailed everywhere³; while of the local Divine Service, and of the offices other than the liturgy, no monuments seem to have survived. Meanwhile the Monophysite communions of Syria, Egypt, and Abyssinia, had retained the original rites in Syriac, Coptic, and Ethiopic versions.

See the texts in Swainson The Greek Liturgies Cambridge 1884; Brightman Liturgies eastern and western i. The assimilation to the Byzantine will appear if the Greek texts of S. James and S. Mark are compared, on the one hand, with the Byzantine, and on the other, with the Syriac and Coptic versions.

The Byzantine service-books began to be printed, mostly at Venice, in the first half of the 16th cent. ; the Euchologion, corresponding in part to the western Sacramentary, at Rome in 1526, and then at Venice in 1528; the Horologion, corre-

¹ See Batiffol L'abbaye de Rossano Paris 1891, introd.: Brightman Litt. eastern and western pp. xc sq.
² Hardwick History of the Christian Church: Middle Age, ed. Stubbs. London 1883, pp. 119 sqq.
³ Theodore Balsamon in can. 32 in Trullo (Migne P.G. cxxxvii 621 b) Responsa ad Marcum (ib. cxxxviii 953).
sponding to the *Psalterium* of the Breviary, at Venice in 1509; the *Typikon*, corresponding to the *Ordinale*, in 1545; and the other books at various dates in the same period. But these books are perhaps irrelevant to the present purpose. The Byzantine rite affected the Book of Common Prayer, not through the official service-books, but rather through the merely literary publications of the west; and in particular through ἡ θεια λειτουργία τοῦ ἁγίου Ἰωαννοῦ: *Divina missa sancti Ioannis Chrysostomi* Venice 1528, being the text of the liturgy of S. Chrysostom with a Latin translation arranged on the opposite page. The central words of the Orthodox rite, those of the Consecration, were also known from the tract *De sacramento Eucharistiae* of the cardinal Bessarion of Nicaea, the protagonist of the latinising Greeks at the Council of Florence in 1439, which was printed at Strassburg in 1513, and at Nürnberg in 1527.

For the texts of the Eastern rites, other than the service-books, available in the West in 1549, see Gasquet and Bishop *Edward VI and the Book of Common Prayer*, London 1890, p. 187: Brightman *Liturgies east. and west*. i pp. lxxxv sq.

IV

The first half of the 16th cent. was marked by several movements of liturgical reform, initiated from different points of view, of varied scope and importance, and meeting with different measures of success.

1. One of them, happily checked almost at the outset, need only be mentioned in passing. The fastidious Ciceronianism of the Italian humanists was offended by the latinity of the service-books, a tongue descended, not from the literary language of the Augustan age, but from the spoken or semi-literary language of the first Christian centuries. It was therefore proposed to recast the books in more classical literary form; and to this end Zaccaria Ferreri, bishop of Guardia Alferi in Campania, was commissioned by Leo X to rewrite the metrical hymns and to reform the Breviary.

1 See Brightman *Liturgies east. and west*. i p. lxxxii
The hymns were rewritten *iuxta veram metri et latinitatis normam* and published in 1525, with a letter of approbation by Clement VII and a permission to use them prefixed. Regarded from the point of view of their author and his patrons the verses are excellent, and very many of them irreproachable; while others are shocking with their pagan figures and mythological suggestions; and in all, the spontaneity and rugged simplicity of the originals is sacrificed to a laboured, if faultless, smoothness of classical form. The projected Breviary never appeared: and the whole scheme vanished, with the situation which gave it birth, through the sack of Rome in 1527 and the changed atmosphere of the Roman Court which was its result.


2. But a different form of dissatisfaction with the Breviary was abroad and widely prevalent. Almost from the first moment of the adoption of the Roman rite north of the Alps, at the end of the 8th cent., the Divine Service had begun to be modified by addition and subtraction. The effect of this process, continued during the 9th, 10th and 11th cents. and in principle at least generally prevalent outside of Rome, was that in the 12th cent. there existed great variety of usage, and it was realised that a new type of service had come into being as contrasted with the ancient office which was still observed by the Roman Church. Early in the next century, in the pontificate of Innocent III, this *officium modernum* was adopted by the Roman curia and officially regulated. From the curia it was adopted by the Franciscan Order in 1223; later, it was revised and corrected by Aymon, General of the Order, and in its revised form it was approved by Gregory IX in 1241. This Breviary of the 'modern office' was propagated all over the West by the Franciscans and was adopted by the curia itself before 1280; and the old Roman Service practically disappeared. A protest in behalf of the old
rite against the innovation was made by Radulphus de Rivo (†1403), dean of Tongres, in the *de Canonum Observatione*, written in about 1398.¹

The characteristics of the 'modern office,' the result of developments reaching from the 9th to the 14th cent., were mainly these. On the one hand the service was abridged in two ways; first by the shortening of the lessons of Matins, especially those taken from the Holy Scriptures, so that they came to consist each of but a few lines; and secondly by change in the use of the antiphons, so that they were recited, not after each verse, but only at the beginning and the end of the Psalm or Canticle. On the other hand, the office was lengthened by the adoption of metrical hymns (in this following the pattern of the Monastic Office), of the *Quicumque vult* recited daily at Prime, and of *Memoriae* after the collects of Lauds and Vespers, of *preces* after the *Pater noster* of the ferial day-hours, and of an anthem of the B.V.M. after Compline; and most of all by the frequent recitation of the Office of the B.V.M. and of that of the Dead, of the Gradual and the Penitential Psalms. And besides all this, by the multiplication of new festivals and still more by the addition of octaves to existing festivals, the use of the ferial office was reduced to a minimum, and as a consequence the Psalter was no longer recited as a whole, but the festal Psalms were constantly repeated. It is to be added that the lessons from the lives of the saints were largely apocryphal or puerile. See Batiffol *Histoire du Breviaire roman* pp. 179 sqq.

By the 16th cent. this long and complicated service was felt to be burdensome and in part unedifying. To remedy the situation two attempts were made under Clement VII (1523-1534) and with his encouragement. First, he formally approved the design of Giovanni Pietro Carafa, bishop of Chieti, General of the Theatine Order, afterwards Pope Paul IV, to revise the Office, and the Missal as well, for the use of his Order, and gave licence to the Order to use the revised books for a year by way of experiment. Little is known of Carafa's work, and nothing came of it for the moment, though it was possibly, later on, the basis of the revision of Pius V.


In 1529 Clement issued a second commission, this time to Francisco de Quinones, General of the Franciscans and Cardinal of S. Croce in Gerusalemme, so to reorganise the Divine Service that by the removal of the existing difficulties and defects and inconveniences the clergy might be attracted to the discharge of their canonical duty of reciting it. Quinones carried out his task with the help of three Spanish divines, and the new book, *Breviarium Romanum nuper reformatum in quo sacræ scripturæ libri probation; sanctorum historiæ elegantur beneq; dispositæ leguntur*, appeared in 1535, with a preface addressed to Paul III, who had succeeded Clement VII in 1534, explaining the origin and character of the book, and with a letter of Paul III himself giving permission to secular clerks to recite the new Breviary instead of the old, on condition of obtaining a licence from the Apostolic See.

The reform was drastic. Antiphons, responds, chapters and preces are abolished. The Psalter is redistributed, 3 Psalms being assigned to each office throughout the week, except in so far that the *Venite* is added at Matins, and the O.T. Canticle of each day serves as the third Psalm in Lauds (150 Pss. + 1 [Ps. xxx 1-6 being repeated] + 10 [Ps. cxviii being divided as before into 11] + 7 [Canticles] = 168 = 7 x 8 x 3, i.e. 7 days of 8 offices each with 3 Psalms). Matins consists invariably of a single nocturn, with three lessons; the first, from the O.T. (exclusive of the deuterocanonical books), of which the greater part is read book by book in the course of the year; the second from the N.T., which is also read through, with the exception of Apoc. iii-xii, book by book, and only Passion, Holy, and Easter Weeks have propers; the third from the Acts and the Epistles, except on holy days (other than Sundays), when proper third lessons are assigned, on Saints’ days from records of the lives of the saints, otherwise from Holy Scripture (except on Christmas Day and Easter Day, when they are from patristic homilies). The metrical hymns, which are variable at Matins and Vespers, precede the Psalms in all offices, except in Lauds which is deprived of its hymn. *Te Deum* is used daily except in Advent and Lent, when *Miserere* is substituted for it; *Quicumque* is confined to Sundays, the *Apostolicum* being substituted for it on weekdays. The supplementary office of the B.V.M. is abolished; but to compensate for it, on all unoccupied Saturdays the office of the day is to be of the B.V.M. The *memoriae* at Lauds and Vespers are restricted to two, of the B.V.M. and of the apostles and all saints, unvarying throughout the year. The Penitential Psalms and the Litany are recited only on
Ash Wednesday and Fridays in Lent. Thus the Service is continuous throughout the year, except that holydays and special seasons are marked by their invitatory, hymns at Matins and Vespers, 3rd lesson, and collect.

The text is in J. W. Legg *Breviarium romanum Quignonianum*, Cambridge 1888. On the history see Batiffol *Hist. du Brév. romain* pp. 274 sqq.; Legg *The second recension of the Quignon Breviary* ii pp. 14 sqq. This Breviary is denoted by Q in the margin of the Synopsis below.

The new Breviary, of which Quignon afterwards wrote that it had only been put out provisionally and to invite discussion,¹ was immediately assailed. In July 1535 the Sorbonne condemned it for its innovations. In consequence a revision was immediately taken in hand, and a new recension appeared in July 1536 as *Breviarium Romanae Curiae*, ex sacra & canonica scriptura, necnon Sanctorum historijs, summa vigilantia decerptis, accurate digestum. Nunc denuo ab autore suo recognitum diligentius, & commodioribus characteribus quam antehac excusum.

The chief characteristics of the second as compared with the first recension are: (1) an antiphon is restored to the Psalms in all offices, which in Lauds, Prime, Vespers and Compline covers also *Benedictus, Quicunque, Magnificat* and *Nunc dimittis*; (2) the third lesson at Matins on all Sundays, on all days in Advent and Lent, and throughout octaves, is taken from a patristic homily; (3) Vespers, Matins and Lauds of the Dead (constructed on the plan of the other offices of the book, except that Matins retains its responds) is provided, to be said in addition to the Office of the day on Nov. 2, and the Matins and Lauds also on certain Fridays in Lent.


Of this Breviary more than a hundred editions were issued between 1536 and 1566. It was widely adopted by seculars and even by some regulars; and in some churches in Spain it was used in choir. On the other hand it was not found to be generally satisfactory, and the Tridentine Council determined on a new and independent revision both of Missal and of Breviary, and in its last sitting (Dec. 4 1563) it committed the task of revision to the Holy See.² In the bull

¹ Preface to the 2nd recension (J. W. Legg *The second recension of the Quignon Breviary* i p. xxiii).
² *Canones et decreta Conc. Trident. sess. xxv contin. sess. 3.*
Quod a nobis of July 15 1568, by which Pius V enjoined the use of the reformed Breviary, that of Quiñones was abolished, along with all other Roman Breviaries of less than 200 years' standing.

3. In face of the storm of calamities which beset 'the ship of the Church, tossed among the billows, while the Captain seemed to be asleep within it,' and in view of the delay in the convocation of the General Council so long demanded,\(^1\) in 1536 Hermann von Wied, Archbishop-Elector of Cologne, summoned a Provincial Council to deal provisionally with abuses and to institute reforms. On the basis of a draft prepared by the eminent Johann Gropper (1503-1559), the os cleri Coloniensis, the Council elaborated and issued a long series of disciplinary canons, including among them a number dealing with matters of liturgy. The standing complaints against the Breviary—the displacement of Holy Scripture and the unsatisfactory character of the lessons from the lives of the saints—are repeated; the desire is expressed for the general reform of Missals and Breviaries and the removal of superfluities and superstitions (de officio 6, 11); the disorganisation of Service and Mass by the observance of unauthorised festivals, by the invasions of choirs and organs, and so forth, is rebuked and forbidden (ib. 7, 12, 15); some things are enjoined, which are of interest in view of what happened afterwards in England: viz. that baptisms shall be administered, not privately, but in facie ecclesiae (de administr. sacrament. 7), that processions shall be confined within the walls of churches (de constitut. 8), and that Dedication-festivals outside the city of Cologne shall all be kept on one common day (ib. 11); and, what is perhaps of chief interest, it is required that the people be instructed in the meaning of ceremonies, and to this end that sermons be made at the time of the celebration of them (de administr. sacrament. 2, 5, 12); a requirement which apparently expressed a widely-felt need, and was provided for in the Agendae of

\(^1\) Canones Conc. Prov. Colon., Cologne 1538, prefatory epistle.
German dioceses later in the 16th cent., where vernacular instructions and exhortations are attached to the text of the several offices.\(^1\) The Council also promised that an official *Encheiridion* should be issued to help the clergy in the instruction of the faithful, treating of the Ten Commandments, the Creed, the Sacraments, and the Lord's Prayer, the veneration of saints, relics and images, and the explanation of ceremonies (*de dissemin. verbi* 21, 21). These canons were hailed with some enthusiasm outside of Germany: Giac. Sadoleto, cardinal of S. Callisto (1477-1547), warmly congratulated Hermann; Ambr. Catharinus (Lanc. Politi, 1483-1553) wrote that he had seen nothing in his day 'more orthodox, more learned, more faithful, or more worthy of all men to be received'; and Cochlaeus (Joh. Dobeneck, 1479-1552) later on quoted Catharinus and applauded the canons as having won for Hermann the approval and praise of other nations.\(^2\) The draft submitted to the Council was published in October 1536 in *Formula, ad quam Visitatio intra dioecesin Coloniensem exigetur. Adjiciuntur huic formulae Canonum fere omnium argumenta Concilii provincialis dudum celebrati, quibus paucis eliciuntur, quaenam in illis ipsis (breui in lucem prodituris) ad longum contineantur*\(^3\); the Canons and the Encheiridion were published at Cologne in 1538 in *Canones Concilii Provincialis Coloniensis. Sub Reuerendiss. in Christo patre ac dno, D. Hermanno S. Colonien. ecclesie Archiepiscopo ... celebrati. Anno \(\ast\) 1536 Quibus adiectum est Encheiridion Christianae institutionis*. The *Encheiridion*, which, in the body

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\(^1\) See e.g. *Ritus ecclesiastici Augustensis episcopatus* [Augsburg] 1580, which has vernacular instructions and exhortations at Baptism (4 pp.), Confession (6 pp.), Communion (5 pp.), Visitation of the Sick (9 pp.) and of the Dying (2 pp.), and Marriage (6 pp); *Agenda ecclesiae Moguntinae* [Mainz] 1599. See also the Tridentine Council sess. xxiv de reformat. 7 'sacramentorum virtus antequam populo administrentur, ab episcopis et parochis explicetur': and the *Rituale Romanum* of Gregory XIII, 1584, and that of Paul V, 1617, which direct that at the administration of the sacraments the priest 'virtutem vsum ac vutilatem' of the sacraments, 'et caerimoniarum significationes ... diligenter explicabit.' For the instructions of later French *Rituel*, see *Rituel des Rituels*, ed. Migne 1866, i cc. 591-1352.

\(^2\) M. Deckers *Hermann von Wied* pp. 211, 106.

\(^3\) Ibid. p. 61.
of the combined volume, bears the title *Institutio compendiaria doctrinae christianae, in concilio provinciali pollicita*, was the work of Joh. Gropper and was written on a larger scale than had originally been contemplated, forming a considerable treatise, a sum of divinity under the current four headings, the Creed, the Sacraments, the Lord's Prayer and the Decalogue; the ceremonies being expounded along with the sacraments to which they severally belong.


V

Liturgical reform was everywhere included in the programme of the Reformation; and this reform everywhere sooner or later implied the substitution, in whole or in part, of the vernacular for the traditional Latin.

i. The Lutheran ritual is essentially the work of Luther himself, proposed in a series of booklets issued primarily for the use of Wittenberg from 1523 to 1537.

(1) In the *Von ordenung gottis diensts ynn der gemeyne*¹ of the spring of 1523 Luther prescribes the abolition of the daily Mass and of most of the saints’ days, and the substitution of a daily service, morning and evening, in which the Bible should be read in course with an exposition of some part of the lesson, followed by a psalm, a respond or antiphon, and a collect. On Sundays Mass and Vespers are to be sung, with a sermon at each.

(2) *Das tauff buchlin verdeutscht*² of the same spring supplies

¹ In A. L. Richter *Die evangelischen Kirchenordnungen* i p. 1; E. Sehling *Die evangelischen Kirchenordnungen* i p. 2; and H. Lietzmann *Liturgische Texte* iv p. 3 (Kleine Texte für theologische u. philologische Vorlesungen 36, Bonn 1909).

² Richter i p. 7; Sehling i p. 18; Lietzmann p. 6.
the Order of Baptism in German. In the De Captivititate Babylonica of 1520 Luther had blessed God that He had 'at least preserved this sacrament in His Church uninjured and uncontaminated by the devices of men'\(^1\); and accordingly the Order of the Taufbüchlein is little else than a translation of the baptismal rite of an Agenda, probably that in use at Wittenberg, akin to that of Magdeburg.\(^2\) But in 1526 Luther issued a revised edition, Das taufbüchlein veredertsch aufs neu zu gericht,\(^3\) in which two of the prayers are omitted, the exorcism is reduced to a single paragraph, and exsufflation, salt, spittle, unction, white garment and torch are abandoned. Meanwhile Andreas Osiander, pastor of Nürnberg (1520-1548), had published another German Order of Baptism, Ordnug wie man Tauffet, bisher im Latein gehalten, verteütscht (Nürnberg 1524), founded on the Rituale of Bamberg.\(^4\)

(3) The Formula missae et communiovisis pro ecclesia Wittenbergensi\(^5\) was also written in 1523.

After an attack (cc. 5-7) on the Offertory and the Canon, votive and requiem Masses, and the ceremonial apparatus of the Mass,\(^6\) Luther treats of four subjects. (a) He prescribes (8-28) a reformed Latin Order of the Mass, in which the traditional form is retained as far as to the creed and the sermon (if this is not preached before the Mass); after which the offertory is reduced to the preparation of the matter of the sacrament without prayers, 'all that suggests oblation being repudiated'; Dominus vobiscum follows, with Sursum corda and the rest till the per [Iesum] Christum dominum nostrum of the preface, and after a short pause Qui pridit and consecration, followed by Sanctus and Benedictus, during which the elevation is made; Pater noster with its prelude; Pax Domini, and the communion with Agnus Dei and 'Communio'; Quod ore sumpsimus, Benedicamus, and the blessing or Num. vi 24-26. (b) 'Concerning the communion of the people' (29-37): intending communicants are to signify their

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1 Wace and Buchheim Luther's primary works, London 1896, p. 339.
2 See Rietschel Lehrbuch der Liturgik ii, Berlin 1909, pp. 64 sqq.
3 Sehling i p. 21; and see Rietschel ii pp. 71 sqq.
4 See Richter i p. 10. For other Orders see Rietschel ii pp. 69 sqq.
5 Richter i p. 2; Sehling i p. 4; Lietzmann p. 11.
6 It is not quite clear how much of this last he wishes to abolish, how much to retain: he expressly admits the vestments 'modo pompa et luxus absit' (c. 28).
names beforehand, that the ‘bishop’ may examine them at least once a year as to faith, knowledge, and life; at the Mass the communicants are to stand together that the congregation may recognise them, with a view to observing their life and manners; private confession before communion is recommended, but not to be required as of necessity; and communion is to be given in both kinds, without waiting for the sanction of a Council.

(c) Luther expresses a desire (38) for German metrical hymns, after the manner of the few existing vernacular hymns, if poets can be found to compose them, to be used by the people at the Gradual, Sanctus and Agnus Dei. This aspiration began to be satisfied almost immediately in collections of hymns; as in Eyn Enchiridion oder Handbuchlein Erfurt 1524, Geistliche gesangk Buchleyn Wittemberg 1524, and others (see Julian Dictionary of Hymnology pp. 412 sqq.), to which Luther himself contributed hymns, some new, some enlargements or emendations of older hymns, some metrical paraphrases of Psalms or of formulae like the Credo, Te Deum or Media vita.1 (d) As to Divine Service (39-41): matins, hours, vespers and compline de tempore, are retained, with lessons and expositions daily in German, morning and evening; but abridgement of the number of psalms and responses is suggested, to be determined by the ‘bishop,’ provided that the whole Psalter and the whole Bible are recited.

(4) Luther’s Deutsches Messe und ordnung Gottis diensts2 was issued in 1526. From the preface it appears that there was a marked desire abroad for a vernacular Mass and Divine Service, and that men’s minds were perplexed and distracted by the variety of new Masses which were being improvised. Luther himself in the Formula missae had expressed the wish for a vernacular Mass3; and now, while desiring that his Latin form shall not be set aside but continue in use as occasion may serve, he proposes a German Divine Service and Mass.

(a) The form of Divine Service for the morning of sundays and holydays (9) consists of psalms; a sermon on the epistle of the day; an antiphon and alternately Te Deum and Benedictus; Our Father, collect, and Benedictamus Domino. Vespers is apparently retained, with a sermon on the Old Testament before Magnificat. On weekdays the service (10-12) is primarily for schoolboys, consisting: in the morning, of psalms; a chapter of the New Testament read by boys, first in Latin, then in

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1 Luther’s 38 hymns are conveniently printed in A. Leitzmann Martin Luthers geistliche Lieder (Kleine Texte 24, 25) Bonn 1907.
2 Richter i p. 35; Sehling i p. 10; H. Lietzmann Liturgische Texte v (Kleine Texte 37, Bonn 1909).
3 Formula missae 10.
German; an anthem; a lesson on the Catechism, S. Matthew, S. John, or the Epistles, according to a prescribed course; and a German hymn: in the evening, of psalms with an antiphon; hymn; a chapter or half a chapter of the Old Testament in Latin and German; and *Magnificat* with an antiphon; concluding both morning and evening with *Our Father* said privately, a collect, and *Benedicamus*. (b) In the Mass (13-27) vestments, altar, and lights are expressly allowed for the present; *Gloria in excelsis* is omitted, and German metrical hymns take the place of introit and gradual, and the metrical paraphrase of the Apostles' Creed is substituted for the 'Nicene' Creed. After the sermon, is recited the traditional 'common prayer,' or *Our Father* in paraphrase, followed by an exhortation to communicants; after which, *Sursum corda* and preface disappearing, consecration by the recitation of the Institution (*Vnser herr Ihesu Christ, ynn der nacht*) follows immediately. Luther prefers (what in the *Formula missae* he had left to the discretion of the 'bishop') that communion in each species should follow immediately on the consecration of it, instead of communion in both following the consecration of both. During the communion is sung the German *Sanctus* (*Luther's Isaia dem Propheten*) or a metrical hymn or the German *Agnus Dei*; and the mass concludes with a thanksgiving (*Wyr dancken dir almekhtiger herr gott*) and the blessing (*Num. vi 24-26*). It is directed (25) that men and women be placed apart and that the women communicate after the men.

(5) In 1519 Luther had declared against the use of processions, but without any criticism of the Litany, which continued in use at Wittenberg. Later, probably as part of Karlstadt's proceedings in 1520 and 1521, the Litany was abolished. But at the end of 1528 or early in 1529, while still denouncing processions, Luther restored the use of the Litany as a method of prayer against the Turkish peril; and in 1529 he issued a reformed Litany, first in Latin, and a few months later in German.

The basis of Luther's Litany is the Roman, to which he was accustomed in the use of his own order, that of the Augustinian Hermits. He omits the invocations of the saints, some 12 of the Roman suffrages, and the psalm; on the other hand he adds some 25 suffrages, either new or derived from other sources, and substitutes a new series of collects, beginning with that of the mass *Pro tribulatione cordis* (Deus contritorum) with some modifications, each preceded by a *r* and *R*, mostly drawn from the *preces* following the psalm of the Roman Litany. There is no reason to suppose

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1 The German 'gemeines' or 'allgemeines Gebet,' unlike the corresponding English and French bidding of bedes, was and is used after, not before, the sermon.
that this is, not Luther’s work, but ‘an old German Litany,’ as has sometimes been said. For the text and history of Luther’s Litany see P. Drews Studien zur Geschichte des Gottesdienstes und des gottesdienstl. Lebens IV ‘Luthers lateinische und deutsche Litanei von 1529,’ Tübingen 1910. For the text of the contemporary Roman Litany see Quiñones’s Breviary (J. W. Legg Brev. Rom. a... Quignonio editum, Cambridge 1888, p. 43).

(6) In 1534 Luther issued a form of solemnisation of Matrimony in the Traubuchlein fur die einfeltigen pfarherrn.¹

The Marriage-order in German Ritualia is commonly much shorter and simpler than that of the English books; and in this respect Luther follows the German precedent. His order consists of an announcement to the congregation of the intention of the parties and their desire for its prayers, and a challenge to objectors; a demand for consent in the form of a single short question addressed to each party; the imposition of the ring and the joining of hands: ‘What God hath joined,’ and a declaration of the marriage (as commonly in the German Ritualia); a lesson (Gen. ii 18, 21-24), and an admonition (citing Eph. v 22-24, Gen. iii 16-19, i 27, 28, 31, Prov. xliii 22); and a prayer while the minister extends his hands over the parties. On the Traubuchlein see Rietschel Lehrb. d. Liturgik ii pp. 247.

(7) The Lutheran communities first undertook to ordain in 1535,² and Luther provided a rite in the Formula ordinandorum ministrorum verbi of 1537 or earlier.³

After the examination of the fitness of the candidates (either on the day of the ordination or on the day before), a prayer is made for the whole ministry and for them; and then, while the candidates kneel with the ordainer and the ministers or presbyters before the altar, the choir sings the hymn Veni sancte Spiritus; and the ordainer, after γ and Ρ, recites a collect de Spiritu sancto. Then the ordainer addresses the candidates, citing 1 Tim. iii 1-7 and Acts xx 28; after which, with the presbyters, he lays his hands on the heads of the candidates and recites the Our Father and a prayer that the Holy Ghost be given ‘to those who are seeking from this church the confirmation of their vocation and to all who are called to the ministry of the word,’ and that ‘the foul papistical and mohammedan abomination and the ravings of other sects’ be repressed. Finally he dismisses the ordained in the words of 1 Pet. v 2-4, with the sign of the cross and a blessing; and if desired Luther’s expansion of the old hymn Nu bitten wir den heil'gen geist is sung. This rite was apparently to be inserted in the Mass after the sermon: accordingly the Mass now proceeds with the Lord’s prayer, and the ordained persons communicate. On this rite see Rietschel Lehrb. d. Liturgik ii pp. 427 sqq.

¹ Sehling i p. 23. ² Rietschel Lehrb. d. Liturgik ii pp. 420 sqq. ³ Schling i p. 26 (German), 27 (Latin, for ordination of foreigners who do not understand German).
(8) *Catechesis* or *Catechismus*; originally the instruction of the catechumens in the creed before baptism and of the neophytes in the sacraments of baptism and the eucharist immediately after baptism; later, when most people were baptized as infants, changed its meaning, and in the 16th cent. it was generally used of two or three slightly different things: either of the Gospel, *Credo*, and *Paternoster*, as recited in the Order of Baptism—representing the old Roman *Apertio aurium*—together with the charge to the godparents to see that the child was instructed in *Credo* and *Paternoster*; or of the questions and answers relating to renunciation and faith; or of those relating to faith alone; or of the charge to the godparents alone. Colet's *Catechyzon*, written for S. Paul's School (1512), is a summary of fundamentals, put into the mouth of the boy, under the heads of Faith (the Creed), the Seven Sacraments, and Charity, with resolutions relating to Penance, Communion, Sickness and Death, followed by a list of 'Preceptes of lywynge.' It was required of parish priests in the middle age regularly to instruct their flocks in the Creed, the Decalogue, the Sacraments, the deadly sins and other fundamental topics; and from time to time manuals were written to help them in this ministry. But perhaps Luther was the first to fix the Decalogue, the Creed, the Lord’s Prayer, and the Sacraments, as the four heads of fundamental popular instruction, and to draw up manuals of exposition of these topics under the name of *Catechism*. In 1520 he had published, in *Encheiridion piarum precationum*,

1 *Catechismus* of the act of instruction, S. Aug. *de Fide et Opp. xx 35; of the words in which the instruction is conveyed, ib. xiii 19, xviii 33, Paulinus *Vita Ambrosii* 36. For later usage, Du Cange *Glossarium* s.v. *Catechismus* and cognates. 2 *Sacramentarium Gelasianum I* xxxiv.

expositions of the Decalogue, the Creed, and the *Paternoster*; and in 1526 he had urged the need of 'a rough plain simple good Catechism' on these three topics as all that a Christian needs to know, and sketched a method of catechising; but in 1529, after the Saxon Visitation, and with the experience of the ignorance of the people which he had gained in the course of it, he composed two 'Catechisms,' the 'Greater' and the 'Short,' treating of the four topics in the form of question and answer. Henceforth these four topics became current on all sides as the heads of instruction: in Calvin's Catechism of 1535; in the *Encheiridion* of Cologne, 1538; in *The Institution of a Christian man*, 1537, and *A necessary doctrine and erudition for any Christian man*, 1543 (in both these with some subsidiary topics added); in the *Institutio* of Mainz, 1549; and in the *Catechismus ex decreto Concilii Tridentini*, 1566.

(9) Meanwhile Luther had supplied what was a first necessity for vernacular Service and Mass, in his translation of the Bible. He issued the New Testament in 1522 and the Old Testament in successive instalments from 1524 to 1534, when the whole Bible (except 3 and 4 Esdras and 3 and 4 Maccabees) was collected in *Biblia, das ist, die gantze Heilige Schrift Deutsch* (Wittenberg).

The Old Testament was rendered from the Hebrew (Brescia 1494), and, for the 'Apocrypha,' from the Aldine Septuagint of 1518 and the Vulgate, all with the aid of the Latin version of the Dominican, Xantes Pagnino of Lucca (published 1528), and of commentaries, like the *Glossa ordinaria*, compiled mostly from Latin Fathers and Hrabanus Maurus by Walafrid Strabo († 849), and the *Postillae perpetuae in universam s. Scripturam* of the Franciscan, Nicolas of Lyra (1270-1340). The New Testament was rendered from the 2nd edition (1519) of Erasmus's

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1 Luther *Opera* Wittenberg 1558, vii ff. 118 sqq.
2 *Deutsche messe* 5-7: in to he adds 'baptism and the sacrament.'
3 Translated in Wace and Buchheim *Luther's Primary Works* pp. 1 sqq.
4 Above p. xxx.
5 Above p. xxx.
6 Below pp. liv sq.
7 *Catechismus* proæm. xii: 'sapientissime maiores nostri totam hanc vim et rationem salutaris doctrinae in quatuor haec capita redactam distribuerunt: Apostolorum symboolum, sacramenta, decalogum, dominicam orationem'—a questionable statement.

ii. Under cover of the recess of the Diet of Speier in 1526, in which the Princes and Estates of the Empire had undertaken, pending the convocation of a General Council or of a national synod, each 'so to live, govern, and carry himself, as he hopes and trusts to answer it to God and his Imperial Majesty,' the Protestant Princes, taking advantage of the occupation of the Emperor with his quarrel with Clement VII and that of Ferdinand of Austria, first with Bohemia and Hungary, and then with the Turk, took in hand the ecclesiastical reorganisation of their territories in the Lutheran sense.¹ The instrument of this reorganisation was commonly a Visitation of the parishes by commissioners armed with a programme in the shape of Visitation Articles; and the permanent arrangement was embodied in a Church Order (*Kirchenordnung*), defining the doctrine, discipline and ritual of the territory affected. Such Church Orders had already appeared here and there²; but henceforth, and especially after 1530, they are indefinitely multiplied to cover the whole Lutheran field. Luther had disclaimed the purpose of dictating in the matter of rite to the communities which followed him, outside of the range of his immediate influence and responsibility, and, while desiring uniformity within each particular territory, he refused to demand a general uniformity.³ But his rites were followed more or less closely in all the Lutheran territories; and the Church Orders have been classified, by the standard of conformity to Luther's models, into three principal groups: viz. those of the strictly Lutheran type, belonging to north and middle Germany;

¹ B. J. Kidd *Documents of the continental reformation* pp. 185 sqq.
² Richter *Evangelisch. Kirchenordn.* i pp. 15 sqq.
³ Luther *Formula missae* 27, *Deutsche messe* 2; Rietschel *Lehrbuch der Liturgik* i p. 421; Gasquet and Bishop *Edward VI and the Book of Common Prayer* p. 36. On the degree of local uniformity contemplated, e.g. by the *Kirchenordnung* of Albertine Saxony, see Sehling i p. 275.
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a conservative group, approximating more nearly to the traditional ritual, belonging, some to north and more of them to middle Germany; and those approximating to the Reformed usage of Switzerland, belonging to south Germany. Those of them which there is occasion to mention here belong to the first and second groups; and they will be sufficient to give some impression of the character of the books of these groups and of their relations to one another.

A large collection of the Orders (including those of Switzerland) is contained in A. L. Richter *Die evangelischen Kirchenordnungen d. sech­szehnten Jahrhunderts* Weimar 1846; a fuller collection is in course of publication in E. Sehling *Die evangelischen Kirchenordnungen d. xvi. Jahrhunderts,* of which vols. i-v have so far appeared, Leipzig 1902-1913. Unfortunately in both these works the documents are not always printed at full length. For the liturgiology of the *Kirchenordnungen* see Rietschel *Lehrbuch der Liturgik* Berlin 1900, 1909.

(i) The Visitation of ERNESTINE SAXONY was promoted at Luther's petition by the Elector John in 1527, and was carried out (1527-1529) by commissions which administered, first, the *Instruction für die Visitatoren* of 1527, and then the more important and comprehensive *Unterricht der Visitatoren an die Pfarrhern ym Kurfürstenthum zu Sachssen,* drawn up in 1528 by Ph. Melanchthon with the co-operation of Luther. This *Unterricht* in effect directs the adoption of Luther's ritual.

(ii) The Visitation of the territories of George, margrave of BRANDENBURG-ANSPACH, was undertaken in 1528, and the Church Order for Brandenburg and Nürnberg was issued in 1533 under the title *Kirchen Ordnung, In ... der Marg­grauen zu Brandenburg, und ... der Stat Nürnberg Oberkeyt und gepieten, Wie man sich bayde mit der Leer und Ceremonzen halten solle,* the work of Andreas Osiander, pastor of Nürnberg (1520-1548), and Johann Brenz, pastor in Swäbisch-Hall (1522-1546).

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2. Kidd *Documents* p. 186; Sehling i pp. 32 sqq.
3. Richter i p. 77; Sehling i p. 142.
4. Richter i p. 82; Sehling i p. 149.
After the dogmatic chapters, in part reproduced from the Saxon \textit{Vusterricht}, this Order prescribes (1) Luther's revised order of Baptism (1526), preceded by an exhortation (mostly from the epilogue of the \textit{Tauff buchlin}) and followed by an admonition to the god-parents (from Osiander's baptismal \textit{Ordnung}, 1524); (2) procedure as to Penance, with a form of absolution; (3) an Order of Mass, partly in Latin, partly in German, in structure intermediate between the \textit{Formula missae} and the \textit{Deutsche Messe}; (4) an Office to be used instead of the Mass, when none have signified their intention to communicate; viz. two or three Psalms, according to length (for the last of which \textit{Quicunque vult} is substituted on sundays) with an antiphon, Epistle, hymn, Gospel, \textit{Te Deum} or hymn, three collects, \textit{Benedicamus Domino}, and blessing; (5) an Order for the Communion of the Sick, in which, after examination and instruction, the sacrament is consecrated by the recital of the Institution (\textit{Der Herr}), the Lord's Prayer is said, the sick is communicated, and a prayer follows; (6) at the Solemnization of Matrimony after the parties have been interrogated as to their intention, there follows an instruction (Gen. ii 18-24, S. Mt. xix 3-9, Eph. v 25-29, 22-24, Gen. iii 16-19), the troth with rings and joining of hands, the declaration of the marriage and \textit{What God hath joined}, the collect from the \textit{Traubichlein}, Ps. cxxviii, and the dismissal; (7) the Burial of the Dead includes \textit{Benedictus} or Ps. xc, with an anthem (\textit{Media vita} or \textit{Ego sum resurrectio}) or a hymn, to be sung over the body, and an exhortation on 1 Thess. iv 13-18 to be made either in the house or at the grave; (8) the abrogation of minor ceremonies is confirmed—the blessing of candles, palms, fire, salt, water, etc., processions with the Cross and with the Blessed Sacrament, etc.; and (9) a table of holy days is set out.

The Saxon \textit{Vusterricht} and the Brandenburg-Nürnberg \textit{Kirchenordnung} were perhaps the most influential of the documents of the period as affecting subsequent Orders.

(iii) In \textit{Albertine Saxony} the duke George (1500-1539) had all along opposed the Lutheran reformation; but on his death in 1539 his brother and successor Henry, in spite of the opposition of the bishops, instituted a Visitation. Initiated at Luther's advice this Visitation was largely influenced from Wittemberg, Justus Jonas (1493-1555), provost of the Castle church and professor of Canon Law in the University, and Georg Spalatin (1484-1545), being among the commissioners, while the articles of Visitation were compiled by the theological faculty of Wittemberg.\footnote{Sehling i pp. 85 sqq.} The Visitation
was begun in 1539 and a Church Order, *Kirchenordnung zum anfang, fur die Pfarrherrn in Hertzog Heinrichs zu Sachsen v. g. h. Fürstenthum*,\(^1\) perhaps the work mainly of Justus Jonas,\(^2\) was issued in the same year. But this Order was avowedly only provisional (*zum anfang*), and it was reissued in a fuller form in the following year under the title *Agenda das ist kirchenordnung für die diener der kirche in herzog Heinrich zu Sachsen furstenthum gestellet*.\(^3\) This Order also had considerable influence on later Orders.\(^4\)

The Saxon Order provides for (1) Baptism: Luther’s amended *Taufbüchlein* of 1526 with three exhortations added; (2) private Baptism in time of need, and verification in church, with interrogations as to the matter and form employed, the Gospel (S. Mk. *x* 13:16), a blessing and dismissal; (3) Penance with a form of absolution; (4) the Visitation and Communion of the Sick, with an instruction and exhortation, absolution, psalm, Gospel, Lord’s Prayer, consecration and communion, psalm, and the Aaronic blessing; (5) Divine Service (approximately Luther’s); (6) the Communion (Luther’s *Deutsche Messe*, but with the Latin prefaces to be sung on great feasts and occasionally on sundays); and a substitute when there are none to communicate, viz. psalms or a German hymn, Gospel, creed, sermon, psalm or hymn, collect and blessing; (7) the recitation of Luther’s German Litany, in towns on Wednesdays or Fridays and in Ember weeks, in villages on alternate sundays; (8) the Solemnization of Matrimony according to Luther’s *Traubüchlein*, with Ps. cxvii or cxviii inserted before the Lesson (for which S. Jo. ii 1-11 is suggested in place of Gen. ii); (9) a table of holydays; (10) the Burial of the Dead; viz. a respond (e.g. *Si bona suscepimus*) and a German hymn (e.g. Luther’s metrical *De profundis* or *Media vita*), to be sung on the way to the grave; Luther’s *Nunc dimittis* and metrical creed at the grave, and a collect (for the living) after the burial; (11) a series of German collects for days and occasions.

A second and more thorough Visitation was begun at the end of 1539 and lasted till 1542, carried through by divines of Albertine Saxony without the interference of Wittenberg.\(^5\) Among the acts of the commissioners was the issue of a paper of injunctions to parish-priests (*Gemeiner bericht der visi-"

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1. Richter i pp. 307 sqq.
2. Sehling i pp. 88 sqq.
3. Sehling i pp. 264 sqq., where the Order of 1539 is printed with the additions and alterations of 1540 in the margin.
4. The Saxon Order is denoted by the symbol S in the margin of the first column below.
5. Sehling i pp. 90 sqq.
tatoren an die pfarrer und dorlschaft, Oct. 11 1540), including directions to catechise at Vespers on sundays and festivals, the requirement of confession and absolution before each communion, and of uniformity in ceremonies.

(iv) In ELECTORAL BRANDENBURG, while the Elector Joachim I (1499-1535) had vigorously opposed Luther and his reformation, his son Joachim II (1535-1571) was favourable to a moderate reform and was supported by the nobles and the towns, and by Matthias von Jagow, bishop of Brandenburg. He therefore summoned a convention of divines, including George Witzel (1501-1573), whose sympathies were Erasmian, and Melanchthon; and in Oct. 1539 a conservative programme of reform was adopted; and March 1 1540 the nobles and the towns in the Diet accepted a correspondingly conservative Church Order, *Kirchen Ordnung in Churfurstenthum der Marcken zu Brandenburg, wie man sich beide mit der Leer und Ceremonien halten sol*, which was followed by a Visitation.2

Of the contents of the *Kirchenordnung*: (1) the provisions for private Baptism and subsequent verification reproduce those of the Saxon Order; the rite and the rubrics of public Baptism reproduce in German those of some *Agenda*, with a didactic element derived from the Brandenburg-Nürnberg and Albertine-Saxon Orders; (2) Confirmation is administered by prayer and imposition of hands after instruction in the Catechism and examination by the bishop; (3) the administration of Penance takes its didactic element from the Brandenburg-Nürnberg Order, while its form is akin to that of the Saxon Order; (4) in the Mass, in which the priest and his ministers are to use the accustomed ornaments, the *Confiteor* is first recited, and then the traditional rite is followed in exceptional detail, except that (a) while the *Offertorium* is sung, there are no directions for the offertory; (b) the Canon is reduced to four German prayers, for the Emperor and civil rulers, for the clergy, for unity, and for forgiveness of sins (from the Brandenburg-Nürnberg Order), and the consecration (*Unser herr*) in a form akin to that of the same Order, with inclination and elevation, followed by a respond or hymn; (c) after the communion-prayers is inserted an

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1 Printed *ibid.* pp. 284 sqq. This document is denoted by A-S. in the margin of the Synopsis below.

2 Kidd *Documents* pp. 306 sq. The *Kirchenordnung* is printed in Richter i pp. 323 sqq., Sehling iii pp. 39 sqq. It is denoted by Br in the margin of the first column below (on p. 790 for B read Br).
exhortation to communicants (from the Brand.-Nürnberg Order); (d) the German thanksgiving (from the same Order) is substituted for the Post-communion; and (e) all is still in Latin, except that, besides the German elements already noticed, the Epistle and Gospel are to be read in German as well as in Latin, a German hymn is substituted for the gradual, and in parish-churches the German metrical creed for *Credo in unum*, and *Pater noster* and *Pax Domini* are in German: (f) on days when there are no communicants, the Order of the Mass is to be recited as far as to the Sermon, after which is to be said the German Litany, or Luther's metrical *Pater noster* or *Mediæ vita* or *Deus miseratur*, his *Da pacem Domine* and the collect *pro pace*, and the usual blessing: (g) the Litany is to be used as above and also, in towns on Wednesdays or Fridays or on other days, in villages on all Sundays or every other Sunday: (7) the Solemnization of Matrimony follows the Brandenburg-Nürnberg Order in the betrothal, but it adds a German version of the collect *Propitiare Domine supplicatus* and of the nuptial benediction *Deus qui potestate virtutis*; and, after a final commendation of the parties each to the other, the minister gives them the Aaronic blessing and dismisses them: (8) for the sick it is provided that (a) if a sick person is unable to be present at the Mass, he may be communicated in church at a more convenient hour, if notice has been given overnight; (b) if he is too ill to go to church, the priest, having on a surplice, and preceded by the sacristan with lantern and bell, shall carry the Sacrament to him directly from the altar at the time of communion, and communicate him at home; and (c) in a sudden emergency the priest shall resort to the church and there, after exhorting such as are present to pray for the sick, shall say the Lord's prayer at the altar and consecrate, and then carry the Sacrament to the sick as before: and in the house in both cases, after placing the Sacrament on a table covered with a linen cloth, he shall exhort the sick (in the form provided in the Alb.-Saxon Order) and recite Ps. xcv (and if there is time one or more of Pss. xx, xxiii, xxvii, xxxi, xlii), S. Jo. iii 16 sqq., and a passage from S. Paul (e.g. from Rom. viii, x), followed by prayers, the Apostles' creed and the Lord's prayer; the sick shall make his confession and be absolved; and the priest shall communicate him in both kinds; after which he shall recite Ps. cxvii or cxiii and give the Aaronic blessing; and if the sick desire it shall add Pss. xci, cxviii. These provisions apply to town-parishes; but (d) in village-parishes, when distances may be long and roads bad, after notice received overnight, the priest shall go in the morning to the sick person's house, and there, having a surplice, a table, corporal, vessels, pall, and light, shall first hear the sick man's confession, if he have not made it the day before, and absolve him, and use the exhortation, Psalms, etc., as above, and then after preparing the host and the chalice on the corporal, and, if the sick person have not just made his confession, reciting the general confession and the absolution and exhorting the sick, shall
consecrate, and communicate him, in the Alb.-Saxon form; and after washing his fingers and giving the ablution to the sick or to some other to consume, he shall conclude with psalms and thanksgiving, the blessing, and commendation of the sick to God: (9) the Burial of the Dead provides for a procession to the grave, with cross and lights, while the *Media vita* and Luther's paraphrase of it, with Luther's *De profundis*, or the respond *Libera me Domine* (from the *Exsequiarum Ordo*), are sung; and an office in church, consisting of Luther's *Nunc dimittis*, one or more lessons with responds or German hymns between, *Benedictus* with its antiphon *Ego sum resurrectio*, and a collect, followed by the respond *Si bona suscepimus* (*Hist. Job.* 1), the Epistle *1 Thess.* iv 13-18 and the Gospel *S. Jo. xi* 21-28, and the respond repeated; while there is no form of committal of the body, a deficiency characteristic of Lutheran rites. 1

(v) In the principalities of CALENBERG and GÖTTINGEN the reformation made some way in the towns under the duke Eric I; but it was not till after his death (1540) and during the regency of his widow, the duchess Elizabeth, that it was generally adopted, and was organised by a Church Order (*Christliche Kirchen Ordnung, Ceremonien und Gesenge, Für arme ungeschickte Pfarrherrn gestellt* 1542), compiled by Anton Rabe (*Corvinus, 1501-1553*), mostly from the Brandenburg-Nürnberg Order of 1533, the Saxon Order of 1539, and the Brandenburg Order of 1540. 2

(1) The Baptismal orders, public and private, follow those of the Brandenburg *Kirchenordnung* of 1540; (2) in Confirmation, the candidate is publicly examined in the catechism and then receives imposition of hands accompanied by a prayer for strength and perseverance, for which no particular form is prescribed; and after Confirmation he may be admitted to communion; (3) the Mass reproduces Bugenhagen's Brunswick Order of 1528, 3 which is practically identical with the Saxon order of 1540, noticed above (p. xl), except that the Preface and *Sanctus* are retained, and the communion is dovetailed into the consecration; (4) in the Divine Service, Vespers are in the traditional form, except that the Psalms are reduced to 3, and a lesson with an exposition is inserted after *Magnificat*; Matins and Lauds are fused into a single office, on Sundays and festivals consisting of the common introduction (*Deus in adiutorium* &c.), Invitatory and *Venite*, 3 Psalms with antiphons, a lesson from the Old or the New Testament, *Te Deum*, a lesson from the N.T. with an exposition,

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1 Rietschel *Lehrbuch der Liturgik* ii p. 330.
2 In Richter i pp. 362 sqq., where see introductory note. It is denoted in the margin below by C.
3 Richter i p. 115.
Benedictus with antiphon, collect, Benedictam Dominus and the memorial for peace (Da pacem &c. and Deus auctor pacis); while on weekdays the Veni sancte Spiritus replaces Venite, the first Lesson is omitted, and a prayer follows the exposition of the second lesson; (5) Luther's Litany is to be sung on Wednesdays and Fridays; (6) the order for Solemnization of Matrimony is closely akin to the Brandenburg order of 1540; and (7) at the Burial of the Dead the German Media vita and De profundis are sung during the procession to the grave and the burial, and after the burial follows a short exhortation, a lesson from S. John xi, and a collection of alms.

(vi) In the Neuburg Palatinate (Pfalz-Neuburg) the reformation was introduced by the palgrave Otto Heinrich by a mandate, Ausschreiben und Ernstlicher befehl, dated June 22 1542, and in the next year this was followed by a Church Order, Kirchenordnung, Wie es mit der Christlichen Lehre, heiligen Sacramenten und allerley andern Ceremonien... gehalten wirt, compiled with the co-operation of Osiander, and closely related to the Orders of Brandenburg-Nürnberg, 1533, and Electoral Brandenburg, 1540.

The Order consists of three parts, of which the second is concerned with liturgy; and here it chiefly follows both in rite and in ceremony the Order of Electoral Brandenburg, 1540, but sometimes prefers that of Brandenburg-Nürnberg, 1533; while it has some characteristics of its own. Only four points need to be noticed in particular. (1) In the Mass, after the sermon, or after the creed if the sermon is preached before the Mass begins, follows the Exhortation In allerliebst en G Gott of the Brandenburg-Nürnberg Order; after which is a remarkable prayer Herr Jesu Christe, presenting the gifts of bread and wine, and asking our Lord, by His divine grace, goodness, and power, to hallow, bless, and make the bread to be His body and the wine His blood, and to grant to all who eat and drink of them to attain to eternal life. It is to be noticed that this prayer is addressed to our Lord, which is abnormal at such a point (see Concil. Carthag. III can. 23); but cp. the prayer Adesto adesto at the corresponding point in the Mozarabic Mass (Migne P.L. lxxxv 550). (2) After this prayer follows the consecration in the usual Lutheran form (Unser Herr); Sanctus; three prayers, for the civil rulers, for the clergy, and for unity (from the Brandenburg-Nürnberg Order), the Lord's Prayer, Agnus Dei, and the communion, during which is sung the 'Communio' and if necessary another Latin hymn, like the responsory Discumbit

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1 In Richter ii 26 sqq., where see introductory note. This Order is denoted by P in the margin of the first column below.
Jesus. (3) When none have signified their intention to communicate, the order of the Mass is used only as far as to the sermon, and then follow the Litany, a collect, Benedicamus and the blessing. (4) A number of minor ceremonies are explicitly abolished: perambulation at Rogationtide (when the usual ceremonies, followed by an exhortation to the people to pray, and the Litany, are now to be executed in church); the spectacula or dramatic elements in the observance of the great festivals; and the consecration of water, of lights at Candlemas, ashes on Ash Wednesday, palms on Palm Sunday, the ceremonies of Easter Even, etc.

(vii) It does not appear whether or not the measures of reform proposed by the Council of Cologne in 1536 were enforced or proved in any way effectual. In any case the recess of the Diet of Regensburg (July 29 1541), which required the prelates to promote within their jurisdictions a Christian ordering and reformation for the better administration of ecclesiastical affairs, served as occasion for the Archbishop-Elector, Hermann von Wied, to attempt further reformation in the diocese of COLOGNE. But by this time he was drifting towards Lutheranism; and by 1543 he had definitely taken the Lutheran side, and to advocate his reform and carry it through he had introduced Martin Bucer (Butzer) from Strassburg, in spite of the protests of J. Gropper and the Chapter of Cologne and of the University, invited Philip Melanchthon from Wittemberg, and admitted other divines, among them Joh. Becker (Pistorius, 1503-1583), court-preacher of Philip of Hessen, and Caspar Hedio (1493-1552) of Strassburg. The programme of the reform was embodied in a Church Order, compiled by Bucer, who was responsible for the ritual enactments, and Melanchthon, who drew up the dogmatic articles, Becker and Hedio co-operating. The Order was laid before the Landtag at Bonn, July 1543, and at least provisionally accepted by the lay estates; and after some alteration it was published before October under the title Von Gottes genaden, vnser Hermans Erzbischofs zu Köln, vnnd Churfürsten &c. einfaltigs bedencken, waruff ein Christliche, in dem wort Gottes gegrünnte Reformation an Lehr, brauch der Heyligen Sacramenten und Ceremonien, Seelsorge, vnnd anderem
Kirchendienst, biss vff eines freyen, Christlichen, Gemeinen oder Nationals Concilij, oder des Reichs Teutscher Nation Stende, im Heyligen Geyst versamlet, verbesserung, bey denen so vnsere Seelsorge befohlen, anzurichten seye; a corrected and improved edition was issued at Bonn in 1544; and in 1545 it was published, with further modifications, in Latin, under the title Nostra Hermanni ex gratia Dei archiepiscopi Coloniensis, et principis electoris, &c. simplex ac pia deliberatio etc.

By Hermann’s desire Osiander’s Brandenburg-Nürnberg Order of 1533 was taken as the basis of the Cologne Order; but use was made also of the Cassel Order of 1539, of the Albertine-Saxon Order of 1540, and of the Schwäbisch-Hall Order of 1543; while at some points Hermann’s Order is original. It bears the mark of Bucer in its doctrine of the Eucharist, which approximates to the Swiss, and won for it the denunciation of Luther; and, what perhaps more nearly concerns the present purpose, in the excessively didactic and hortatory complexion of its ritual.

(1) Baptism is to be administered on a Sunday or festival, in the face of the church; and by way of some return to ancient usage, the admission and the scrutiny of the candidate is to happen on the day preceding. Accordingly the Order of Baptism is divided into two parts. On the first day, the procedure includes a long exhortation, being an expanded combination of the exhortations of the Saxon and the Brandenburg-Nürnberg Orders; the interrogations and the corresponding renunciations and confession of faith, expanded into a long catechism; and a further exhortation. Then follows the sign of the cross with Nim das Zeichen; the short exorcism (Ich gebiete, corresponding to Exi immunde and Fahr
THE EINFALTIGS BEDENCKEN OF COLOGNE

aust), and the two first prayers of Luther's Taufbüchlein of 1526; the Gospel (S. Mark x. 13-16), and, in the Latin, a short exposition; the Lord's Prayer and the creed; Psalms cxiv and cxv, or cxxxv, and a collect. On the next day, after the creed of the Mass, the minister recites an exhortation, an Epistle (Tit. iii 4 sqq.) and a Gospel (S. Mt. xxviii 18 sqq.), and a long 'general prayer' (from the Cassel Order); after which the Baptism is administered with the traditional formula in German, followed by Der Almächtige Gott und Vater from the Taufbüchlein, a German hymn, and Der fried sei mit euch allen; and the mass is continued. Private Baptism reproduces that of the Saxon Order. (2) Before Confirmation the confirmands are examined in a long and detailed catechism, expanded from that of the Cassel Order; the congregation is admonished to pray for them, and the prayers are summed up in a long collect, also derived from the Cassel Order; after which Confirmation is conferred by imposition of hands and prayer; and a German hymn of thanksgiving follows. (3) For the Lord's Supper an office of preparation is provided to be used on the day before communion, in which after a German psalm and a lesson (e.g. from 1 Cor. x, xi or S. John vi) the minister reads an exhortation (for which two alternatives are supplied, the one from the Cassel Order, the other from the Brandenburg-Nürnberg Order) and prays for all the needs of the Church and especially for those about to communicate; and after the people have prayed silently the minister concludes with a collect. The celebration itself is preceded by a confession, 'comfortable words,' and absolution; it follows the common order from the introit to the sermon, after which is recited a prayer for all estates (from the Cassel Order), and the Creed, during which the alms are collected: then follows 'The Lord be with you,' 'Lift up your hearts,' etc., and a fixed preface with Sanctus and Benedictus in Latin and German, the consecration (Vater Herr), followed by the people's Amen, 'Let us pray' and the Lord's Prayer, 'The peace of the Lord,' the communion with Agnus Dei and hymns, 'The Lord be with you' and a thanksgiving, either that of the Brandenburg-Nürnberg Order or that of Luther's Deutsche Messe, and the Aaronic blessing. (4) In the Solemnization of Matrimony, the minister, after demanding the intention of the parties, recites passages from Gen. ii 18, 21-24, Matt. xix 3-5, Eph. v 25-29, 22-24 (as in the Brandenburg-Nürnberg Order) and makes an exhortation on these texts, and admonishes the parties and the congregation to pray that the marriage be undertaken and fulfilled to the end according to the divine precepts; the parties give their troth in answer to a single question addressed to each, rings are exchanged and hands joined, and the minister recites 'What God hath joined,' and proclaims the marriage; and after the singing of Ps. cxxvii or cxxviii, the minister recites a prayer, either Almächtiger gutiger Gott, himlicher Vater, from the Cassel Order, or Herr Gott, der du man und weib geschaffen hast, from the Brandenburg-Nürnberg Order and Luther's
Traubiehlcn. (5) In the Visitation and Communion of the Sick, the minister makes an exhortation (from the Saxon Order), and reads S. John vi 53-58, with an exposition, and after 'The Lord be with you' recites a collect and the Lord's Prayer; then he consecrates with the ordinary Lutheran formula, repeats the Lord's Prayer and 'The peace of the Lord,' and communicates the sick and those who are with him, and concludes with the thanksgiving and the blessing. (6) At the Burial of the Dead, during the procession the German Media vita or De profundis or other like hymns are sung: at the grave a lesson may be read (1 Cor. xv 20-28, or 50-58, or Phil. iii 20 sq., or Rom. vi 8-11); and in the church a short office is said, of which the structure and most of the contents are borrowed from Brentz's Kirchenordnung for Schwäbisch Hall, 1543, consisting of a lesson (1 Th. iv 13-18, S. Jo. xi 21-27, S. Lk. vii 11-15, or S. Mt. ix 18, 19, 23-26) with an exposition and exhortation, the Lord's Prayer, and two collects.

Of these Kirchenordnungen it will be seen that those of both Saxonies, and that of Brandenburg-Nürnberg are of the central Lutheran type; and those of Electoral Brandenburg, of Calenberg-Göttingen, and of the Neuburg Palatinate are more conservative; whereas that of Cologne, like the Cassel Order, while approximating to the Lutheran type, is exceptional, betraying the partly conservative influence of Bucer.

iii. Hermann von Wied's reformation failed, and the Einfaltugs bedencken was little if at all used in the diocese of Cologne, though for a while it had some vogue in Hessen. Already on Oct. 1 1543 the Chapter of Cologne sent an answer to it to the archbishop, at the same time petitioning that the Church Order should not be published; adding that, if it were, they would be bound to publish their answer and to make their protest. The Einfaltugs bedencken had, however, already been printed and was in circulation; and in fact a second and emended impression had been issued before Oct. 1. The Chapter therefore printed its answer, which appeared early in 1544, with the title Christliche und katholische Gegenberichtung eines ehrwürdigen Domcapitels zu Köln wider das Buch der genannten Reformation, so den Stünden des Erzstifts Kölnen auf jüngstem Landtage zu Bonn vorgehalten, und nun unter dem Titel eines Bedenkens im Druck (doch mit allerlei Zusätzen und Verände-
rungen) ausgangen ist. And soon after appeared a Latin version: Antididagma, seuchristianæetcatholicae religionis per Reverend. & Illust. aës Canonicos Metropolitanæ ecclesiae Colonieæ propugnatio, adversus librum quendam uniwersis Ordinibus seu Statibus Diæcesis eiusdem nuper Bonnae titulo Reformationis exhibitum, ac postea (mutatis quibusdam) consul­toriæ deliberationis nomine impressum. The Antididagma is an interesting and moderate restatement, no doubt mainly by J. Gropper, of the traditional Catholic doctrine and rite, in reply to the Einfaltigs bedencken, taken almost chapter by chapter.

Of particular interest is the exposition of the fourfold sacrifice in the Eucharist: (1) of the material offering of the bread and wine, in acknowledgment of the divine benefits, at the Offertory (f. lvi'); (2) of thanksgiving: 'commune illud laudis et gratiarum actionis sacrificium' (f. lix'); (3) of Christ, who 'spirituali representa­tione & commemoratione sacratissimae suae passionis offertur . . . figurativa & spiritualiter, ad consequendam remissionem peccatorum' (f. lxviii sqq.); and (4) of the whole Church (f. lxx).

iv. It is not relevant to the present purpose to refer to the Reformed ritual, whether that of Zürich or that of Geneva, since neither had any influence on the Book of Common Prayer. It needs only to be noted that the Zürich translation of the Bible into Swiss-German was published 1527-1529. Genesis to Canticles of the Old Testament and the whole of the New Testament reproduces Luther's version 'slightly revised and adapted throughout to the Swiss dialect'; the translation of the Prophets was made by the Zürich ministers; and that of the so-called 'Apocrypha' by Leo Jud (1482-1542), pastor of S. Peter's at Zürich.

For the Zürich ritual see Kidd Documents pp. 443 sqq., and references in Richter i p. 20; for that of Geneva, Kidd pp. 484, 514, 528, 577, 615; Richter i pp. 342 sqq. For the Zürich Bible see Darlow and Moule Historical Catalogue ii nos. 4194-4196. See also below pp. cxi sqq., civi sq.

VI

While these various movements of reform were being projected or carried through on the continent, measures were

1 Deckers op. cit. pp. 107, 112.
being taken in England which modified the ritual situation, and some of the materials were being produced which afterwards contributed to the compilation of the Book of Common Prayer.

1. The Holy Scriptures were translated into English in a version which became, and in part continues to be, the liturgical text.

In 1534 the Convocation of Canterbury had petitioned the king to authorise an official translation to be made.¹ But when three years later (1537) there appeared a version, purporting to be the work of one Thomas Matthew, Cranmer eagerly welcomed it as the most satisfactory 'heretofore made' and urged Cromwell to 'exhibit' it to the king and to obtain, 'if you can, a licence that the same may be sold and read of every person . . . until such time that we the bishops shall set forth a better translation, which I think will not be till a day after doomsday.'²

'Matthew' was in fact not a new version, but a combination of (1) Wm. Tyndale's Pentateuch of 1531 (rendered from the Hebrew with the help of the Vulgate and of Luther's version of 1523); and his unpublished version of Joshua—Chronicles: (2) the rest of the Old Testament from Myles Coverdale's Bible of 1535 (rendered from Luther's Bible, the Zürich Bible of 1527-1529, and the Latin of the Vulgate and of Pagnino, with the help of Tyndale's Pentateuch and New Testament); and (3) Tyndale's New Testament (rendered from the Greek of Erasmus's Novum Instrumentum omnem 1516, with the help of the Vulgate, of Erasmus's Latin version, 1516, and of Luther's German, 1522) published in 1525 and in an improved edition in 1534. The compilation was made by John Rogers, chaplain to the Merchant Venturers at Antwerp, afterwards burnt at Smithfield, 1555; and the pseudonym was adopted apparently to disguise the use which was made of Tyndale's prohibited versions.

The licence was granted; but Coverdale was commissioned to revise the translations throughout. The outcome of his revision was The Byble in Englyshe, that is to saye the content of all holy scrypture, both of ye olde and newe testamente, truly translated after the veryte of the Hebrue and Greke textes, by ye

¹ Wilkins Concilia iii pp. 770, 776.
² Cranmer Miscellaneous writings, Parker Soc., p. 344; Dixon History of the Church of England i p. 520.
dylygent studye of dyuerse excellent learned men, expert in theforesayde tonges, published in 1539 and commonly known as 'the Great Bible,' of which six further editions with successive corrections had been issued before the end of 1541, the last five of them having a preface by Cranmer and being consequently known as 'Cranmer's Bible.'

Coverdale's revision was made with the help chiefly of the Latin translation of the Hebrew made by Sebastian Münster of Heidelberg, accompanying his edition of the Hebrew text, Basel 1534, 1535; but also of the Vulgate, of the Complutensian Polyglot (c. 1514-1517), and of Erasmus's Latin.


2. (a) In 1534 or earlier appeared A prymer in Englyshe, with certeyn prayers and godly meditations, very necessary for all people that understonde not the Latyne tongue, printed by John Byddell for William Marshall, the bookseller, and commonly known as 'Marshall's Primer.' Possibly it had been compiled some years before and printed abroad and is to be identified with 'The Primer in English' which was prohibited in 1531.

Apart from its generally 'reformed' tone, the book is marked by two characteristics, as compared with the traditional Primer: (a) by a very large didactic element, consisting of an 'Admonition' and expositions of the Ten Commandments, the Creed, Pater noster and Ave Maria, all derived from Luther's Encheiridion piarum precatiunum (1520); the 'Passion of our

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2 Letters and papers foreign and domestic of the reign of Henry VIII v app. 18, p. 768.
3 This among other things had already been published in Scottish in The richt way to the kingdome of heauine (Malmö 1533) by John Gau, chaplain at Malmö, being a translation of the Den rette vey till Hiemmerigis Rige (Anwerp 1531) of Christiern Pedersen, canon of Malmö. See Scottish Text Society x.
HILSEY'S PRIMER

Saviour Christ' harmonised from the Gospels; an instruction for children; a 'Dialogue between the father and the son,' which is a short catechism for children, and had been several times included in the list of prohibited books from 1526 onwards (Wilkins Concilia iii pp. 707, 719; Strype Eccl. Mem. i p. 254); (b) by the omission of the Litany, and of the Dirige (i.e. the Vespers, Matins and Lauds of the Dead).

This was perhaps the Primer to which the attention of the Upper House of Convocation was called by the abbot of Northampton on Dec. 11 1534,¹ with the result that the order was given that it should not be used for the instruction of children; and at the petition of Convocation a royal proclamation was issued forbidding the printing of any books without official examination. In consequence—or in spite—of this, 'Marshall's Primer' was reissued in 1535 with the title A goodly prymer in englyshe, newly corrected and printed, with certeyne godly meditations and prayers added to the same, very necessarie & profitable for all them that ryghte assuredly understande not ye latine and greke tongués (London, J. Byddell).²

The contents are here rearranged and several additions are made; and in particular the Litany, largely reproducing Luther's Litany of 1529, and the Dirige are restored. From 1535 to 1540 several Primers were issued, containing 'Marshall's' Hours in combination with various other matter, new and old (Hoskins pp. 205 sqq.); while, from 1536 to 1544, besides some 9 editions of the Sarum Primer in Latin (ibid. pp. 151 sq.) there appeared some 18 editions of it in English and Latin combined (ibid. pp. 159-186), some of them with the Epistles and Gospels of sundays and holydays appended in English.

(b) In 1539 appeared a new Primer, The Manuall of prayers, or the prymer in Englysshe, set out at lengthe,³ the work of John Hilsey, bishop of Rochester (1535-1539), approved by Cranmer and issued 'at the commandment of the right honourable Lord Thomas Cromwell.'

Hilsey's Primer consists mainly of a selection from the Sarum Primer, in some cases modified, e.g. in the Psalms, hymns, antiphons, lessons, responds, chapters and collects of the Hours, and in the lessons of the Dirige; along with some things derived from, or at least in common with,

¹ Wilkins Concilia iii p. 769.
² Reprinted in Burton Three Primers put forth in the reign of Henry VIII Oxford 1834, where see preface: see also Hoskins p. 200.
³ Reprinted in Burton Three Primers pp. 305 sqq.: see Hoskins p. 225.
‘Marshall’; and with a didactic element in the shape of prefaces to several of the sections, and especially ‘An instruction of the manner in hearing of the Mass,’ and a section ‘Of works,’ including the ‘Office of all estates,’ a selection from Holy Scripture which appears also in ‘Marshall.’ In the same year, 1539, appeared a Primer for children, in English, extracted from Hilsey; and in 1540 two other Primers containing certain elements derived from Hilsey (Hoskins pp. 233 sq., 183).

(c) Thus there was an ‘adversity of primer books that are now abroad, whereof are almost innumerable sorts.’ To remedy this ‘adversity’ and to satisfy the new desire for uniformity—‘to have one uniform order of all such books throughout all our dominions’—the ‘King’s Primer’ was issued in 1545, with the title The Primer, set forth by the Kynges maiestie and his Clergie, to be taught lerned, & read: and none other to be used throughout all his dominions.2

In this Primer the didactic element almost wholly disappears; besides the king’s preface and injunction, the text consists of the Kalendar; Our Father, Hail Mary, Creed and Commandments; graces; the Hours; the Litany (i.e. ‘the King’s Majesty’s Procession’ of 1544); Dirige and Con­mandations; the Psalms of the Passion, and the Passion of our Lord (S. Jo. xviii, xix); and ‘certain godly prayers for sundry purposes.’

The ‘King’s Primer’ was published also in English and Latin (The Primer, In Englishe and Latyn, set forth &c. 1545) and in Latin alone (Orarium seu libellus precationum per Regiam maiestatem & cleru latine CEditus 1546), and the issue of other Primers ceased till the reign of Mary.

Hoskins Primers pp. 63, 65. It may be noted that a Greek version of the Roman Ἑρωπα, Ὄμοιον τῆς ἄειπαρβίνον Μαρίας κατ’ έδος τῆς ρωμαιικής ἐκκλησίας, was printed by Aldus, Venice 1497, and frequently reprinted up to 1543 (Omanney A critical dissertation on the Athanasian Creed pp. 278 sqq.).

3. (a) In order to repress the ‘diversity of opinions’ which had ‘grown and sprung’ in the realm, and perhaps also to reassure those who had misgivings as to the significance of the measures of the ‘reformation Parliament’ (1529-1536) and of the suppression of the smaller monasteries (1536),

1 Injunction prefixed to the King’s Primer.
2 The text is reprinted in Burton Three Primers pp. 437 sqq. : see Hoskins Primers p. 237.
certain articles concerning faith and ceremonies were laid before the Upper House of the Convocation of Canterbury on July 11, 1536. After debate they were accepted and signed, and were issued under the title *Articles devised by the King's Majestie, to stablyshe Christen quietnes and unitie amongst vs, and to auoide contentious opinions, which articles be also approued by the consent and determination of the hole clergie of this realme*, with a preface by the king. This document is commonly known as 'The Ten Articles.'

It consists of two parts: the one, a reassertion of the Catholic Faith as contained in the three Creeds and a reprobation of what has been condemned by the General Councils; and statements on the sacraments of baptism, penance and the eucharist, and on the doctrine of justification: the other treating of 'laudable ceremonies used in the Church.' The only one of the ten which concerns us is the 9th, which treats of 'rites and ceremonies,' and deals with minor ceremonies, explaining such things as holy water, holy bread, Candlemas lights, Ash Wednesday ashes, and so on, which are 'not to be contemned or cast away, but to be used and continued as things laudable, to put us in remembrance of those spiritual things that they do signify ... but none of these ceremonies have power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins are forgiven.'

(b) The 'Ten Articles' was evidently held to be insufficient, and in the next year, 1537, the bishops issued *The institution of a christen man, conteynynge the Exposition or Interpretation of the commune crede, of the seuen Sacramentes, of the x. commandementes, and of the Pater noster, and the Ave Maria, Iustification, & Purgatorie*, commonly known as 'The Bishops' Book.'

This document is a 'sum of divinity' under the now current four heads—Creed, Sacraments, Commandments, and Lord's Prayer—for the

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1 Dixon *Hist. of the Ch. of England* p. 410; A. F. Pollard *Thomas Cranmer* pp. 102 sqq.
2 Reprinted in Lloyd *Formularies of faith set forth by authority during the reign of Henry VIII*, Oxford 1856, pp. xv sqq. The Royal Injunctions of 1536 require the clergy to declare the Ten Articles to the people (Gee and Hardy *Documents* p. 270).
3 A royal proclamation of Feb. 26, 1538-9 requires these ceremonies to be observed and the explanation of them to be given on each occasion of their observance (Wilkins *Concilia* iii p. 842; cp. Cardwell *Doc. Ann.* i p. 56).
4 Reprinted in Lloyd *Formularies* pp. 21 sqq.
direction of the clergy in the instruction of their flocks. The greater part of the ‘Ten Articles’ is incorporated in it; and in particular the 9th, of ‘rites and ceremonies,’ is included in the exposition of the 4th commandment. (It may be noted in passing that, here perhaps for the first time, the Hebrew reckoning of the Commandments is adopted, as against the traditional Christian reckoning, according to which 1 and 2 are combined in the ‘first commandment,’ and ro is divided into two). The expositions of the Creed, the Commandments, and the Lord’s Prayer include an appreciable element derived from Luther’s *Encheiridion piarum pretationum*, not directly, but through the translation incorporated in ‘Marshall’s Primer,’ 1534.

(c) The *Institution* was presented to the king; but he refused to adopt it, while privately authorising its publication, and its use for three years. On April 12 1540 Thomas Crumwell addressed the House of Lords to the effect that the king, in order to obtain concord in religion, had endeavoured, first to set forth true religion, and then to separate pious from impious ceremonies and to teach the right use of them; and to advance these designs he now chooses two commissions of bishops, the one to declare what pertains to the institution of a Christian man, the other to set forth a discrimination and a ground of ceremonies.

(1) The result of the work of the first commission appeared in 1543 in *A necessary doctrine and erudition for any christen man, set furthe by the kynges maiestie of Englande &c.*, with a preface by the king, and commonly known as ‘The King’s Book.’

The *Necessary doctrine* is an emended edition of the ‘Bishops’ Book,’ reduced by the omission of the ‘Notes and observations,’ as opposed to the exposition, ‘of the Creed’ and of what is derived from Luther’s *Encheiridion* in the exposition of the *Pater noster*, and elsewhere corrected and expanded, and throughout brought up to the standard of the *Six Articles Act* of 1539. The 9th of the ‘Ten Articles,’ on rites and ceremonies, retains its place in the exposition of the 4th Commandment.

(2) The work of the other commission, on ceremonies, seems to be represented by the book entitled *Ceremonies to be used*.

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2 Reprinted in Lloyd *Formularies* pp. 213 sqq.
in the Churche, commonly called the 'Rationale,' which was not published and led to no result.

The 'Rationale' is in the main an explanation of the ceremonies of Baptism and the Mass in detail, with a cursory treatment of some others. It incorporates nearly the whole of the 9th of the 'Ten Articles,' and is largely indebted to the *Enchiridion* of Cologne, from which a great part of the exposition of the ceremonies of Baptism is derived, while traces of it are found throughout the book. The book was first printed in Strype *Ecclesiastical memorials* I pt. ii no. 109. It has been re-edited from the MSS, with notes and a discussion of its history and significance, by Mr. C. S. Cobb in *The Rationale of Ceremonial 1540-1543* (Alcuin Club Collections xviii) London 1910.

(d) Meanwhile, threatened with a sentence of deposition and an interdict on the accession of Paul III; at all times liable to be attacked by the Emperor, if opportunity occurred; and anxious to prevent the assembling of a General Council, which would be likely to pronounce unfavourably on his 'affair'; Henry VIII, at the end of 1535, opened negotiations for alliance with the Protestant Princes of the Smalkaldic League. The negotiations failed for the present; but they were renewed in 1538, and German envoys were sent to England to treat and to attempt to arrive at a sufficient doctrinal agreement on the basis of the *Confessio Augustana*, the Lutheran confession, that is, presented to the Emperor on June 25 1530 during the Diet of Augsburg. The negotiations again failed; but the theological discussions had resulted in a document which formulated such agreement as was found possible. This document, known as *The Thirteen Articles*, influenced on the one hand by the Confession of Augsburg, and on the other by the 'Ten Articles,' had no effect at the moment, and it was not published. But later it served as the channel through which the Confession of Augsburg influenced the Forty-two Articles of Religion of 1552, and the Thirty-nine of 1563.

The *Thirteen Articles* were first printed complete in H. Jenkyns

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2 Dixon ii pp. 2 sqq.
Remains of Thomas Cranmer, Oxford 1833, iv pp. 273 sqq.; and they are reprinted in Hardwick History of the Articles app. II. Only two of them concern the present purpose (p. lxxxv below); viz. one paragraph of the 5th ('de Ecclesia'), on the variability of rites and ceremonies of human institution, which also forms part of the 34th of the Articles of Religion; and the 11th ('de ritibus ecclesiasticis') treating of the purpose, value, and limitations of ceremonies.

4. The measures and documents hitherto referred to in this section have been concerned with ritual matters only indirectly. It remains to notice some measures which more directly affected the liturgical situation.

(a) Certain changes were made in the observance of feasts and in some other annual arrangements.

In 1536 the King and Convocation required that all parishes should keep their Dedications on the first Sunday in October; that neither patronal feasts nor any feast falling in harvest-time (July 1—Sept. 29) or in legal terms—except those of the B. V. M., Apostles and S. George, and those on which the judges did not sit—should any longer be observed as holydays, i.e. with cessation of work; the four 'offering days' (i.e. the days on which adult parishioners were required to make offerings to the parish-priest) were fixed as Christmas, Easter, S. John Baptist, and S. Michael (i.e. practically once a quarter) instead of Christmas, Easter, the Patronal feast, and the Dedication of the church or All Saints. On July 19 the Convocation of Canterbury enjoined further that, unless they fell on Sunday, no saints' days should be kept as holidays except feasts of the B. V. M. and of Apostles, and those of S. John Baptist, S. Gregory and S. Michael; in 1539 the feasts of S. Thomas of Canterbury were abolished by royal injunction; and in 1541 it was directed that the feasts of the Cross be no longer observed as holydays.

(b) In 1541 a new and emended edition of the Sarum Breviary was issued, of which the character is sufficiently indicated by the title: Portiforium secundum vsum Sarum noviter impressum, et a plurimis purgatum mendis. In quo

1 Cp. p. xxviii above.
2 In 1537 S. Mark (Wilkins Concilia iii 826) and in 1541 S. Luke and S. M. Magdalen were added to these exceptions, while S. Mark (as Litaniae maiores, the Roman Rogation) and the eve of S. Laurence were forbidden to be fasted (ibid. 839 sq.).
3 Already in 1532 the Petition of the Commons had complained of the excessive number of holy days (Gee and Hardy Documents illustrative of English Church history xlvi p. 150).
4 Wilkins Concilia iii 823. 5 Ibid. 827. 6 Ibid. 848. 7 Ibid. 860.
Iviii RITUAL MEASURES

nomen Romano pontifici falso adscriptum [i.e. 'papa']! omititur, una cum aliis que Christianissimo nostri Regis statuto repugnant [e.g. the name of S. Thomas of Canterbury], Excussum Londini per Eduardum Whytchurc$^1$; and on March 3, 1542-3 the Convocation of Canterbury imposed the Sarum Breviary on all clerks, no doubt largely by reason of the suppression of the religious houses (1536-1539) and the consequent refoundation of regular cathedral chapters as secular.

(c) In the session of Convocation Feb. 14, 1541-2 Cranmer brought up before the House the question 'of correcting and emending the portifories, missals and other books'; and on Feb. 21, 1542-3 he announced to the House that it was the king's will 'that all mass books, antiphoners, portuises in the church of England should be newly examined, corrected, reformed, and castigated from all manner of mention of the bishop of Rome's name, from all apocryphes, feigned legends, superstitious orations [i.e. prayers], collects, versicles, and responses; that the names and memories of all saints which be not mentioned in the Scripture,' or 'authentical doctors, should be abolished and put out of the same books and calendars; and that the services should be made out of the Scriptures, and other authentic doctors.'

(d) In the same session, Feb. 21, 'it was ordered also, that every sunday and holyday throughout the year, the curate of every parish church after the Te Deum, and Magnificat, should openly read unto the people one chapter of the New Testament in English, without exposition; and when the New Testament was read over, then to begin the Old.'

5. But more important than all these was the issue of the English Litany. In 1544 Henry was at war at once with Scotland and with France, and was himself about to

$^1$ This Breviary was reissued in 1543-1544 by R. Grafton and E. Whitchurch (Cobb The Rationale of Ceremonial pp. lxx sqq.).

$^2$ Wilkins Concilia iii 861.

$^3$ Ibid.

$^4$ Ibid. 863.
cross over to France. He, therefore, as was usual in such circumstances of emergency, on June 11 wrote to Cranmer, in a letter no doubt written by the archbishop himself, requiring processions to be made throughout the province.

'We greet you well; and let you wit that, calling to our remembrance the miserable state of all Christendom, being at this present, besides all other troubles, so plagued with most cruel wars, hatreds, and dissensions, as no place of the same almost, being the whole reduced to a very narrow corner, remaineth in good peace, agreement, and concord, the help and remedy whereof, far exceeding the power of any man, must be called for of him who only is able to grant our petitions, and never forsaketh nor repelleth any that firmly believe and faithfully call on him ... being therefore resolved to have continually from henceforth general processions in all cities, towns, churches, and parishes of this our realm, said and sung with such reverence and devotion, as appertaineth, forasmuch as heretofore the people, partly for lack of good instruction and calling, partly for that they understood no part of such prayers or suffrages, as were used to be sung and said, have used to come very slackly to the procession, when the same have been commanded heretofore: we have set forth certain godly prayers and suffrages in our native English tongue, which we send you herewith'; and the letter goes on to require that the supplications be not observed only for a month or 

Accordingly on June 18 Cranmer issued a mandate, in the usual form, to Edmund Bonner, bishop of London, dean of the province, enclosing the royal letter and a copy of the Litany, ordering him to see that it is used as required throughout the province. The 'godly prayers and suffrages' so communicated had been already published, with the title An exhortacion vnto prayer, thoughte mete by the kinges maiestie, and his clergy, to be read to the people in euery church afore processyons. Also a Letanie with suffrages to be said or song in the tyme of the said processyons.

The Exhortation, in which there are traces of the influence of The Institution of a Christian man, is to the effect that we are here gathered 'to

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1 Cranmer Miscellaneous writings and letters, Parker Soc., p. 494.
2 Ibid. 495.
make our common prayer,' and that it may be effectual we must know both
what and how we ought to ask. What we ought to ask is set forth, generally
in a paraphrase of the Pater noster; particularly, in view of the immediate
circumstances, by reference to 1 Tim. ii 1. As to how we ought to pray:
it must be with faith and confidence, with charity and with sincerity,
accompanied by faith and almsdeeds. The Exhortation is followed by a
Note explaining that for the increase of devotion 'the common prayer of
procession is set forth in English,' and directing the laity how to take their
part in it; and the text of the Litany completes the book.

The book was issued (1) by Tho. Berthelet, 27 May 1554, 8° (Oxford,
Bodleian, Douce B. 231: Cambridge, University Library Syn. 8. 54. 681,
106): here the 4th suffrage omits 'three persons and,' the 5th has 'Saint
Mary,' and the antiphons are in the order '... honour,' '... names sake':
(2) by Rich. Grafton for T. Berthelet, 16 June 1544, 8° (Bodleian, Douce
B. 230): the Litany is accompanied by its plain-song notation; with all
subsequent editions it reads 'three persons and' and 'Holy Virgin Mary,'
and with all subsequent editions but one it has the antiphons in the order
'... names sake,' '... honour': (3) without printer's name or date,
8°: but the exhortation and the following Note is by Berthelet, the Litany,
which has its plain-song notation, perhaps by Grafton: the date is
probably 1544 (Oxford, Brasenose Coll.). (4) by Tho. Petyt, 12 Oct. 1544,
8° (Brit. Mus. c. 35. b. 16): (5) by Tho. Berthelet, undated, 8°: probably
1545 (Bodleian, Tanner 1: Manchester, J. Rylands): the antiphons are in
the order of (1). (6) W. Herbert in his edition of Ames Typographical
Antiquities i p. 519, on the authority of 'Mr. T. Baker's Maunsell' (i.e.
an interleaved copy of Maunsell's Catalogue of English Books 1595, now
in the Cambridge University Library), cites 'The LetallY in five parts
according to the notes used in the Kynges Maiesties Chapel, June 26, 1544'
as among the books printed by Grafton: but I can find no other trace of
this. (7) The Litany with the Note, but without the Exhortation, is
included in the King's Primers of 1545-1549 (Hoskins Primers pp. 237-
245): in one of the two Grafton editions dated Nov. 30, 1547, by the
omission of the invocations of the saints, the modification of suffrage 37
'geue and preserue,' and the compression of the final collects, the Litany,
apart from some details of reading, is already in the form in which it was
included in the Book of Common Prayer 1549. (8) The Litany, with
neither Exhortation nor Note, is also included in The psalter or boke of the
Psalmes where unto is added the Letany and certayne other devout prayers,
printed by Roger Car for Anthoni Smyth, July 1548, 8° (Brit. Mus. c. 25.
b. 2). In (4), (7) and (8), suffrage 13 reads 'all hardness,' 31 'and
comfort' (omitting 'to'); and in (8) suffrage 27 reads 'give all' (omitting
'to'). Berthelet's first issue is reprinted in Private prayers put forth by
authority during the reign of Queen Elizabeth, Parker Soc., p. 564 sqq.
(but the form of the invocations of the saints is wrongly represented:
it should be as below p. 174). Pages of (2) and (3) are reproduced in
A PROJECTED *PROCESSIONAL*

R. Steele *The earliest English music-printing*, Bibliographical Soc., 1911, plates 9-10 (but the facsimiles are wrongly assigned; the titles should be reversed). In the reprint of the *King's Primer* in Burton *Three Primers* in suffrage 11 (p. 481) read 'all the deceits,' in 13 (p. 482) read 'detestable' (not 'abominable').

On Oct. 7 of the same year we find Cranmer writing to the king,

'that according to your highness commandment . . . I have translated into the English tongue, so well as I could in so short time, certain processions, to be used upon festival days, if after due correction and amendment of the same your highness shall think it so convenient. In which translation, forasmuch as many of the processions, in the Latin, were but barren, as mesemed, and little fruitful, I was constrained to use more than the liberty of a translator: for in some processions I have altered divers words; in some I have added part; in some taken part away; some I have left out whole, either for by cause the matter appeared to me to be little to purpose, or by cause the days be not with us festival days; and some processions I have added whole, because I thought I had better matter for the purpose, than was the procession in Latin: the judgement whereof I refer wholly unto your majesty; and after your highness hath corrected it, if your grace command some devout and solemn note to be made thereunto (as is to the procession which your majesty hath already set forth in English [i.e. the Litany],) I trust it will much excitate and stir the hearts of all men unto devotion and godliness: but in mine opinion, the song that shall be made thereunto would not be full of notes, but, as near as may be, for every syllable a note; so that it may be sung distinctly and devoutly, as be in Matins and Evensong *Veni, the hymns *Te Deum, Benedictus, Magnificat, Nunc dimittis, and all the Psalms and Versicles; and in the mass *Gloria in excelsis, Gloria Patri, the Creed, the Preface, the *Pater noster, and some of the *Sanctus and *Agnus. As concerning the *Salve festa dies, the Latin note, as I think, is sober and distinct enough; wherefore I have travailed to make the verses in English, and have put the Latin note unto the same. Nevertheless they that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in song. But by cause mine English verses lack the grace and facility I would wish they had, your majesty may cause some other to make them again, that can do the same in more pleasant English and phrase. As for the sentence [meaning], I suppose [it] will serve well enough.'

From this it is clear that Cranmer was attempting to compile a complete English Processional. The experiment

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THE ENGLISH PROCESSION

evidently failed, and in the following year things took quite a different turn and the Litany became the sole procession.

From some curious depositions, now unfortunately mutilated, made in reference to what happened at the procession in the parish church of Myddleton or Mylton near Sittingbourne in Kent, on June 28, 1545, it appears that Cranmer had ordered the priest of the parish to use the new Litany on sundays in place of the ordinary processions. This was no doubt an exceptional case and Cranmer's order was apparently made in pursuance of a petition of some of the parishioners, who desired to assist at the Litany but were unable to do so on work-days (Letters and papers foreign and domestic: Henry VIII xx. i no. 1118). A few months later, 'the eighteenth of October, being Saint Lukes daie and Soundaie, Paules quire song the procession in English by the Kings injunction, which shall be song in euerie parish church throughout Englande euerie Soundaie and festival daie, and non other' (Wriothesley's Chronicle, ed. Camden Soc., i p. 161). From this it appears that by royal injunction the English Litany is henceforth to serve as the sole procession, and that the Processional is abolished. Since neither in the injunction of June 11, 1544, quoted above, nor in that of Aug. 11, 1545 (Cranmer Miscellaneous writings p. 495), in which processions 'on the accustomed days' (Wednesday and Friday) are again enjoined in view of the imminent departure of 'a puissant navy' to deal with the French, is there any such order, it is necessary to suppose that another injunction had been issued, which is not forthcoming. Wriothesley mentions only parish-churches: but since he is recording what happened at S. Paul's, it would not seem that he intends to exclude cathedral and collegiate churches from the scope of the revolution: for to assign the Litany to festal days was a revolutionary measure: the Litany had long been regarded as a penitential rite, congruous only with the Wednesday and Friday stations and the Rogation days.

A further step was taken at the beginning of the next reign, when in the 24th of the royal Injunctions of August 1547, it is ordered:

'To avoid all contention and strife, which heretofore hath risen . . . by reason of fond courtesy and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth . . . at any time, use any procession about the church or churchyard, or other place, but immediately before high mass the priests with other of the choir shall kneel in the

1 The Litany was said, kneeling in choir, after Terce on all ferias in Lent (Breviarium . . . Sarum fasc. I c. dxc); and special supplications causa necessitatis, in which the Litany was used, were habitually assigned to Wednesday and Friday (see the mandates in Wilkins Concilia passim).
midst of the church, and sing or say plainly and distinctly the litany which is set forth in English with all the suffrages following, and none other procession or litany to be had or used but the said litany in English."

The processions so displaced were chiefly of four kinds, and it is only with reference to these that the origin, structure, and use of the English Litany can be understood.

These processions were (1) that before the high Mass on Sundays and Festivals, in which, on their outward way from the choir and at their return as far as to the rood-beam, the clerks sang a proper respond or anthems, on great days preceded by a prose (e.g. Salve festa dies); a station was made before the rood, and on Sundays between Trinity and Advent an antiphon, and collect, of the Cross were sung, and on all Sundays (with a few exceptions) the priest turned to the people and bade the bedes in English, and recited the prayers for the living and the dead in Latin; then while passing into the choir they sang an anthem (antiph. ad introitum chori); this finished the priest standing at the step at the E. end of stalls (gradus chori) recited a proper versicle, to which the choir responded, and the collect of the day followed: (2) on Wednesdays and Fridays in Lent, after None and immediately before the Mass, a procession was made to an altar in the church with the singing of a respond; before the altar all knelt and recited Kyrie eleison, Pater noster and preces with Miserere, and a collect followed; on the way back to the choir, a varying selection of the invocations of the Litany was sung: (3) on Rogation days and S. Mark, before the procession set out, an anthem (Exsurge Domine. Deus auribus [Ps. xliii (xliv) 26, 1]: see p. 182 below) was sung in choir; on the way to the church at which the station was to be made and the Mass sung, the choir sang a series of anthems, the penitential Psalms with the antiphon Ne reminiscaris domine (Tobit iii 3), the Litany, and Pater noster, followed by a series of preces and seven collects; at the station-church, first was sung a respond, an antiphon, and collect, of the patron saint of the church; secondly Kyrie eleison etc. as on Wednesday and Friday in Lent, all kneeling; and lastly the Mass; on the way back to the church from which the procession set out, a selection of the invocations of the Litany with special responses was sung, followed, if need be, by verses tempore belli (Ab inimicis: see p. 182), and at the 'choir step' was said a and Pater with a collect (on Ascension Eve Infirmi-

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2 See Processionale ad usum insignis ac praetelae ecclesiae Sarum, ed. Henderson, Leeds 1882, pp. 5 sqq.
3 In parish churches the bidding of the bedes was not made in the procession, but before some altar or in a pulpit, after the Officium, i.e. before the sermon when there was one (Processionale p. 8: below p. 1056).
4 Processionale pp. 32 sqq.
5 Processionale pp. 103 sqq., 145.
(4) in *Processiones causa necessitatis,* i.e. supplications for special emergencies, such as drought, plague, or war, the procedure is the same as at the Rogations, except that the anthems are proper to the special occasion, the penitential Psalms and what follows on the outward way are only used if the way is long enough, and on the way back the whole Litany is sung (without *Pater noster* etc.).

The following table exhibits the relation of these forms of procession to one another and to the Litany of 1544.

The Lenten processions are omitted in the table in consideration of space, and because their form is sufficiently indicated by the asterisked items in the first column, the first and last of which correspond to, the intermediate ones are identical with, features in the Lenten form.

<table>
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<tr>
<th><strong>Rogations</strong> (Processionale p. 105)</th>
<th><strong>Process. causa necess.</strong> (ibid. p. 104)</th>
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<td>Anth. <em>Exurge Domine, Deus auriatus</em></td>
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<td><strong>At outgoing procession</strong></td>
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<td><em>Anthems</em></td>
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<td>Penitential Psalms with ant. <em>Ne remisecaris</em></td>
<td>Penitential Psalms with ant. <em>Ne remisecaris</em></td>
<td>[Anthems] with <em>{Prose (e.g. Salus festa dies)} on occasion</em></td>
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<td><strong>Litany</strong></td>
<td><strong>Litany</strong></td>
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<td><strong>Litany (with <em>Ne remisecaris</em> incorporated)</strong></td>
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<td><em>Pater noster</em> <em><em>Y &amp; R R</em>, and 7 Collects</em></td>
<td><em>Pater noster</em> <em><em>Y &amp; R R</em>, and 7 Collects</em></td>
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<td><em>Our Father</em> <em><em>Y &amp; R</em>, and Collect</em></td>
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<td><em>Respond or Antiphon</em></td>
<td><em>Respond or Antiphon</em></td>
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<td><strong>Y &amp; R and Collect</strong></td>
<td><strong>Y &amp; R and Collect</strong></td>
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<td><em>Kyrie eleison, Pater noster</em></td>
<td><em>Kyrie eleison, Pater noster</em></td>
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<td><em>Y &amp; R R</em> and Collect**</td>
<td><em>Y &amp; R R</em> and Collect**</td>
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<td><strong>Mass</strong></td>
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<td><strong>Bidding of the Bishops</strong></td>
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<td><strong>At returning</strong></td>
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<td><em>Invocations of Litany</em></td>
<td><em>Litany</em></td>
<td></td>
<td><strong>Anthem</strong></td>
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<td>[(In time of war: <em>Ab inimicis . . . Exaudia nos Christe</em>)]</td>
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<td></td>
<td><em>Anthem:</em> <em>O Lord arise, O God we have heard. Glory be</em></td>
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<td><em>From our enemies, . . . hear us O Christ</em></td>
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<td><strong>At the step</strong></td>
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<td><strong>Y &amp; R</strong></td>
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<tr>
<td><strong>Y &amp; R</strong> Collect: (Infirmitates nostrae remipice on Ascension Eve)</td>
<td><strong>Y &amp; R</strong> Collect: <em>Infirmitates nostram remipice</em></td>
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1 *Processionale* p. 164.
NOTES ON THE LITANY

The text of the Litany of 1544 is given below at pp. 174-190, being that part of the second column which is printed in distinctive type.

The sources of the text are (1) the Sarum Litanies, both that referred to already as used at the Rogations etc. with Pater noster, preces and collects, as found in the Processionale and in the Portiforium; and that used in the Commendatio animae in articulo mortis found in the Manuale; (2) Luther's Litany in its Latin form; (3) the Roman, from which certain details are derived through Luther, others perhaps directly from Quiñones; (4) the York Litany, from which perhaps one detail is derived; (5) the Litany of some other use, perhaps that of Brixen: see below; (6) the Liturgy of Constantinople.

For some additions to the first column see pp. 936-940 below: and on p. 176 add ‘$ Vt regi nostro ... victoriam donare digneris.’

For the Sarum Litanies see Processionale ... Sarum, ed. Henderson, p. 107; Breviariu11 Sarum, ed. Procter and Wordsworth, fasc. ii 250; Maskell Mon. rit. eccl. anglic. i p. 122: for Luther's see P. Drews Beiträge zu Luthers liturgischen Reformation (Tübingen 1910) p. 24 (Latin and German); for the Roman, Breviarium Rom. Quignonianum, ed. Legg, p. 43; for York see Breviariu11 ... Eborac., Surtees Soc. lxxi, c. 931; and for the Liturgy of Constantinople, Brightman Liturgies eastern and western i pp. 309, 353.

NOTES. (1) Marked new features in Cranmer's Litany are the omission of invocations of individual saints, except the B. V. M.; the massing of several suffrages into one, by which the ejaculatory character of the whole is destroyed; the reduction of the preces after the Pater noster to one (suggested by Luther's arrangement); and the accumulation of collects at the end of the procession instead of after the preces. (2) The opening Kyrie ... audi nos is omitted, as in the Commendatio animae (Maskell M. R. i 122). (3) P. 174 'blessed and glorious' in the 4th invocation no doubt comes from the antiphon to Quicunque in Trinity week 'O beata et benedicta et gloriosa Trinitas' etc. (Breviariu11 ... Sarum fasc. ii 49). (4) Ne reminiscaris was closely associated with the Litany. Down to pecalis nostris it was the ant. of the Gradual Psalms recited daily in Lent before the Litany (ibid. i c. dxxxix); Parce ... irascaris was the ant. of the Penitential Psalms preceding the Litany in the Commendatio animae (Maskell M. R. i 122); the two combined, with two further clauses added, formed the ant. of the Penitentials before the Litany in processions (Brev. Sarum. fasc. ii 249); and Marshall's second Primer has Remember not ... for ever prefixed to the Litany (Burton Three Primers p.
124). Here it is substituted for Propitius esto, the response to which, Parce nobis domine, ought to have been printed in the first col. (5) ‘Crafts and assaults of the devil’ is perhaps from ab insidiis et laqueis diaboli... Ab incursu malignorum spirituum of the Litany in Commendam animae (Maskell M. R. i p. 126). (6) P. 176 ‘A peste fame et bello’ should be deleted: it was not added to K till 1847 (see Thalhofer Handbuch der Liturgie ii p. 499). (7) Notice Roman details, sanctam with natiuiatem, et sepiiturum tuam, aduentum for gratiam (but S has aduentum in Commendam animae), sanctam with eclesiæm tuam, all derived through Luther; while S prevails in damnatione (for morte), a cacicula cordis, ab appetitu in. gloriae, per sanctam circumcisiem tuam, preciosa, gloriosa, in hora mortis (the last, in Luther also). (8) Per agoniam etc. perhaps comes from the Golden Litany, the English of which has ‘For that agony... and thie blode sweete’ (Maskell M. R. iii p. 267); or perhaps Luther derived it from ‘Durch sein angst vnd blütigen schwaiss’ of Ain Lellaney sicut Gott dem vatter, In allen angst, unnd den sterbenden in todes noten trostlich vor zii sprechen vn zii beten. Ausgegangen zii alten Münster. Iam jar MDXXII; a Litany of the same character as the Golden Litany and perhaps dependent on it. (9) The suffrage Vt regin nostrum et omnes gradus eclesiæ in sancta religione conservare digneris occurs in the Processionale of 1544, regin having been boldly substituted for dominum apostolicum, king for pope! (10) P. 178 ‘Vnitie, peace, and concorde’: cp. Vt regibus... pacem et veram concordiam... Vt cuncto populo christiano pacem et unitatem, successive suffrages in K (Brev. Rom. Quignon. p. 44). (11) With lapsos erigere cp. Ps. cxlv 14, cxlv 8: pusillanimes... adinuare 1 Thess. v 14, Heb. ii 18: praegnantibus et lactentibus Mt. xxiv 19 (the Germ. seigern shows that lactentibus, which Hermann reads, is meant). The suffrages at this point may have been influenced in Luther or in Cranmer or in both by a paragraph in the Liturgy of S. Basil: tois ολιγοφώνους παραμύθησον... tois πεπλανημένους επανάγαγε... tois πλεούσι σώμαλουσον, tois δόξασάσι συνυδεοσον χρημών πρόστηθι, ὁρφανῶν ὑπαίκταις, αἰχμαλωτούς ἤρων, νοσοῦτας εἰασε, τῶν ἐν... πάθη ὑλίσας καὶ ἀνάγκη καὶ περιστάσας ἄντων μυομόνωσον ὁ θεός, καὶ πάνω τῶν δεομένων τῆς μεγάλης σου εὐφαγχαγνίας (Litt. east. and west. i p. 334). (12) 'Υπὲρ τοῦ ῥυθμίας κτλ. from the Μεγάλη συναπτη or ‘Great Litany’ at the beginning of the office which precedes the Liturgy (ibid. p. 363): the English seems to be influenced by the Latin of D. Liturgia S. Joan. Chrys. Venice 1528, ‘pro nauigantibus: viatoribus egrotis: laborantibus: captiuis,’ (13) P. 180 ‘to give us true repentance’ etc. must certainly be derived from the suffrages quoted on p. 940, whether Cranmer took them from the Brixen Agenda or from some use nearer home. The 2nd. and 3rd. of them occur in a slightly different form in litany printed by H. Ménard in Notae et observ. in Librum sacramentorum S. Gregorii (Paris 1641) p. 157; and K has ‘Vt nobis indulgeas... ad veram penitentiam nos perducere digneris.’ The fact that Cranmer has
here drawn from some more or less remote source suggests that some of the other suffrages of which no source has been discovered may yet be borrowed. He was not original, but, as the Litany is enough to prove, he had an extraordinary power of absorbing and improving other people's work. For 'sins negligences and ignorances' Dr. Frere quotes also Horae B. M. V. Paris 1530 'sanguis tuus ... sit mihi in remissionem omnium peccatorum negligentiarum et ignorantisiarum.' (14) The first Agnus Dei of S, R and Luther is suppressed, and the response of the second, Pater nobis domine, is changed. The Litany in Commend. animae (Maskell M. R. i 128) also has only two, substituting for the middle one another formula, and the responses correspond to those here, but in reverse order. 'Thy' in the rendering of Dona nobis pacem seems to be derived from the (prelutheran) German Agnus' (Christe du lamm Gottes): cp. p. 702 where there is quoted for it the Brunswick Kirchenordnung of 1528 in which it is quoted in full by Richter (Evang. Kirchenordn. i p. 115), while it is referred to in the Wittenberg Order of 1533 (ib. p. 224) and the Saxon Order of 1539 (ib. p. 313). See Julian Dictionary of Hymnology p. 31. Of course 'thy' rests ultimately on S. Jo. xiv 27. (16) P. 182 The collect 'O God merciful Father' is put here in accordance with Luther's Litany, and is translated, not directly from the mass pro tribulatione cordis, but from Luther's Latin remanienmt of it, the original being 'Deus qui contribuerit ... nostris, quas pietati tue pro tribulatione nostra offerimus: implanteres ut nos clementer respicias, et solito pietatis tuae intuitu tribuas ut quidquid ... et consilio misericordie tue allidas: quatenus nullis aduersitatis lesi ... gratias tibi in ecclesia tua re­ feramus consolati.' (Missale ... Sarum, ed. Dickinson 797*). (17) The anthem Exsurge, for whatever reason, is rearranged, so that the Gloria comes after instead of before the repetition of the antiphon. (18) The rendering of the 2nd. clause of Gloria Patri is to be noticed. Marshall's Primer had 'As it was ... , as it is now, and ever ... '; Hilsley's 'As it was ... , and as it is now, and ever ... '; and that of the Litany is the same in sense. But no doubt all are wrong. If the Latin be compared with the Greek it is obvious that Sicut erat in principio is a parenthesis:

Gloria Patri et Filio et Spiritui sancto.
Δόξα Πατρί καὶ Υἱῷ καὶ Πνεῦματι ἅγιῳ.
Sicut erat in principio et nunc et semper et in saecula saeculorum.
Καὶ νῦν καὶ ἐξ ἑως αἰῶνας τῶν αἰῶνων:

so that the meaning is 'Glory be ... (as it was in the beginning) both now' etc.; or rather perhaps the insertion of sicut has altered the meaning of et and made it the sign of the apodosis, so that the meaning is 'As it was ... so now'; cp. 'sicut in caelo et in terra' (S. Mt. vi 10). (19) The verses tempore belli were not originally alternate versicles and responses, but each verse was repeated. (20) The V and R 'O Lord let thy mercy' etc. are among the preces after the Pater noster in S; and
the collect *Infirmitatem nostram* is also that which concludes processions *causa necessitatis* (Processionale p. 167). (21) The collects which follow are the 1st., 2nd. and 5th. of the Litany of $§$; that of the mass *de ieiunio* which follows the procession on Rogation Monday (Processionale p. 113); and the last of the three prayers of the preliminary office of the Liturgy of Constantinople (Litt. E. and W. i pp. 311, 367). This last prayer is described as 'A Prayer of Chrysostome,' from which it is obvious that it is derived from a text of the Liturgy of S. Chrysostom alone; since the prayer in fact is part of the framework of the Greek Liturgy, used whether the mass of S. Chrysostom or that of S. Basil is said. And in fact it is plain, as was pointed out by the late bishop of Edinburgh (J. Dowden *The workmanship of the Prayer Book*, London 1899, pp. 227 sqq.), that it was translated, not so much from the Greek, as from the Latin translation, of the *D. Liturgia S. Ioannis Chrysostomi*, Venice 1528: Qvi communes has: & concordes nobis largitus es supplicationes: & qui duobus: aut tribus conuenientibus in nomine tuo: petitiones tribuere pollicitus es tu & nunc seruorum tuorum petitiones ad utilitatem expleas: tribuens nobis in praesenti sæculo cognitionem tuæ veritatis: & in futuro vitam: æternam concedens. Notice that Cranmer has misunderstood *conuenientibus* and so has imported a misquotation of Mt. xviii 19 into his version. The abrupt ending of the prayer, without its doxology 'For thou art a good God and loving mankind, and to thee, the Father and the Son and the Holy Ghost, we send up the glory, now and ever and world without end,' is presumably due to a misunderstanding of the Greek text, where the common conclusion of the prayer and the accompanying litany is, as usual, printed at the end of the latter.

Nothing further was done in the reign of Henry VIII which affected the ritual situation, or concerns the present purpose.

But see below, pp. clxvii sq., for a further matter of detail.

VII

Edward VI ascended the throne on Jan. 28 1546-7. Of the measures of the first two years of the reign, the following require to be noted.

1. (a) Already in 1542 it had been proposed in Convocation, with the approval of the king, to make 'a stay of errors' such 'as were then by ignorant preachers spread among the people,' by the issue of a collection of homilies to be delivered in church in place of the sermons complained of; and some
such homilies were prepared by certain prelates and presented to the Upper House of Convocation. But nothing further happened, the king having meanwhile changed his mind. But at the beginning of the new reign, Cranmer again took the matter in hand and carried it to a successful conclusion. There was issued Certain Sermons, or Homilies, appointed by the Kynges Maiestie to be declared & redde, by all Parsones, Vicars, or Curates, evey Soday in their Churches, where thei haue cures, dated July 31 1547.

The volume contains 12 homilies, 4 of them (1, 3-5) written by Cranmer, one (6) by Edmund Bonner bishop of London, one (2) by Nicholas Harpsfield archdeacon of Canterbury, and one (11) by Thomas Becon, Cranmer’s chaplain; the rest of unknown authorship, unless, as has been sometimes supposed, 8 and 9 were by Nicholas Ridley and 12 by Hugh Latimer. See J. Griffiths The two books of Homilies, Oxford 1859, preface; J. T. Tomlinson Prayer Book, Articles and Homilies, London 1897, pp. 230 sqq. In editions issued in and after 1549 each homily is divided into either two or three parts, for separate delivery, if desired (see p. 648 below).

(b) In August 1547 were issued a series of royal Injunctions to be administered in a general Visitation of the kingdom entrusted to 30 visitors.

The 22nd of these Injunctions requires that at high mass the Epistle and Gospel be read ‘in English and not in Latin in the pulpit or in such convenient place as the people may hear the same’; and confirms the direction that on all sundays and holy days an English Lesson be read at matins and at evensong; the 24th, as already noted, directs the use of the Litany, kneeling and without perambulation, before high Mass; the 33rd provides for the use of the book of Homilies (which was distributed by the visitors during the visitation) according to the directions of the preface, viz. that one of the homilies be read every sunday; while the 37th orders that Prime and Hours be omitted when there is a sermon; and the 30th orders that a strong box ‘with a hole in the upper part thereof’ be fixed near the high altar, to receive ‘the oblation and alms’ of the parishioners ‘for their poor neighbours’ (cp. p. 662 below).

(c) In spite of the Necessary doctrine which requires the

1 Wilkins Concilia iii p. 863.
minor ceremonies to be observed, Cranmer's fifth homily, Of good works, denounces hallowed bread, holy water, palms, candles, etc., as 'Papisticall superstitions & abuses.' Six months later, Jan. 27, 1547-8, the Council ordered that candles, ashes and palms should no longer be used at Candlemas, on Ash Wednesday, and on Palm Sunday; and soon after this, that the veneration of the cross on Good Friday, holy bread and holy water should be abandoned; so abolishing long sections of the Missal.

(d) In 1547 and 1548 the use of English in church was largely extended, especially in London. The texts of the forms of vernacular service so introduced have not for the most part been preserved, and it is consequently unknown how they were related, on the one hand, to the Latin texts, and, on the other, to that of the subsequent Book of Common Prayer.

For the progress of this movement see Gasquet and Bishop Edward VI and the Bk. of Com. Prayer p. 58 (Ap. 1547); Wriothesley's Chronicle, ed. Camden Soc., i p. 187, ii p. 2; Gray Friars' Chronicle, ed. Camden Soc., p. 55; Wilson The Order of Communion, H.B.S., pp. xx sq.; Somerset's Letter to the Vice-chancellor of Cambridge in Gasquet and Bishop p. 147 (Sept. 1548); Cranmer's Register, Sept. 9 1548 in Courayer Déf. de la Dissertation ii 2 app. p. xxxvii (Estcourt The question of Anglican ordinations app. p. xxvii). Dr. Frere has collected some individual formulæ, creed, canticles, etc., from musical MSS of this date, in 'Edwardine vernacular services before the first Prayer Book,' Journal of Theol. Studies i pp. 229 sqq. There is an English translation of the Canon of the Mass made by Coverdale in Foxe Acts and Monuments, 1563, p. 891.

(e) In 1547 an anonymous English translation of the Latin form of the Cologne Church Order, Simplex ac pia deliberatio, was published by John Daye, and a revised edition was issued in 1548 with the title A Simple, and Religious consultatio of vs Hermæ by the grace of God Archbishop of Colone, and prince

The Order of Communion

Electour. &c. by what means a Christian reformation, and founded in God's word. Of doctrine, Administration of divine Sacramentes, Of ceremonies, & the whole cure of souls, and other ecclesiastical ministers, may be begun among men committed to our pastoral charge, until the Lord grant a better to be appointed, either by a free, and Christian council, general or national, or else by the states of the Empire of the nation of Germany, gathered together in the holy Ghost. Perused by the translator thereof and amended in many places. 1548. London J. Daye & W. Seres.

2. On Dec. 17 1547, there was finally passed in Parliament an Act 'Against such as unrespectfully speak against the Sacrament of the Altar, and of the receiving thereof under both kinds.' The Act requires that henceforth the Blessed Sacrament be administered to the people in both kinds, and directs that the priest at least one day before the administration shall exhort the people to come to the holy communion and meanwhile to prepare themselves to receive it, and that at the time of the communion he shall use a godly exhortation in which the benefits of worthy receiving and the danger of unworthy receiving shall be set forth. As a directory for the priest in carrying out the provisions of this measure there was issued The Order of the Communion dated March 8 1547-8, prefaced by a royal proclamation, recalling the provisions of the Act and requiring the use of the present book in order to avoid the diversity of usage that might otherwise arise. According to a letter of the Council directed to the bishops on March 13 the book was compiled by 'sundry of his majesty's most grave and well learned prelates, and other learned men in the scripture' who were by the King's majesty caused 'to assemble themselves' and 'after long conference' 'agreed upon such an order.'

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1 Gee and Hardy Documents lxvii pp. 327 sqq. On the history of the Act and the relation of Convocation to it see Gasquet and Bishop pp. 69 sqq.; Wilson The Order of the Communion pp. vii sqq.

divines so commissioned does not appear; it is obvious that Cranmer was among them and perhaps contributed most to the result; while certain coincidences of language, as between the Act of Parliament and the book, suggest that the book was already in some sort of existence before the Bill was drafted. The *Order of Communion* forms an English supplement to the Latin Missal, its formulæ being directed to be inserted into the Mass 'without the varying of any other Rite or Ceremony in the Masse (untill other order shalbe prouided). In accordance with the terms of the Act the *Order* consists of two parts: (1) a notice of the day on which communion will be administered to the people, with a warning and instruction on the means of preparation, itself 'or such lyke' to be delivered on the preceding Sunday or holy day or at least the day before; and (2) the form of administration to be used in the Mass immediately after the celebrant's communion, consisting of an exhortation to the communicants, a warning, an invitation, confession, absolution and 'comfortable words,' a prayer before communion, the words of administration, and a blessing; together with two notes, one on the form of the bread, the other as to further consecration of wine in case of need.

The sources of the text, besides the Holy Scriptures, and the Greek rite and medieval commonplaces, which contribute a few details, are traditional usage and the *Pia deliberatio* of Cologne.

(a) The order of communicating the people which had hitherto been used is not known from any of the official service-books. But MS Harley 2383 contains a formula (printed in Maskell *Mon. rit. iii* p. 408) which probably represents what was usual: consisting of a warning in English not to come to communion without faith in the Sacrament, repentance, charity, and purpose of amendment; a confession in English to be said after the priest; and absolutions. And there is other reason to believe that at least *Confiteor* and absolution were generally used (Wilson *Order of communion* pp. xv sq.). The words of administration were of course the same as were used for the communion of the sick (see below). The new order therefore follows the traditional use in its general form, adding a prayer to correspond with the prayers supplied in the Missal for the use
of the priest, besides the text of the absolution and of the form of administration, and a blessing. (b) The Pia deliberatio contributed, perhaps some suggestions for an exhortation, part of the confession and of the 'comfortable words,' and the clauses added to the absolution and to the form of administration (ff. 89b sqq.).

Nearly the whole of the Order of Communion is to be found below in what is printed in distinctive type on pp. 652-658, 650-652, 696-700, 710.


Notes. (1) The notice (p. 652 below) is preceded by the rubric Fyrste the persone, Vicar, or curat, the next Sunday or holyday, or at the least, one day before he shall minister the Communion, shall geue warnyng to his parishioners, or those whiche be present, that they prepare them selves thereto, saiyng to theim openly and playnly as hereafter followeth, or such lyke. It is obviously not directed or assumed that the communion will be delivered to the people at every mass, even on sundays or holy days. (2) The notice and exhortation Dere frendes and you especially seems to be original; but some of its language is found in the Act of Dec. 1547; viz. 'the most comfortable sacrament of the body and blood of Christ,' 'in remembrance of him and to declare and set forth his death and most glorious passion,' 'the benefit and comfort promised to them which worthily receive the said holy sacrament, and the danger . . . threatened to them which shall presume to receive the same unworthily, to the end that every man try and examine his own conscience before he shall receive the same.' (3) The contents of the second part of the book are as follows: 'The time of the Communion, shalbe immediatly after that the priest hymselfe hath received the Sacrament, without the varyng of any other Rite or Ceremony in the Masse (untill other order shalbe provided) but as heretofore usualy the priest hath doen with the Sacrament of the body, to prepare, blisse and consecrate so muche as will serue the people: so it shall contynue still after the same maner and fourme, saue that he shal blesse and consecrate the biggest Chalice or soome faire and convenient Cup or Cuppes full of wyne, with soome water put vnto it [p. 662 below]. And that daie, not drinke it up at himselfe, but takyng one only suppe or draught, leue the reste upon the Aultare couered, and tayne to theim that are disposed to bee partakers of the Communion, and shal thus exhorte theim as foloweth. Derely belowed in the lorde . . . sondri kindes of death [p. 650 below], Iudge therefore youre selues . . . dayes of our life. Amen [pp. 650, 652]. Then the priest shall say to them which be redy to take the
Sacrament. If any man here be an ope blasphemer . . . bothe of body and soule [p. 650]. Here the priest shall pause a while, to se if any man will withdrawe hym selfe: and if he perceiue any so to do, then let him common with hym priuately at convenient leasure and se whether he can with good exhortacion, bring him to grace: and after a little pause, the priest shall saye. You that do truly . . . people, say thus. Our blessed Lorde, who hath left power to his Church, to absolue penitent synners from their synnes, and to restore to the grace of the heuely father such as trulie beleue in Christ, have mercy . . . euerlastyng life. [pp. 696, 698] Then shall the priest stande vp, and turning him toward the people, say thus, Here what comfortable . . . precious bloud. Amen. [pp. 698, 700] Then shall the priest rise, the people still reverentlie kneeling, and the priest shall deliver the Communion, first to the ministers, if any be . . . before written. [p. 700] Then shall the priest, turning . . . answersere. Amen. [p. 710]. Note, that the breade that shalbe consecrate shalbe suche as heretofore hath bene accustomed. And euer of the said consecrate breades shalbe broken in twoo peces . . . Iesu Christ. [p. 716] Note, that if it doth so chance, that the wyne halowed and consecrate dooth not suffice or bee ynoth for theim that doow take the Communion, the priest after the firste Cup or chalice be emptied, may go again to y awitare, and reverentlie, and devoutlie, prepare, and consecrate an other, and so the thirde, or more lykweise, beginning at these woordes. Simili modo, postquam cenatum est, et endyng at these wordes, qui pro uobis & pro multis effundetur in remissionem peccatoru, and without any leuacion or lifting vp. [cp. p. 703]. The important differences between the text of the Order and that of the pages referred to are noticed below. (4) It seems clear that the author of the exhortation Derely beloued in the loride had before him, or was influenced by remini­scences of, the chapter De Cena Domini and the two exhortations (Cassel and Brandenburg-Nürnberg) of the preparation office (p. xlvii above) of the Pia deliberatio of Cologne. The opening seems to be suggested by that of the 2nd exhortation: 'Quandoquidem Charissimi in Domino . . . Sacratissima Domini nostri Iesu Christi Cenã celebra­bimus . . . AEquum est, ut summo studio singuli sese explorent, sicut nos hortatur D. Paulus'; and then a word, a phrase, or a clause, is picked up here and there from one or other of the three documents: 'fidemque nostram in Christum confirmemus et excitemus' (Pia delib. f. 91), 'in hoc sanctissimo mysterio' (f. 86), 'pro nobis nostrique redemptione' (f. 91), 'Deum et hominem' (ib.), 'immensam et ineffabili charitatem Dei' (f. 89b), 'unici Salvatoris & Domini nostri' (f. 85), 'unicum Magistrum et Dominum nostrum' (f. 85b), 'unicus Magister & Doctor noster' (f. 86), 'quantaque etiam beneficia nobis sua morte & resurrectione impetrarit' (f. 85b), 'quecunque nobis . . . sanguine suo impetravit, & promeritus est' (f. 84b), 'pignus' (f. 91), 'hoc enim sacramentum ad singulararem consolationem et confirmationem datum est à Domino' (f. 90b). (5) The warning If any man here is perhaps suggested by the long list of
THE ORDER OF COMMUNION

those who are not to be admitted to communion at the end of the first exhortation in Pia delib. f. 90b; but it has no verbal coincidences except 'blasphemer,' 'aduouterer.' (6) In the Pia deliberatio (f. 91b), the order is confession, confortable words, absolution; and these precede the introit of the Mass. In the confession, add to the parallels from Pia delib. 'id uero nobis ex animo dolet,' 'ueniam à te oremus [sic] omnium, que contra te admisisimus,' 'in noua vita ad gloriam nominis tui . . . tibi seruiamus, & complaceamus' (f. 92). In spite of these borrowings, the contrast between the German and the English confession is to be noted. The opening of the absolution (see above and cp. p. 828 below) represents 'Quia Dominus noster benedictus, hanc Ecclesie suae potestatem reliquit, ut eos à peccatis absoluat, & in gratiam Patris coelestis restituat, quicquid peccatorum penitentes Christo Domino vere credunt' (Pia delib. f. 92). (7) To the parallels to the We do not presume add: Dan. ix 18 'we do not cast our prayers before ye in our owne ryghteouenesse: no, but only in thy great mercyes': Lit. S. James oý γάρ ἐπὶ ταῖς δικαιοσύναις ὑμῶν πεποίησε ὅμων ἄλλ' ἐπὶ τῷ ἔλει σου τῷ ἁγαθῷ (Litt. E. and W. i p. 46); Florus of Lyons Expos. Missae 109 non de ullis nostris meritis sed de multitudine miserationum tuarum sperantibus: Paschas. Radbert. de Corpore et Sanguine Domini 11 caro quidem carne pascitur . . . anima vero Christi sanguine reparatur; 19 totus enim homo qui ex duobus constat substantiis redimitur et ideo carne et sanguineuginatur: S. Thom. Aq. Verbum supernum prodiens 'Quibus sub bina specie | carnem dedit et sanguinem | ut duplicis substantiae | totum cibaret hominem'; and the passages collected in Scudamore Notitia eucharistica pp. 545 sqq. and Dowden Further studies in the Prayer Book pp. 317 sqq. With 'made clean' and 'washed' cp. 'ut peccata que ex carne et sanguine contraximus, caro mundet, sanguis lauet domini nostri ihesu christi' (Missale Westmonaster., ed. Legg, H.B.S. London 1893, c. 519: Missale Hereford. in Maskell Anc. Lit. of Ch. of Eng. p. 179; Scudamore and Dowden locc. cit.). (8) The Sarum form of administration for the sick, of course only in one kind, was 'Corpus domini nostri iesus christi custodiad corpus tuum et animam tuam in vitam eternam' (see Maskell Mon. rit. i p. 114). This form is here (a) in part reduplicated, in part redistributed, so that 'body' may answer to 'corpus,' and 'soul' to 'sanguis,' as in the preceding prayer; (b) expanded with 'whiche was geuen for thee' and 'whiche was shed for thee,' adapted from the Words of Institution. Corresponding words are common in Lutheran usage: e.g. the Prussian Kirchenordn. 1525 'Nym hyn vnd yss (trinck), das ist der leyb der (d. blut das) fur dich gegeben (vergossen) ist' (Richter i p. 30); Brandenburg-Nürnberg 1533, Brandenburg 1540 'Nyme hyn vnd yss (trinck), Das ist der leib Christi der (das blut des n. T. das) fur dich geben (dein sünde vergossen) ist' (ib. pp. 207, 327); Cologne 1543 'Nim hin vnd iss (drinck) zu deinem heil, den leib Christi, der (das blut des n. T., das) für dich gegeben (fur deine sunde vergossen) ist' (ib. ii p. 44). Cp.
Rietschel *Lehrb. d. Liturgik* i p. 440. (9) The note directing that, if the chalice be spent, another (not the same) and a third or a fourth, if necessary, be consecrated, seems to be an adaptation of the *Cautela* of the Sarum Missal (ed. Dickinson cc. 653 sq.) as to what is to be done if the celebrant after consecration finds that there has been no wine in the chalice; when he is directed to consecrate wine, beginning from Simili modo. (See H. A. Wilson *The order of communion* pp. xvi sq.)

3. Before 1549 Cranmer was making experiments in the reform of the Divine Service. Two such experiments survive, marking two stages in the progress of his ideas, contained in the MS Reg. 7 B. iv in the British Museum collection.

Attention was first called to this MS and its importance by Dom Gasquet and Mr. Edmund Bishop in *Edward VI and the Book of Common Prayer*, London 1890, where the MS is described and discussed in Appendix i, the most important of its contents printed or described in Appendices ii–iv, and their liturgical character and relations discussed in chaps. ii and iii.

(i) The first scheme (*Horarum canonica rum series*), which probably belongs to the last years of the reign of Henry VIII, includes all the canonical hours from Matins to Compline, and in respect of structure follows closely the second recension of Quiñones's *Breviarium Romanum*, while deriving its material almost wholly from the Sarum Breviary.

On the date of this scheme, see Gasquet and Bishop, pp. 25 sqq. This scheme (ff. 133–150) departs from Quiñones in some points. (a) While Quiñones abolished the *Kyrie eleison*, *Pater noster* and *preces* altogether, Cranmer retains them at Prime, None and Compline, using for *preces* however, not those of the Breviary, but the more concise form of the Bidding of the Bedes for the living, and in these substituting for *Domine fiat pax in virtute tua* the antiphon of the memorial for peace *Da pacem Domine of the Horae B.M.V.*, and omitting *Domine exaudi*. (b) Cranmer retains the first vespers of sundays and festivals, while Quiñones ignores them. (c) *Memoriae* at Lauds and Vespers, the recitation of the Penitential Psalms in Lent, and the Office of the Dead, are omitted. (d) On Christmas day, Innocents, Easter-Monday to Wednesday, Low Sunday, and Whit-Monday to Wednesday, Matins has a 4th Lesson; Lauds and Vespers have each a Lesson every day in place of a capitulum; and all Lessons are from Holy Scripture, the histories of the Saints being read, instead of the Martyrology, after Prime, and the commemoration of the

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1 See above p. xxvii.  
3 Gasquet and Bishop's statement to the contrary, p. 24, is a mistake.
Saints being confined to this, except on the three days after Christmas. In the Lectionary (ff. 151 sqq.), the greater part of the Old Testament is read in continuous course in the first two Lessons of Matins and in Vespers, except Prov., Eccles., Wisd. and Ecclus. which are read at Lauds, and Chron., Canticles, Ezek. and Maccabees, which are omitted altogether; the New Testament, except Rom., 1 Cor. and Apoc., is read in the 3rd Lesson of Matins. Whether the distribution of the Psalter was that of Quiñones is unknown, since while reference is made to the ‘order’ (f. 133), it is not described in the MS.

(ii) In the second experimental scheme, which perhaps is to be dated as of 1547, the Hours are reduced to two, Matins and Evensong; partly, it is explained,¹ because the existing order involved much unnecessary repetition, partly because the ancient distribution of the hours of the day had fallen into disuse and in practice the Service was accumulated at two points in the day. The scheme is preceded by a preface, largely reproduced from that of the first recension of Quiñones.

‘Canon’ (f. 9) prescribes the monthly recitation of the Psalter, the reading of the Gospels, Epistles and Acts three times a year, and the rest of the Bible once; the Old Testament, except the Prophets, being read in the first lessons, morning and evening, the Prophets and Apocalypse in the second lesson of Matins, the Gospels and Acts in the third; while the Epistles are assigned to the second lesson at Evensong. In regard of the structure of the service (f. 11): both offices begin with the Lord’s Prayer in English, followed by Domine labia at Matins and Deus in adiutorium at Evensong, with Gloria Patri etc. Venite is not said daily, but only as it occurs in the course of the Psalms. The Hymn follows, and three Psalms: then the Lord’s Prayer in English, and, in Matins, three lessons, in Evensong, two, with blessings before and Tu autem with a new response after; and then Te Deum in the morning and Magnificat in the evening. At Matins a fourth lesson is read on sundays, great festivals and saints’ days. All these lessons are to be in English and to be read from the pulpit. After Benedictus at Matins and Magnificat at Evensong follows Dominus vobiscum, the collect of the day, and Benedictus Domino with the response Laudemus et superexaltamus nomen eius in sacella. Amen. On Sundays after Matins is to be said Quicunque vult and the final preces of Prime from Ostende nobis onward and the Prime collect Domine sancte Pater, with Dominus vobiscum, and Benedictus Domino and response as above. A Kalendar, containing,

¹ ff. 11b sq.
IX

besides a singular series of names of Saints for which no service is provided, a table of Lessons, is prefixed to this scheme (f. 4). The table of Lessons carries out in detail what is generally prescribed in the 'canon,' and assigns the lessons to the days of the civil year, Genesis, Isaiah, S. Matthew, and Romans being begun on Jan. 1.

There is also (f. 157) another Kalendar and table of Lessons, providing 3 Lessons for Matins, and one for Vespers, which corresponds to neither scheme of Service, and assigning Gen.-Job to the first and second Lessons of Matins, Prov.-Amos to Vespers, from Jan. to Nov.; Isaiah to the first and second of Matins and to Vespers in Dec.; and the New Testament to the 3rd of Matins throughout the year.

VIII

I. In pursuance of the purpose expressed in the Proclamation prefixed to the Order of Communion 'to trauell for the reformation & setting furthe of suche godly orders, as maye bee moste to godes glory, the edifiyng of our subiectes, and for thaduauncemente of true religion,'¹ and 'to the intent a uniform quiet and godly order should be had,' in place at once of the variety of traditional use, and of the 'much more divers and sundry forms and fashions' 'now of late' prevailing, the king 'appointed the Archbishop of Canterbury, and certain of the most learned and discreet bishops, and other learned men of this realm, to consider and ponder the premises.'² The outcome of the consideration of this commission was The booke of common prayer and administra­tion of the Sacramentes, and other rites and ceremonies of the Churche: after the use of the Churche of England, commonly called 'The First Prayer-Book of Edward VI'; which was enforced by the Act of Uniformity finally passed on Jan. 21 1548-9, requiring the book to be in exclusive use on and after the following Whitsunday (June 9). The earliest known printed copy of the book is dated March 7 1549; and, in the same year, at least 5 other editions in 13 impressions were issued, the last being dated July 30.

¹ The order of the Communion f. A iii.
² Act of Uniformity 1549, Gee and Hardy Documents lxix, p. 358.
THE PRINCIPAL SOURCES

On what is known or conjectured of the authorship of the book and of its compilation, and on the question whether or not it was submitted to Convocation, see Gasquet and Bishop Edward VI and the Book of Common Prayer chaps. ix, x; Procter and Frere New history of the Book of Common Prayer pp. 45 sqq.; on the bibliography, J. Parker History of the successive revisions pp. xxiv sqq.

2. Of the materials used in the compilation of the rite, these points may be noticed.

(1) The Holy Scriptures, which of course supply by far the greatest part, are quoted or referred to for the Psalms, however used, and for all Lessons, Epistles and Gospels (except one), according to the version of the Great Bible.

See above pp. i sqq. The Canticles (except Benedictus), and many of the Offertories, 'Postcommunions,' anthems and incidental quotations, and the Gospel at Baptism, are independent of the Great Bible or depart from it more or less.

(2) The traditional Latin rite, according to the Use of Sarum, is the source of the structure of the several offices; for the most part, of the particular selection of the passages drawn from the Holy Scriptures, except the lessons of the Divine Service; and, by way of translation, paraphrase, or adaptation, of most of the rest of the content, apart from the didactic and hortatory matter.

(3) The Mozarabic and the Eastern Orthodox rites contribute some small part.

See pp. 738, 740; 690, 692, 694.

(4) Of continental Catholic reforming documents, the Breviary of Quiñones, and the Encheiridion and the Antididagma of Cologne, have made some impression on the book.

See pp. 34 sqq., 690, 692, 694, 734, 778, and notes pp. lxxxiv sqq. below.

(5) The Litany of 1544, with the omission of the invocations of the saints and of three of the collects, and the Order of Communion of 1548, are incorporated bodily with little further change; the ritual reforms already mentioned are perpetuated; and many of the documents described above (pp. li sqq.) have had some influence on the text.
(6) The Lutheran *Kirchenordnungen* make a contribution, which is considerable but not strictly measurable, since similarity between the books, apart from actual quotation, does not of necessity imply—and where the similarity is one of omission there is no means of showing—that the one has borrowed from the others. But in any case the following points are to be noted.

(a) The *Kirchenordnungen* which have been here identified as influencing the English book are those of Electoral Brandenburg, 1540, and Cologne, 1543; in a lesser degree that of Albertine Saxony, 1540; and probably those of Calenberg, 1542, and Pfalz-Neuburg, 1543. That is to say, those which have been influential include the most conservative Orders.

It has commonly been said that Cranmer made use of the Brandenburg-Nürnberg Order of 1533; but there appear to be no signs of the use of it, except indirectly through the Brandenburg and Cologne Orders. The quotations from the Order of Albertine Saxony on pp. 748, 750, 760 might well be indirect, through the Brandenburg Order; but the direct use of the Alb.-Sax. Order seems to be implied in the passages referred to in the notes on pp. 604, 732, 734 (below pp. xcvi sq.) By far the largest use is made of the Cologne Order (*Einfaltig bedencken, Pia deliberatio, Consultation*); here sometimes the German is followed, sometimes the Latin; while perhaps in most cases (see especially notes on pp. 732, 806) the influence of the English translation can be detected.

(b) To the German Orders is due, no doubt the suggestion, certainly sometimes part of the wording, of the didactic and hortatory element of the English book. But, as we have seen (p. xxviii above), such instructions were desired by the Council of Cologne in 1536, were supplied in the later French and German diocesan *Ritualia* and *Agendae*, and were enjoined by the reformed Roman *Rituale*.

(c) The debt of the English book to the Lutheran Orders is in matter of practice, not of doctrine. There is no 'Lutheranism' in the book; and the differences and avoidances should be noted as carefully as the likenesses and borrowings. And even in matter of practice, what is borrowed is often a traditional practice or an adaptation of a traditional practice, not mere innovation.
The positive contributions of the Kirchenordnungen may be divided into three classes.

(1) Traditional practice or adaptation of it: the explicit direction for the people to offer money at the Mass (p. 662: for which see Scudamore, Notitia eucharistica p. 350: Dowden Further studies pp. 186 sqq.); 'table prayers' (an adaptation of the missa sica; see note on p. 714); S. Mk. x 13 sqq. at Baptisms (see note on p. 730); Baptism in private houses, which materially only sets out at length what is directed in the Manuale, and may well have been translated by Cranmer only to save himself the trouble of writing it out for himself (pp. 748 sqq.); and the declaration of marriage, traditional in Germany (p. 806).

(2) New practice: the separation of the communicants from the general congregation at Mass (p. 662); the use of the Litany throughout the year, and not only at Rogationtide, in Lent, and on special occasions (p. 714); and the communion of the sick, if possible directly from the altar (which is primitive, S. Just. Mart. Apol. i 65, 67), or otherwise with a celebration in the house (p. 843).

(3) Incidental matter, of no special significance.

German influence on the Litany and on the Order of Communion has been noticed above (pp. lxxiii sqq.).


3. In reference to the general character of the new rite, the following points may be noted.

(1) The books are reduced to three, the Psalter, the Bible, and the composite book which combines in a single volume a Breviary (without the Psalms and Lessons), a Processional, a Missal, and a Manual. Since no pontifical office is provided, except Confirmation, which also formed part of the Manual, presumably the unreformed Pontifical continued in force.

(a) The Psalter, of the Great Bible version, pointed and provided with the Table (p. 48), was printed by R. Grafton in Aug. 1549 and March 1552, and by J. Oswen in Sept. 1549 (J. W. Legg The Clerk's Book pp. xii, xiv; p. 900 below). The Great Bible was reissued with 'A Table to finde the Epistles and Gospels vsually read in the Churche, accordyng vnto the booke of Common prayer,' printed by E. Whitchurch in 1549 and 1550; and with also the table of Psalms, the Kalendar, and 'The order of common prayer for Mattins and Euensonge,' Quicunque, and the tables of proper Psalms and Lessons; the collects of sundays and saints' days, the collects for the king, the confession, 'We do not presume,' and thanksgiving, of the Mass; and the Litany; printed by N. Hyll in 1552 (Darlow and
Historical Catalogue nos. 49, 56, 68: cp. 62). (b) According to the title-page, The booke combines (1) the common prayer, strictly the Divine Service (p. 34; Act of Uniformity passim), here perhaps including the Litany, and the Mass considered apart from the communion (see art. 'Common Prayer' in Journ. Theol. Studies x pp. 497 sqq.); thus corresponding to contents of the Breviary, the Processional, and the Missal: (2) the administration of the Sacramentes; viz. Communion pp. 696-702, Baptism p. 724, Confirmation p. 790, Penance p. 828, Matrimony p. 800, Extreme Unction p. 834; (3) and other rites and ceremonies; viz. Purification of women p. 880, Visitation of the sick p. 818, Burial of the dead p. 848, and the penitential office of Ash Wednesday p. 886; (2) and (3) thus corresponding to the Manual. The book thus reproduces the rites of the church, but after the use of the Church of England which thus becomes one, in place of the diversity hitherto prevailing. (c) The Pontificalia were not among the bookes of service, the keping wherof shold be a let to the vsage of the said boke of commune prayers,' which accordingly the order in council of Dec. 25 1549 and the subsequent act of Parliament required to be brought in, defaced and abolished (Cardwell Doc. Ann. i p. 74). (d) There was printed, also, for the use of the parish clerk, a selection from the Book of Common Prayer: The Psalter... Hereunto is added, divers thynge as mawe appere on the next side, where is expressed the contenentes of this boke (R. Grafton, Aug. 1549: reprinted in J. W. Legg The Clerk's book of 1549, H. B. S., London 1903); containing the directions how the Psalter is to be read, and the table of Psalms; Matins and Evensong, and Litany; all that appertains to the clerk in the Mass, Matrimony, Visitation of the Sick, Burial, Purification, and on Ash Wednesday; and the Psalter. Another book, under almost the same title (R. Grafton, March 1552), is the same in contents, except that, in place of the items from Matrimony to Ash Wednesday, it has the Introits and Collects, proper Psalms and lessons for certain holy days, the collects for the king and the confession of the Mass, 'We do not presume,' the thanksgiving and blessing after communion, and the collects appended to the Mass (Legg op. cit. pp. xiv. sq.). Of this book it is difficult to discern the purpose.

(2) The whole is in English.

For a stage in the process by which this result was arrived at, see the questions submitted to the bishops (1547 or 1548) in Burnet Reformation pt. I bk. i record xxv: Gasquet and Bishop, ch. vi.

(3) Rite and ceremony are simplified.

Marked examples of simplification are to be found in the structure of Divine Service and of the Order of the Burial of the Dead; in the directions for the preparation, the offertory, and the conclusion, of the Mass, and in the detailed ceremonies throughout the Mass; and in the omission of the
dramatic ceremonies, not only those already abolished (p. lxx), but also
the salt, spittle and effecla, oil and taper at Baptism.

(4) Metrical hymns find no place in the book.
This omission was probably caused, not by any hostility to metrical
hymns, but by the difficulty of obtaining them in English. There was
no growth of hymnology in England like that which followed Luther's
appeal in Germany (p. xxxii). Coverdale had paraphrased some of the
Lutheran hymns etc. and composed one or two of his own before 1539
(Goostly Psalmes and Spiritual Songes drawn out of the holy Scripture,
printed by J. Gough: reprinted in Remains of Myles Coverdale, Parker
Soc., Cambridge 1846, pp. 533 sqq.). These are of no merit; and the
translations in the King's Primer of 1545 are worse. Cranmer was
conscious of his own inability to write verse (p. Ixi), and the version of
Veni Creator in the Ordinal of 1550, if it is his, confirms his judgment,
and if not, shows that his colleagues were as incapable as himself.
Thomas Sternhold's Certayne Psalmer, chose out of the Psalter of Davi/and
drawr into Englishe mete, which was published in 1547 or 1548, and
in an enlarged posthumous ed. in 1549, seems to mark the best that was
attainable. See Julian Dict. of Hymnology art. 'English Hymnody, Early.'

(5) All benedictions of things, except of course of the
matter of some of the sacraments, are omitted.
Those involved in the minor and dramatic ceremonies vanished along
with the ceremonies themselves. That of the marriage-ring is adapted
to another purpose (p. 806); all allusion to incense, and therefore to the
blessing of it, is omitted; and there is nothing to correspond to the
section of Benedictions in the Manual. Those of the Pontifical are so
far explicitly not affected. According to Daniele Barbaro's 'Report of
his legation to England' 1551 (Calendar of State Papers: Venetian v p.
348), the chrism (p. 742) and the oil of the sick (p. 834) used under the
Book of 1549 were unconsecrated.

(6) Invocations of the Saints and all allusion to their
merits and intercessions are excluded.
In contrast with the usage of the Orthodox East, invocation had
comparatively little place in the ritual of the West. On the other hand
'comprecation' or prayers to God for the intercession of the saints, and
petition for a share in their merits, were general characteristics of prayers
at commemorations of saints. The rejection of these implied the general
rewriting of the collects of Saints' days; and the type of the old collects
of the Conversion of S. Paul (p. 560) and of S. Bartholomew's day (p. 614)
was followed.

(7) Two matters of form may be noted: (a) the book is
printed almost wholly in black; and (b) no musical nota-
tion is provided.
(a) The Latin books were printed with rubrics in red throughout; and the Litany of 1544 had its initials, responses, and lines of the musical stave in red; but the book of 1549 has red only in the preliminary matter and the calendar, as below pp. 2-124, the rubrics elsewhere being distinguished only by smaller type. (b) The printed Latin Missals and Manuals contained the music required by the celebrant or officiant, the Processionals that of the choir; while some MS Missals included the whole music of the Gradual and the Sequential. Luther's Deutsches messe, and some at least of the Kirchenordnungen, supplied a musical notation. John Merbecke, a clerk of S. George's, Windsor (for his history see Foxe Acts and Monuments, ed. Pratt, v pp. 474 sqq.) provided plainsong, partly traditional, partly new, for the Divine Service, the Mass, and the Burial and Mass of the Dead, of 1549, in The booke of Common prayer noted, R. Grafton, 1550 (reprinted by C. Whittingham for W. Pickering, 1844), in which there is more of monotone than was traditionally customary, and the principle of a note to a syllable is applied much more stringently than Cranmer had desiderated in his letter to Henry VIII (above, p. lxi).

Notes. P. 34. The Preface, except in the last paragraph (pp. 36, 38), deals only with 'the common prayers,' 'commonly called divine service,' not with the whole book. Cranmer had already in his second scheme of Divine Service paraphrased in Latin much of the preface to the first recension of Quiñones's Breviary. See the parallel columns in Gasquet & Bishop, pp. 356 sqq. The extraordinary statement about the division of the Psalter, which may contain a reminiscence of the passage quoted from Radulph of Tongres, is corrected by Radulph's actual words. P. 36. 'muche agreeable to the mynde,' &c., was more or less true of Quiñones's Breviary, but much less true either of Cranmer's second scheme or of the Divine Service of 1549. P. 38. Cp. Rationale (ed. Cobb p. 31) 'It is also laudable and convenient that (except sickness, or any other reasonable impediment or let) every bishop, priest, and other having orders, and continuing in their administration, shall daily say divine service.' Unless they refer to religious who had adopted lay life on the suppression of the religious houses, the words 'continuing in their administration' seem to imply the same exemption as is given in the text. Pp. 38-44. The essay 'Of ceremonies' as is indicated by the enclosing {}, is placed here for convenience, but belongs to the end of the book: see p. 900. As to ceremonies of human institution, two attitudes are discernible in England in the 16th cent. Both are agreed that they are alterable by authority, and are not to be regarded 'as works or workers of . . . salvation but as godly policies and ordinances made and devised by Christian governors, to the intent (as Saint Paul saith 1 Cor. 14) that things should be done and used amongst the Christian congregation with an honest reverence and a decent order' (Rationale, ed. Cobb, pp. 3 sq.; cp. Wilkins Concilia iii 842). But then the two views diverge: the one would keep the traditional ceremonies as they are and take care to explain them
to the people; the other would reduce them to a minimum of obvious meaning. The one view is expressed by the Ten Articles and the Rationale (cp. the Council of Cologne, above p. xxviii); the other by the Thirteen Articles and the present essay. Cp. Confessio Augustana xv and the paragraph on Ceremonies in the Hanover Kirchenordnung 1536 in Richter i p. 275. To the sources add, p. 38, Ten Articles 'Of images,' 'the same hath entered by devotion, and fallen to custom'; and Thirteen Art. xi, 'Ritus ceremoniae et ordinationes ecclesiasticae humanitatis institutae'; p. 40, ibid. 'reuocandos penitus et abolendos esse iudicamus,' and 'tamen in illarum observatione ea libertatis christianae ratio habenda est vt nemo se illis ita teneri putet quin eas possit omittere, modo adsit iusta violandi ratio et causa et absit contemptus'; p. 42, 'quia Christi gloriam ac beneficium laedunt atque obscurant'; 'quoniam ordo et tranquillitas Ecclesiae absque ritibus et ceremoniis conseruari non potest'; and 'ita nec sine ritibus ac traditionibus Ecclesiae ordo seruari, confusio vitari ... potest'; p. 44 ibid. v, 'traditiones vero et ritus atque ceremoniae quae vel ad decorem vel ordinem vel disciplinam Ecclesiae ab hominis sunt institutae, non omnino necesse est vt caedem sint vbiqve aut prorsus similes. Hae enim et variae fuere et variari possunt pro regionum et morum diuersitate, vbi decus ordo et utilitas Ecclesiae videbuntur postulare' (cp. Articles of Religion xxxiii of 1553, and xxxiv of 1571). On the situation with relation to ceremonial in the 16th cent. see Cobb The Rationale of Ceremomial introduction. P. 50. The rubric of the Pian missal is quoted here only because it would perhaps be difficult to find an earlier general statement of what of course was the practice everywhere. Pp. 79 sqq. The plan of adapting the scheme of lessons to the civil, rather than to the ecclesiastical, year, and of attaching the Table of Lessons to the Kalendar, was adopted by Quiñones for the 3rd lesson of ferial matins, and in Cranmer's 2nd and 3rd experimental lectionaries (pp. lxxvii sq. above). On the holy days retained see below p. xciii. Pp. 132 sqq. The following table exhibits the relation of the Divine Service of 1549 to the traditional service and to contemporary reforms. The traditional service is represented in its ferial shape. On Sundays and on all festivals 'of ix Lessons' (see Kalendar) (a) at Matins two further nocturns are added, each with 3 psalms and 3 lessons, each lesson being followed by a respond except the last, which is followed by Te Deum: (b) Kyrie eleison, Pater noster, and preces, at Lauds and Vespers, are omitted. The Calenberg-Göttingen service of 1542 (Richter i p. 363) is cited as approximating the most closely, of the German Services which I have noticed, to the English Service, and as perhaps, so far as it goes, the pattern on which the latter was constructed. Variables are enclosed in {}. In columns 4 and 5 features described in Latin are said in Latin, those in English are said in English (in the Calenberg Order it does not appear precisely how much is, or may be, said in German).
<table>
<thead>
<tr>
<th>SARUM</th>
<th>QUIONES II</th>
<th>CRANMER I</th>
<th>CRANMER II</th>
<th>1549</th>
<th>CALENBERG</th>
</tr>
</thead>
<tbody>
<tr>
<td>AD MATUTINAS.</td>
<td>AD MATUTINUM.</td>
<td>AD MATUTINAS.</td>
<td>OFFICIO MANTINUM.</td>
<td>ORDRE FOR MATTUNS.</td>
<td></td>
</tr>
<tr>
<td>(Benedictio) (Lectio II) Tu autem &amp; R. (Respons. II).</td>
<td>(Benedictio) (Lectio II) Tu autem &amp; R.</td>
<td>(Benedictio) (Lectio II) Tu autem &amp; R.</td>
<td>(Lesson II).</td>
<td>(Lesson II).</td>
<td></td>
</tr>
<tr>
<td>(Benedictio) (Lectio III) Tu autem &amp; R. (Respons. III).</td>
<td>(Benedictio) (Lectio III) Tu autem &amp; R.</td>
<td>(Benedictio) (Lectio III) Tu autem &amp; R.</td>
<td>(Lesson III).</td>
<td>(Lesson III).</td>
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<tr>
<td>(Respons. III).</td>
<td>(Respons. III).</td>
<td>(Respons. III).</td>
<td>(Lesson IV) if one occurs</td>
<td>(Lesson IV) if one occurs</td>
<td></td>
</tr>
<tr>
<td>Te Deum (as noted above).</td>
<td>Te Deum (or, in Advent and from Septuages. to Maundy Thursday, Miserere).</td>
<td>Te Deum.</td>
<td>Te Deum.</td>
<td>Te Deum.</td>
<td>We praise thee, O God (or, in Lent O all ye works).</td>
</tr>
<tr>
<td>AD LAUDES.</td>
<td>AD LAUDES.</td>
<td>AD LAUDES.</td>
<td>[Lesson IV] if one occurs</td>
<td>[Lesson IV] if one occurs</td>
<td></td>
</tr>
<tr>
<td>Ps. 1 (J), (Ps.), Ps. Ixii (Ixiii), kvi (Kvii), (Canticum), Ps. Calvii: with 5 antiphonaes.</td>
<td>(Ps.) Ps. Ixii (Ixiii), kvi (Kvii), (Canticum), Ps. Calvii: with 5 antiphonaes.</td>
<td>(Ps. &amp; R). Deus in adiutorium.</td>
<td>(Ps.) Ps. Ixii (Ixiii), kvi (Kvii), (Canticum), Ps. Calvii: with 5 antiphonaes.</td>
<td>(Ps. &amp; R). Deus in adiutorium.</td>
<td></td>
</tr>
<tr>
<td>(Capitulum). By Deo gratias.</td>
<td>(Capitulum). By Deo gratias.</td>
<td>(Capitulum). By Deo gratias.</td>
<td>[Lesson IV] if one occurs</td>
<td>[Lesson IV] if one occurs</td>
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</tr>
<tr>
<td>(Hymnus) (Ps. &amp; R).</td>
<td>(Hymnus) (Ps. &amp; R).</td>
<td>(Hymnus) (Ps. &amp; R).</td>
<td>[Lesson IV] if one occurs</td>
<td>[Lesson IV] if one occurs</td>
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<tr>
<td>Sarum</td>
<td>Quinones II</td>
<td>Cranmer I</td>
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<tr>
<td><strong>Benedictus with (antiphona)</strong>&lt;br&gt;Kyrieleison, <em>Pater noster</em> and <em>preces</em>.&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Oremus</strong> &amp; <em>Oratio</em>.&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Benedicamus</strong>.&lt;br&gt;(Memoriae)&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Benedicamus</strong>.</td>
<td><strong>Benedictus under one (antiphona)</strong>&lt;br&gt;<strong>Domine exaudi</strong>.&lt;br&gt;<strong>Oremus</strong> &amp; <em>Oratio</em>.&lt;br&gt;<strong>Memoriae</strong>&lt;br&gt;<strong>Benedicamus</strong>&lt;br&gt;<strong>Fidelium animae</strong>.</td>
<td><strong>Benedictus with (antiphona)</strong>&lt;br&gt;<strong>Domine exaudi</strong>.&lt;br&gt;<strong>Oremus</strong> &amp; <em>Oratio</em>.&lt;br&gt;<strong>Memoriae</strong>&lt;br&gt;<strong>Benedicamus</strong>.</td>
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<tr>
<td><strong>AD PRIMAM.</strong>&lt;br&gt;<em>Pater noster &amp;c.</em>&lt;br&gt;Deus in adiutorium.&lt;br&gt;Gloria. Sicut. Alleluia.&lt;br&gt;Hymnus.&lt;br&gt;9 Psalmi under one (antiphona).&lt;br&gt;(Capitulum).&lt;br&gt;(Respons.) and F &amp; R.&lt;br&gt;Kyrieleison, <em>Pater noster, Credo</em>, <em>preces, confession, &amp;c.</em>&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Oremus</strong>&lt;br&gt;<strong>Oratio Domine sancte, Pater omnipotens</strong>.&lt;br&gt;Preciosa est.&lt;br&gt;Sancta Maria mater.&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Benedicamus</strong>.</td>
<td><strong>AD PRIMAM.</strong>&lt;br&gt;<em>Pater noster, Ave.</em>&lt;br&gt;Deus in adiutorium.&lt;br&gt;Gloria. Sicut. Alleluia.&lt;br&gt;Hymnus.&lt;br&gt;(3 Psalmi) and, on Sundays,&lt;br&gt;Quicunque vult under one (antiphona).&lt;br&gt;On ferias, <em>Credo</em>.&lt;br&gt;**Kyrieleison, Pater noster, Credo, preces, confession, &amp;c.*&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Oremus</strong>&lt;br&gt;<strong>Oratio Domine sancte, Pater omnipotens</strong>.&lt;br&gt;Preciosa est.&lt;br&gt;Sancta Maria mater.&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Benedicamus</strong>.</td>
<td><strong>AD PRIMAM.</strong>&lt;br&gt;<em>Pater noster.</em>&lt;br&gt;Deus in adiutorium.&lt;br&gt;Gloria. Sicut. Alleluia.&lt;br&gt;Hymnus.&lt;br&gt;(Psalmi) and, on Sundays,&lt;br&gt;Quicunque vult with antiphona (on ferias <em>Credo</em>).&lt;br&gt;**Kyrieleison, Pater noster, Credo, preces, confession, &amp;c.*&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Oremus</strong>&lt;br&gt;<strong>Oratio Domine sancte, Pater omnipotens</strong>.&lt;br&gt;[Lectio of the feast], if so be.&lt;br&gt;Preciosa est.&lt;br&gt;Sancta Maria mater.&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;<strong>Benedicamus</strong>.</td>
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</table>

**OFFICIUM VESPERTIN.**


**ORDRE EEUENSONG.**

<table>
<thead>
<tr>
<th><strong>1549</strong></th>
<th><strong>1549</strong></th>
<th><strong>CALENBERG</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Benedictus.</strong></td>
<td><strong>Blessed be the Lord God of.</strong></td>
<td><strong>Benedictus with (antiphona).</strong></td>
</tr>
<tr>
<td><strong>Dominus vobiscum</strong>&lt;br&gt;Oremus &amp; <em>Oratio.</em>&lt;br&gt;Benedicamus.</td>
<td><strong>Dominus vobiscum</strong>&lt;br&gt;Oremus &amp; <em>Oratio.</em>&lt;br&gt;Benedicamus.</td>
<td><strong>Dominus vobiscum</strong>&lt;br&gt;Benedicamus.</td>
</tr>
</tbody>
</table>

**Die Vesper.**

<table>
<thead>
<tr>
<th><strong>On Sundays are added:</strong>&lt;br&gt;Quicunque vult</th>
<th><strong>Whosoever will be saved (on certain days).</strong></th>
<th><strong>Benedicamus</strong>&lt;br&gt;Da pacem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preces</strong>&lt;br&gt;<strong>Dominus vobiscum</strong>&lt;br&gt;Oremus</td>
<td><strong>Lord have mercy, Creed, Our Father and ‘prayers.’</strong></td>
<td><strong>Dominus vobiscum</strong>&lt;br&gt;Benedicamus.</td>
</tr>
<tr>
<td><strong>Oratio Domine sancte, Pater omnipotens</strong></td>
<td><strong>The Lord be with you</strong>&lt;br&gt;<strong>Let us pray</strong>&lt;br&gt;{Collect}</td>
<td><strong>Dominus vobiscum</strong>&lt;br&gt;Benedicamus.</td>
</tr>
<tr>
<td></td>
<td><strong>Collect</strong></td>
<td><strong>Officium Vespertin.</strong></td>
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<td></td>
<td></td>
<td><strong>Ordre for Eevensong.</strong></td>
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<td></td>
<td></td>
<td><strong>Die Vesper.</strong></td>
</tr>
</tbody>
</table>

**Divine Service**
DIVINE SERVICE

**SARUM**

<table>
<thead>
<tr>
<th>Psalmes II</th>
<th>Cranmer I</th>
</tr>
</thead>
<tbody>
<tr>
<td>{Psalmi with ant'ae}.</td>
<td>{Psalmi} and {Hymnus}.</td>
</tr>
<tr>
<td>(Capitulum).</td>
<td>{Hymnus}.</td>
</tr>
<tr>
<td>(Responsorium).</td>
<td>(Hymnus).</td>
</tr>
<tr>
<td>(Hymnus)</td>
<td>(Psalmi) and Magnificat with (ant).</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Magnificat under one (ant).</td>
</tr>
<tr>
<td>Magnificat with (ant).</td>
<td>Benediction.</td>
</tr>
<tr>
<td>Kyrie eleison. Pater noster &amp; preces</td>
<td>Domine exaudi.</td>
</tr>
<tr>
<td>Dominus vobiscum</td>
<td>Oremus &amp; (Oratio)</td>
</tr>
<tr>
<td>Oremus &amp; (Oratio)</td>
<td>Memoriae &amp;c. as at Lauds.</td>
</tr>
<tr>
<td>Memorae &amp;c. as at Lauds.</td>
<td>(Hymnus).</td>
</tr>
<tr>
<td>4 Psalmi with (ant.).</td>
<td>(Psalmi) and Nunc dimitis under one ant.</td>
</tr>
<tr>
<td>Capitulum.</td>
<td>Nunc dimitis with (ant.).</td>
</tr>
<tr>
<td>(Hymnus)</td>
<td>Kyrie eleison.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Pater noster.</td>
</tr>
<tr>
<td>Deus in adiutorium.</td>
<td>Converte nos.</td>
</tr>
<tr>
<td>4 Psalmi with (ant.).</td>
<td>Halleluya.</td>
</tr>
<tr>
<td>Capitulum.</td>
<td>Hymnus.</td>
</tr>
<tr>
<td>(Hymnus)</td>
<td>(Psalmi) and Nunc dimitis under one ant.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Kyrie eleison.</td>
</tr>
<tr>
<td>Nunc dimitis with (ant.).</td>
<td>Pater noster.</td>
</tr>
<tr>
<td>Kyrie eleison.</td>
<td>Preces.</td>
</tr>
<tr>
<td>Pater noster</td>
<td>Domine exaudi.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Oremus.</td>
</tr>
<tr>
<td>Credo</td>
<td>Dominius vobiscum.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Oremus.</td>
</tr>
<tr>
<td>Confessor &amp; absolutio</td>
<td>Oratio Illumina.</td>
</tr>
<tr>
<td>Preces</td>
<td>Dominus vobiscum.</td>
</tr>
<tr>
<td>Dominus exaudi</td>
<td>Oremus.</td>
</tr>
<tr>
<td>Dominus vobiscum</td>
<td>Oratio Illumina.</td>
</tr>
<tr>
<td>Oremus &amp; (Oratio)</td>
<td>Benedicamus.</td>
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</tbody>
</table>

**AD COMPLETORIUM.**

<table>
<thead>
<tr>
<th>Psalmes II</th>
<th>Cranmer I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pater noster &amp;c.</td>
<td>Pater noster.</td>
</tr>
<tr>
<td>Deus in adiutorium.</td>
<td>Converte nos.</td>
</tr>
<tr>
<td>4 Psalmi with (ant.).</td>
<td>Halleluya.</td>
</tr>
<tr>
<td>Capitulum.</td>
<td>Hymnus.</td>
</tr>
<tr>
<td>(Hymnus)</td>
<td>(Psalmi) and Nunc dimitis under one ant.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Kyrie eleison.</td>
</tr>
<tr>
<td>Nunc dimitis with (ant.).</td>
<td>Pater noster.</td>
</tr>
<tr>
<td>Kyrie eleison.</td>
<td>Preces.</td>
</tr>
<tr>
<td>Pater noster</td>
<td>Domine exaudi.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Oremus.</td>
</tr>
<tr>
<td>Credo</td>
<td>Dominius vobiscum.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
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<td>Dominus vobiscum.</td>
</tr>
<tr>
<td>Dominus exaudi</td>
<td>Oremus.</td>
</tr>
<tr>
<td>Dominus vobiscum</td>
<td>Oratio Illumina.</td>
</tr>
<tr>
<td>Oremus &amp; (Oratio)</td>
<td>Benedicamus.</td>
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**DIVINE SERVICE**

<table>
<thead>
<tr>
<th>Cranmer II</th>
<th>1549</th>
<th>Calenberg</th>
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<tbody>
<tr>
<td>{Psalmi}.</td>
<td>(Psalms).</td>
<td>{Psalmi}.</td>
</tr>
<tr>
<td>{Hymnus}.</td>
<td>My soul doth magnify.</td>
<td>(Psalmi with ant).</td>
</tr>
<tr>
<td>{Hymnus}.</td>
<td>Magnificat with (ant.)</td>
<td>(Lesson I).</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>(Lesson II).</td>
<td>(Lesson I).</td>
</tr>
<tr>
<td>Magnificat.</td>
<td>(Lectio &amp; Exposition).</td>
<td>(Lesson II).</td>
</tr>
<tr>
<td>Dominus vobiscum</td>
<td>(Collecta).</td>
<td>Benediction.</td>
</tr>
<tr>
<td>Oremus &amp; (Oratio).</td>
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</table>

**AD COMPLETORIUM.**

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<tbody>
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<td>Pater noster &amp;c.</td>
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</tr>
<tr>
<td>Deus in adiutorium.</td>
<td>Converte nos.</td>
</tr>
<tr>
<td>4 Psalmi with (ant.).</td>
<td>Halleluya.</td>
</tr>
<tr>
<td>Capitulum.</td>
<td>Hymnus.</td>
</tr>
<tr>
<td>(Hymnus)</td>
<td>(Psalmi) and Nunc dimitis under one ant.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Kyrie eleison.</td>
</tr>
<tr>
<td>Nunc dimitis with (ant.).</td>
<td>Pater noster.</td>
</tr>
<tr>
<td>Kyrie eleison.</td>
<td>Preces.</td>
</tr>
<tr>
<td>Pater noster</td>
<td>Domine exaudi.</td>
</tr>
<tr>
<td>{F &amp; R}.</td>
<td>Oremus.</td>
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<td>Oremus &amp; (Oratio)</td>
<td>Benedicamus.</td>
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**DIVINE SERVICE**

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In the Breviary the *Pater noster* was and is a private devotion said inaudibly. The first *Ps* (Ps. li 15) follows the Great Bible, except that with Marshall’s, Hilsey’s, and the King’s Primer, it is put in the imperative, and with Marshall and Hilsey ‘forth’ is added. On the rendering of *Gloria Patri* see p. lxvii. In the Breviary *Alleluia* simply was used every day except from Septuagesima to Easter Even: from Sept. to Wednesday in Holy Week *Laus tibi domine rex eterna gloria* took its place. P. 136. The ministre that readeth &c. Hermann *Pia delib. f. 91* ‘qua [epistola] tali loco legi debet (uertente Lectore faciem ad populum) ut exaudiri & intelligi à tota Ecclesia possit.’ The translation of *Te Deum* is practically that of the King’s Primer. See further Julian *Dict. of Hymnology* s.v. ‘*Te Deum laudamus*’: Dowden *Workmanship of the Prayer Book* pp. 88 sqq. P. 138. The version of *Benedicite* (in the Breviary, the Sunday Canticle among the Psalms at Lauds) is from the Great Bible ‘The songe of the thre chyldren,’ there transferred from Dan. iii to the ‘Apocrypha.’ P. 142. The version of the King’s Primer. P. 146. The Creed follows Ps. cxix 175 sq. after *Pater noster* of Prime in the Breviary, and precedes *Kyrie eleison* in Cranmer’s first scheme. The *preces*, except ‘O God make clean’ &c., are those of Cranmer’s first scheme, and, except for the omission of a petition for the dead, are the same in scope as those of ferial Lauds, Terce, Sext, Nones, and Vespers, but shorter (*Brev. Sarum*, ed. Wordsworth and Procter 89). Down to ‘hereeditati tue’ they come from the Bidding of the Bedes for the living (*Processionale Sarum*, ed. Henderson, p. 7, and below p. 1052); ‘Da pacem ... noster’ is the ant. of the *Memoria de pace* (of which the collect at Lauds is ‘Deus auctor,’ at Vespers ‘Deus a quo’) of the Office of the B.V.M. (*Brev. Sar*. 286); ‘O God make clean’ &c. is from the *preces* of Prime (*ib. 52*). P. 158. The version of *Magnificat* is that of the King’s Primer. P. 160. The version of *Nunc dimittis* is that of the King’s Primer, except that the latter has ‘thy people,’ ‘for to lighten,’ and ‘of Israel.’ Pp. 168 sqq. Cranmer’s first Breviary scheme has ‘*symbolum Athanasij* Quicunque vult,’ the second simply ‘*symbolum Quicunque vult* ’ (Gasquet and Bishop pp. 321, 375). The version of *Quicunque vult* is that of Hilsey’s *Primer* (Burton *Three Primers* p. 325) considerably emended: (1) language and rhythm are improved; e.g. in verses 2, 7, 11, 26 (‘together for ‘to themselves’), 27, 32; in 17 ‘lykewyse’ is an addition for the sake of sound; 29 ‘furthermore’ is paraphrase; (2) the language is made to follow the Latin more closely: 5 ‘for’ added, 10 sq. ‘eternal,’ 27 ‘as it is aforesaid, ‘is to,’ 32 ‘subsisting,’ 35 ‘flesh,’ 38 ‘dead,’ 41 ‘good’; excrescences are removed in 3, 20, 24, 35, 37; while in 26 ‘the whole’ is nearer to the Latin than ‘all the,’ but is curious as English; (3) the sense is emended: rightly, perhaps in 17 (‘Lord’ for ‘the Lord’), certainly in 40 (‘shall’ for the absurd ‘must’); wrongly, perhaps in 6 (‘godhead’ for ‘divinity’), 19 (order of words), 33 (‘as touching’ for ‘by’), 34 (‘he is not’ for ‘is there not’); certainly in 28 ‘must,’ 29 ‘in
the incarnation,' 42 'a man' for 'every man'; (4) in several places the text is emended in accordance with the Greek version in the Ἰδροι γὰρ αἰσιοπρο-
θένου Μαρίας (p. liii above); viz. 2 'undefiled' ἀμώμητον, 4 'dividing' μερι-
ζόντες, 7-10, 15, 17 'and' καί, 9, 12 'incomprehensible' ἀκατάληπτος, 12
'as also' ὠποτέ οὐδὲ, 29 'rightly' ὅρθως, 30 'for' ἀτι γάρ, 31 omission of
'He is,' 32 'and' καί, 33 'inferior' ἐλάττων (perhaps), 39 'the father, God
almighty . . . from whence' τοῦ πατρὸς καὶ θεοῦ . . . δόν, 40 'works'
ἤγαγεν, 42 omission of 'and steadfastly.' But defects have been left in the
version: 1 'hold' instead of 'hold fast' (teneat, κρατείν); but no doubt
'hold' had a stronger meaning in the 16th cent. than it has now (Dowden
Workmanship pp. 115 sqq.); 27 should have 'the unitie is to be wor-
shipped in trinitie and' &c.; 36 for 'One altogether, not' should be read
'One, altogether not' or 'One, not at all'; while 27 imports a new in-
accuracy in 'and of the son.' 'Holy' in v. 2 is no doubt a misprint; while
the readings, v. 25 'nor after,' 33 'touching' without 'as' in the second
clause, in which the text differs from one or both of the other cols., are
peculiar to the impression of the Book here followed; 27 'as it is,' to this
and one other impression (see J. Parker The first Prayer Book of Edward VI
p. 96). Pp. 174 sqq. The Litany is printed here for convenience of com-
parison with the later columns; in the book it occurs as indicated on p.
722; or, in some copies printed by Grafton, after the Commination (see
Parker History of revisions pp. xxv sq.). On the Litany see pp. lxv sqq.
What is enclosed in square brackets occurs in 1544 and is omitted or
changed in 1549. These changes and omissions are already made in one
of the two issues of The Primer set forth by the King's majesty printed by
Grafton and dated Nov. 30 1547 (see above, p. lx). P. 188. With
the omission of the title A Prayer of Chrysostome (1544) cp. that of
the name of Athanasius in the title of Quicunque vult p. 168.
pp. 200-637. As to the days for which proper masses are here provided:
(1) the cycle de tempore is unaffected, except that the 13th cent. festival
of Corpus Christi, the vigils of Christmas, Epiphany and Pentecost, week-
days in Lent (except Ash Wednesday and Holy Week), all octaves
(except for Monday and Tuesday in Easter- and Whitsun-weeks), Ember
days and Rogation days (but the Rogation processions, within the
56, 77) are omitted; (2) in the Sanctorale, except for All Saints, the com-
memorationis are reduced to those of New Testament names, including
two feasts of the B.V.M., all Apostles and Evangelists, and SS. Stephen,
Innocents, John Bapt., Mary Magd., and Michael: (3) the feast of the
Dedication of a church and all votive masses are omitted: (4) the feasts
retained are fewer by 12 than those of the list of holy days to be kept
with cessation of work, i.e. of 'holidays', to be observed in the whole
province of Canterbury, issued by the archbishop Simon Mepham in
1332 (which excludes Conv. S. Paul and S. Barnabas, and includes Corpus
Christi, Wednesday in Easter- and Whitsun-week, 3 more festivals of the
B.V.M., 2 of the Cross, 2 of S. Thomas of Canterbury, SS. Nicolas and Laurence, and Dedication and Patronal festivals: Wilkins *Concilia* ii 560); and fewer by 19 than the similar list of Tho. Arundel in 1400 (which adds to Mepham's list SS. Chad, Gregory, Augustine, Anne, and Katharine, and All Souls [the omission of Corpus Christi must be a mistake]: *ib.* iii 252); and the same in number with those enjoined by the *Interim* of 1548 (Corpus Christi, Lawrence and Martin being here included, and Innocents, Mark and Luke omitted), except that the *Interim* also enjoins the local patron-saints (Kidd *Documents* p. 360).

The German *Kirchenordnungen* commonly retain the cycle *de tempore* in the main (Brandenburg retains Corpus Christi), one or two days after Easter and Pentecost, 3 feasts of the B.V.M., the Apostles, and S. John Baptist, with varying selections of other days (Richter i 211, 332, 364, ii 17, 49). Pp. 200 sqq. Notice the omission, here and elsewhere, of any provision for first vespers of Sundays and Festivals, as in Quiñones. The scheme of the Introits is exhibited in the following table:

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It is obvious (1) that appropriate Psalms are first chosen for the chief feasts and holy days: (2) selected Psalms are then assigned to Sundays
and Saints' days down to S. James in the order of their occurrence in the Psalter, except in so far as the order is here and there slightly varied to secure more appropriateness: (3) the group cii-cxviii, having been neglected in order to begin cxix on Trinity I, is used, after cxlviii, for S. Barth.—S. Mich.: (4) there are some exceptional selections: (a) on Adv. 2, the subject of Coll., Ep. and Gosp. being the Holy Scriptures and 'My words,' Ps. cxx is no doubt the plaint of the 'scriptural' reformer among opponents: (β) Ps. cxxi on Sunday after Christmas seems to have the new year in view: (γ) on Epiph. 4, Ep. treating of obedience to rulers, and Gosp. being lengthened to include the allaying of spiritual as well as of physical tumult, Ps. ii contemplates Christ the King confronted with the tumult of the world: (δ) Ash Wed.—Lent 2, three of the Penitential Psalms: (e) Ps. cxiii is assigned to Michaelmas for the sake of v. 7; 'the princes of his people' being commonly interpreted to mean the angels (see Hugo, Nic. Lyr., R. Rolle, Ludolph. Sax., Lorinus in loc., S. Bernard in Cantica vii 7, pro Dom. i Nov. sermon i 4: so much for the criticism in Gasquet and Bishop p. 191 note¹). The Roman Introits were originally whole Psalms, sung through so far as required, with an antiphon repeated at the beginning, after each verse and after the Gloria (see Duchesne Origines p. 155). Luther had expressed the desire for the use of whole Psalms (Formula missae 8). P. 200. With the Collect, cp. Greg. 138 'ut qui de adventu unigeniti Filii tuae secundum carmem laetantur, in secundo, quum venerit in maiestate tua, praemium aeternae vitae percipient': Miss. Vesont. (Neale and Forbes Gallican Masses 355) 'ut cum in maiestate tua unigenitus tuus ad veneratum ad immortalitatis gloriam resurgamus': S. Athan. de Incarn. 56. P. 204. Collect: cp. Homilæ i (Cranmer) 'let us reverently heare and read holy Scripture,' 'I say not nay, but a man may prosper with onely hearing, but hee may much more prosper, with both hearing & reading.' For 'the blessed hope' &c. see Tit. ii 13, iii 7. P. 212. Collect: cp. Ps. lxxix (lxxx) 3 (2). P. 220. Collect: see Journal of Theol. Studies xiii p. 562. P. 244. The change of collect and epistle, and the choice of lessons, has emphasised the Circumcision, which had hitherto been noticed only in the Gospel and the lessons of Matins, and altered the proportions of things, and in fact turned the day into a commemoration of circumcision, rather than of the Circumcision of our Lord; not to edification. With the Collect: cp. Hereford Breviary, ed. Frere, H. B. S., i p. 180 note b Let. i ad Mat. 'Christus autem frater...circumcisionem non respuit ut nos spiritu circumcideremur, quoniam circumcisione cordis delectatur': and Col. iii 5, Tit. ii 12, i Pet. ii 11. P. 266. Rom. xiii 8-10, the Sarum Ep., has already been prefixed to the Ep. of Adv. Sunday, p. 202. P. 270. Collect: notice the mistranslation of piétate = 'fatherly affection': cp. Trin. 22, 23. P. 286. 'the bonde of...all vertues': cp. Col. iii 14. P. 290. Collect: cp. Missale Sarum f. xxx, in capite ieiunii 'Omnipotens sempiterne Deus qui misereris omnium & nihil odisti eorum que fecisti, dissimulans peccata
Collect: cp. Hermann Pia deliberatio f. 116 eam... abstinentiam, qua
spiritui caro magis subiciatur, & morigera reddatur. P. 298. As to the
line omitted in the Ep.: the textus receptus omits καθὼς καὶ περιστατέει
tut but the omission of τῶν περισσοτέρων μᾶλλον seems to be a mistake of the
Great Bible. P. 326. ‘Haceldama, that is,’ is in small type and enclosed
in brackets in the Gt. Bible, being a note derived from Acts i 19.
P. 330. It is difficult to account for the transference of the Lesson of
Monday to Tuesday, and of that of Wednesday to Monday. P. 352.
The omission of ‘after supper’ is a misprint (not Great Bible). P. 372.
Collects: transferred from the Orations solennes, the litany following the
Gospel, the use of which since the 9th cent. has survived only on Good
Friday, and is otherwise represented only by the isolated Oremus before
the Offertory (Duchesne Origines du culte chrétien p. 164). P. 386.
Easter Even so treated, as a commemoration of the Burial and the
Descent into hell, is a novelty. Hitherto, as still in 1549 on Tuesday and
Thursday, the Burial had been commemorated as a sequel to the
Whereas in the Missale every day both of Easter- and of Whitsun-week has
a proper mass, here only Monday and Tuesday are so provided. This
means besides that the holy days, on which work is to be suspended, are
reduced to two in place of the three traditional since the 14th cent.
(Wilkins Concilia ii 560, iii 252: but W. de Cantilupe in 1240 orders
only two in the diocese of Worcester, ib. i 678). But the Wednes-
days continued partially in some sense to be kept till the observance
was suppressed in 1552 (Grey Friars’ Chronicle p. 74; Wriothesley’s
Chronicle ii pp. 14, 69). The Kirchenordnungen of Electoral Brandenburg
and Calenberg have two days both at Easter and Pentecost (Richter i
332, 364), Cologne two at Easter, one at Pentecost (ib. ii 49), Branden-
burg-Nürnberg and Hall one at each (ib. i 211, ii 17). P. 418. For the
new collect see Heb. x 12, 26, and Epistle. P. 432. Notice omission of
Rogation days. P. 442. Collect: ‘holy comfort’ as in Cranmer’s first
scheme (Gasquet and Bishop p. 347). P. 444. The Gospel S. Jo. xiv. 15-
21 is that of Whitsun Eve in the Missal. P. 446. See on p. 402 above.
P. 504. Line 13 sq.: the omission of a line in the Gospel appears to be
a misprint in the Great Bible. P. 512. Epistle: if, as seems not un-
likely, the next paragraph to that of the traditional lectionary was sub-
stituted in order better to illustrate the subject of the Gospel, viz. unity
of aim, it follows that the revision of the lectionary-system was carried out
with serious thoughtfulness. P. 538. Notice here again the mistranslation
of pìstate: cp. on p. 270. P. 548. ‘and sayd: damosel aryse’: in
Gt. Bible in small print, in brackets, and asterisked: from Mk. v 41.
P. 566. Perhaps Mal. iii 1 sqq. was omitted as the Ep. because it is
assigned as the first Lesson of Matins of S. John Baptist, p. 590. P. 578.
Collect: see Ep. P. 592. In the Kalendar of Hilsey’s Primer Is. xl is
assigned as the Ep.; whence derived, does not appear. P. 598. In Sacr. Greg. (Muratori ii 102) and subsequently, June 29 is devoted almost exclusively to S. Peter, June 30 to S. Paul; e.g. in the Sarum books there is scarcely any allusion to S. Paul on 29 except in collect and sequence. Hence, though the change in the title of the day (which however is only 'Natale sancti Petri' in Greg.) is unfortunate, it corresponds approximately to the traditional ritual facts. P. 600. Collect: cp. S. Jo. xxi 15-17. P. 604. The Collect, perhaps the worst in the book, seems to be not independent of that of the Kirchenordnung of Albertine-Saxony, 1540 (Sehling Kirchenordnungen i 279) 'Barmherziger ewiger Gott... und sie uns zu einem exempel der buss und deiner gnade furgestellt, verleibe uns gnediglich, das wir auch reu und leid uber unsere sünde haben und mit rechtem glauben die vergebung derselben bei deinem liben son Jesu Christo suchen...'. P. 616. 'and that... infirmities': in Gr. Bible in small print, in brackets, asterisked: an addition in DE Vulg. P. 618. Ep. seems to be chosen for the sake of the last verse, as explaining the compelling force of our Lord's call (cp. Jer. in Mat. ix 9; Ludolph. Sax. Vita Christi i 31; Taverner Postil in die). P. 620. Hitherto Sept. 29 had in its title been dedicated to the commemoration of S. Michael alone: but both Mass and Service had treated of the angelic hierarchy generally: and hence Cranmer's second Breviary scheme has 'Michael cum omnibus Angelis.' Cp. the Prussian Kirchenordnung 1544 (Richter ii 70). P. 628. Ep.: S (Brev. 950) identifies Jude with 'Judas zelotes' i.e. apparently Thaddaeus, whom the Golden Legend (in die) further identifies with the brother of James the Lord's brother. P. 632. For the 1st lesson see 'communio' of the vigil (Wisd. iii 1, 2, 3b), 6th lesson of matins (4-6), 3rd ant. of first vespers (7), and alleluia (8): for the 2nd lesson, see 6th lesson of matins (Heb. xi 36-38a). With the collect cp. that of the vigil: 'Domine deus noster multiplica super nos gratiam tuam: & sanctorum tuorum quorum preuenimus gloriosa solennia, tribue subsequi in sancta professione letitiam.' P. 638. The requirement that notice of intention to communicate be given is expressed or implied in several Kirchenordnungen: e.g. Brandenburg-Nürnberg (Richter i p. 203), Albertine-Saxony (ib. 313), Brandenburg (ib. 327), Pfalz-Neuburg (ib. ii 29), Cologne (ib. 41). The use of the cope as an alternative for the 'vestment' (on the meaning of which see Scudamore Notitia eucharistica ed. 2, pp. 72 sqq.) may have been suggested by the direction in the Brandenburg and Pfalz-Neuburg Kirchenordnungen (Richter i p. 327, ii 29: cp. p. 714 below) that only the cope should be used at 'table prayers.' P. 640. The relation of the Mass of 1549 to the traditional order and to some Lutheran orders is exhibited in the following table. It is not always clear, in the general directions of the Lutheran Orders, how much is intended to be included: e.g. in the Brandenburg Order, whether 'the accustomed preface' includes Sursum corda &c., and the varying proper prefaces. It is assumed here that these, and the like, are implied.
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<th>Missale Sarum</th>
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<td>Oblation of gifts, with <em>Sacerdos sacerdotis. In nomine:</em> Censing of gifts &amp;c. Lavatory. <em>In spiritum sanctum.</em> Oration of the friars.</td>
<td>Offering of Alms, &amp;c. Preparation of gifts.</td>
<td>The Lord be with you Lift up your hearts Let us give thanks It is very meet... everlasting God</td>
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<td><em>Dominus vobiscum.</em></td>
<td><em>Dominus vobiscum.</em></td>
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<td><em>[PRAEFATIO]:</em> (Et ideo cum angelis) <em>SANCTUS ORAM.</em> <em>BENEDICTUS.</em></td>
<td><em>[SECRETAE]:</em></td>
<td><em>PREFACE:</em> [Therefore with angels] <em>HOLY OSANNA.</em> <em>BLESSSED IS HE.</em></td>
<td><em>PREFACE:</em> with all thy holy angels <em>SANCTUS.</em> <em>HOLY OSANNA.</em> help, O Lord <em>BLESSD BE HE.</em></td>
<td><em>SANCTVS.</em></td>
<td><em>SANCTVS.</em></td>
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<td>Canon: <em>1. Teigitur</em> <em>2. Memento dominique</em> <em>3. Communicantes</em> [See 10] <em>4. Hecumigitur</em> <em>5. Quam oblationem</em> <em>6. Qui pridie</em> with elevations &amp;c.</td>
<td>Let us pray for the whole Almighty &amp; everlasting And to all thy people And here we do give We continued unto thy O God heavenly Father Who in the same night</td>
<td>Our Lord Jesus Christ in the same night with Amen.</td>
<td>Our Lord Jesus Christ in the same night with elevations.</td>
<td>Lord Jesus Christ, eternal. Our Lord Jesus Christ in the same night with elevations. <em>SANCTUS.</em> Merciful heavenly (for rulers) Almighty gracious (for clergy) Merciful (for unity) Almighty merciful (for forgiveness).</td>
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<td><em>Praeclaus</em> <em>Vere dignum.</em></td>
<td><em>Hymn.</em></td>
<td><em>Hymn.</em></td>
<td><em>Hymn.</em></td>
<td><em>Hymn.</em></td>
<td><em>Hymn.</em></td>
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<td>Let us pray <em>As our Saviour Christ</em></td>
<td>Let us pray</td>
<td>Let us pray</td>
<td>Let us pray</td>
<td>Let us pray</td>
<td><em>As the Lord Christ Jesus</em></td>
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<td>Missale Sarum</td>
<td>1549</td>
<td>Cologne</td>
<td>THE MASS</td>
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<td>PATER NOSTER</td>
<td>Our Father.</td>
<td>Our Father.</td>
<td>Peace of the Lord be.</td>
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<td>Libera &amp; Fraction.</td>
<td>The Peace of the Lord be.</td>
<td>The Peace of the Lord be.</td>
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<td>Pan Domini sit.</td>
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<td>AGNUS DEI</td>
<td>Ye that do truly.</td>
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<td>[&amp; meanwhile]</td>
<td>Confession</td>
<td>Aetur Dei &amp; Hymns</td>
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<td>Hac sacrificans</td>
<td>Absolution</td>
<td>[&amp; meanwhile]</td>
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<td>Domine sancte</td>
<td>Comfortable words.</td>
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<td>Pas tibi et Osculum pacis.</td>
<td>We do not presume.</td>
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<td>O LAMB OF GOD</td>
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<td>Communionius</td>
<td>[&amp; meanwhile]</td>
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<td>[&amp; meanwhile]</td>
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<td>Deus Pater Fons et Dominus Iesus Christe</td>
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<td>Corporis et sanguinis</td>
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<td>of the priest.</td>
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<td>Gratias tibi ago</td>
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<td>[Exhortation</td>
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<td>Confession and absolution.</td>
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<td>Communion of the people.</td>
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<td>(Postcommunion)</td>
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<td>Ablutio:</td>
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<td>Quod ore sumpsit</td>
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<td>Hac non communio.</td>
<td>Let us pray</td>
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<td>Handwashing.</td>
<td>Almighty &amp; everlasting.</td>
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<td>O almighty everlasting.</td>
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<td>or, We thank thee, almighty.</td>
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<td>Dominus vobiscum.</td>
<td>The Lord be with you</td>
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<td>Oremus</td>
<td>Let us pray</td>
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<td>{Postcommunions.}</td>
<td>Almighty &amp; everlasting.</td>
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<td>O almighty everlasting.</td>
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<td>The peace of God...</td>
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<td>the blessing of God.</td>
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<td>Placet tibi.</td>
<td>The Lord bless you and keep you.</td>
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<td>In nomine Patris.</td>
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<tr>
<th>Peace-Neuburg</th>
<th>Brandenburg</th>
<th>Luther 1526</th>
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<tr>
<td>Our Father.</td>
<td>Our Father.</td>
<td>Peace of the Lord be.</td>
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<td>The Peace of the Lord be.</td>
<td>The Peace of the Lord be.</td>
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<td>AGNUS DEI &amp; (Hymn)</td>
<td>AGNUS DEI</td>
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<td>Communion</td>
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<td>Deus Iesus Christi qui</td>
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<td>Domine Iesus Christe</td>
<td>with Communion in each kind after the</td>
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<td>Sacramentum corpus.</td>
<td>consecration of it; while (Hymns) are</td>
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<td>Exhortation to communicants.</td>
<td>sung.</td>
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<td>Discubuit Iesus</td>
<td>Discubuit Iesus and</td>
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<td>{Hymn}</td>
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<td>The Communion of the people.</td>
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<td>Communion of the priest.</td>
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<td>Let us pray</td>
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<td>We thank thee, almighty.</td>
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<td>O almighty everlasting.</td>
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<td>Corpus tuum dominum</td>
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<td>Quod ore sumpsit.</td>
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<tr>
<td>The Lord bless you and keep thee.</td>
<td>The Lord bless thee and keep thee.</td>
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P. 640. 'As they call it': 'officium missae' was used in England for the Roman 'introitus.' Notice that Our Father and the collect are private prayers of the priest said while the choir sings the introit. P. 644. Gloria in excelsis: 'on high' is from the Great Bible; in the 3rd par. the addition of 'God' and the omission of 'Iesu' are unaccounted for. P. 646. The indication of the chapter in the announcement of the Ep. and the Gospel follows Lutheran precedent: see Richter Kirchenordnungen i pp. 115, 206. The omission of Gradual, and Alleluia or Tract, is a serious departure from the traditional and even from the Lutheran order; but possibly it corresponded to much parochial practice; at present, if I am not mistaken, they are often not sung, except by skilled choirs. P. 648. In the Creed: 'his father' has no ground in the original texts: the omission of the clause 'cuius regni' &c. has no satisfactory explanation; perhaps it is a mere mistake: the omission of 'the' before 'geuer' is unfortunate; the comma after 'together' is perhaps only a printer's blunder, since 'simul adoratur' simply represents συνεργονόμενον; 'I believe one,' i.e., apparently, 'that there is one,' no doubt rightly represents the 'et unam' of the version of Dionysius Exiguus and of the Latin liturgical version (for the interpretation implied see Rufinus in Symb. apost. 39; Luther Ezechiridion f. 124b; Institution of a Christian man, ed. Lloyd, p. 52); but the Greek has Ισιπία, and other Latin texts 'in unam.' See Hahn Bibliothek d. Symboles pp. 165 sq.; A. E. Burn Facsimiles of the Creeds, H.B.S. 1909, p. 17 and plates xii sq.; Dowden Workmanship of the Prayer Book pp. 105 sq. The omission of 'holy' represents a current Latin reading (see evidence in Dowden pp. 104 sqq.; to which add Burn, plates xii sq.). P. 648. Normally the place of the Sermon is immediately after the Gospel (S. Just. Mart. Ap. i 67: Duchesne Origines pp. 163, 188), and this was enjoined by the Pian Missal of 1570 (Rit. celebr. vi 6); in medieval English practice it was after the Offertorium and the 'preces consuetae' i.e. the Bidding of the Bedes (Lyndwood Provinciale v 5 n. 1, ed. 1679, p. 291: Processionale Sarum, ed. Henderson, p. 8: Chaucer Prologue 710 sqq.); but Durandus (Rationale IV xxvi 1) places it after the Creed, and this usage is followed by Luther and the Lutheran Kirchenordnungen, and here. While preaching on the part of the English parish-priest in the middle ages appears to have been comparatively infrequent (Scudamore Notitia eucharistica, ed. 2, pp. 314 sqq.; Gasquet Parish Life pp. 211 sqq.), the Homilies of 1547 are directed to be used every Sunday (p. lxix above), and the rubrics of 1549 (here and p. 710) provide for a sermon every sunday and festival. Cp. the questions on the subject addressed to bishops in Jan. 1548 and their answers in Burnet Reformation ii 1 record 25 n. 8. Pp. 650-658. See p. lxxiv above. P. 656. Cp. Luther Formula missae 34 (Sehling i p. 8) De confessione vero privata ante communionem sentio, sicut habitens docui, esse eam scilicet nec necessariam nec exigendam, utilem tamen et non contemnendum. Pp. 658-662. The Offertory is essentially (1) the offering on the part of all the faithful of material gifts for all the purposes of the Church, including the bread and wine
THE MASS

immediately to be consecrated; (2) the preparation of these last and the disposition of them on the altar by the ministers. In the Roman rite as we first know it in detail, the whole action it covered by the singing of the Offertorium, and (2) is followed by the handwashing and the recitation of the collect Secreta, a verbal offering of the gifts. By the 16th cent. (1) had long been represented only by an occasional offering of money (cp. Burkard Ordo missae in Legg Tracts on the Mass p. 149), for which the offerings in kind had been commuted by the 12th cent. (Honrius of Autun Gemma animae 66 [Migne P.L. clxxii 564]); while (2) had been enlarged by a series of prescribed private prayers of the celebrant, and censings, etc., which along with the older elements made up the 'canon minor.'

See Scudamore Notitia eucharistica, ed. 2, pp. 344 sqq.; Thalhofer Handbuch d. katholischen Liturgik ii pp. 132 sqq.; Gasquet Parish Life pp. 129 sq. Here the balance is, perhaps too violently, redressed; and the offertory becomes the offering of alms and accustomed offerings and of the price of the bread and wine (p. 716) by the people during the singing of an 'Offertory,' and the preparation of the eucharistic gifts and the setting of them on the altar without prescribed prayers or further ceremonies, the whole of the 'canon minor' being omitted. On the efforts made, especially in the 16th cent., to encourage the bringing of alms and oblations on the part of the people see Thalhofer Handbuch ii pp. 150 sq. For Luther on 'tota illa abominatio,' the offertory, see Formula missae 15 sq.; his rubric is 'omnibus illis repudiatis quae oblationem sonant... apparetur panis et vinum ad benedictionem, ritu solito,' but he doubts whether the chalice should be mixed. The Brandenburg Order retains the Offertorium (Richter i 326). P. 658. The traditional Offertoria are, like these, verses of Holy Scripture; but they seldom if ever have any relevancy to what is being done; they bear on the commemoration of the day or season. The Offertories here in general follow the Great Bible, but in detail they often forsake it. P. 662. On 'the poore mennes boxe' see p. lxix. Cp. Pia delibaratio f. 95 'constitui volumus in singulis templis locum aliquem insignem, non procul ab altari, qui adiri decenter ab omnibus possit, in quem fideles oblationes suas coram omni Ecclesia palam offerant.' On 'the offerynge daies' (in Germany called 'offertoria': Cons. Conc. Mogunt. 1549, c. 75) see p. lvii above. For the rubric as to the wine and water see above p. lxxiii. 'If the Chalice wil not serue': the medieval Gothic chalice was made only for the communion of the celebrant: a fact forgotten in modern days. P. 682. 'Lift vp,' 'We lift them vp': cp. Lam. iii 41: Lit. Mozarab. (Migne P.L. lxxxv 547) 'Levemus ad Dominum,' and Einfall. bedencken (Richter ii 43) 'Erheben,' 'Wir erheben.' 'Our Lorde God' should be 'the Lord our God.' P. 684. 'Holy Lord, Father almighty, everlasting God' represents the Latin: with the English, cp. Einfall. bedencken (Richter ii 43) 'O heiliger Vater, ewiger Gott.' The Alb.-Saxon Kirchenordnung (Sehling i 281) reduces the current 10 proper prefaces to 6; viz. these 5 and that of the Epiphany. The effect of the limitation of props
to 5 days in the year, is that the days on which only the framework of the preface is said are increased by about 130 as compared with Sarum usage. The *Pia deliberatio* f. 96 has a single fixed preface of an early and oriental type. Pp. 686-694. The Canon (for the title see p. 844) is an eloquent paraphrase and expansion of the Roman Canon (1) adjusting it clearly to the conception of the Eucharistic Sacrifice as threefold: viz. (a) as a commemoration of our Lord's *historical* self-oblation in His Death upon the Cross; (b) as a sacrifice of praise and thanksgiving for the benefits of redemption so secured; and (c) as the offering of the Church, of ourselves, our souls and bodies: and concentrating all sacrificial language on these three moments. With this cp. *Encheiridion Colon.* f. cv 'Quatenus ergo ecclesia verum corpus & verum sanguinem Christi deo patri offert, sacrificium mere representativum est eius quod in cruce semel est peractum. Quatenus vero seipsam (quæ est corpus Christi mysticum) per Christum offert, sequae ac sua omnia per Christum deo dedicat, verum, sed spirituale sacrificium est, hoc est, sacrificium eucharisticum, laudis, gratiarum actionis, & deo proprie, debite obedientia': cp. f. cvii.; *Antididagma Colon.* as above p. xlix: (2) combining the Eastern with the Western conception of the ‘form’ of consecration by the addition of the Invocation of the Holy Ghost, while avoiding the difficulties this might involve for a western, by placing the Invocation before, instead of after, the recital of the Institution. P. 686. The clause of the Sarum rubric ‘*et primo*’ etc. (which only occurs in the editions of Dickinson’s group D, to which ed. 1534, here used, belongs: see *Missale Sarum* p. xvii and c. 324) answers a question which has been raised, and shows that ‘whole state’ means ‘universal’ and not ‘healthy’ ‘state.’ Pp. 688, 690. This corresponds to the paragraphs *Te igitur—Communicantes* and *Memento etiam* of the Roman Canon, which is followed so far as it goes; but the intercession for the living is also influenced by the prolix prayer ‘pro omnibus hominum statibus, & necessitatis Ecclesiae’ of *Pia deliberatio* ff 91^b* sqq., recited after the sermon, itself derived from the *Kirchenordnung* of Cassel (Richter p. 299). Add therefore to col. 1: ‘Omnipotens sempiterne Deus . . . qui per . . . Apostolos mandasti . . . pro seruis tuis . . . Rege nostro, pro aliis Regibus, Principibus, et Magistratibus omnibus . . . ut . . . uiam agamus placidam et quietam, cum omni pietate et honestate . . . tibi seruiamus in omni justitia et sanctitate . . . Oramus te . . . pro omni­bus . . . quoscumque et afflictione aliqua castigas . . . egestate . . . morbis aliisqve calamitatis & infortuniiis . . . Consolare . . . Post­remo oramus te . . . pro nobis, qui hic in conspectu tuo, ad tuum uerbum, orationem & Sacramenta, conuenimus.’ P. 690. ‘possesse . . . begynning’: S. Mt. xxv 34 ㄟηροµονήατε . . . καταβολής: ‘inheret . . . begynnynge’ (Gt. Bible): *Missale Sarum* in die plur. mart. *Communio* ‘possidete . . . inchoitio’; Erasmius *Novum Instrument.* in loc. ‘possidete . . . exordio’; Old Lat. ‘possidete . . . origine’; Vulg. ‘possidete . . . constitutione.’ See below p. cxxviii. P. 692. The first paragraph corresponds to *Hanc igitur* and *Quam ablationem,* or rather to *Hanc igitur.*
accipias [et] in omnibus benedictam &c. as must have been read before S. Gregory's addition of diesque nostros &c. (Bede H.E. ii 1); but (t) substitutes for the oblation of the material gifts a commemoration of our Lord's Self-oblation and of the Institution, expressed in words corresponding to those of the Antididagma Coloniense ("one oblation": one of the Grafton issues of March 1549 has 'own oblation,' and 'own' is read by the 1597 ed. of the Elizabethan book and some later ones [Liturgical Services p. 194]; by Sanderson's 'Liturgy' [Jacobson Fragmentary Illustrations p. 26]; by the 1665 8° ed. of the book of 1662; and by the Scottish 'Communion Office' from 1755 onwards [Dowden Historical account of the Scottish and American Communion Offices p. 209]); (2) alters the form of the petition ('oblationem ... benedictam ... acceptabilemque facere digneris') and makes it a prayer for the consecration of the 'gifts' (here not the dona of Teigitur, the ἱσῶμα of S. Basil, viz. our gifts to God, but the tua dona ac data of Vnde et memoris) by the Holy Ghost (S. Basil) and the divine word (S. Aug. Serm. cccxxvii: 'sanctificatus per verbum Dei': cp. 1 Tim. iv 5); (3) renders fiat by 'may be' (but from Cranmer's comments on the passage ['Answer to Gardiner' in Writings and Disputations, ed. Parker Soc., pp. 79, 271] it does not appear that this has any special significance). Gasquet and Bishop, Edward VI and the Book of Common Prayer pp. 444 sqq., are at pains to argue that the Institution, 'Who in the same night &c., is derived from that of the Brandenburg-Nürnberg Kirchenordnung, approximately reproduced in the Latin version of the Nürnberg Catechism made by Justus Jonas, and thence in Cranmer's adaptation of Justus Jonas, Catechismus That is to say a short Instruction into Christian Religion for the singular commoditie and profyte of childre and young people Gualt. Lynne 1548 (re-edited by Burton and reprinted with the Latin, Oxford 1844). The formula is as follows (for the Kirchenordnung see Richter i pp. 200, 207; for J. Jonas and Cranmer, Burton pp. 181, 195):

B.N. Kirchenordnung.

Vser herr Jesus
in der nacht do er verraten wardt, Nam er das brot, dannckt vnd brachts, vnd gabs seinen lütnern vnd sprach. Nemet hyn vnd esset, Das ist mein leyb der für euch gegeben wirdt, das thut zu meinem gedeichtnuss. Dessebchen gleichen nam er auch den Kelch nach dem Abentmal vnd dancket, vnd gab in den vnd sprach, Trincket alle darauss, das ist mein blut des newen Testaments, das für euch vnd für vil vergossen wirdt zur vergebung der sünden, Solchs thut so oft jre trincket, zu meinem gedeichtnuss.

Justus Jonas Catechismus.

Dominus Jesus
in ea nocte qua tradetur acceptum panebatur
gratias agens friget deditique discipulis suis et dixit, Accipite edite: hoc est corpus meum quod pro uobis datur hoc facite in meam commemorationem.

Similitur acceptum et enlicem postquam censuit, gratias agens dedit eis et dixit: Bibite ex hoc omnes, hic est sanguis meus novi testamenti qui pro uobis et multis effundetur in remissionem peccatorum. Hoc facite quotiescumque bibitis in mea commemorationem.

Cranmer Catechismus.

Our Lord Jesus Christ
the same night that he was betrayed, took bread and giving thanks break it and gave it to his disciples and said Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise he took the cup after he had supped and giving thanks gave it to them and said: Drink of this all ye. This is my blood of the new testament, which is shed for you and for many for the forgiveness of sins. Do this as often as ye drink in remembrance of me.

It is quite likely that, in spite of certain differences, the form of 1549:
is dependent on this text, or rather, on that of the Brandenburg Order, which retains *gebenedict es* and *und benedict in* in the respective institutions (Sehling iii p. 69). But it is not necessary to suppose this. For (1) assuming, what is obvious, that the aim was to weave a form out of all the four New Testament records, if we put these records in parallel columns and italicise the words in them which are found in the form of 1549, these italicised words will be found to form almost the fullest possible combined record of our Lord's acts and words, and one which might quite naturally have been arrived at by two persons independently. Thus (the text is that of the Great Bible, to be found below, pp. 318 sqq.):

1 Cor. xi (p. 360)

For the Lorde Iesu the same night in whiche he was betrayed, tooke bread, and when he had taken thanks he brake if and said: Take ye & eat, this is my body, which is broken for you. This do in the rememberance of me. After the same manner also he toke the cup when supper was done saying: this cup is the newe testament in my bloud

St. Mk. xiv (p. 336)

When they were eatyn, leysus toke bread, & when he had taken thanks he brake it and gaued unto them, saying: This is my body, which is given for you: This do in the rememberance of me. Lykewise also when he had supped he toke the cuppe

S. Lk. xxi (p. 353)

And he said: Take ye & eat, this is my body, which is broken for you. This do in the rememberance of me. For this is my bloud (which is of the newe testament) that is shed for many, for the remission of sinnes.

S. Mt. xxvi (p. 318)

And as they dyed eate, leysus toke bread, & when he had taken thanks he brake it, and gaued unto them, and said: Take, eate, this is my body.

(2) The form in the Roman canon is also composite, being a combination of the four N.T. records, along with the dramatic non-scriptural embellishments which had been traditional at least since the Apostolic Constitutions of about 375 (see Liturgies E. & W. i p. 20) and [S. Ambrose] de Sacramentis 21 sq. of about 400. The Mozarabic form without these embellishments and for the most part reproduces 1 Cor. 23 sqq. The N.T. features of Roman and Mozarabic combined would account for the form of 1549. The following table exhibits the relation of the English to the Roman and the Mozarabic forms. The non-scriptural features of the Latin are included in square brackets: the N.T. (Vulgate or O.L.) sources of both Roman and Mozarabic are indicated by the type (Mat., Mark, Luke, 1 Cor. xi); and what italicised in the middle column occurs in one or other of the Latin columns:

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<th>1549</th>
<th>Mozarabic (Migne E. L. lxxv)</th>
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<tr>
<td>[Qui pride quam pateretur] acceptum panem [in sanctas ac venerabiles manus susas] reflecutis oculis in 1549</td>
<td>Who in testimony that he was betrayed: tooke bruside,</td>
<td>in qua nocte tradebatur acceptum panem</td>
</tr>
</tbody>
</table>
Roman Canon.

_when he had blessed, and given_ thanks:

_he brake it, and gave it to his_ disciples, saying: Take one of this._

_this is my body which is given for_ you:_

_do this in_ remembrance of me._

Likewise after supper he took the cup and_

_when he had given thanks_ he gave it to them_ saying:_

_drinke ye all of this. For this is_ my blood which is shed for you and for many_ of_ you._

_for remission of sins: do this as often as you shall drink it, in_ remembrance of me._

---

**Simili modo posteaquam cenatum est acquiset et [hune praerata] calamem in sancta uac es valiantes manus suas_ (ex hoc omnes)._** Gratias agens [benedixit] dedicale discipulis suis dicere Accipite et manducate [ex hoc omnes]._** Ioc est [enim] corpus meum._

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**Mozarabic (Migne P.L. lxxv 550)**

_When he had blessed, and given thanks:_

_he brake it, and gave it to his_ disciples, saying: Take one of this._

_this is my body which is given for_ you:_

_do this in_ remembrance of me._

Likewise after supper he took the cup and_.

_when he had given thanks_ he gave it to them saying:_

_drinke ye all of this. For this is_ my blood which is shed for you and for many_ of_ you._

_for remission of sins: do this as often as you shall drink it, in_ remembrance of me._

---

**The Canon**

__1549__

Here, besides 'bread' (not 'das brot'), the English (a) agrees with the Latin as against Brand. - Nürnberg. in 'blessed and,' 'saying,' 'of me,' 'after supper he took the cup' (order), 'when he had given thanks,' 'for,' 'shall drink': (b) deserts the Latin, where the German follows it, in 'Take, eat': (c) agrees with the German in 'is geuen,' 'is shed,' and 'to them,' but in each case with Gt. Bible; in 'after supper,' 'nach dem abendmahl,' 'posteaquam cenatum est' (S. Augustin), but this is a natural translation of the Roman 'posteaquam cenatum est' (S. Augustin Ec. liv 7 has 'post coenam'); and in the substitution in part of the record of Mt. - Mk. for Lk. - Paul, at the Institution of the chalice. (3) A like result is reached if the English formula is compared with the Orthodox rite of S. Chrysostom, and from the latter. Thus (the italics in col. 2 mark words [Lk. xxii 19, 1 Cor. xi 24, Mt. xxvi 28, 1 Cor. xi 25] not represented in the Greek):

Lit. S. Chrys. 1508

1549

Who in the same night that he was betrayed took the bread, and when he had blessed and given thanks:

he brake it, and gave it to his disciples, saying: Take one of this._

this is my body which is given for you:_

_do this in_ remembrance of me._

Likewise after supper he took the cuppe and_.

_when he had given thanks_ he gave it to them saying:_

_drinke ye all of this. For this is_ my blood which is shed for you and for many_ of_ you._

_for remission of sins: do this as oft as you shall drink it, in_ remembrance of me._

---

Lit. S. Bas.
(4) Again, how obvious the form is may be judged from S. Basil de Baptismo i 3 § 2 laße: om . . . . orin kai êýχαριστήσας ἐκλασε καὶ ἐκδοῦ τοῖς μιθησίν καὶ εἶπε Λάβετε φάγετε τοῦτο ἵνα τοῦ σώμα μου τὸ ὑπὲρ ὑμῶν κλάμενον: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν αἰμάμην, καὶ λαβὼν τὸ ποτήριον καὶ ἐγνωστήσας ἔδωκεν αὐτοῖς λέγων Πιέτε ἐξ αὐτοῦ πάντες: τοῦτο γὰρ μου ἐστι τὸ αἶμα τῆς καινῆς διαθήκης τὸ περὶ πολλῶν ἐκγυμνόμενον εἰς ἀφειν ἀμαρτιῶν: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν θανάτωσιν:

which so far as it goes is almost verbally identical with the English form. P. 694. 'Renderynge vnto thee': cp. Antididagna f. lxh 'cum primis autem debet ista gratiarum actio fieri & offerri, pro eximijs beneficijs nobis impretratis et imperitis, per sacrificiu Christi semel in cruce oblatum.' With 'Enterly desyringe' &c., which corresponds to Supra qutU, cp. Enchetrid. Colon. f. cviii 'ergo non suam oblationem applicat [Eclesia], sed fructum oblationis Christi, quam recolendo rememorat, per fidem sibi applicari petit'; Rom. iii 25 'through faith in his blood' (but 'in his blood' should go with 'obeitgne,' not with 'faith'); the prayer Domine sancte(Missale Sarum, ed. Dickinson, c. 624) 'ut merear . . . remissionem omnium peccatorum meorum accipere.' 'And here wee ofre' &c. answers to Supplícites te, one interpretation of which identified haec with the Mystical Body: Alexander of Hales Summa IV xxvii p. 2 m. 3 art. 3 (repeated in Durandus Rationale IV xlv 9) 'Iube haec, i.e. significatum per has formas visibles, hoc est corpus Christi mysticum, perferrri i.e. associari, in subline altare tuum i.e. in ecclesiam triumphantem quae dicitur altare.' (For another interpretation see below.) For the offering of the mystical body see S. Aug. de civ. Dei x 3, 6, 20, Ep. cxlix 16. Cp. Enchetrid. Colon. f. cviii 'Denique quatenus ecclesia seipsam deo consecrat & per Christum hostiam laudis & gratiaru actionis breuiter fidei spei & charitatis, offert, reddit vota sua æterno deo, vivio & vero.' 'Vns selb' &c.: Einfall. bedencken f. 60b: Pia delib. f. 60 has 'Porro per Christum offerimus Deo Patri & corpora & animas nostras, acceptum Sacrificium per fidem in laudem & gloriam nominis eius. Ad quod nos hortatur D. Paulus Roma. xii. cum inquit, Obsecro vos fratres per misericordiam Dei, ut præbeatis corpora uesta, hoc est, uos ipsos & totam uitam uestram, hostiam uientem, Sanctam, acceptam Deo.' (Cp. Dowden Further studies in the Prayer Book pp. 238 sqq.) Cp. the 7th lesson at Matins of All Saints day (Brev. Sarum ed. Proctor and Wordsworth iii 973) 'in mensa altaris sacra Christi corporis et sanguinis mysteria celebrantes in
THE COMMUNION
cxi

sui cordis penetrabilis hostiam vivam Deoque placentem, id est semetipsum, . . . offerre non desistant' (Bede). 'And although we be unworthy' &c. corresponds to *Nobis quoque pecatoribus*, of which, besides the general sense of the opening words, only the last clause is retained; while for the body of the paragraph is substituted (a) 'yet we beseech' &c.: cp. 'Hanc igitur obligationem servitutis nostrae . . . quaesumus Domine ut placatus accipias'; (b) 'and commaunde' &c. from the paragraph *Supplices te*, with a second current interpretation of *haec*: Innocent III *de sacro altaris Mysterio* v 5 (Migne *P. L.* cvii 841) 'iube haec, vota fidelium scilicet et preces, perferri per manus sancti angelii tui, hoc est, per ministerium angelorum.' For 'thy holy Tabernacle' see Apoc. xv 5. P. 696. With 'As our sauiour' &c. cp. Brandenburg *Kirchenordnung* (Richter i p. 327) 'wie uns der herr Christus Iesus befohlen hat, das wir aus rechter ziuersicht vnd vertrawn dorffen sagen.' Notice omission of directions for the fraction (which however is ordered p. 716), and of the commixture and the kiss of peace. The formula 'Christ our Pascal labe' corresponds to nothing in the older rites, unless it be in a measure to the *Mηὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης προσέλθει* of the Orthodox Greek rite (Litt. E. & W. i p. 395). For 'once for all' see Heb. x 10 'by the offering of the body of Iesus Christ ones for all'; for 'sins' see *Agnus Dei* and *Gloria in excelsis*. For 'Here the prieste . . . fourme afore written' (p. 700) see above pp. lxxiv sqq. Notice that the confession etc. are now said before the priest's communion (p. 700), not after as in 1548. P. 702. On 'thy peace' see above p. lxvii. P. 702-704. These 'sentences' (which do not, except in some cases, apparently by accident, agree with the text of the Great Bible) correspond to the traditional *Communio*, but are called *Postcommunions* because no doubt in practice then as now the *Agnus Dei* (originally covering the fraction) covered the communion, and the *Communio* was sung during the ablutions. Perhaps also Mt. xxvi 30, Mk. xiv 26 'hymno dicto' was also in view. P. 708. The fixed thanking takes the place of the variable *Postcommunio* of the Latin rite. With its opening words and general structure, cp. the priest's thanksgiving, *Missale Sarum* f. ciiij (ed. Dickinson, 626): 'Gratias tibi ago domine sancte pater omnipotens eternus deus: qui me refecisti de sacratissimo corpore et sanguine filii tui domini nostri iesus christi et precor vt . . .'; and Hermann *Pia delib.* f. 96b (=Brandenburg-Nürnberg, Richter i p. 207) 'Omnipotentis æterne Deus, gratias agimus immensae benignitati tuae, quod nos corpore & sanguine unigeniti Filii tui Domini nostri cibasti, & potasti, Et oramus supplices . . . ' With 'and hast assured vs' &c. cp. *Encheir. Colon.* f. cx 'qui hoc sacramento digne communicat, certus sit se in Christi corpore esse.' P. 710. The Blessing, which is an anticlimax after communion, and no doubt came into use just because the people had not as a rule communicated in the Mass (cp. Bernold of Constance *Miscologus* 21), never found its way into the English Missals, though it was sometimes used. It appears in the first edition of the Roman Missal, 1474 (*Missale*
Romanum: Mediolani 1474, ed. Henry Bradshaw Soc. i p. 211. The Exeter Pontifical (Barnes Lib. Pontif. of Edmund Lacey p. 153) is quoted here, not as the immediate source of the English form, but as a convenient reference for a form of the traditional benediction. The rule that *Gloria in excelsis* be omitted 'on the worke-daye' roughly corresponds to Sarum usage, except that it was there omitted on all days in Advent and from Septuagesima to Easter (see Frere *Use of Sarum* i 91): the rule as to the Creed is practically the Sarum rule (see *Missale*, ed. Dickinson, 15); but in both cases the Sarum direction is absolute, not permissive.

P. 714. 'After suche forme' i.e. kneeling, without perambulation: see pp. lxii sq.

The prohibition of Mass when there are none to communicate with the celebrant and the provision of an alternative service is borrowed from Lutheran usage: see above pp. xxxix sqq. (for other forms than these, see the *Kirchenordnung of Prussia* 1525 [Richter i p. 30] and Brunswick 1540 [ib. p. 115]); but the alternative service has something more than a precedent in the traditional *missa sicca* or mass without consecration and communion, with which Bucer (*Censure* p. 458) evidently identifies it; and Tho. Cartwright *Second Admonition to Parliament* 1571, p. 42, describes it as 'the dry communion, as they call it.' (See also J. W. Legg *Tracts on the Mass*, Henry Bradshaw Soc., pp. 173, 250.)

On the Holy Loaf see Rock *Ch. of Our fathers*, ed. Hart and Frere, i 110 sqq.; Gasquet *Parish life in mediaeval England* p. 157 sq. It had been abolished in 1548; see above p. lxx. P. 718. 'Diuine seruice' is apparently here used in the large sense, as including the Mass. *Cp. Journ. Theol. Studies* x p. 516. Notice that it is not assumed that the people will listen to the service in detail, but rather the contrary: with the wording cp. also 'The king's proclamation for uniformity' 1536 (Wilkins *Concilia* iii p. 811) 'virtuously and devoutly to hear their divine services and masses, and use that time in reading or praying with peace and silence, as good christian men ought to do.'

P. 724. *Cp. Concil. Colon.* 1536 'de administr. sacrament.' 7: 'Magna certe ratione ecclesiastis patribus visum est, vt baptismus in conspectu ecclesiae in loco sacro recipiatur, nisi tamen imminens necessitas fieri aliud suaserit. Quamobrem disiplicet nobis quod quidam fastuosi templum dni despicientes, ambient magis suos infantes in domibus privatiat baptizari. Quod deincepis, nisi necessitas idisum exigit & causae cognitio præcesserit, indulgeri nolumus.' *Cp. Sarum Manuale* (Maskell i p. 33) 'Non licet aliquem baptizare in aula, camera, vel aliquo loco privato, sed duntaxat in ecclesiis in quibus sunt fontes ad hoc specialiter ordinati, nisi fuerit filius regis vel principis, aut talis necessitas emerserit propter quam ad ecclesiam accessus absque periculo haberib non potest': but this says nothing of *in facie ecclesiæ.* With the text *cp. the Hall Kirchenordnung of 1526* (Richter i 41) 'Es muss frey sein das man an allen orten zu yder zeyt rach erfordern der noturff moge tauffen. . . .

Es warn in der ersten kirchen alleen zwo zeyt dem Tauffen bestimpt,
Ostern vnd pfingsten . . . Aber . . . sol ein ordnung . . . gehalten werden . . . das die . . . kinder biss auff die versamlung der kirchen am feyertag zu Taufen gespart wurden darmit nit allein dem kind ein gutthat bewyssen durch gemein gebet Sonder auch idermann seins tauffs sich desselbigen gemess in seinem leben zu halten ermant wurde . . . Ist es nit allein [vn] nutzlich sonder auch vnuerniifftiglich in fremder sprach zu taufen’—which may be in part the source of the English. In line 3, ‘commolye’ = ‘publicly’ (see first col.). Pp. 726-746. The relation of the English to the traditional and to contemporary baptismal rites is exhibited in the table on the following pages. The order of the Gelasianum (I lxxi, xxx-xxxiii, xxxiv-xxxvi, xlii, xlv) is given because it marks the articulation of the rite, which originally and at the date of the Gelasianum and later consisted of several acts distributed over some time (Duchesne Origins pp. 284 sqq.). The second col. exhibits the rite of some German diocesan Agendae, by way of illustrating Luther’s sources. The Agendae cited are those of Naumburg 1502 (N), Cologne of about 1485 (C), and Schwerin 1521 (S); printed in Schönfelder Liturgische Bibliothek Paderborn 1904, 1906. The third col. gives the rite of Luther’s Taufbüchlein of 1523, with the features omitted in that of 1526 enclosed in [ ]. The fourth col. gives the rite of Hermann’s Einfallig bedenchen: the Pia deliberatio differs from it so far that the short exorcism precedes the signation and so corresponds to the traditional Exi immunde; and, as in the English of 1549, a short exhortation follows the Gospel. In the 1549 col. features omitted later are enclosed in [ ]. As compared with Sarum, the English omits the salt (with Luther), and spittle, oil and torch (with Luther’s revised book); while omitting where they stand the prayers ‘over the elect,’ at the beginning of the rite utilises Luther’s emended form of Deus patrum nostrorum for the same purpose; reduces the exorcisms to a single formula; shifts the charge to the godparents to the end; and adds 3 exhortations. P. 726. Hermann’s ‘Lieben freunde’ is from Alb.-Saxon Kirchenord. (Richter i 309). The prayer Almechtiger ewiger is here quoted from Luther Taufbüchlein (Sehling i 18), since the English is closer to this than to the Latin of the Pia deliber. (from which however perhaps come ‘armie,’ virtute eius bellica, and ‘al other,’ ceteras). The prayer is an expansion, apparently by Luther, of the ‘Deus patrum nostrorum . . . te supplices exoramus vt hunc famulum tuum N. respicere digneris propitius . . . quatenus sit semper domine spiritu fereuns, spe gaudens, tuo nomini seruiens . . . vt cum fidelibus tuis promissionum tuarum eterna premia consequi mereatur’ (Gel. i 32). On a possible origin of it see P. Drews Beiträge zu Luthers Liturg. Reformen pp. 112 sqq. P. 728. The passage of the Rationale is derived from Encheir. Colon. f. lxxx ‘signi crucis fit principio in fronte, ad significandu, quod baptizandus nomine dat Christo crucifixo, in quo confidat & quæ publicitus confiteri, nunquam erubescat.’ P. 730. The Exorcism is mostly made up of fragments from 4 of the Latin formulæ. S. Mark x 13-16,
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<td><strong>Exsufflation:</strong> Exi immunda.</td>
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<td><strong>Signation:</strong> Actice signaculum s. crucis (S)</td>
<td><strong>Signation:</strong> Actice signaculum N. dei patris (N). <strong>Signum crucis (C).</strong></td>
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<td><strong>Te deprecor.</strong></td>
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<tr>
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<td><strong>Deo salutare.</strong></td>
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<td><strong>Omnipotens sempiterne.</strong></td>
<td><strong>[O almighty everlasting]</strong></td>
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<tr>
<td><strong>Preces nostras Deus qui humani.</strong></td>
<td><strong>Preces nostras Deus qui humani.</strong></td>
<td><strong>O God, thou immortal.</strong></td>
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<td><strong>Let us pray</strong></td>
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<tr>
<td><strong>Actice sal pervictacne.</strong></td>
<td><strong>Omnipotens sempiterne.</strong></td>
<td><strong>[O almighty everlasting]</strong></td>
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<tr>
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<td><strong>Deus Abraham, Deus ergo maledicte.</strong></td>
<td><strong>[Therefore thou grievous]</strong></td>
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<tr>
<td><strong>Audi maledicte.</strong></td>
<td><strong>Deus, immortale.</strong></td>
<td><strong>[see above]</strong></td>
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<td><strong>Exorcizo te Ergo maledicte.</strong></td>
<td><strong>Ergo maledicte.</strong></td>
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<td><strong>Ergo maledicte (N).</strong></td>
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<tr>
<td><strong>Aurium apertio.</strong></td>
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<td><strong>Evangel. s. Mat. (N).</strong></td>
<td><strong>Evangel. s. Marc. (SC).</strong></td>
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<td><strong>Deare beloved, for sake of thee. Almighty and everlast.</strong></td>
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<td><strong>Exorcism I command in the Name.</strong></td>
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<tr>
<td><strong>Let us pray</strong></td>
<td><strong>[Let us pray]</strong></td>
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<td><strong>O almighty everlasting.</strong></td>
<td><strong>Omnipotens sempiterne.</strong></td>
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<td><strong>Preces nostras Deus qui humani.</strong></td>
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<td><strong>Exorcizo te creatura.</strong></td>
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<tr>
<td>Gelasianum</td>
<td>Agendae</td>
<td>Luther</td>
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<tr>
<td>Traditio Evangeliorum</td>
<td>Evangelium Peristos sermones (NS)</td>
<td>Gospel</td>
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<tr>
<td>Traditio Symboli</td>
<td>Pater noster Ave Maria Credo. Charge to godparents (SC).</td>
<td>Our Father</td>
</tr>
</tbody>
</table>

- **Spittle and Ephthah.**
- **Unction with oil.**

<table>
<thead>
<tr>
<th>1549</th>
<th>1549</th>
<th>Sarum</th>
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<tbody>
<tr>
<td>Our Father</td>
<td>[Our Father]</td>
<td>[I believe].</td>
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<tr>
<td>I believe.</td>
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</table>

- **Pss. cxiv, cxv, or Ps. cxxxv.**
- **The Lord be with you.**
- **Let us pray.** Almighty God, heavenly. Blessing.

- **On the following day after the Creed in the Mass.**
- **Administration of Baptism.**

- **Entry into church:** The Lord wouchesafe.
- **Charge to godparents.**

- **Benediction of the Font (below p. cxx).**
- **Ritus Baptizandi.**

- **Dear friends in the Lord.**
- **Wellbeloved frendes.**

- **N. Doest thou forsake &c.**
- **N. Doest thou believe &c.**

- **Epistle:** Tit. iii 4-8.
- **Gospel:** S. Mt. xxviii 18-20.
- **The Lord be with you.**
- **Let us pray.** Almighty and merciful God. What dost thou desire? Will thou be baptised? N. I baptize thee. The almighty God and.
Instead of S. Mat. xix 13-15, comes directly from Hermann and Luther, who inherited it from their local uses: it is common in German and Scandinavian Ritualia; see e.g. those of Cologne, Münster, Schwerin, Skara. The text of the Gospel is not precisely that of the Great Bible ('lytle children,' 'and forbid,' 'to suche belongeth,' 'little child'). P. 732. For the opening of this exhortation see Alb.-Sax. Kirchenordnung (Sehling i p. 266 note 2) 'Lieben freunde Christi, wir horen in diesem kurzen evangelio ... das Christus ... so ganz bereit und willig ist, den kindern, so im zugetragen werden ... gnediglich zu helfen, also das er auch drüber unwillig wird, das man sie hindert und nicht treulich zu im fodert ... und leget seine ... hand auf sie ... und segenst sie.' The prayer Almächtiger Gott seems to be original in Hermann. The translation is almost exactly that of the Consultation. The conclusion of the exhortation and this prayer, besides being incoherent with the context of the rite, tend to disguise the fact that the Gospel, Pater noster and Credo represent the tradition of the mysteries to the catechumen; but perhaps this only completes what had been begun long before in the substitution of the Gospel of the Children for the beginnings of all four Gospels (Gel. i 34). P. 734. Add to the sources of the exhortation 'Welbeloued,' Alb. Sax. Kirchenordnung (Sehling i p. 266) 'Lieben freunde, ir habt dieses kindlein dem herrn Christo zugetragen, gebeten, das ers annehmen wolt, seine hand auflegen, segnen und im auch das himmelreich und ewiges leben geben. So habt ir auch gehört das unser herr Christus ... alles im evangelio zugetagt hat, welches er auf seiner seiten alles also wil halten ... So sol im das kind auf solche zusage durch euch als seine paten und mittelpersoon ... auch ein festen glauben zusagen ... und dem teufel auch allen seinen ... werken absagen.' P. 736. The third renunciation is no doubt added to complete the triplet—devil, world, flesh—which becomes very frequent in 16th cent. writings. The substitution of the whole Apostolicum for the traditional baptismal confession has partial precedents in the Alb.-Sax. and Brandenburg Kirchenordnungen (Sehling i 269, iii 38) and Hermann's rough paraphrase. P. 738. The consecration of the font is put here for convenience of comparison with the 3rd and 4th cols.: for its position in the book see p. 760. The relation of the English form to the Gelasian, Sarum and Mozarabic forms is exhibited in the table on the following page. Features of col. 3 later omitted are enclosed in [ ].

<table>
<thead>
<tr>
<th>Gelasianum</th>
<th>Agendae</th>
<th>Luther</th>
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<tbody>
<tr>
<td>Accipe vestem candidam.</td>
<td>[Take the white, holy].</td>
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<tr>
<td>Pax tecum (NS).</td>
<td>Peace be with thee.</td>
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<tr>
<td>Communion of neophyte (SC).</td>
<td>[Take this burning torch].</td>
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<tr>
<td>Accipe lampadam.</td>
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<tr>
<td>Pax tecum (S).</td>
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The Lord's Supper proceeds.

The Eucharistic prayer differs in detailed points from both the English and Continental forms; for the Latin text, see the Liber Sacramentorum, in Ricke, Gebetbuch (set. 735). P. 744. Piacere, the 16th cent. word, is to be read for the Latin Pia delib. f. 77 b 'Quare ubis ... incumbit ... efficere, ut hic infans Dei, ubi primum per statem liceat ...' For the quotations from Pia delib. see f. 73. Notice the omission of the Sacraments in the English: see p. xxxvi. With the end of the charge cp. Endachir. Colon. f. lxxxii 3 Baptistism ergo vis & effectus tota vita in nobis ad hunc modum ... exercendus est, atque sua viuendum, vt vitae huic moriamur vsui, vt seipsum homo sibi abneget, & totus mutetur, imitans Christum ducem.' P. 748. The Manual is more concerned to secure that lay-people know how to baptize in case of necessity than that they do not use their knowledge without necessity (Maskell p. 31). The directions are the same as those of the Manuale, except in requiring prayers and Our Father. Pp. 750 sqq. This Order sets out in detail what the Manuale directs generally (Maskell pp. 31 sqq.) except (a) in directing that the intermediation be made in church, instead of beforehand; (b) in adding 'I certify you ...'; (c) in omitting (it would seem fittingly) the whole...
<table>
<thead>
<tr>
<th>GELASIANUM (1 xlv)</th>
<th>SARUM (Maskell M.R. i x)</th>
<th>1549 (pp. 738, 740)</th>
<th>MOZARABIC (Migne P.L. lxxxv 461)</th>
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<td>Litanie.</td>
<td>[O most merciful God</td>
<td>Litanie.</td>
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<td>Exorcisto te ... his</td>
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<td>Omnipotens semper.</td>
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<td>qui in te vel ex te ...</td>
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<td>Humiliate vos bened.</td>
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<td>Dominus sit semper</td>
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<td>[be present at this ...]</td>
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<td>O merciful God,</td>
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<td>grant</td>
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<td>Graunt that all carnall</td>
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<td>Graunte to all them</td>
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<td>[Whoever shall conf.</td>
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<td>Grant that all sinne</td>
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<td>Graunt that whose ...</td>
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<td>through thy mercy.</td>
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<td>The Lord be with you</td>
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<td>Sursum corda</td>
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<td>Gratias agamus</td>
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<td>Vere dignum et ...</td>
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<td>Deus qui invisibili</td>
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<td>1 Vnde benedico te</td>
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<td>Haec nobis praecepta</td>
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<td>Sepeliatur hic</td>
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<td>Quicunque in Christo</td>
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<td>Quicunque hic ren.</td>
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<td>Quicunque in hoc</td>
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<td>Totus hic horror</td>
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<td>Quicunque hic se</td>
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<td>Quicunque hic tuus</td>
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<tr>
<td></td>
<td>vt per ministerium</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Per misericordiam.</td>
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<td></td>
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<tr>
<td></td>
<td>Oremus</td>
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</tr>
<tr>
<td></td>
<td>Te deprecamur.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dominus sit semper</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Signo te sacratissime.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dominus sit semper</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Absiceti et humiles.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dominus sit semper</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Et benedictio Dei</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Here the water is signed.  
2 During which the water is signed 5 times and some of it is scattered to the 4 quarters.  
3 With which he drops wax from the taper cross-wise into the water and signs the water with the taper.  
4 He pours in oil, then chrism, then both together at these several formulas respectively.  
5 The consecrator pours in oil and chrism.

of the Ordo ad faciendum catechumenum except the Gospel. Why the chrism (p. 742) is omitted on p. 756 does not appear. The Alb.-Sax. Order (Sehling i 268) which is reproduced generally by Hermann, and so far as it goes is closely followed by the English, has only a short prayer and a dismissal after the Gospel. P. 760. Alb.-Sax. and Hermann reject conditional baptism and in case of doubt direct that the child be baptized unconditionally (ibid. 268, cp. 222; Pia delib. f. 78).

P. 776. Public profession after catechetical instruction practically took the place of confirmation in many or most of the Lutheran com-
munities, and the most conservative required it as a condition (e.g. Bra­denburg: see below p. 790), with the consequent postponement of con­firmation. In view of the ignorance, which both otherwise and in hearing confessions he had found to prevail, Erasmus in 1522 had suggested the institution of catechetical instruction, and of a public profession of baptismal obligations on the part of children of competent age, in the presence of the bishop; see Paraphrasis in Matthaeeum preface: ‘illud mihi videtur non mediocrer ad hanc rem conducturum, si pueri baptizati, quam jam ad pubertatem pervenerint, jubentur hujusmodi conconibio adesse, in quibus illis dilucide declaretur, quid in se continet professio baptismi. Deinde diligenter privatim examinentur à probis viris satis ne teneant, ac meminerint ea, quæ docuit Sacerdos. Si comperientur satis tenere, inter­rogentur ratum ne habeant, quod suscipeores illorum nomine policiti sunt in baptismo. Si respondent se ratum habere, tum publice reno­vetur ea professio, simul congregatæ æqualibus, idque cerimoniis gravibus, aptis castis, seris, ac magnificis: quæque decent eam professionem, qua nulla potest esse sanctior. . . Quæ quidem hoc plus habeant auctoritatis, si tractentur per ipsos Episcopos, non per Parochos, aut conductos suffraganeos.’ (Cp. Rietschel Lehrbuch ii p. 147). But Erasmus does not suggest that this ceremony should accompany confirmation. P. 778. The startling statement made under ‘Thirdely’ (a) may possibly, though it is scarcely conceivable, represent a misunderstanding of Decretum III v 6 ‘ut ieiuni ad confirmationem veniant perfecte ætatis,’ which means, not that all who come to confirmation are to be ‘perfectæ ætatis,’ but that grown up candidates are to come fasting (see Dowden Further studies pp. 280 sqq.); but (b) more probably is meant to reproduce Pia delib. f. 78 ‘Et in ueteri, & in nouo Testamento mos hic observatus est . . . ut qui priuæ infantia recepti essent in gratiam Domini . . . ubi primum acceptum hoc Dei benefici cum cognouissent, et fidem in Deum solidam concepissent, ipsi fidé suam in Ecclesia profiterentur, & se ipsi obedientiae Dei atque Ecclesiae addicerent. Ad quam confessionem . . . confirmari etiam in reliquit ab Ecclesia solleiniter solebant, per orationem & aliquod divinæ corroborationis Symbolum . . . Florête Evangelio, impositione manuum, & communione Cœœ Domini’; or Brandenburg Kirchenordn. (Richter i 325) ‘Wollen wir das die Confirmation nach dem alten brauch gehalten werde, Nemlich also, Wenn die getaußten zu jen jaren kommen, das sie wissen, was sie glauben vnnd beten . . . sollen, Sollen sie in der Visitation des Bischofs erfordert vnnd vorhöret werden, Vnd wo befunden, das sie des glaubens vnnd Christlichen wandels guten bericht haben, Sol, als obstet, der Bischoff mit aufflegung der hende, Gott . . . bitten . . . vnd sie also darauf Confirmiren.’ But neither of the three statements, express or implied, is precisely true of the west, still less of the east. The last three lines of the paragraph seem to be derived from Pia delib. as quoted above: ‘ipsi fidé . . . addicerent.’ P. 778. The admirable opening, in the first four questions and answers, which are perhaps quite
peculiar to the English Catechism, may well have been suggested by the words of Erasmus quoted above (p. cxxi). P. 784. Cp. the summary of the Commandments at the end of Homily V of 1547. P. 786. The English Catechism is perhaps unique among the manuals of the period in containing no treatment of the Sacraments. Cranmer's own version and adaptation of the Catechism of Justus Jonas (Catechismus, That is to say, a shorte Instruction into Christian Religion 1548) had dealt with Baptism, the Keys, and the Holy Communion. Was it that Cranmer did not know his own mind, or that agreement was found impossible, in 1549? P. 790. For the godparents at Confirmation, see Maskell Mou. rit. anglic. i p. 41 note 9; Canones Conc. prov. Colon. f. xxvi. P. 792. The relation of the English to the Latin and to the reformed Cologne Order of Confirmation is exhibited in the following table.

<table>
<thead>
<tr>
<th>Gelasianum  (I xliiv)</th>
<th>Sarum (Maskell i 38)</th>
<th>1549</th>
<th>Cologne  (Richter ii 40)</th>
</tr>
</thead>
<tbody>
<tr>
<td>AD CONSIGNANDUM.</td>
<td>CONFIRM. PUEBORUM.</td>
<td>CONFRMATION.</td>
<td>FIRMUNG.</td>
</tr>
<tr>
<td>Deus Omnipotens.</td>
<td>Sit nomen domini</td>
<td>Our help is in</td>
<td></td>
</tr>
<tr>
<td>... qui regenerasti...</td>
<td>Dominus vobiscum</td>
<td>Blessed is the name</td>
<td></td>
</tr>
<tr>
<td>Omnipotens sempit.</td>
<td>Oremus</td>
<td>The lord be with you</td>
<td></td>
</tr>
<tr>
<td>... qui regenerare dignatus es</td>
<td></td>
<td>Let us pray</td>
<td></td>
</tr>
<tr>
<td>Et consigna eos.</td>
<td>Signing on forehead</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Signing on forehead</td>
<td>Consigno te N.</td>
<td>Almighty and exerc.</td>
<td></td>
</tr>
<tr>
<td>with chrism:</td>
<td>Pax tibi.</td>
<td>... who hast vouchsafed</td>
<td></td>
</tr>
<tr>
<td>Signum Christi in.</td>
<td>Oremus</td>
<td>to regenerate.</td>
<td></td>
</tr>
<tr>
<td>Pax tecum.</td>
<td>Deus qui Apostolis.</td>
<td>Signe them (o lord).</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ecce sic benedicatur.</td>
<td>Signing on forehead,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Benedict vos dominus</td>
<td>&amp; imposition of hand:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Benedict vos omnipot.</td>
<td>N. I sign the.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>The peace of the Lord.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Let us pray</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Almighty everlasting.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The blessing of God</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Almighty.</td>
<td></td>
</tr>
</tbody>
</table>

P. 794. Notice that, while the Chrism is retained in Baptism (p. 742), it is omitted here: the case is the same with the Brandenburg Kirchenordnung (Richter i p. 325). P. 796. The extracts in col. 1 are from a very long prayer preceding the imposition of hands in the Pia de/®. f. 81b derived from the Cassel Order (Richter i 303).

Pp. 800-816. This is but little altered from the order of the Manuale except in (1) the lengthening of the exhortation; (2) the omission of the blessing of the ring; (3) the substitution of the prayer 'O eternall God' (p. 806), made up out of the two prayers for the blessing of the ring, for the first Psalm (Ixvii [Ixxviii] 28-30a), preces and collect; (4) the addition of the declaration of the marriage (p. 806); (5) the removal of the nuptial benediction 'O God whiche by' and the preceding prayer (pp. 810 sq.)
from before the communion to its present position, and a redistribution of the prayers; and (6) the addition of the final instruction. P. 800. Gasquet *Parish life in mediæval England* p. 209 quotes the following form of banns from a document of about 1426: ‘N. of V. has spoken with N. of P. to have her his wife, and to right lieue in forme of holy chyrche. If any mon knowe any lettyng qw they may not come togedyr say now or neuer on payne of cursying.’ With the exhortation, cp. Chaucer *Parson’s tale* ‘de luxuria’: ‘God made mariage in paradys, in the estaat of innocence, to multiplye mankynde to the service of God . . . and, for to halwen mariage, he was at a weddnyge, where as he turned water in to wyn, which was the firste miracle that he wroghte . . . for mariage is figured bitwixe Crist and holy chirche . . . in entente of engendrure of children, to the service of God, for certes that is the cause final of matrimoyne . . . for to eschewe leccherye and vileynye.’ The exhortation appears to be directly based on *Encheirid. Colon.* f. 200 ‘Est autem matrimonium ob diversas causas a deo [f. 201* in paradiso] institutum. Principio vt esset prima humanæ societatis [f. 204 mutua societatis ac familiaritatis] copula, qua germanam atque amicabilem quandam conjunctionem, alterius quidem regentis, alterius autem obsequentis complecteretur. Secundo, vt esset arissima quedem conjunctio quæ soboli & amanter susciipientæ & religiosæ [sic] educandæ desureret . . . Tertius institutionis finis . . . vt incontinente nostre, honestate nuptiarum exciperetur . . . dixit Apostolus, Propter fornicationem vitandam . . . Præter hos fines non postrema sed potissima causa institutionis matrimonij . . . est, vt esset congruum signum artissimæ illius conjunctionis venturi Christi & ecclesiæ’: f. 213 ‘Christi, qui non dubium propterea nuptijs in Chana Galilææ interesse, easdemque suo illo miraculo omnium primo commendare ac veluti consecrare voluit’: f. 214*<sup>b</sup>, matrimonij itaque sacramentum auspicandum est in timore dei’ (Tobit iii 18); and Heb. xiii 4 is quoted f. 213<sup>b</sup>; Tobit vi 17, f. 214<sup>b</sup>. Cp. also *The Order of Matrimony* London, A. Scolaker, [1548], being a long allocation for use at weddings. For the ref. to Hermann see Richter ii 48 (*Pia delib.* f. 108). P. 802. For the refs. to Luther see Sehling i 24. P. 804. On the substitution of the 3rd finger of the left hand for that of the right hand as ring-finger see J. Wickham Legg in *Trans. of S. Paul’s Ecclesiological Soc.* iii pp. 175 sqq. (reprinted in *Ecclesiological Essays*, London 1905, pp. 181 sqq.). P. 806. ‘Those whome God’ (S. Mt. xix 6: not after Great Bible, but partly after *Consultation*) is found in Luther’s *Traubchlein* and thence in other German Orders. It is also found in a Limoges order of marriage (Martène de ant. Ecl. rit. I ix 5 ord. xii) and in the Ambrosian rite (ib. ord. xv). *Encheir. Colon.* f. 212<sup>b</sup> ‘sacerdos Christi verbis inter copulandum vitur, nempe ijs: Quos deus coniunxit’ &c. seems to indicate that the formula was customary at Cologne, whether prescribed in the *Rituale* or not. For other examples see Legg as above, pp. 179 sq. The declaration of the marriage is a
common feature of German *Ritualia* and was thence inherited by Luther and his followers: see e.g. in those of Meissen and Naumburg: ‘Matri­monium inter vos contractum deus confirmet: et ego illud in facie ecclesiae solennizo: In nomine Patris’ etc. (Schönfelder *Ritualbücher*, Paderborn 1904, pp. 26, 62): cp. that of Schwerin (Schönfelder *Die Agende d. Diözes Schwerin*, Paderborn 1906, p. 22). Hermann’s form is approximately that of Luther’s *Traubüchlein*. P. 810. ‘O God of Abraham’ (cp. Tobit vii 15 vulg.) combines the 2nd and 3rd of the Sarum collects, before or after the second Gospel; see e.g. in the *Ritualia* of Cologne, Meissen, Naumburg, Schwerin (Schönfelder *Ritualbüch.)* 97, 26, 63; *Agende 23*); the Electoral-Brandenburg *Kirchenordnung* of 1540 has within the church only *Propitiare* and *Deus qui potestate* (in German) after Mass (Richter i p. 331). ‘O merciful Lorde’ combines *Propitiare* with the penultimate clause *sitt fecunda . . . progeniem* of the *Deus qui potestate*. P. 812. The blessing *Omnipotens sempiterne* has been removed from its place after the collects before the Mass, p. 810. Pp. 814, 816. This admonition was no doubt suggested by the Lutheran Orders: Luther *Traubüchlein* (Sehling i p. 24) ‘Für den allar über den bräutgam und braut lese er gottes wort:’ Gen. ii 18, 21-24. Darnach wende er sich zu ihnen beiden, rede sie an also Weil ihr euch beide in den ehestand begeben habt, in gottes namen, so höret aufs erste das gebot gottes über diesen stand: So spricht St. Paulus: Eph. v 22-29 : Zum andern höret auch das kreuz, so gott auf diesen stand gelegt hat. So sprach gott zum weibe: Gen. iii 16. Und zum mann sprach gott: Gen. iii 17-19. Zum dritten, so ist das euer trost, dass ihr wisset und glaubet, dass euer stand fur got angenehm und gesegnet ist: denn also stehet geschrieben Gen. i 27, 28, 31*. Darum spricht also Salomo *Prov. xviii 22.* Brandenb.-Nürnb. order has the same passages with Mat. xix 3-9 added after Gen. ii 24, and Eph. v in the order 25-29, 22-24 (Richter i p. 209); and Hermann has Gen. ii 18, 21-24; Mat. xix 3-9, Eph. v 25-29, 22-24, followed by an exhortation of the usual Bucerian prolixity. Compare also *Encheirid. Colon.* f. ccxv: ‘Debent aut presbyteri, dum copulant coniuges, eos de matrimonij institutione ex Genesi (Gen. 2.), de sacramenti sanctitate & efficacia ex Euagelio (Matth. 19. Marci. 10. Lucae. 16. 1. Cor. 7.), deque sacramenti mysterio & officio coniugali ex Paulo. Ephe. v. denique de matrimonij molestij, tanquam originalis peccati reliquis, quo animo tolerandis ex Genesi (Gene. 3.), commonefacere, vt sciant, quid apprehenderint, & qua ratione in ea vocatione viuere debeant.’ P. 816. In the Sarum rite the mass is
that of Trinity Sunday except that the Ep. is 1 Cor. vi 19, 20; the Sequence is different; and the Gospel is Mt. xix 3-6; and proper Collect, Secret, and Postcommunion are added to those of Trinity Sunday (Maskell *Mon. rit.* i pp. 64 sqq.).

Pp. 818-830. The structure of the Sarum Order of Visitation and the principal contents are retained, the number of alternative or duplicated forms being reduced. *P. 818.* In *cundo,* viz. to the sick person's house. *P. 822.* The collects are reduced to the 9th and the 3rd of the 9 Sarum collects. The first part of the exhortation, on the uses of sickness, is very much expanded as compared with the Sarum form; while the last part of the Sarum form, on charity and repentance, which is of considerable length, is here replaced by rubrics merely directing the priest to deal with these topics; and the topic of hope is omitted. *P. 824.* The quotation from Hermann is from the chapter 'De cruce et afflictionibus' of the *Pia deliberatio* l. 44. *P. 826.* Sarum has also a form of 14 interrogations on the faith, in the framework of the *Quicunque,* for clerks. *P. 828.* Sarum has the ordinary short absolution *Misereretur tui* before the *Dominus noster.* On the clause of the absolution derived from Hermann see pp. lxxiv sq. above. Before *Deus misericors* Sarum has a collect and the blessing, and after it a collect and a final absolution. *Pp. 830-834.* The Order of Extreme Unction is greatly simplified, as compared with the Sarum, which has a collect after Ps. lxx (lxxi), 7 applications of the oil to different members, each with a formula of administration and a psalm, a concluding formula and psalm, the prayer *Domine deus saluator,* and, after communion, the final prayer *Deus qui peccatoris* and a solemn blessing. *P. 834.* The prayer *As with this* is largely made up of fragments of the collect *Omnipotens sempiterne* after Ps. lxx, the prayer *Domine deus saluator* and the formulae of administration. For unction with a single form and perhaps a single application of the oil, see Martène *de ant. Eccl. rit.* i vii 4, ordinæ vi, viii, ix; with a single form, but several applications of oil, *ib.* iv, v, x, xiii. *P. 836.* Ps. xiii (xii) is the first of the 8 Psalms of the Latin order said by the clerk during the administration. *Pp. 842-846.* In the Sarum order the sick person is communicated in the reserved sacrament immediately after the unction, first making an act of faith in the sacrament: and after the communion follows a collect and Ps. cxlv (cxlvi). The Lutheran *Kirchenordnungen* generally provide for consecration, with the recital of the institution simply, and communion, in the sick person's house; the Brandenburg order, which is so far here followed, is exceptional in providing for communion in the reserved sacrament if Mass is said that day in the church, and in the careful directions for reverent administration ('Der Priester aber, sol ein sonderlichen kichel darzu verordnet an einem bequemen ort haben, sampt einem Corporal, vnd in einem futter die partes, darzu auch ein gefess zum wein, Auch ein sonderlich palla, damit er den Tisch ferner bedecke, Item auch ein Korrock, vnd liecht'—and be accompanied by his sacristan: Richter i p. 329):
the celebration still consisting, after the general confession and absolution, of nothing but consecration by recital of the institution, and communion, followed by Psalms, the blessing, and a commendation of the sick to God.

P. 844. No direction is given as to what is to follow the communion; but presumably the thanksgiving was to be said, as on p. 842. In the first col. add from the Brandenburg order (Richter i p. 328) 'Auf den fall aber, so ein krancker des Priesters vnd hochw. Sacraments begeret, vnd in der eyl nicht haben mocht, So soli en die Prediger offtmals das volck unternichten, wie in solchen nöten, seine negste verwandten, nachbarn, vnd sonst einer den andern trösten, vnd guts vorsagen sol, Vnd das nicht desterminder, ob sie das hochw. Testam~nt Christi, nach gehabtet fleiss nicht bekomen können, gleichwol darumb nicht verzagen, sondern den worten, der zusage des Herrn festlich glauben, darauf vertrauen, vnd es also geistlich geniessen, Vnd sich damit in des Herrn hende befehlen sollen.'

Pp. 848-878. I. The Sarum offices of the dead (Commendatio animarum, SermuItium mortuorum, Missa pro defunctis, Inhumatio defuncti) form a long and highly-articulated series, involving much practical repetition. The following is a scheme of them, omitting some details.

i. In the death-chamber:
   1. The Commendations:
      a. Respond Subvenite: 2 collects.
      b. Ps. cxiii (cxiv) with ant. Sustinat te: collect.
      c. Pss. cxv (cxvi)-cxviii (cxix) with ant. Chorus angelorum: collect: bidding, Pater noster, preces and 3 collects.
   2. The composing of the body: during which
      a. Vespers of the dead (Placebo).
      b. Pss. v, vi, cxiv (cxv'i-9), cxv (cxvi 10-16), cxvix (cxxx), cxli (cxlil), with ant. Requiem eternam: Kyri-leison, Pater noster, preces, 2 collects.
   ii. Procession to the church:
      a. on setting out: Kyri-leison, Pater noster, preces, 2 collects.
      b. on the way: anthem Subvenite, Pss. cxxix (cxxx), cxvi (cxvii), cxvii (cxviii).
      c. on entering cemetery: resp. Libera me.
   iii. In church:
      a. on entering: resp. In paradisum: Kyri-leison, bidding, Pater noster, preces, collect.
      b. Mattins and Lauds of the dead (Dirige).
      c. Mass for the Dead (Requiem eternum).
      d. Censing of the body:
         Ant. Circum deedentur: Kyri-leison, collect.
         Resp. Qui Lazarium: Kyri-leison, collect (Deus cti omnis).
      iv. Procession to the grave, with
         Pss. cxiii (cxiv), xxiv (xxv), with ant. In paradisum; bidding (Piae recordationis) and collect (Te domine).
   v. At the grave:
      1. Opening of the grave; during which
         Ps. cxvii (cxviii) with ant. In paradisum: bidding, collect and absolution.
      2. Blessing of the grave:
         Collect, preces and 2 collects.
      3. Deposition and covering of the body:
         a. Ps. xli (xlii) with ant. In paradisum: bidding, collect and absolution.
         b. Ps. cxxix (cxxx) with ant. Haec requies mea: 2 collects (Deus apud quem, Tu domine deus).
         c. Ps. cxxxii (cxxxii) with ant. De terra plasmasti: Commendo and 2 collects.
      iv. Thanksgiving and intercession:
         b. Benedicamus with ant. Ego sum resurrectio: Kyri-leison, Pater noster, preces, 2 collects (Deus origo et Tidi domine commendamus).
         c. Ps. i(i) with ant. Requiem eternam: Pater noster, preces and collect.
   vi. Return from the grave:
      Penitential Pss. (or De profundis alone) with ant. Requiem eternam: Kyri-leison, Pater noster, preces, collect.
II. The Lutheran orders are of a different character. The following will serve as examples.

<table>
<thead>
<tr>
<th>Brandenburg-Nurnberg</th>
<th>Brandenburg</th>
<th>Celleberg</th>
<th>Cologne (Pia delib. f. 108°)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>At the grave.</em></td>
<td>On the way to and at the grave.</td>
<td>In procession and at the grave.</td>
<td>On the way to and at the grave.</td>
</tr>
<tr>
<td><em>[Burial]</em></td>
<td><em>Mediavita</em> (lat. &amp; germ.)</td>
<td><em>Mediavita</em> (germ.)</td>
<td><em>Media vita</em> or <em>De profundis</em> (germ.) or the like.</td>
</tr>
<tr>
<td>Sermon (here or in the house)</td>
<td>[Burial]</td>
<td>[Burial]</td>
<td>[Burial]</td>
</tr>
<tr>
<td><em>In church.</em></td>
<td><em>Benedictus</em> or Ps. xc.</td>
<td><em>Benedictus</em> or Ps. xc.</td>
<td><em>Benedictus</em> or Ps. xc.</td>
</tr>
<tr>
<td>a. <em>Nunc dimittis</em> (germ.)</td>
<td><em>Ego sum resurrectio</em></td>
<td><em>Ego sum resurrectio</em></td>
<td><em>Ego sum resurrectio</em></td>
</tr>
<tr>
<td>b. One or more lessons (from Job or 1 Cor. xv) &amp; between them responds or German hymns.</td>
<td><em>Collect (germ.</em>)*</td>
<td><em>Collect (germ.</em>)*</td>
<td><em>Collect (germ.</em>)*</td>
</tr>
<tr>
<td>c. Resp. <em>Si bona suscepimus</em></td>
<td><em>Invitation to alms.</em></td>
<td><em>Invitation to alms.</em></td>
<td><em>Invitation to alms.</em></td>
</tr>
<tr>
<td>Collection of alms</td>
<td><em>Off. Si enim credimus</em></td>
<td><em>Off. Si enim credimus</em></td>
<td><em>Off. Si enim credimus</em></td>
</tr>
<tr>
<td>Resp. <em>Si bona suscepimus</em></td>
<td><em>Lesson (S. Jo. xi 16-44)</em></td>
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<tr>
<td>a. <em>Nunc dimittis</em> (germ.)</td>
<td><em>Kyrieleison, Lord's Prayr, preces and collect</em> (i 2 a, iii*b); and Mass (iii c).</td>
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<tr>
<td>Collection of alms</td>
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Here (1) there is no ceremonial deposition of the body, and no commendation or intercession for the departed, still less a Mass; (2) the only interest is the edification of the living; and in the Brandenburg and Cologne orders such fragments of the *Sernitiurn mortuorum* and the *Missa pro defunctis* as are retained, relate only to this. See Rietschel *Handbuch d. Liturgik* ii pp. 316 sqq. III. The English follows the traditional order, while reducing it to its essential elements—Procession (Sarum ii, iv); Deposition of the body and symbolical covering of it, with intercessory prayers and thanksgiving (v 3, 4); Service of the Dead, reduced to a single office, with 3 Psalms, lesson, *Kyrieleison*, Lord's Prayr, preces and collect (i 2 a, iii*b); and Mass (iii c). The matter is mostly Sarum, the Lutheran orders suggesting only the use of *Media vita*, not hitherto used in this connexion; part of the 2nd prayer on p. 860; and the use of 1 Cor. xv in service. P. 848. The processional ants. approximately, but not exactly, follow the Great Bible. *Ego sum resurrectio* is the ant. of *Benedictus* both in *Dirige* and in *Inhumatio*. P. 858. 'Manne that
is borne': Great Bible, except 'staye' for 'state.' On the history and use of Media vita see Julian Dict. of Hymnology s.v. It was pointed out by Dr. J. Dowden (Workmanship of the Prayer Book pp. 162 sq.) that the English version has been strongly affected by the first stanza of Coverdale's translation, 'In the myndest of our lyuynge,' of Luther's paraphrase, 'Mytten wir ym leben synd.' Luther (A. Leitzmann Martin Luther's Geistliche Lieder p. 6) has '... Heyliger herre Got, Heyliger starcker gott, Heyliger barmhertziger heyland du ewyger Gott, las vnnz nicht versyncken yn des pittern todes nott,' which Coverdale (Remains, ed. Parker Soc., pp. 555) renders 'O Lord God, most holy, O Lord God, most myghtie, O holy and mercyfull Sauioure, Thou most worthy God eternall, Suffre vs not at our last houre For any death from the to fall.' 'Eyes' is obviously a misprint for 'ears.' 'Who shall chaunge': approximately Great Bible, except for the addition of 'mightie.' Audivi vocem is the ant. to Magnificat in the Placebo. P. 860. 'Receyue ... before the begynnyn ...' So 'percipite ... ab origine ...' in Introit of Wed. in Easter week and ant. to Benedictus of 1st Mon. in Lent; S. Ans. Med. xvii 12; from the African version (Cyp. Opt. Aug. &c.): see Journal of Theol. Studies xiv pp. 552 sqq. Cp. note on p. 690 above. The opening of the first collect is from 'Tibi domine commendamus animam famuli tui N.' of Sarum (v 4 b of scheme above). The second is constructed after the second collect of Hermann (Pia delib. f. 112 b) 'Gratias agimus tibi omnipotens Deus ... quod hunc fratrem nostrum ... in tuum Regnum euocare, ac transferre dignatus sis. Concede nobis quesumus ...' P. 862. Domine probasti also in Inhumatio defuncti (v 3 c above). P. 872. The preces are those of Inhumatio defuncti (iii d above). The collect is composed of fragments from Deus apud quem (v 3 b), Piae recordationis, Te domine sancte. (iv), and Deus cui omnia (iii d); and perhaps from Suscipe domine (Missale Westmonast. c. 1286, Magdalen Coll. Pontifical p. 195, edd. Henry Bradshaw Soc.) 'in sinibus patriarcharum tuorum abrahe ysaac et iacob collocare digneris vt ... inter suscipientes corpora in die resurrectionis corpus suum suscipiat.' P. 874. On the end of the collect see notes on pp. 690, 860 above. Quemadmodum: in Inhum. defunct. (v 3 a). P. 876. For the sources of the later petition of the collect see Deus cui omnia (iii d above) 'et in nouissimo magni iudicii die inter sanctos et electos tuos eam facias perpetue glorie tuue percipere portionem'; Te domine sancte (iv) 'cum magnus ille dies resurrectionis aduenerit resuscitare eum digneris vna cum sanctis et electis tuis ... tecumque ... vitam et regnum consequatur eternum: de extr. Vntione, Litany, 'Vt ei gaudium et exultationem in regno tuo cum sanctis et electis tuis donare digneris ... Dona ei pacem eternamque feliciatem' (Maskell M.R. i p. 128).

P. 880. Except for the change of place, and the consequent omission of Ingredere in templum Dei &c. at the end, the addition of the (ungrammatical) admonition, and the omission of the second Psalm and of the holy water, this order reproduces that of Sarum.
ASH WEDNESDAY AND 'CERTAYNE NOTES' cxxix

P. 886. This office, so far as to the end of the first collect, reproduces the Sarum penitential office preceding the blessing of the ashes, except that the fixed comminations and following exhortation are substituted for the sermon; Miserere alone, and not all the penitential Psalms with ant. Ne reminiscaris, and only the first and part of the sixth of the 7 collects, are said; and the final absolution is omitted. P. 898. The prayer 'O most mighty God' is composed of fragments of the two blessings of the ashes, of the 6th collect of the penitential office, and of the collect after the distribution of the ashes. P. 900. The conclusion of the 'antheme' is the first ant. sung during the distribution of the ashes.

P. 926. (1) The vestments of the Mass are provided for on p. 638 (on which see note). The present 'Note' makes no provision for Litany (see also p. 718), Matrimony, and Churching of women, or for Commination; while the Unction and Communion of the Sick fall under the permissive direction as to 'all other places' (for medieval use of the surplice here, see J. Myrc Instructions for parish priests, E. E. T. S., p. 60, and plates in Wordsworth and Littlehales Old English Service-books p. 297 and Gasquet Parish Life in medieval England p. 202). The rule as to hoods in cathedral and collegiate churches no doubt implies the abolition of almuces (see Wriothesley's Chronicle ii p. 14); but the use of the hood over the surplice was no novelty (see E. C. Atchley 'The hood as an ornament of the minister' in Trans. of St. Paul's Ecclesiol. Soc. iv pp. 313 sqq.: see also title-page of the Great Bible of 1539, where the preacher wears his doctor's hood over his surplice). The last clause of the paragraph means that, when they preach, all graduates everywhere shall wear their hoods over gown or surplice. (2) Notice that a bishop, according to traditional usage, wears his rochet, whatever else he adds; his crosier is 'borne or holden by hyys chapeleyne' when his hands are otherwise employed; and no mention is made of the mitre (Cranmer celebrated at S. Paul's without mitre on July 21, 1549: Grey Friars' Chronicle p. 6o). (3) The third paragraph evidently applies primarily to the ministers (Bucer Censura v. p. 405). (4) From the fourth paragraph it is evident that the project of a more or less complete Processionale in English (pp. lxii sq.) had not been abandoned. (5) In view of the rubrics on pp. 648, 710, the directions of the fifth paragraph are curious. The rubric on p. 648 already and naturally regards the Sermon and the Homily as alternative; while that on p. 710 provides for ferial Masses. This 'note' seems to provide that the ferial Mass may be used on any day when a sermon, instead of one of the Homilies, occurs.
The *Book of Common Prayer*, which took the place of Breviary, Missal, Processional and Manual, contained no pontifical office except that of Confirmation, which had been already included in the Manual, perhaps to relieve the bishop of the necessity of always carrying about his own book. The Pontificals, therefore (which as we have seen were the property of bishops, not of churches, were never printed, and were not called in and defaced 1) continued in use, except for Confirmation, so far at least as bishops chose to use them. But a year after the publication of the *Book of Common Prayer* a beginning had been made in the compilation of a new Pontifical in English. An Act of Jan. 31 1549-50 empowered the King to nominate six bishops and six other learned men to produce English forms of Ordination, to be set forth under the Great Seal before April 1 1550 2; and an Order in Council of Feb. 2 named the commissioners. 3 The work of the commissioners was done in a week, 4 a fact which can only mean that the compilation of the new order was already far advanced before the work of the commission began; and in fact it is possible that the 'Ordinal' 5 was already finished and had been used by Cranmer at S. Paul's before Dec. 31 1549. 6 This germ of an English Pontifical was published in March 1549-50 as *The fourme and maner of makyng and consecratyng of Archebisshoppes Bisshoppes, Priestes and Deacons*, printed by R. Grafton.

For the bibliography, see J. Parker *Introduction to the successive revisions* p. xxix.

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1 Pp. xvi, lxxxii above.  
2 Stat. 3 and 4 Edward VI c. 12.  
3 Acts of the Privy Council ii. 379. The names of the commissioners are unknown.  
4 Dixon *History of the Church of England* iii p. 322; Procter and Frere, p. 81.  
5 Perhaps the use of 'Ordinal' in this new sense first occurs in Bramhall *The consecration and succession of protestant bishops justified 1656* (Works, Angl.-Cath. Libr., iii p. 96), and was first officially recognised in the bull *Apostolicae curae* of Leo XIII (1896) and the *Responsio* of the English archbishops (1897).  
The materials employed in the compilation of the rite, other than the New Testament, were two: the traditional Roman rite of the Pontificalia, and the De ordinatione legiti\textipa{ma}n\textipa{m}istrorum ecclesiae revocando of Martin Bucer.

(1) Like the rites of other sacraments, that of Ordination is in its essence quite simple and obvious. After the choice of the church is made, the elect are presented to the ordainer or ordainers, and he, or they, lay hands upon them and pray (Acts vi 5, 6 'elegerunt . . . hos statuerunt ante conspectum apostolorum, et orantes imposuerunt eis manus').

In the old Roman rite, the three lowest of the minor orders were not ordained publicly, if at all; acolytes and subdeacons were presented to the bishop, at the communion during Mass, received the characteristic instruments of their ministry, and were ordained with a benediction without imposition of hands (\textipa{Ordo Romanus} VIII in Mabillon \textipa{Mus. Ital.} ii p. 85). Deacons and presbyters, after being presented to the faithful for approval on the Ember Wednesday and Friday, were solemnly ordained before the Gospel of the stational Mass of Saturday night. After the Pope had recited the deed of their election, the archdeacon brought them before him; the Pope bade the prayers of the Church for them, and the Litany was recited, followed by a collect. Then the Pope ordained, first the deacons, then the priests, with imposition of hands and a solemn prayer; after which they were clothed, each with his characteristic vestment, and one of the new deacons read the Gospel (\textipa{Ord. Rom.} IX, \textipa{ibid.} pp. 89 sqq.). The procedure was essentially the same in the case of a bishop-elect. After election he resorted to Rome with representatives of his church, and there his election and his qualifications were scrutinised. If all was found satisfactory, he was consecrated on a Sunday. After the Gradual, the archdeacon went forth to the sacristy and clothed him in dalmatic, planeta and shoes; and then brought him before the Pope. The Pope proclaimed his election and bade the prayers of the faithful, and the Litany was sung; and after a collect followed the imposition of hands and the solemn prayer of consecration; and the Mass was resumed with the Alleluia (\textipa{Ord. Rom.} VIII, \textipa{ibid.} pp. 86 sqq.). The Gallican Ordinations were of the same general form as the Roman, except that the minor orders were all ordained publicly, with the delivery of the instruments by the bishop, a bidding and a prayer; during the solemn prayer and imposition of hands at the consecration of a bishop, two bishops held the book of the Gospels open on the head of the elect; and in the ordinations of presbyters and bishops, after the imposition of hands and the solemn prayer, their hands were anointed, with an accompanying formula (\textipa{Statuta eccl. antiqua} [Bruns Canones i pp. 140 sqq.]; \textipa{Missale Francorum} [Muratori \textipa{Lit. Rom. vet.} ii 661 sqq.]; Duchesne \textipa{Origines} pp. 349 sqq.). The Pope ordained and consecrated alone: in all other cases everywhere, at the ordination of a presbyter all the presbyters...
present, and at the consecration of a bishop all the bishops (who must of necessity be two at least besides the metropolitan), joined in the imposition of hands (Duchesne Origines pp. 348 sq., 357, 361).

In the course of the middle ages the rite became complicated and decentralised. (1) Already in Gelasianum I xc v sq., xcix the Roman and the Gallican rites are found combined, so that in the ordinations of deacons and presbyters the central prayers of both rites occur in succession. (2) Later, the hands of presbyters and bishops (and of bishops the head as well) were anointed. (3) The delivery of instruments was extended from the minor orders to the diaconate and the presbyterate, and each delivery had its appropriate formula. (4) Subdeacons, deacons, and presbyters were clothed each with his characteristic vestment, and the bishop invested with his insignia, viz. staff, ring and mitre, as a formal part of the rite, each delivery being accompanied by its formula. (5) The imposition of hands, in the case of deacons and presbyters, becomes detached from the Prayer, and in the case of priests a second imposition, with Accipe Spiritum sanctum: quorum (S. Jo. xx 23) is added at some point in the rite. (6) The Litany is shifted from its original connexion, in the Ordination of deacons and priests; and Veni Creator is introduced into that of presbyters and bishops. (7) The whole series of ordinations, from that of doorkeepers up to that of presbyters, is dovetailed into the Mass of Catechumens of the Ember vigil-mass, the seven orders being conferred one before each of the five Lessons and before and after the Gospel. Among the consequences of some of these developments, perhaps the most significant was this, that differences of opinion, some of them certainly mistaken, emerged as to what is the essential act of Ordination; differences and mistakes which were not corrected till the 17th cent.2; and in fact they persisted till the 19th cent., and perhaps have not wholly vanished even now.

(2) Martin Bucer (Butzer), driven from Strassburg by the enforcement of the Interim of Augsburg (1548),3 at Cranmer's invitation 4 came to England, April 1549. He was made Regius Professor of Divinity at Cambridge, and assumed his duties there at the beginning of the academical year. Meanwhile he was Cranmer's guest for three months; and no doubt it was during these months that he wrote the De ordinatione legitima,5 in view of the project of English forms of Ordination, which must have been already in Cranmer's mind.

1 For the various positions in the rite in which this formula is found, see H. A. Wilson The Pontifical of Magdalen College, H. B. S. 1910, p. 267.
2 By the Oratorian, Jean Morin, in Commentarius de sacris Ecclesie Ordinationibus Paris 1655.
3 Kidd Documents pp. 358 sqq.
5 Bucer Scripta Anglicana, Basel 1577, pp. 238 sqq.
The tract consists of (a) an essay on the sacred ministry and the need and method of scrutinising ordinands; and (b) a rite of Ordination. The preliminary enquiries to be made about the ordinands, and the examination of the ordinands themselves, comprised under 32 heads, are characteristically detailed and inquisitorial, while at the end the ordinands are required to swear that they have answered truly; and the features of the rite are characteristically prolix. The examination over, on the Sunday preceding that of the Ordination, the names of the ordinands are announced in church. Since in Bucer's conception the distinction between the 'three orders of presbyters' is a vague one, he provides only a single form, while suggesting that things 'be done somewhat more at length and more weightily' (aliquanto pluribus et gravius) in the case of bishops, and that a like distinction be made between the ordinations of 'presbyters of the second and of those of the third order.'

After a sermon to the people on the sacred ministry, setting forth in what sort the Lord instituted it, in what honour He would have it held, and what He would confer on His people through it, and the duties of the minister to the Church, and commending the ordinands to the prayers of the Church; and after the 'common prayers' which customarily follow the sermon; and after the Ps. xl, cxxxii, cxxxv, the Epistle (Acts xx 17-35 or i Tim. iii) and the Gospel (S. Mat. xxviii 18-20, S. Jo. x 1-16, or S. Jo. xx 19-23) follow. The chief ordainer then delivers a long allocution to the ordinands and scrutinises them once more in a series of nine questions; and having presented them to the people and challenged objections, he bids the people pray for them in silence. The silent space over, he says Dominus vobiscum, Oremus and a long prayer; which ended, he and all the presbyters impose hands on the kneeling ordinands, while he says Manus Dei omnipotentis, Patris, Fili, & Spiritus sancti sit super vos, proteget & gubernet vos, ut eatis, & fructum vestro ministerio quamplurimum afferatis, istue maneat in vitam aeternam [S. Jo. xv 16]. Amen. The Mass is resumed with the Creed, and the newly ordained remain where hands were laid on them till they have communicated.

These were the materials out of which the English rite was compiled; and the result may perhaps be sufficiently described as follows.

(1) The Minor Orders and the Subdiaconate, and with them the rites of their ordination, are abolished by a stroke of the pen, without even so much as the authority of the Act of Parliament, which provided for 'a form and manner of making and consecrating of archbishops, bishops, priests, deacons, and other ministers of the Church.'

(2) For the three highest of the Sacred Orders, the framework and arrangement of the traditional rite is preserved, with some shifting of individual features; in particular, of the presentations and of the Litany in the ordination of deacons and presbyters, and of *Veni creator* and *Accipe Spiritum sanctum* in that of presbyters; while in the consecration of bishops, the scrutiny and the oath of obedience are separated and differently placed, the imposition of hands and of the Gospels, for which latter the Bible is substituted, is placed after the consecratory prayer, and the ceremony as a whole is postponed till after the Gospel.

The standard of comparison in respect of order of parts here adopted is the rite of the Salisbury Pontifical printed by Maskell (*Mon. rit. ii* pp. 164 sqq.). But (1) in the existing English Pontificals of the 12th cent., two of which (those of Magd. Coll. Oxford and Trinity Coll. Dublin) are Canterbury books and may represent the traditional use of the archbishops with which Cranmer was familiar, the presentation of all orders at once, with the Litany immediately following, is placed after the Introit (H. A. Wilson *The Pontifical of Magdalen College* pp. 58 sq., 264); (2) in some of the same Pontificals marginal notes in later hands direct the addition of *Accipe Spiritum sanctum* and *Veni creator* at some point or points of the rite, the Magd. Coll. book placing both, the Dublin book *Veni creator*, immediately after the Gospel (*ibid.* p. 267). Thus the change, relatively to the order of the Canterbury books, of the position of the presentation and the Litany in the ordination of deacons, and in that of both deacons and priests when both are ordained together (as is implied in the rubric on p. 996), is very slight; while the position of *Veni creator* is unchanged.

(3) Whereas hitherto deacons and priests had been ordained in the course of the Mass of the Ember vigil, which had nothing to do with ordinations, the Mass is now in each case so far proper that it has its own Epistle and Gospel, and that of the ordination of priests its own Introit as well.

(4) The ordination of deacons and priests is in one respect assimilated to the consecration of bishops. Hitherto there had been no public scrutiny except in the case of bishops; now, those to be ordained deacons or presbyters are examined before the Church: the deacons with seven questions (4 of them derived from Bucer, one adapted from traditional material); the priests in 8 questions, all from Bucer.
On the examination of bishops, see the so-called Canons of the 4th Council of Carthage, or Statuta antiqua ecclesiae, in fact a collection of canons of the early 6th cent. belonging to the province of Arles (Bruns Canones i p. 140: Duchesne Origines du culte p. 337). There are sporadic instances of a short public scrutiny of presbyters: Martène de ant. Eccl. rit. I viii xi ordines vii (Compiègne), viii (Salzburg), xiii (Cambrai), xvi (Mainz).

(5) While, among the universally observed elements of the Latin rite, there was no didactic element, except what was implied in the scrutiny of bishops, individual Pontificals might and did contain charges to be delivered to candidates for each order, varying from a summary Diaconum oportet (p. 950), to allocutions of considerable length. In the English rite this element is made normal and constant at the ordination of priests, in the allocution preceding the scrutiny. This allocution, which repeats in part what has already been provided for in the sermon, reproduces all but a few lines of that of Bucer, with the effect that the teaching-office and the personal life of the priest are didactically emphasised as they had not been in the Latin rite.


(6) The traditional multiplied and diffused acts of consecration are avoided, and the whole action is concentrated on a central imposition of hands and its accompanying formula. Here no doubt Cranmer and the rest were so far misled by current theory as to suppose the imperative formula to be the proper ‘form’ of Ordination, with the result that in the ordination of deacons they omitted the prayer originally accompanying the imposition of hands (only using parts of it in the post-communion collect); and in the ordination of presbyters they adopted a thanksgiving, including some general petitions, derived so far as it goes from Bucer, but omitting Bucer’s most relevant clauses: in this perhaps again misled by the opening of the current Latin form (Sursum
corda, Vere dignum) so far as to suppose that the traditional prayer was only a eucharistic adjunct to the act of ordination. This is avoided in the consecration of bishops, where, after Bucer's introduction, the text of the prayer reproduces part of the ancient prayer. In Bucer's rite also the central action is concentrated on the imposition of hands with an imperative formula; but here, at the decisive point, the English rite deserts Bucer's formula and retains the traditional and scriptural Accipe Spiritum sanctum.

(7) The unction of presbyters and bishops, and the formal vesting of all three orders is abolished, and the staff alone among his insignia is delivered to the bishop.

The imposition of the Bible on the head of the bishop, after the imposition of hands, is no doubt meant to represent both the imposition and the tradition of the Gospel.

The table on the following pages exhibits the relation of the English Ordinations of Deacons and Priests to those of the Pontifical and to Bucer's rite. Details which were afterwards omitted are enclosed in [ ].

NOTES. P. 930. The Mass of Ember Saturdays is in origin that of the vigil, anticipated for convenience' sake, and really belongs to Sunday. The last paragraph therefore essentially only restores the ancient usage.

P. 932 sqq. On the position of the Presentation and the Litany, see p. cxxxiv above. P. 934 sqq. In the Pontifical, only the Litany itself is said (without Pater noster and the prayers following) and that in a somewhat shorter form than at Rogations. In the first col. the sources here enclosed in [ ] were omitted on pp. 174 sqq. (see pp. lxv sqq.). No doubt the whole English Rogation is said (unfortunately enough) to avoid the duplication which would otherwise be required by Injunction 24 of 1547 (pp. lxiii sq.).

P. 944 col. 1: from the consummatio (Maskell M.R. ii p. 208).

P. 946. 'thine misters,' for 'the ministers,' is so printed in the copy here followed. P. 950. Iaque quaerendum est is from the preliminary examination of the ordinand (Scripta Anglicana p. 248), not from the scrutiny at the time of ordination. Add to it the further question in the same examination 'An pro canonicis libris habeat quos vetus ecclesia canonicos agnovit iuxta canonem Irenæi, Origenis, Eusebii & Hieronymi'; which, along with the 'omnibus' of the former question, perhaps throws light on the real meaning of the question.

P. 954. Abundet in eis: from Vere dignum . . . honorum dator (Maskell ii p. 208), the central prayer of consecration of deacons. P. 974. On this position of Veni creator see above p. cxxiv.

P. 976. The stanza Da gaudiorum is not in the texts of the Sarum Missal (ed. Dickinson c. 577) or Breviary (ed. Wordsworth and Procter c. mviii), but it is found in other texts (see...
<table>
<thead>
<tr>
<th>Pontifical Maskell M.R. ii pp. 165 sqq.</th>
<th>1550: Deacons (pp. 932 sqq.)</th>
<th>1550: Priests (pp. 960 sqq.)</th>
<th>Bucer (Scr. Ang. pp. 238 sqq.)</th>
</tr>
</thead>
</table>
| **Sermon.** | Sermon. Presentation. **LITANY Collect.**  
[Introit (of day)].  
**Lord have mercy.**  
**Glory be to God on high.**  
**COLLECT (of day).** | Sermon.  
[Introit (Ps. xl, cxxxii, or cxxxv)].  
**Lord have mercy.**  
**Glory be to God on high.**  
**COLLECT (of day).** | Sermon.  
**Veni sancte Spiritus.**  
Ps. xl, cxxxii, cxxxv. |
| **OFFICIUM (de die).** | **ORATIO I (de die).**  
Presentation of ordinands.  
Ordination of minor orders and sub-deacons, one before each lesson. | **ORATIO I (de die).**  
Presentation. | **ORATIO I (de die).**  
Presentation.  
**LITANY Collect.**  
**COLLECT (of day).** |
| **ORATIO I (de die).**  
Presentation of ordinands.  
Ordination of minor orders and sub-deacons, one before each lesson. | **EPISTOLA (de die).**  
Tractus (de die). | **EPISTOLA (de die).**  
**EPISTLE (proper).** | **EPISTOLA (de die).**  
**EPISTLE (proper).** |
| **LITANIA.**  
**Diaconum oportet.**  
**Imposition of Bishop's Hand with Accipe Spiritum s.**  
**Orimus dilectissimi Oremus. Flectamus**  
(silent prayers)  
**Levate Exaudi Domine.**  
**Dominus vobiscum Surrum corda Grasias agamus**  
**Vere dignum hon-**  
**orun dator.**  
**Tradition of Stole:**  
In nomine ... ac-**cipe stolam.**  
**Pax tecum.**  
**Tradition of Gospels:**  
**Tradition of N.T.**  
Take thou authority to read.  
**Orimus dilectissimi**  
**Orimus. Domine sancte pater.**  
**Induas te dominus.**  
**It sit in corde EVANGELIUM (de die).**  
A deacon [puts on a tunicle and] reads the **GOSPEL (proper).**  
**GOSPEL (proper).**  
**GOSPEL (proper).**  
**Come holy ghost.**  
**Presentation.**  
**LITANY Collect.**  
**Oath of supremacy.** | **EPISTOLA (de die).**  
**EPISTLE (proper).** | **EPISTLE (proper).** | **EPISTLE (proper).** |
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<tr>
<th><strong>Pontifical</strong></th>
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<tr>
<td><strong>Imposition of hands</strong></td>
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<td>of Bishop and Presbyter (in silence).</td>
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<td>Oremus dilectissimi Oremus. Placentum (silent prayer).</td>
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<td>Exaudi nos.</td>
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<td>Dominus vobiscum Sursum corda Gratias agamus Vera dignum... honorum dator.</td>
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<td><strong>Disposition of Stole:</strong></td>
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<td>Accipe iugum Pax tecum.</td>
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<td><strong>Tradition of Chasuble</strong></td>
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<td>Accipe vestem.</td>
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<td>Dominus vobiscum Oremus Deus sanctificationum.</td>
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<td>Veni creator.</td>
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<td><strong>Blessing and anointing of hands:</strong></td>
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<td>Dominus vobiscum Oremus Benedict... has manus consecrare... manus istas.</td>
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<td><strong>Tradition of Paten and Chalice:</strong></td>
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<td>Accipe potestatem offerendi.</td>
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<td><strong>Offertory to Communion.</strong></td>
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<td>Creed, Offertory to Communion.</td>
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<td>Creed. Continuation to Communion.</td>
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<td><strong>Imposition of Bishop's hands:</strong></td>
<td>Creed. Offertory to Communion.</td>
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<td>Accipe Spiritum sanctum: quorum.</td>
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<td><strong>Clothing with Chasuble.</strong></td>
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<td>Kiss and Pax domini.</td>
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<td>Ora pro me.</td>
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<td>Benedictio Dei.</td>
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<td><strong>Postcommunion.</strong></td>
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<td></td>
<td>Almighty God, ever</td>
<td>Almighty God, ever</td>
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Julian *Dict. of Hymnology* p. 1207), among them in that of a Christ Church, Canterbury, Psalter and Hymnal (Bodl. MS Ashmole 1525 f. 149).

**P. 992.** On the omission of Bucer's clauses in this prayer ('et precamur vt sanctum Spiritum tuum in nomine filij tui opulente in hos ipsos tuos ministros effundas, eosque semper eos doceas et gubernes, quo tuo populo gregi boni pastoris nostri filij tui ministerium suum et fideliter et utiliter præsent: ac eo quam plurimos glorie tue quotidie adducant') see above p. cxxxv. With Bucer's prayer cp. that of the Cassel *Kirchenordnung* of 1539 (Richter i p. 305), which is either the nucleus of Bucer's, or an abbreviation of it, unless both depend upon a common original. The rubric *Benedicite eos* precedes *Oremus dilectissimi* (pp. cxxxviii, 988).

**P. 994.** On *Accipe Spiritum sanctum: quorum*, which was gradually adopted in Pontificals from the 12th or 13th cent. onwards, and came to be regarded as the 'form' of presbyteral ordination, see Morin de *Ordinationibus* III vii 6; Martène de *ant. Eccl. rit.* I viii 9 §§ 11 sq.; Denney and Lacey *de Hierarchia anglicana* §§ 101 sqq.; Enchirid. Colon. f. cxcviii; *Conc. Trident. sess. xxiii can. 4*. On its several positions in the rite, see above pp. cxxxvii, cxxxiv; it most commonly occurs, with the imposition of the hands of the bishop alone, before the post-communion (Wilson *Pontifical of Magd. Coll.* p. 267; Maskell *Mon. rit.* ii p. 231). With the formula *Take thou authority* cp. the Brandenburg *Kirchenordnung* (Richter i p. 332) 'Man sol auch die misbreuch vnterlassen, als furnemlich da gesagt wird ... *Accipe potestatem offerendi sacrificium pro uiuis et defunctis*, Das dem haubdartickel unserer Christl. Religion entgegen, An des stad sol jnen befohlen werden, Das h. Euangelium zupredigen, vnd die hochw. Sacramenta nach Christi einsetzung zuzeigen vnd auszuteilen.' With 'to heare and receaue' in the collect cp. I Thess. ii 13.

**P. 998 sqq.** The table on the following pages exhibits the English Consecration of Bishops, compared with the rite of the Gelasianum and *Ordo Romanus* viii, a medieval English Pontifical, and Bucer's rite of ordination. In col. 1, [ ] indicate the successive features of the Mass, inserted, in accordance with *Ordo Rom.* viii, into the Gelasian scheme; in col. 3, features altered or rejected later.

**P. 998. Cantor incipiat** should have 5 in the margin, since the examination of the elect (p. 1006 sqq.) in the Pontifical precedes the Introit. In Maskell's Pontifical (Mon. rit. ii pp. 268 sqq.) the Mass is that of the day, with the collect *Adesto supplicationibus* added to that of the day; but in the Magd. Coll. Pontifical (Canterbury) the collect is *Adesto supplicationibus*, the Ep. I Tim. iii (as here), and the gradual *Immolatio deo* (Wilson p. 73).

**P. 1006. That it may please thee:** the Magd. Coll. Pontifical has 'Ut fratrem nostrum N. electum pontificem in vera religione conseruare digneris' (Wilson p. 73). **P. 1012.** The detailed examination of the faith of the elect, after *Hec omnia*, is omitted. **P. 1012. Sint spectosi:** from the prayer *Hoc domine* following the unction (Maskell ii p. 279).
<table>
<thead>
<tr>
<th>Gelasianum (1 xcix)</th>
<th>Pontifical (Maskell M.R. ii pp. 254 sqq.)</th>
<th>1550 (pp. 998 sqq.)</th>
<th>Bucer (Ser. Ang. pp. 238 sqq.)</th>
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<tr>
<td><strong>Gloria in excelsis.</strong></td>
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<td><strong>Epistola.</strong></td>
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<td><strong>Graduale.</strong></td>
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<td><strong>Alleluia.</strong></td>
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<td><strong>Litania.</strong></td>
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<td><strong>Imposition of the Gospels and of the Hands of the Metropolitan and the Bishops, during Veni creator Spiritus and Oremus Propitiare domine. Dominus vobiscum Surrsum corda Gratias agamus Vere dignum et ... honor omnium ... ore sanctifica.</strong></td>
<td>Presentation. King’s Mandate. Oath of Supremacy Oath of Obedience. Brethren it is written Litany Collect. Examination.</td>
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<td><strong>Propitiare domine.</strong></td>
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<td><strong>Deus honorum ...</strong></td>
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<td><strong>flue sanctifica.</strong></td>
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<td><strong>that he may evermore be ready ... in due season ... through Iesu Christ our Lord who ...</strong></td>
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<td><strong>Oremus</strong></td>
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<td><strong>Dominus vobiscum Deus omnipotens, pa-</strong></td>
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<td><strong>ter Domini ...</strong></td>
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<tr>
<td><strong>Gelasianum</strong></td>
<td><strong>Pontifical</strong></td>
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<td><strong>Unction of Hands:</strong> Unquantur manus Deus et pater Immensiam element.</td>
<td><strong>Imposition of the Hands of the Metropolitan and the Bishops:</strong> <em>Take the holy Ghost.</em></td>
<td><strong>Imposition of the hands of the ordainer and the presbyters:</strong> <em>Manus Dei omnipot.</em></td>
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<td><strong>Unction of all mans</strong></td>
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<td><strong>Position of the Hands of the Metropolitan and the Bishops:</strong></td>
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<td><strong>Blessing of Staff:</strong> <em>Sustenator humano.</em></td>
<td><strong>Tradition of Staff:</strong> <em>Accipite baculum.</em></td>
<td><strong>Tradition of Staff:</strong> <em>Be to the flocke.</em></td>
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<td><strong>Blessing of Ring:</strong> <em>Creator et consursum.</em></td>
<td><strong>Tradition of Ring:</strong> <em>Accipite annulum.</em></td>
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<td><strong>Blessing of Mitre:</strong> <em>Deus cuius providet.</em></td>
<td><strong>Tradition of Mitre:</strong> <em>Deus qui mitrae.</em></td>
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<td><strong>Tradition of Gospels:</strong> <em>Accipite evangelium.</em></td>
<td><strong>Tradition of Gospels:</strong> <em>Pax tibi.</em></td>
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<td><strong>Evangelium (de die).</strong></td>
<td><strong>Creed to Thanksgiving.</strong></td>
<td><strong>Creed to Communion.</strong></td>
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<td><em>Credo to Postcommunion.</em></td>
<td><em>Most mercifull Father.</em></td>
<td><em>Prayer.</em></td>
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<td></td>
<td><em>Ite, missa est.</em></td>
<td><em>Blessing.</em></td>
<td><em>Blessing.</em></td>
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P. 1014. *Et ordinatore* should have *S* in the margin: it occurs between the Litany and *Veni creator* (Maskell ii p. 272). On *Accipe Spiritum sanctum* as the form of episcopal consecration see J. Morin *de sacris Ordinationibus* III ii 2: none of the English Pontificals has it except Lacey's (Barnes *Liber pontificalis* of Edw. Lacey, bishop of Exeter, p. 95). 2 Tim. i 6, 7, which here determines the intention of 'Take the holy ghost,' was generally interpreted as referring to S. Timothy's consecration to the episcopate: e.g. *Glossa ordinaria,* S. Thomas Aq., Nicholas of Lyra, Erasmus, *in loc.* *Et duo episcopi*: viz. immediately after the Litany. The Scriptural citations on this page are perhaps influenced by the Great Bible, but none of them follows it exactly. P. 1016. The final collect follows the sense and order of the Inthronization prayer, but derives its wording from 1 and 2 Tim. (not according to the Great Bible). Cp. *Journ. of Theol. Studies* xiii p. 561.
I. The Book of Common Prayer was variously received. (1) It is possible, and even likely, that it was widely accepted as satisfactory on its merits, or at least silently acquiesced in. But what is more apparent is (2) that, on the one hand, many who welcomed it regarded it with only a relative satisfaction, as an instalment, and hoped for more drastic measures to follow; and, on the other hand, many disliked it, submitted to it only with open reluctance, and endeavoured to make the best of it; while (3) there were those on both sides who deplored and rejected it, from opposite points of view. The middle groups found their most notable representatives, for the present purpose, in Martin Bucer, on the one side, and Stephen Gardiner, bishop of Winchester, on the other.

(1) On June 4 1549 the Protector Somerset writes to Reg. Pole that "a form and rite of service" has been "allowed, set forth and established by act and statute, and so published and divulged to so great a quiet as ever was in England and as gladly received of all parts" (Pocock Troubles connected with the Prayer Book of 1549, Camden Soc., p. x); and on the next day, Dryander (the Spaniard Francisco Enzinas, †1552) writes from Cambridge to Heinr. Bullinger at Strassburg, 'A book has now been published a month or two back, which the English churches received with the greatest satisfaction' (Original Letters, Parker Soc., p. 350); but all this is before the book came into use, and both the writers are interested to make the best of the situation. On the other hand, the state of things revealed by the second Act of Uniformity (p. 9 below) presupposes the tyranny and violence which followed the fall of Somerset. (2) For relative approval, combined with criticism, see Original Letters pp. 266, 351, 535 sq., 635. But the tract in which Martin Bucer represents this attitude, while it is the only detailed estimate which survives, is also notable for its keen appreciation of the merits of the book and for the ability and moderation and discrimination of its criticism. Censura Martini Buceri super libro sacrorum, seu ordinationis Ecclesiae atque ministerii ecclesiastici in regno Angliae (Bucer Scripta anglica Basel 1577, p. 456 sqq.) was written in response to a request for his judgment on the book and was presented to Tho. Goodrich, bishop of Ely (1534-1554), Jan. 5 1550-1: (in the print it is described as addressed to Cranmer; on the facts see Gasquet and Bishop, p. 288 note 1). In a summary, and apart from
the argument and exposition, it is impossible to do any justice to Bucer's criticisms; and the following attempt barely to state and to classify them must suffice. (Cp. the summary in Procter and Frere pp. 73 sqq.)

(a) The most important of them—he would extend the objection to the benediction of things to the sacraments and would eliminate the conception of 'consecration' from the Mass itself: accordingly he objects to the direction that only 'so much bread and wine' be prepared at the offertory 'as shall suffice for the' communicants (p. 662 below), and he would abolish the invocation and the sign of the cross, and the acts accompanying the recital of the Institution; and in Baptism, the hallowing of the water (p. 738), and with it the clause ' & by the baptisme ... of sinne' in the first prayer of the Order of Baptism (pp. 726 sqq.): (b) he would abolish the exorcism at Baptism (p. 730) and proposes a prayer to take its place; and unctions, both the chrism of Baptism (p. 742) and the oil of the sick (p. 834): (c) he deprecates pictorial ceremonies; the mass-vestments (p. 638) and the expressive gestures allowed (p. 926); beginning the baptismal rite at the church-door (p. 726), the chrysom (p. 742) and consequently the returning of it at Churching (p. 884): (d) at the same time his instinct for verbal didacticism appears in his desire for further authorised Homilies; for the administration of Baptism, not in Divine Service (p. 726), but between the sermon and the communion, when most people are present; for an enlargement of the Catechism and extended catechising (p. 796); for the use of the Penitential Office four times a year, and not only on Ash Wednesday, and for a series of maledictions against violators of the Decalogue instead of the existing series (pp. 886 sqq.); for detailed explanations of the ceremonies retained; and for a confession of faith to be added to the book, setting forth controverted points, for the help of the clergy: (e) his inquisitorial instinct reappears in his desire for new conditions of Confirmation; and for more stringent and comprehensive inquiries before Ordination: (f) he rejects a number of traditional usages: the use of the choir for Divine Service (p. 132); the exclusive use of wafer-bread (p. 716), the delivery of the Sacrament into the mouth, instead of into the hand (p. 718), the presence of non-communicants at the Mass (p. 662), and the celebration of two masses at Christmas and Easter (pp. 216, 394); all prayer for the dead (pp. 690, 858 sqq.); and offering on the part of the woman at Churching (p. 884); while he would limit the holydays to Sundays, Annunciation, Christmas, Circumcision, Epiphany, the Passion, Easter, Ascension, Pentecost, Visitation, S. Jo. Baptist, SS. Peter and Paul, the Martyrs (i.e. All Saints) and the Angels; and if the commemoration of any other individual Martyr or Apostle be kept, he would begin it only after noonday: (g) he

1 Procter and Frere p. 74 are mistaken in saying that Bucer would abolish 'Who in the same night' &c.: see Censura ix p. 468.
also objects to two new directions: those relating to the use of a 'half-mass' when none have signified their intention to communicate (p. 714), and to the direction (p. 716) which allows representatives of households to provide substitutes to offer and communicate for them: 

(h) he makes certain prosaical criticisms: of the phrase 'the slepe of peace' (p. 690); of the reference to 'the ministerye of thy holy Angels' as bringing our prayers before God (p. 694: cp. Apoc. viii 3); of the description of infants as 'coming' to Baptism (p. 728); and of their being directly addressed (pp. 728, 734 sq.), and accordingly he proposes a prayer at the signing with the cross in place of the direct address (p. 728); and (j) lastly he would have the confession (p. 696) and 'We do not presume' (p. 698) said by the people with or after the minister. 

Peter Martyr (Pietro Martire Vermigli [1500-1562], a Florentine Augustinian canon, who, suspected of heresy, had fled from Italy, and came to England by way of Zürich and Strassburg in 1547, and was now Regius Professor of Divinity at Oxford) also presented a criticism to Cranmer, on the basis of such knowledge of the book as he had gained from a partial translation into Latin made by Sir Jo. Cheke; but, on learning more of it from the Censura, he approved and adopted Bucer's criticisms, and adding a further one, objecting to the reservation of the blessed sacrament provided for on p. 842, made a further report to Cranmer (see his letter to Bucer, Jan. 10 1550, in Strype Memorials of Cranmer app. lxi: the criticisms are no longer extant). The attitude of those who accepted the Book of Common Prayer reluctantly, but tried to make the best of it, is variously illustrated: by Edm. Bonner, bishop of London, who did not enforce the new rite in his diocese, and himself 'very seldom or never' officiated at it in his cathedral church (Cardwell Doc. Ann. i 66 sqq.; Foxe Acts and Monuments, ed. Pratt, v 729), till by order of the Council he 'dyd the offes at Powles both at the processyon and the comunione discretly and sadly' on Aug. 18 1549 (Greyfriars' Chronicle p. 62); by those who continued to observe in the execution of the new rite all the ceremonial usages which were not expressly forbidden (Bucer Censura pp. 472, 493 sq.: Original Letters p. 72: Cardwell Doc. Ann. i p. 65); and, what is more important for the present purpose, by Stephen Gardiner. As a prisoner in the Tower from June 13 1548 till the beginning of the next reign, Gardiner had no public concern with the book; but he was willing to acknowledge that he could in conscience observe and enforce it (Foxe vi p. 114); and he was able to find in it a weapon which he could use in his controversy with Cranmer. In 1549 Cranmer published a work which he entitled A defense of the true and catholike doctrine of the sacrament of the body and blood of our sauiour Christ.  

1 A Latin version Defensio vera et Catholicae Doctrinae de Sacramento corporis et sanguinis Christi Servatoris nostri, &c. London 1553 (reprinted at Emden 1557, and with Writings and disputations of Thomas Cranmer...
To this Gardiner in his prison wrote in reply An Explication and 
Assertion of the true Catholick Faith, touching the most blessed Sacrament 
of the Altar: with Confutation of a Book written against the same, 
which he handed to Cranmer during his trial at Lambeth in Dec. 1550. 
Cranmer retorted in An answer . . Into a craftie and Sophisticall 
caulillation, devised by Stephen Gardiner Doctour of law, late Byshop of 
Winchester against the true and godly doctrine of the most holy Sacra-
ment, of the body and bloud of our Saviour IESV CHRIST. 1551, of which 
the text is as discourteous as the title-page. Gardiner's work is cited 
at length in this retort; and it was also printed at Rouen without 
printer's name in 1551. In the course of his reply Gardiner frequently 
appeals to the Book of Common Prayer as expressing or implying a 
doctrine different from that set forth by Cranmer. (a) 'in the book of 
common prayer it is truly said [below p. 716], in each part of the bread 
consecrate and broken to be Christ's whole body' (Writings . . of Thomas 
Cranmer . . relative to the Sacrament of the Lord's Supper, Parker Soc., 
p. 63: cp. 62); (b) 'the church by the minister, and with the minister, 
prayeth that the creatures of bread and wine, set on the altar (as the book 
of common prayer in this realm hath ordered [p. 692]), may be unto us 
the body and blood of our Saviour Christ' (ib. p. 83; cp. 79): (c) 'this 
persuasion,' (that in the mass we 'join' ourselves with Christ, 'present-
ing and offering Him') 'hath been duly conceived, which is also in the 
book of common prayer in the celebration of the holy supper retained 
[pp. 686 sqq.], that it is very profitable at that time, when the memory 
of Christ's death is solemnized [p. 688], to remember with prayer all 
estates of the church, and to recommend them to God' (ib. p. 84): (d) 
'As touching the adoration of Christ's fleshe in the sacrament . . [it] is 
in my judgement well set forth in the book of common prayer [p. 698], 
where the priest is ordered to kneel and make a prayer in his own, and 
the name of all that shall communicate, confessing therein that is pre-
pared there' (ib. p. 229: if this seems a strained interpretation, it must 
be remembered that for the priest to kneel before the blessed sacra-
ment in the course of the Mass was quite unfamiliar and proportionately 
startling): (e) two of Gardiner's points, 'They' (the 'papists') 'agree 
in form of teaching with that the church of England teacheth at this 
day, in the distribution of the holy communion [p. 700], in that it is 
there said, the body and blood of Christ to be under the form of bread 
and wine' (ib. p. 51), and the 'teaching' 'that they receive with their 
bodily mouth the body and blood of Christ' is 'set forth' 'by the book of 
common prayer' (ib. p. 55), are controversially ineffective, since they

*relative to the sacrament of the Lord's Supper, Parker Soc., 1844* was made 
either by Jo. Young, afterwards Master of Pembroke Hall, Cambridge (Strype 
Cranmer ii 25), or by Sir John Cheke, Edward VI's tutor and first Professor of 
Greek at Cambridge (Cranmer Writings and disputations p. xxx), or each of 
them made a version of his own (ibid).
are only inferences and open to Cranmer's retort that neither is explicitly asserted in the Book. (3) The attitude of simple rejection is illustrated, on the one hand, by Jo. Hooper (†1558), now Somerset's chaplain, afterwards bishop of Gloucester, who wrote (March 27 1550) 'I am so much offended with that book, and that not without abundant reason, that if it be not corrected, I neither can nor will communicate with the church in the administration of the supper' (Original Letters p. 79); on the other, by the insurgents in Devon and Cornwall, who demanded a return to the situation as it was under Henry VIII and the Six Articles Act (see their Articles in Strype Memorials of Cranmer app. xl; and cp. Dixon Hist. of the Ch. of England iii pp. 56 sqq.).

2. At this time were published Latin versions of two service-books of foreign congregations settled in England.

(1) The one, Liturgia Sacra seu Ritus Ministerii in ecclesia peregrinorum profugorum propter Evangelium Christi Argentinae. Adiecta est ad finem breuis Apologia pro hoc Liturgia, per Valerandum Pollanum Flandrum (London, Feb. 23 1551), was the rite of a company of Frenchmen and Walloons, who on the enforcement of the Interim migrated from Strassburg in 1550 and were settled by Somerset in the abbey buildings of Glastonbury, there to practise their religion under their pastor, Valérand Pullain, as 'Superintendent,' and to pursue their occupation as weavers. During his exile from Geneva (1538-1541) John Calvin had been pastor of the 'ecclesiola gallicana,' the congregation of French reformed refugees at S. Nicolas in Strassburg; and for the worship of his congregation he had translated or paraphrased the German reformed rite of Strassburg in the shape into which M. Bucer had developed it since he became 'Superintendent' in 1531. For a short time Valérand Pullain was Calvin's second successor in the charge of S. Nicolas; and the rite represented by the Liturgia sacra is practically identical, both in structure and in content, with what he inherited from Calvin.

On the 'ecclesiola gallicana' and its history, see E. Doumergue Jean Calvin, Lausanne 1902, ii pp. 357 sqq.; on Valérand Pullain, a well-born Walloon of the neighbourhood of Lille, of an excitable and turbulent temper, ibid. pp. 362 sq. Bucer's Strassburg rite is in Psalter mit aller Kirchenübung, die man bey der christlichen Gemein zu Strass-
LASKI'S FORMA AC RATIO

(1) The first foreign rite now published, was *Forma ac ratio tota ecclesiastici Ministerij, in peregrinorum, potissimum Germanorum Ecclesia: instituta Londini in Anglia, per Pientissimum Principem Angliae &c. Regem Edvardum, eius nominis Sextiū*: Anno post Christum natum 1550 (without place of publication or date, but of 1551: reprinted, with an apologia as against certain calumnies, Frankfort a. M. 1555). This was the rite of a congregation of Germans, who, after the enforcement of the Interim in Friesland, emigrated from Emden in 1550 with their pastor John Laski, and on settling in London were incorporated by the crown, allowed the free exercise of their religion, and had assigned to them the church of the Austin Friars; while Laski was made 'Superintendent' of all the foreign congregations, German, French, and Italian, in London. The *Forma ac ratio* is a prolix, didactic, and tedious directory of worship and discipline, of which the ritual seems, in some respects at least, certainly to be derived from Guil. Farel's Genevan *La maniere et fasson... quon tient es lieux que Dieu de sa grace a visites*, 1533.

On John Laski (a Lasko), a Polish noble, a pupil of Erasmus, who was made bishop of Vesprim, and, on embracing extreme reforming opinions, left Poland and became pastor of a congregation at Emden, and on the publication of the Interim first came to England in 1548 to negotiate hospitality for his flock, see *Dict. Nat. Biog.* xxxii pp. 158 sqq.: on his community in London, see Strype *Mem. of Cranmer* ii 22; Dixon iii pp. 231 sqq., 424 sqq. Farel's *La maniere et fasson*, of which apparently only one copy is known to exist, in the Zürich Library, was printed by
Pierre de Vingle at Serrières; it is reprinted, from the Zürich copy, *verbatim et littel'atim*, in J. G. Baum *Première Liturgie des églises reformées de France de l'an 1533* Strassburg 1859. It consists largely of directions as to procedure and topics of prayer, instruction, and exhortation, rather than of prescribed formulae. (It may be noted that Calvin's *La forme des prières et chants ecclésiastiques* [Corpus reformatorum xxxiv pp. 161 sqq.; in Latin, Kidd *Documents* pp. 615 sqq.], adopted, after Calvin's return, as part of the ecclesiastical organisation of Geneva of 1542, which became the liturgical norm of all Calvinistic communities, is Farel's *La manièr e et fasson* combined with much of the matter of Calvin's Strassburg rite.)

All that concerns us in these books is the Sunday morning service; and of this the following table exhibits the schemes of Calvin's (Strassburg) service, Pullain's, Farel's, and Laski's. It is to be noted that Farel prescribes only an order and general subject-matter, without formulae, except the Lord's Prayer, the Creed and the Ten Commandments.

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<tr>
<td><em>Our help is in.</em></td>
<td>Lift up your heart. Decalogue i-iv (sung, in metre) <em>Our help is in.</em></td>
<td>Prayer Lord's Prayer</td>
<td>Bidding Prayer Lord's Prayer</td>
</tr>
<tr>
<td><em>Admonition</em></td>
<td>Admonition Confession Absolution Decalogue i-iv (sung, in metre)</td>
<td>Lord's Prayer</td>
<td>Psalm Lesson Sermon.</td>
</tr>
<tr>
<td><em>Confession</em></td>
<td>Confession Absolution Decalogue v-x (sung, in metre)</td>
<td>Decalogue (recited by minister) Admonition Confession Absolution.</td>
<td>Decalogue (recited by minister) Admonition Confession Absolution.</td>
</tr>
<tr>
<td><em>Absolution</em></td>
<td>Admonition Confession Absolution Decalogue v-x (sung, in metre)</td>
<td>Prayer</td>
<td>Admonition Creed. Intercession.</td>
</tr>
<tr>
<td><em>Prayer</em></td>
<td>Prayer</td>
<td>Lord's Prayer</td>
<td>Creed. Intercession Lord's Prayer.</td>
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<tr>
<td><em>Credo.</em></td>
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<tr>
<td><em>Psalm.</em></td>
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<tr>
<td><em>Blessing.</em></td>
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Calvin's Genevan Sunday Morning Service follows his own Strassburg service, rather than Farel's, and consists of the items asterisked in the first col. together with a Psalm after the Confession and an Admonition to pray before the Intercession; while a Lesson is no doubt implied as a 'text' for the Sermon—the purpose which the Lesson is directed to serve in all the other books. The Lord's Supper, when celebrated, follows the Creed in Pullain, Laski, and Calvin's Genevan rite: presumably therefore it was the same in Calvin's Strassburg rite, of which I have not seen the text, and perhaps in Farel's use, where the book gives no direction.

3. On Ap. 14 1552 was finally passed a second Act of Uniformity, declaring that, whereas 'a verye Godlye ordre' was 'sette forthe' in the book of 1549, 'agreeable to the woorde of God and the primatiue Churche, verye coumfortable to all good people,' yet 'a greate noumbre of people, in diuerse partes of this Realme ... doe wilfully, and damnablye before almightie God, absteyn and refuse to come to theyr pariše Churches'; and that, 'because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore set forth, diuers doubtes for the fasshion & maner of the ministracio of thesame,' 'therfore aswel for the more playne & manifest explanacion hereof, as for the more perfeccio of the said ordre of common seruice, in some places where it is necessary to make the same prayer and fasshion of seruice more earnest and fitte, to stirre christiā people to the true honouring of almighty God: The kynges most excellente maiestie, with thassent of the Lordes and commōs in this present Parlamēt assembled, and by thauctoritie of the same, hath caused the foresayd ordre of commō seruice, entituled, The boke of commō prayer, to be faythfully & godly perused, explaned, & made fully perfect: & by the forsaid auctoritie, hath ānexed & ioyned it, so explaned & perfected, to this present statute, adding also a forme & maner of making & consecrating of Arche-bisshops, Bisshops, Priestes & Deacōs, to be of like force, auctoritie, & value, as the same like foresaid boke entituled, The boke of common prayer, was beeefore.' The revised book is to come into use on the ensuing feast of All Saints; attendance at its rites is to be enforced by spiritual
penalties, and attendance at any other forbidden under violent temporal penalties.

For the Act of Uniformity see pp. 9-23 below. It combines two bills; the one, 'For the appointing an order to come to divine service,' i.e. for enforcing attendance at the rites of 1549, was read, for the third time in the Lords and for the first time in the Commons, on Jan. 26 1551-2, and for the present got no further. On March 9 the Uniformity bill was read for the first time in the Lords; and then the former bill, now relating to attendance at the revised rite, was attached to it, and the composite bill was read in the Lords on March 30, 31, and Ap. 6, and for the first time in the Commons on Ap. 6, and was finally disposed of on Ap. 14 (Dixon Hist. of Ch. of Engl. iii pp. 431 sqq.).

4. (1) The revised book, known as 'The Second Prayer Book of Edward VI,' with the title The Boke of common prayer, and administracion of the Sacramentes and other rites and Ceremonies in the Churche of Englanede, now including The fourme and maner of makynge and consecratynge, Bisshoppes, Priests and Deacons, as had been stated in the Act of Uniformity, and with an addition unauthorised by the Act, was printed several times by Edw. Whitchurch and by Rich. Grafton in London, and once by John Oswen in Worcester, and issued in 1552 in at least 6 editions and 12 impressions.

(a) For what little is known or surmised of the authorship and history of the revision, see Peter Martyr's letter to Bucer in Strype Mem. of Cranmer app. lxi; Cranmer's letter to the Council in State Papers of Edw. VI: domestic xv no. 15; Gasquet and Bishop xv, xvi; Procter and Frere iv; Gee The Elizabethan Prayer Book and Ornaments pp. 40 sqq. (b) The fourme and maner still retains its own title-page, and in one edition at least it has a separate foliation, i-16. (c) The addition is the 'Declaration on kneeling' or the 'Black rubric,' p. 721. Hooper had ventilated his desire for sitting, instead of kneeling, at Communion in the 6th of his Sermons upon Jona in Lent 1550 (Early writings of Bishop Hooper, Parker Soc., p. 536); and Laski wrote against 'the posture of kneeling at the reception of the holy sacrament: whereby he incurred the censure of a meddling temper, and of ingratitude to that nation that so kindly had entertained him' (Strype Mem. of Cranmer ii 22). The firebrand John Knox (c. 1505-1572) in his ministrations at Berwick-on-Tweed (1549-1550) had substituted sitting for kneeling; and, after his appointment as royal chaplain (1551), he preached a sermon before the King and the Council in 1552 'in which he inveighed with great freedom against kneeling,' and this gave rise to an agitation and 'disputes' 'among the bishops' (Original Letters p. 591). In consequence the Council sent
a letter to Grafton on Sept. 26 ordering him to refrain from ‘uttering’ copies of the revised book ‘until certain faults’ were ‘corrected’ (Dixon Hist. of Ch. of Engl. iii p. 476); and also required Cranmer, ‘calling to’ him ‘the bishop of London and some other learned men, as Mr. Peter Martyr or such like,’ ‘to expend and weigh the’ ‘prescription’ of the revised book, which (unlike that of 1549, which took kneeling for granted) directed kneeling at communion. Cranmer in his reply (Oct. 7) refused to reconsider what had been ‘weighed’ by himself and the others, and also by ‘a great many bishops and others of the best learned within this realm and appointed for that purpose,’ and had been ‘read and approved by the whole state of the realm in the High Court of Parliament with the King’s Majesty his royal assent’ (State papers of Edw. VI: domestic xv no. 15: J. T. Tomlinson The Prayer Book, Articles and Homilies p. 256); and proceeded to argue against the contention of the innovators on its merits. The upshot was that on Oct. 27 the Lord Chancellor, Goodrich bishop of Ely, was ordered by the Council to have ‘joined unto the Book of Common Prayer lately set forth a certain declaration signed by the King’s Majesty,’ ‘touching the kneeling at the receiving of the Communion’ (Dixon iii p. 483). Accordingly, of the copies of the revised book, (1) in some, the ‘Declaration’ occurs on an inserted leaf after the Order of Holy Communion and the following rubrics (as in the copy printed below, where it is inserted between ff. O. i. and O. ii.); in some, on an inserted leaf after the 4th rubrical paragraph following the Order of Holy Communion; and in one copy it follows the Commination; (2) in some it is part of the book as originally printed; and (3) in some, issued no doubt before the order of the Council, it is wanting altogether (J. Parker The first Prayer Book of Edward VI compared with the successive revisions p. 266; F. Bulley Tabular View of the variations in the Communion and Baptismal Offices, Oxford 1842, p. 80). (d) On the editions and impressions see J. Parker Introduction to revisions pp. xxxii sqq. Two of Whitchurch’s impressions have The Psalter, or Psalms of David, after the Translation of the greate Byble, pointed as it shall be sayde or songe in Churches, printed uniform with the Book of Common Prayer and bound up with it (ibid.). (‘The Psalter with Mattins and Evensong, bearing the date of March, 1552, and printed by Grafton,’ in the Durham University Library [Routh Collection xvii. E. 28 (2)], mentioned in Parker Introduction p. xxxiii note m, is the volume alluded to on p. lxxxii above, and belongs to the rite of 1549.)

(2) The effect of the revision may be summarised as follows:

I. In the preliminary matter: the note on Ceremonies now follows the Preface (p. 39); the references for proper Psalms and Lessons are collected in a table (pp. 57 sqq.); ‘An Almanack for xix. yeares’ is prefixed to the Kalendar (p. 72); in the Kalendar, S. Mary Magdalen’s day is removed (p. 104), four names in black type (pp. 92, 108, 120) and certain notes of
natural seasons and legal terms are added. II. The Divine Service (1) is again made obligatory on all priests and deacons, to be said publicly in church if possible, otherwise privately (p. 39); (2) is to be said no longer necessarily in choir, but where it may best be heard (p. 127); (3) the titles of the offices are changed to ‘Morning’ and ‘Evening Prayer’ (ibid.); (4) a penitential introduction is prefixed to both offices (12 texts to be selected from, a short homily on them, general confession and absolution: pp. 129 sqq.); (5) the opening versicles at evensong are assimilated to those of matins, and Alleluia in Eastertide is abandoned (pp. 133, 157); (6) the Easter procession disappears, the anthems being now substituted for Venite on Easter day (p. 393): (7) Benedictus is made simply alternative to Te Deum, and Psalms alternative to the N.T. canticles are supplied (pp. 139, 145, 159, 161): (8) Quicunque is directed to be said on 13 days instead of only 6 (p. 169): (9) the Creed is to be said by all, standing, immediately after Benedictus or Quicunque (pp. 145, 169): and (10) ‘The Lord be with you’ and ‘Let us pray’ are brought up from the end of the preces to precede Kyrieleison (p. 147). III. The prayers for rain and for fair weather are removed from the end of the Mass (p. 712) and along with 4 new occasional prayers are inserted into the Litany, to precede the final prayer (p. 187). IV. In the Mass: (1) the title is changed and ‘commonly called the Masse’ eliminated (p. 639), ‘table’ or ‘Lord’s table’ is substituted for ‘altar’ (p. 639 and passim), and ‘offertory’ is no longer used (pp. 659, 663): (2) VESTMENTS, except surplice and rochet are abolished (pp. 127, 639), the ‘table’ is to stand in the body of the church or in the chancel (p. 639) and the celebrant is to stand at the north side of it (p. 641): (3) Introit (p. 641), Rv to the announcement of the Gospel (p. 649), Osanna and Benedidus (p. 687), ‘The peace of the Lorde’ and ‘Christ our Pascal labe’ (p. 697), Agnus Dei (p. 701), and the ‘postcommunion’ (p. 703) are omitted: (4) some of these omissions are perhaps related to the discouragement of singing in the Mass, nothing being now directed to be sung except Epistle and Gospel (p. 137), Creed (p. 995), and Gloria in excelsis (p. 709): the low mass is rather the model assumed (see p. 647, where the Epistle and Gospel are assigned to the priest alone, and p. 711): (5) the Kyrieleison is changed and expanded, and utilised as a series of responses to the Decalogue recited before the collect (p. 641): (6) Gloria in excelsis is transferred till after the final thanksgiving (p. 709): (7) the missing clause is restored to the Creed (p. 649): (8) at the Offertory all directions for the preparation of the gifts are omitted (p. 663): the gifts are now to be provided by the curate and the churchwardens at the expense of the parish (p. 717), so that OFFERINGS AND COMMUNION are no longer directed to be made by representatives of THE ABSENT (p. 716); and the bread is no longer required to be in the form of unleavened WAFERS (p. 717): (9) the Prayer for the Church (the commemoration of the saints and the INTERCESSION FOR THE DEAD, and with it the phrase ‘THE SLEPE OF PEACE,’
being eliminated, and the bidding altered accordingly, pp. 690, 663), with a petition added for the acceptance of the alms (p. 663) and a change in the petition for the people (p. 665), is removed from the canon and attached to the relics of the offertory (ibid.): (10) the Exhortations (to which a new one is added, containing a rebuke to those who assist without communicating, pp. 665 sqq.) are moved on from after the sermon to follow the Prayer for the Church (p. 665), and the penitential preparation of the communicants is brought back to follow the Exhortation immediately (p. 681): (11) We do not presume is also moved back to follow the Sanctus (pp. 687, 691): (12) in the central paragraphs of the canon (which thus follow 'We do not presume'), (a) the Invocation and the crossings are suppressed and a new text is substituted: (b) the directions for the Manual acts at the consecration are removed (p. 693): (13) the Communion is placed immediately after the Consecration, the words of administration of both kinds, now described as 'the bread' and 'the cup,' are entirely altered, and the species of bread is delivered into the hand, no longer into the mouth (pp. 701, 719); and communion is required of the laity three times, instead of once, a year (p. 719); (14) the rest of the canon (reduced by the omission of the anamnesis, of the petitions no longer appropriate after communion, and of the final petition for the acceptance of our prayers 'by the ministerie of thy holy angels') is postponed till after communion, as an alternative to the thanksgiving, with the Lord's Prayer (without its preface, and said by the people after the priest) preceding instead of following it (pp. 705 sqq.).

These changes (9)-(14) are exhibited in the following table, where in the first column the items mentioned in (3), (9) and (14) as simply abolished are omitted, and in both columns the items which have changed their position are printed in italic.

<table>
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<tr>
<th>1549</th>
<th>1552</th>
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<tr>
<td>Sermon.</td>
<td>Sermon.</td>
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<td>Exhortation.</td>
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<td>(Intercession for living)</td>
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<td></td>
<td>(Exhortation)</td>
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<td>(Preface and Sanctus)</td>
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<td>(Penitential preparation)</td>
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<td>(Intercession for living)</td>
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<td>Consecration</td>
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<td>(Oblation.</td>
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<tr>
<td>Lord's Prayer</td>
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<td>(Penitential preparation)</td>
<td></td>
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<tr>
<td>(We do not presume)</td>
<td></td>
</tr>
<tr>
<td>Communion</td>
<td>(Oblation, or</td>
</tr>
<tr>
<td></td>
<td>Thanksgiving.</td>
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(15) Miscellaneous points: the publication of further Homilies is contemplated (p. 649); holydays and fasts are explicitly directed to be announced after the Sermon (ibid.) and ‘table-prayers,’ now containing the whole order up to the ‘general prayer’ i.e. the Prayer for the Church, are ordered to be used only on holydays when there is no Communion (p. 715); the Declaration on kneeling is appended (p. 721); (16) in the Temporale, the first mass of Christmas and the second of Easter are omitted (pp. 217, 399); the great octaves are explicitly recognised (pp. 227, 685) and the collect of Easter day is repeated on the octave (p. 415); the Sarum Gospel for Whitsunday is restored and added to that of the vigil, which in 1549 was assigned to the day (p. 445); and provision is explicitly made for the dominicae vagantes after Trinity (p. 553): in the Sanctorale, the collect of S. Andrew is rewritten (p. 553), and the mass of S. Mary Magdalen is omitted (p. 603): and lastly, no provision is made for the modification of the festal mass on weekdays (p. 711), and a daily mass is no longer mentioned (p. 652).

V. In Baptism: (1) the rite is no longer begun AT THE CHURCH-DOOR (p. 727) and this change carries with it the abandonment of the formal entry into church (p. 735); the Exorcism (p. 731), the recitation of Pater noster and Creed (p. 733), the Benediction of the Water (p. 739), the White Garment (p. 743), and the Unction (ibid.), are all abolished: (2) the signing with the cross, with its formula modified, is postponed till after baptism, and converted into a novel and not wholly edifying ceremony of ‘reception’ of the neophyte (p. 741); (3) the interrogations are directed to be addressed to the godparents, not to the child (pp. 735, 755); (4) a bidding, the Lord’s Prayer, and a thanksgiving are added after the ‘reception’ (pp. 743 sq.). VI. In the Catechism and Confirmation: (1) the Commandments, for no obvious purpose, are expanded, by the introduction and the addition of their reasons, to correspond with Ex. xx (p. 781); (2) the Prayer of Confirmation is emended; (3) the petition for signing, and the signing itself, are omitted; and (4) the indicative form is exchanged for a precatory form, different in effect (p. 795).

VII. The Order of Matrimony is practically unchanged, except by the substitution of ‘the accustomed duty’ for ‘tokens of spousage’ &c. (p. 805, and consequential changes on p. 807), and the elimination of the allusion to ‘Apocrypha’ (p. 811). VIII. In the ministrations to the Sick: (1) the penitential Psalm (p. 819) and the reference to ‘Apocrypha’ (p. 823) are removed; (2) the Unction and its formulae are abolished (p. 835); and (3) Reservation for the Communion of the sick (p. 843) is omitted, and ‘a good number’ is required to communicate (ibid.). IX. The Order for the Burial of the Dead is spoiled by the destruction of the short Service of the Dead (cp. p. cxxvii above), in which the Psalms and the precels are eliminated, and what remains of it is substituted for the prayers at the grave (pp. 861 sqq.); while all Prayers and the Mass for the Dead are suppressed (pp. 861, 873, 875 sqq.). X. In the Purification of Women:
the title is changed (p. 881), and the order for the return of the Chrysom (p. 885) naturally disappears (p. cliv). XI. The Penitential Office (p. 887) has its title altered and is no longer assigned to Ash Wednesday but to 'Dyvers Tymes'; and the anthem is no longer directed to be sung, but is treated as a prayer (p. 899). XII. 'Certayne notes' (p. 926) disappear, except in so far as they are represented by the rubric on p. 127. XIII. In the Ordinations: (1) the vestments (pp. 933, 953, 979, 1005), and the tradition of the chalice to priests (p. 995) and of the staff to bishops (p. 1015; cp. 1005) are suppressed; and the tradition is substituted for the imposition of the Bible in the consecration of bishops (p. 1015); and (2) the termination of the oaths is changed (pp. 951, 1005). XIV. Signing with the cross throughout, except after baptism (pp. 693, 739, 795, 807, 813, 835), and the mutual salutation 'The Lord be with you &c.' (pp. 645, 683, 707, 731, 795, 993, 1013), disappear. XV. Textual changes occur passim, some significant, others only verbal and for the sake of style. XVI. The text of the Act of Uniformity is included in the book: in some copies next after the table of contents (as below p. 9); in others, after the Kalendar; and in one, after the colophon (see The two liturgies of Edward VI, Parker Soc., pp. 192, 213); and in the earlier copies it appears to be an insertion and not a part of the impression (Parker Introduction to revisions p. xxxiv).

(3) The external influences which affected the revision of 1552, so far as for the present they appear to be discernible, were the following.

(a) Some two thirds of the objections contained in the Censura of Martin Bucer are recognised and dealt with, if not always exactly in the way that Bucer desired; while the further objection of Peter Martyr is simply accepted and satisfied.

The points at which Bucer's and Martyr's criticisms are accepted are marked by small capitals in (2) above. But it is obvious from the text of the Censura that proposals for change had already been made and were familiar to Bucer, and from some of them he definitely dissents. Hence it is likely that some of his criticisms only echoed and supported home-grown criticisms. In several cases where the criticism expressed by Bucer is recognised and a change is made, Bucer's proposed remedy is not accepted, but either the passage is simply omitted where Bucer proposed a substitute (e.g. the intercession for the dead [p. 665], the petition for the acceptance of our prayers by the ministry of the angels [pp. 694, 709], the exorcism at Baptism [p. 731]), or a different substitute is adopted (e.g. the invocation [p. 693], the formula at the signing in Baptism [pp. 728, 757]). On the other hand, in 3 passages changes or omissions are made where Bucer expressly asked for no change; viz. in 'humbly besechynge thee'
SOURCES OF CHANGES

&c. (pp. 694, 707), 'We do not presume' &c. (pp. 698, 691), and in the form of administration (pp. 700 sq.) ; while some third part of his criticisms is ignored. The direction to communicate the sick person from the altar, if on the day the Mass is said in church (p. 842), which Bucer had approved, but Peter Martyr had objected to, is suppressed. The book of 1552 might have been better than it was, if Bucer had been followed more closely. (Poynet's Catechism and the Forty-two Articles, of 1553 [reprinted in Liturgies of King Edward VI, Parker Soc.], whether intentionally or not, answered in some sort to Bucer's aspiration for a longer Catechism and a Confession of faith [p. cxliii].)

(b) Several of the marked changes in the Mass were evidently dictated by the determination to cut the ground from under so much of the argument of Stephen Gardiner's Explication and Assertion as was based on the Book of Common Prayer.

The influence of Gardiner's book on the revision of 1552 was first pointed out by Dom Gasquet and Mr. E. Bishop in Edward VI and the Book of Common Prayer 1890, pp. 280 sqq. If we take Gardiner's points as set out above (pp. cxlv sq.): the first, (a), is exploded by the substitution of a new rubric (p. 717); (b), by the recasting of the passages referred to (p. 693); (c), by detaching the Prayer for the Church from the canon and attaching it to the Offertory (p. 663); (d), by placing the prayer We do not presume before the consecration (p. 691); and (e), by entirely changing the words of administration (p. 701).

(c) The Simplex ac Pia deliberatio of Cologne has again influenced the book, certainly in one place, probably in several. See p. 858; and notes on pp. 131 bis, 665, 667.

(d) It is commonly conjectured or asserted that the Liturgia sacra of Valérand Pullain or the Forma ac ratio of J. Laski, or both, affected the book of 1552 at two points, suggesting the addition of the penitential introduction to the Divine Service, and that of the recitation of the Decalogue in the Mass, and influencing some of the language at both places; and it is quite possible that the conjecture is right. On the other hand, it is only a conjecture; there are other possible and perhaps more likely sources for both suggestions; and the coincidences of language are not very striking and might be regarded as due merely to the use, in all three texts, of the commonplaces of the subject-matter.

The influence of Pullain on the Book of Common Prayer was appar-
ently first suggested by R. Laurence Bamton Lectures 1805, pp. 198 sqq.; that of Laski by E. Cardwell Two liturgies of Edward VI, Oxford 1838, p. xxxii note 4 (as against Laurence). For the schemes of Pullain's and Laski's Sunday-morning service, see above p. cxlviii. (a) Quiiones, in both recensions of his Breviary (pp. xxvi sq. above), had removed the mutual confession and absolution of officiant and congregation from among the preces of Prime and Compline, and placed it after Pater noster at the beginning of Matins only (p. lxxxvi): an obvious precedent, so far as it goes, for 1552. But Pullain's arrangement—Adiutorium nostrum, Admonition, Confession, and Absolution—is strikingly like the English; and it is possible to suppose that it influenced it, whatever may have been the influence of Quiiones. (b) The association of the Decalogue with Kyrieleison was not new. Luther's metrical paraphrase Dys synd die heylgen zehn gebot (A. Leitzmann M. Luthers Geistliche Lieder p. 5: see above p. xxxii) belongs to the traditional class of hymns having Kyrieleison as a refrain and hence known as Kirleison, Leisen, or Leichen (Julian Dict. of Hymnology p. 413); and accordingly it has Kyriologys after each commandment and each verse; and consequently Coverdale's English rendering of Luther in Goosy Psalms (Remains of Myles Coverdale, Parker Soc., p. 544) has Kirleison for a refrain. The suggestion, therefore, of using the Kyries of the Mass to serve as a series of responses to the Decalogue was near at hand. In a number of the German Kirchenordnungen it is directed that the Decalogue be recited after the sermon in the Mass: e.g. in those of Prussia 1525, Bremen 1534, Nordheim 1539, Calemberg 1542 (Richter i 29, 245, 288, 363); while in those of Frankfort 1530 and Pomerania 1535 (ib. 141, 258) it is sung by the people, no doubt in Luther's metrical version, after the sermon. In England it had been ordered to be taught and expounded periodically to the people since the 13th cent. (Wilkins Concilia ii 54, iii 599, 865: Injunction 3 of 1536 [Gee and Hardy Documents p. 272]: Injunction 5 of 1547 [Cardwell Doc. Ann. i p. 7]). These precedents seem perhaps more likely to have suggested the insertion of the Decalogue into the Mass of 1552, than the comparatively obscure rite of Pullain. However this may be, it is to be noticed that in the German Kirchenordnungen the Decalogue generally forms an item in a group of devotions (including the Creed, the Lord's Prayer, a general Confession and Absolution, and the 'Common' or 'General Prayer,' i.e. an intercession for the Church) of which some Orders prescribe more, some fewer. (Cp. Rietschel Lehrb. d. Liturgik i pp. 429 sqq.) In other words the Decalogue in the Kirchenordnungen is attached to the traditional series of vernacular devotions following the sermon of the Mass, which was known as the 'pronaus' or 'prone' (Thalhofer Handbuch d. catholischen Liturgik ii pp. 123 sqq.). Whether the German 'pronaus' anywhere included the Decalogue, or it was a Lutheran addition, I have not discovered. Now, if Farel's and Laski's Sunday-morning service be carefully observed, it will be seen that the items following the
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sermon, down to the general intercession and the Lord's Prayer, are those of the traditional 'pronaus,' together with the Decalogue; while Calvin's and Pullain's services have divided these items (including with them the Decalogue) into two groups, which they have rearranged. And from this it follows, that the recitation of the commandments was possibly part of the traditional 'pronaus' in the areas in which these services originated, and that the Sunday-morning services of Strassburg and Geneva, apart from the Lord's Supper, only perpetuate, and mainly consist of, the vernacular elements of the traditional High Mass. Further, in England, the Decalogue was only one of a series, including the Creed, the Lord's Prayer, the deadly sins, etc., ordered to be taught and expounded in the pulpit (see refs. above), and these with the Bidding of the Bedes (the 'common prayers') formed a 'pronaus,' which in England preceded the sermon instead of following it. Consequently, whether it was the Kirchenordnungen or Pullain or Laski or English tradition or all of them together, which suggested the recitation of the Decalogue in the book of 1552, the ultimate origin of the suggestion is the same, viz. the traditional vernacular devotions accompanying the sermon. See further below, pp. 1050 sqq.

Notes.—P. 3. It is difficult to explain the change in the title of the book except as expressing a petulant desire to ignore the inheritance of the tradition of the Church. P. 9. On the Act and its place in the book see above pp. cl, clv. Pp. 80, 100. Of the impressions I have seen, all have 'Con. Paul.' in black, and omit the name of S. Barnabas, except one of Grafton's which has it in black. This is clearly due to the Act 5, 6 Edw. VI c. 3 (Gibson Codex i p. 277), prescribing which of the feasts are to be kept as holidays, and omitting, according to English tradition (p. xciii), both these days. P. 127. These rubrics partially satisfy two of Bucer's objections (Censura i, ii pp. 457 sq.). P. 129. These 'sundry places' of 'the Scripture' are not drawn from the Great Bible, but, as is evident if the texts be compared, are rough translations or paraphrases of the Vulgate. The first is made up of clauses from Ezek. xviii 27, 21, 22: cp. Homily viii 'Of the declining from God,' near the end: 'as GOD by Ezechiel saith, what time soever a sinner doth returne, and take earnest and true repentance, I will forget all his wickednesse'; with 8 'Amende your lyues' cp. Great Bible in loco. 'Repente of the lye that is past.' P. 131. To the passage in the first col. add Pia delib. f. 91b 'ueræ pietati consentaneum est, ut quoties apparemus coram Domino in Ecclesia eius, ante omnia agnoscamus & confiteamur peccata nostra, & remissionem oremus.' That the paragraph 'And although' etc. is not natural and spontaneous, but a combination of this with such passages as are cited in col. 1, seems to follow from (1) the occurrence of 'acknowledge and confess' (agnoscamus & confiteamur) a few lines above, and 'most chiefly' (ante omnia [fur allen]: which however here means 'first of all'): (2) the fact that
the a fortiori argument in the text is entirely unconvincing; it is not in fact intelligible to any one why he should confess his sins to God, most chiefly when the Church ‘assembles and meets together’; whereas in the three passages cited the argument is simple and straightforward. The ref. to S. Avitus is derived from W. Palmer Origines Liturgicae, Lond. 1845, i p. 239. For the description of the purposes of Divine Service, ‘to rendre thankes’ etc., cp. Institution of a Christian man and A necessary doctrine under 4th Commandment (ed. Lloyd pp. 143, 307: the additions made by the latter to the former are marked by [ ] ‘We be bound by this precept . . . to hear [the divine service approved, used, and observed in the church, and also] the word [of God], to [acknowledge our own sinfulness unto God, and his great mercy and goodness unto us, to give thanks unto him for his benefits, to make public and common prayer for all things needful.’ ‘Wherefore I praye’ etc.: the Admonition in Pullain's Liturgia sacra f. 1b (above p. cxlviii) is, ‘Fratres, cogitet nunc uestrum unusquisque se corâm Deo sisti, ut peccata & delicta sua omnia simplici animo confiteatur & agnoscat, atque apud uosmetipsos me præeütem sequimini his uerbis.’ ‘Vnto the throne’ etc. (Heb. iv 16): Laski's confession (above p. cxlviii) has ‘ad thronum tuæ gratiae prostrati prouoluimur.’ ‘Saying after me’: cp. ‘Exhortation before communion’ in Maskell Mon. rit. iii p. 409 ‘Also ye shall knell adown apon your kneys, seying after me’: and Pullain Lit. sacra above. ‘We have offended’ etc.: cp. Pullain f. 1b ‘tuas leges sanctissimas assidue transgredimur.’ ‘There is no health in us,’ which has often been remarked upon and criticised, seems to depend either (1) on Isa. i 6 ‘non est in eo sanitas,’ ovk lêsv iv aôrêê ἀλοκληρία (μὴρ: cp. Ps. xxxviii 3): when the meaning would be ‘there is no soundness, absolute health, in us’: or (2) more probably, especially in view of ‘But thou’ following, on Ps. cxlv (cxlvi) 3 ‘in quibus non est salus,’ ovk lêsv iv aôrêê σωτηρία (μὴρ): Gt. Bible ‘there is no help in them,’ but earlier versions have ‘health’ or ‘hele’ (e.g. Earliest complete English prose Psalter, E. E. T. S., 1891, ‘in which non helpe nys’: Early English Psalter, Surtees Soc. 1844, ‘in whilk hele is nane’: R. Rolle ‘in whaim is noght hele’: Marshall’s Primer ‘in whom there is no saving health’: and so also the King’s Primer ‘in whom there is no helth’), while The Psalter or booke of Psalmes both in Latyne and Englyshe, R. Grafton 1540, has ‘in whom is no saluacyon’; and the meaning then is ‘there is no salvation in us’ i.e. ‘we cannot save ourselves’ cp. Homily ii ‘Of the misery of mankind,’ ‘wee can finde in our selues no hope of saluatioD . . . as God himselfe sayth by the Prophet Osee, O Israel, thy destruction commeth of thy selfe, but in me only is thy helpe.’ Cp. also Ps. iii 3, lxii 7; and Acts iv 12 ‘neyther is there saluacyon in any other.’ Absolution: ‘desireth not’ etc.: cp. Laski’s confession (Forma ac ratio p. 69) ‘neque amplius velis mortem peccatoris: sed potius vt convertatur & viuat’ (Ezek. xxxiii 11 vulg. ‘nolo mortem impii; sed ut convertatur
impius a via sua et vivat': Gt. Bible 'I haue no pleasure in the death of the wycked but much rather that ye wycked turme from hys waye, and lyue'). Lask'i's absolution (p. 70) runs: 'Habemus certam et indubitatem promissionem, de aeterna atque immutabili voluntate Dei: quod omnibus verò pannentibus (qui videlicet agnitis peccatis suis, cum sui accusatione, gratiam ipsius per nomen Christi Domini implorant) omnia ipsorum peccata prorsus condonet, atque aboleat: neque illorum deinceps vnquam meminiisse vlo modo velit. . . Omnibus, inquam, volis qui ita affecti estis, denuncio fiducia promissionum Christi, vestra peccata omnia in cœlo à Deo Patre nostro, modis planè omnibus remissa esse: propter Dominum . . .'; which resembles the English only in the words italicised. Pia delib. f. 92b (absolution before the Lord's Supper) 'Ego . . . omnibus, quibus sua peccata dolent, qui Christo Domino ueram fidem habent, . . . annuncio remissionem omnium peccatorum,' may well be a source of the English, especially since in the English version (Consultation f. 202) 'annuncio' is rendered 'declare and pronounce.' This last illustrates a peculiarity of style in this penitential introduction which has been often remarked: viz. reduplication by means of synonyms: 'acknowledge and confess,' 'sins and wickedness,' 'dissemble nor cloke,' 'acknowledge and confess,' and the rest. The same is to be observed in some degree in the new exhortation of 1552 (pp. 665 sqq.); in the Ordinal of 1550; and in the 'copious' Bucer (pp. 980 sqq.). P. 139. The emendation of Benedicite is evidently for the better. The making of it simply alternative to Te Deum is parallel to the provision of alternatives to the N.T. Canticles (pp. 145, 159, 161). The object of both is, perhaps, only variety; but the latter anticipates the puritan objections dealt with in Hooker E.P. v 40. P. 145. In Baptism (p. 737) and the Catechism (p. 781), where alone the Apostles' Creed was printed at length in 1549, the text of 1552 reads 'at' for 'on,' 'the right hand' (as was read in the Nicene creed from the outset); and, in the Catechism, 'he shall come' for 'shall he come.' It would seem therefore that these changes were intended to be made, but that, perhaps, only a general direction being given to print the creed at length in the Divine Service, the printer followed an uncorrected text of 1549. 'On' remains in Quicunque (p. 173). Pp. 187, 189. Food was very dear in 1551, and the sweating-sickness raged in the summer (Wriothesley's Chronicle ii pp. 46 sq., 49 sq.). Pp. 217, 399. The excision of the first mass of Christmas and of the second of Easter day satisfies Bucer's objections, Censura vi p. 465, xxvii p. 495. P. 445. The Sarum Gospel (S. Jo. xiv 23-31) is restored and added to that of the Vigil (15-21), together with the connecting verse (22). P. 553. The new collect practically reproduces that of S. James (p. 611); and the change relates itself to the elimination of allusions to 'apocrypha' elsewhere (pp. 811, 823). P. 603. Was the mass of S. Mary Magdalen omitted because the collect of 1549 was a poor one, the traditional lesson incongruous, and the traditional Gospel at best doubtful in its reference?
P. 639. The elimination of the direction as to the Mass-vestments corres-
ponds to Bucer's objections (Censura ii p. 458; cp. Strype Mem. of Cram-
ner ii 17, Eccl. Mem. ii 2 docs. LL, NN). P. 641. On the recitation of the De-
calogue see above pp. clvii sq. With 'write all these thy laws in our hearts' cp.
Pullain f. 2 'dignare cordibus nostris eam ita tuo spiru initi inscribere': Laski p.
70 'ut lex tua sancta illi [sc. cordi] insculpi... possit'; which yet is scriptural
and obvious; Heb. viii 10, Jer. xxxi 33; cp. Prov. iii 3, vii 3: and was
so familiar a thought that it had already occurred in the 1550 version of
Veni Creator (below p. 976), 'In faithfull hartes wrytyngh thy law,'
where there is nothing corresponding to it in the Latin. P. 649. The
unfortunate misprint 'goddes' is found only in the ed. here reprinted
(Parker First Prayer Book p. 221). 'After suche sermon': the English
and French tradition was to give out notices of holydays etc. along with
the Bidding of the Bedes before the sermon (see Rock Church of our
fathers, ed. Hart and Frere, ii p. 295; Gasquet Parish life p. 222 sq.;
below pp. 1023, 1038 sq.). P. 663. The omission of 'Then so manye'
is consequential on the new rubric as to the altar (p. 639), and the dis-
couragement of the presence of those not intending to communicate
(p. 669). The omission of all allusion to the preparation of the gifts is
not one of Bucer's suggestions, Censura iv p. 463. It is obvious that it
is not, as is often said, that the direction to mix the chalice was omitted
in 1552, but that at this point, where alone in 1549 the contents of the
chalice were fully described, all allusion to the matter of the sacrament is
omitted; while, on pp. 693, 717 the description is unchanged; and on
p. 701 it is 'the bread' and 'the cuppe' that are mentioned; its char-
acter is therefore unaffected. P. 665. 'al Christian kinges' &c.: Pia
delib. f. 93 'pro aliis (sc. than the Emperor) Regibus, Principibus, et
Magistratibus omnibus.' The omission of the clause praying for the con-
gregation at the Mass (p. 688), and the insertion of the clause 'and
especially to,' is consequential on the inclusion of 'the general prayer' in
'table-prayers' (p. 715). The omission of the commemoration of the
saints exceeds Bucer's proposal in Censura ix pp. 467 sq., where he
assumes that it will be retained. For his proposed substitute for the
petition for the dead, see below, on p. 873. P. 667. 'beyng so louingly'
&c.: Pia delib. f. 84b 'tām clementer nos uocantem, & amanter inuitantem
ad epulum istud salutis, et cibum uitæ æternæ, aspernari.' P. 691. In
'We do not presume,' the words 'in these holy Mysteries' were omitted
without any suggestion of Bucer's, who asked for no change (Censura ix
p. 473); cp. next note. P. 693. 'Graunt that wee': Bucer proposed (ib.
p. 468) 'benedic nobis, & sanctifica nos verbo ac Spiritu S. tuo, vt corpus
& sanguinem filij tui ex ipsis manu his mysterijs vera fide percipiamus
in cibum potumque vitæ æternæ,' (which in part answers to Eastern for-
mulae: e.g. D. Missa S. Ioan. Chrys. sq. κατάπεμψον τὸ πνεύμα σου
to ágion év ἡμᾶς καὶ ἐπὶ τὰ προκειμένα δώρα ταῦτα . . . ὅτε γενεσθαι τοῖς
μεταλαμβάνονσιν . . .). With 'receyvyng . . according to' &c., cp. Bucer's

'vt quicunque ea (sc. symbola) ex Domini instituto ... sumerent' (Censura ix p. 471). The omission of the manual acts is a suggestion of Bucer's (ibid. p. 472). P. 701. 'in theyr handes, ibid. iii p. 462. The form of communion, defiant alike of tradition and of the New Testament, in part resembles Laski's (Forma ac ratio pp. 254 sq.) 'Accipite, edite (bibite), & memineritis corpus (sanguinem) Domini nostri Iesu Christi pro nobis in mortem traditum (fusum) esse in crucis patibulo, ad remissionem omnium peccatorum nostrorum.' Cp. a later Lutheran form, Kirchen Ordnung . . . in der Herrschaft Waldeck 1556 (Richter ii p. 170) 'Gedenck, Gluebe vnd bekenne, Das Christus (das Blut Christi) für dich gestorben (vergossen) ist.' Pp. 707, 709. Of the omissions in 'O Lorde and heauenly,' as compared with p. 694, the first is consequential on the change in the position of the prayer; the second and third were made against Bucer's entreaty (Censura ix p. 473); the last at Bucer's suggestion, his proposed substitute being rejected (ibid. p. 472), 'Et suscipe beneuolus propter filium tuum Mediatorem nostrum has preces nostras & supplicationes, non ponderans nostra merita.' P. 709. The 'post communion' (p. 702) having been suppressed, no doubt Gloria in excelsis is put here to supply the 'hymn' of S. Mat. xxvi 30. The additional clause in the text has not been satisfactorily accounted for. The Codex Alexandrinus (Swete The Psalms in Greek p. 811) has an additional ἐλέησον ημᾶς, and an analogous Greek text may have been current in the 16th cent. P. 711. The addition to the rubric puts these collects, meagre collection as they are, into the position of the memoriae communis of the Missal (Miss. Sarum, ed. Dickinson, 813* sqq.). P. 715. 'the general prayer': the generales orationes of the Missal are mass-collects commemorating classes as distinguished from individuals (ibid. 879* sqq.); the German gemein or allgemein gebet corresponded to the English 'bidding of the bedes,' but in this the Cologne Council of 1536 (f. xxv) ordered that genealogiae of departed individuals should cease and only a communis oratio for the dead in general should be bidden; while the Lutheran 'general prayers' were 'pro omnibus hominum statibus et necessitatis Ecclesiæ,' recited by the minister, and without special reference to individuals; and as we have seen the English prayer for the Church was in part derived from the 'general prayer' of the Pia deliberatio. See Journal of Theol. Studies x, pp. 497 sqq. P. 717. The allowance of the use of ordinary bread ('pane fermentato, & vsuali') was suggested by Bucer Censura iii p. 459; and perhaps the rest of the rubric was intended at the moment to carry Bucer's sense (ib. iv p. 464) and referred even to the consecrated species. The omission of the third paragraph satisfies an objection of Bucer (ibid. iii p. 461). P. 719. The omission of the rubric on delivery into the mouth is Bucer's suggestion (see above, note on p. 701). P. 721. On the origin, status, and position in the book, of this paragraph, see above pp. cl sqq.
of 1549, see the items enclosed in [ ] in the tables on pp. cxiv sqq. above.

P. 727. ‘at the Fonte,’ substituted for the expressive ‘at the churche doore,’ is in accordance with Bucer’s suggestion, Censura ix p. 477. In the first prayer, Bucer’s objection (ibid. xi p. 479) to the assertion, as old as S. Ignatius ad Eph. 18, of the consecration of water by our Lord’s baptism, is ignored. The emendations are generally happy. P. 731. Bucer’s proposed substitute for the exorcism is ignored (ibid. xiii p. 480). Aeternae filii Dei, qui vim omnes [sic] malorum spirituum morte tua deucisci: depelle ab hoc infante, quem ad baptismam tuum sanctum, vt membris fiat tu corporis, vocare es dignatus, fraudem omnem ac violentiam Sathanæ & angelorum eius, liberatumq; potestate tenebrarum transfer in regnum filij tui dilecti, ne vlli ei immundi spiritus vnqua queant nocere vel in corpore, vel in anima, propter gloriam nominis tui. Amen.) P. 733. On what is omitted, see above p. cxviii. P. 735. The omission of the entry into church is consequential on the change on p. 727. ‘Godfathers and godmothers’: in accordance with Bucer’s objection to direct address to the child (ibid. p. 480). For the interrogations, except for adults, he would substitute ‘Vultis vos, pro vestra parte, dare fidelem operam, vt hic infans cum eodem discolereit, discat religionis nostræ Catechismum, -eque percepto renunciet Sathanæ, & credere se profiteatur in Deum’ &c. P. 737. On the emendations in the creed, see above p. clx. P. 739. The omission of the collect praying for the consecration of the water answers to Bucer’s objection, Censura xvi p. 481. P. 741. The omission of the direction for trine immersion is wanton enough, even though S. Gregory the Great had declared it to be indifferent (Epp. i 41). The postponement of the crossing till after baptism makes an obvious anticlimax (cp. p. cxi). Bucer’s suggested substitute for the formula is rejected: Censura xii p. 479 ‘Da huic, ó Deus, infantifi, figmento tuo, sic merium ac vim excipere crucis filij Dei, vt eius ipsum nunquam pudeat, semperque crucifigatur mundo, & eum mundus, depugnetque strenue sub hoc signo contra peccatum, mundum & Sathanam: atque perseueret fidelis in tua justicia atque obsequio vsque ad finem vitae sua. Amen.’ P. 743. The abolition of the white garment and the unction is in accordance with Bucer’s objection (ibid. x p. 478). The recitation of the Lord’s Prayer at this point is a substitute for the tradition of it at p. 733; but it is justifiable as the first utterance of the ‘children of adoption.’ Pp. 755-757. Notice the additions here, as compared with that in the rubric on p. 735 above, on which see note. P. 797. The multiplication of occasions of catechising is in accordance with Bucer’s suggestion, Censura xviii p. 485. Pp. 801, 803. Bucer (ibid. xx p. 488) would alter the order of the causes of matrimony, putting the last first (cp. Encheirid. Colon. above p. cxxiii). P. 805. ‘the accustomed duty to the priest and clerk.’ It is amusing to notice that, of all the changes in 1552, none compromises the financial interests of the clergy; while here they are emphasised. P. 807. Here the omission and the change are mostly consequential on what is referred to
in the preceding note. P. 811. Notice the new avoidance of allusions to ‘apocrypha.’ P. 835. The omission of the Unction of the Sick is in accordance with Bucer’s criticism (Censura xxii p. 489) who describes it as ‘præpostera inuectum Apostolici facti imitatione’ (cp. Artt. of Religion xxv, 1563), and as in practice only administered in extremis. P. 843. The omission of the second paragraph satisfies Peter Martyr’s criticism (p. cxliv above). The almost absolute requirement of ‘a good nombre to receyue the communion wyth the sycke personne’ (cp. p. 847), it is difficult to describe as other than merely superstition. P. 849. On the ruin of the Order for the Burial of the Dead see above p. cliv. P. 859. The change in the rubric as to ‘casting earth’ would seem to imply that the actual ling in of the grave is here contemplated, unless ‘the earth’ means the familiar earth of the traditional use. The passage quoted from Pia delib. is the beginning of the second exhortation at the burial of the dead (f. 110). The omission of petitions for the dead throughout is in accordance with Bucer’s criticism (Censura xxiii p. 490; only, he supposed that in the Mass of 1549 ‘pro viuis tantum oratur’). P. 861. The omission of the Psalms was probably, in part at least, occasioned by the fact that those of 1549 were only intelligible as said in personæ defuncti and therefore involved prayer for the departed. P. 873. The suppression of the preces and the change in the collect is dictated, negatively by the rejection of prayers for the dead; positively, perhaps by Pia delib. f. 112* ‘Gratias agimus tibi omnipotens Deus... quod hunc fratrem nostrum... in tuum Regnum euocare, ac transferre dignatus sis,’ certainly by Bucer’s proposed substitute for the petition for the dead in the Mass, Censura ix p. 468 ‘Quomodo vna cum his (sc. the saints), & omnibus qui ad te nos hinc in fide nominis tui praecesserunt, possimus in aduentu filij tui gloriosè prodire ad resurrectionem vitae, atq; collocari ad dexteræ filij tui, & audire lætæ illum vocem, venite benedicti, &c.’ P. 877. In the new ending of the collect, ‘we maye be... prepared for you’ is from the otherwise suppressed collect on p. 860; ‘from the beginning... redemer’ from the old conclusion of the Service collect, p. 874. P. 881. The change in the rubric is more or less consequential on the new rubric pp. 639 sq. P. 885. The new clause in the rubric is consequential on the change in the title of the office, the omission on those on p. 743. Bucer Censura xxiv p. 490 also criticised the ‘accustomed offerings,’ apparently deprecating offerings at or for particular offices, as distinguished from the general offerings of the Church. P. 887. Bucer Censura. xxv p. 491 desired that this office should be used at least 4 times a year. His proposed ‘maledictions,’ based on the Decalogue (ibid.), are ignored. P. 901. On the Psalter see above p. cli. P. 927. The first and second of ‘certayne notes’ is now represented by the new rubric on p. 127. The omission of the third is in accordance with Bucer’s criticism, Censura v p. 465; that of the fourth, indicates that the project of a Processional in English (cp. pp. lxi, cxxix) has now been abandoned. P. 951.
Almost immediately on the publication of the *Fourme and maner* J. Hooper in the third of his *Sermons on Jonas* preached before the King and the Council on March 5 1549-50 assailed the formula with which the oath concluded (Early writings of bishop Hooper, Parker Soc., p. 479; cp. his letter to Bullinger, March 27, in Original Letters p. 81). At Easter he was nominated to the see of Gloucester but refused it partly on account of these words of the oath (Letter to Bullinger, June 29, ibid. p. 87); and his scruples on this point were not satisfied till his second appearance before the Council on July 20, when, according to M. Micronius's story, in consequence of Hooper's arguments young Edward struck out with his own hand the incriminated words (Micronius to Bullinger, Aug. 28, ibid. pp. 566 sq.). P. 1005. Hooper had not criticised the form of the Oath of Canonical Obedience, since in the oath for the bishop is no mention made of any saints' (Early writings p. 479); but it is here modified in the same sense as is the Oath of Supremacy (see preceding note).

XI

1. Edward VI died July 6 1553, and after a few months the career of the Book of Common Prayer was closed for the present.1 In the autumn Mary's first Act of Repeal required that, on and after December 20, 'such divine service and administration of the sacraments as were most commonly used' 'in the last year of' Henry VIII be 'used and frequented throughout the whole realm of England and all other the queen's majesty's dominions' 2: that is to say, the traditional rite was restored, with three modifications: viz. certain changes in the observance of festivals, the addition of an English lesson at Matins and Evensong, and the substitution of the English Litany for the Processional.3 On March 4, 1553-4 a series of royal *Injunctions* was issued, the 12th of which confirmed the first of these modifications; while the 11th restored the Processional, and by implication abolished the English Litany.4 Perhaps the English lessons were ignored from the outset.

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1 What there was of a history of the Book from 1553 to 1558 was transacted on the Continent. See *A Briefe discours off the troubles begonne at Franckford in Germany Anno Domini 1554. Aboveth the Booke off common prayer and Ceremonies . . . M.D.LXXV*.

2 Gee and Hardy *Documents* lxxiii p. 379.

3 Above pp. Ivii sq., lxii.

4 Gee and Hardy *Documents* lxxiv p. 382.
Yet the Litany was reissued at some date later than the marriage of Philip and Mary (July 25 1554), without title-page or colophon, date or printer's name (Brit. Mus. c. 25. b. 10). The text is in general that of 1552; but in suffrage 9 it reads 'lightening and tempest' and omits 'and murder'; in 10 omits 'from the tyranny . . . enormities'; in 14 reads 'vniuersal'; in 15, 'Phylip and Mary' with consequential changes in this and the two following suffrages; in 18 'the true'; in 26 'and comfort'; in the Lord's Prayer, 'let vs not be ledde,' and omits 'Amen'; in the two following rubrics omits 'The'; at the end of the collect reads 'Iesus'; and lower down has 'sorow' for 'sorowes,' and 'names sake'; after the second collect, instead of the occasional prayers, it inserts the collect for Advent Sunday (p. 201) and 'Almightye God, the fountayne of all wysdO, whiche hast promysed . . . these thinges which we faithfullye asked . . . our lord' (see 3rd and 4th collects on p. 713); and after the final prayer adds 'The ende of the Letanie.'

2. Elizabeth succeeded Nov. 17 1558, and for 6 months things continued, officially, as they were, except that the royal Proclamation of Dec. 27, which forbade all preaching and teaching except of the Epistle and Gospel, and the Ten Commandments, in English, 'without exposition or addition of any manner sense,' until measures have been taken in Parliament, allowed the general use of 'the common Litany used at this present in her majesty's chapel,' and the Lord's Prayer and the Creed in English; and, to further this use, before Feb. 7 1558-9 was published The Letanye, used in the Queenes Maiesties Chappel, according to the tenor of the Proclamation. Anno Christi 1559.

The Litany had already been published in two, apparently unofficial, editions, without title-page or colophon, since the accession of Elizabeth. The one is reprinted, from W. Maskell's 'unique copy,' in Liturgical services of the reign of queen Elizabeth, Parker Soc., pp. 3 sqq. It follows the text of 1552, except that, according to this reprint, in suffrage 11 it has 'the holy nativity'; in 14 'universal'; in 15 'Elizabeth,' with consequential changes in this and the two following suffrages; in 26 'and comfort'; in 32 'so that'; in the Lord's Prayer 'suffer us not to be led' (1544); after the first collect 'Amen'; below, 'dolour of our heart' (1544); in the second collect 'us those evils' (omitting 'all'); instead of the occasional prayers, the 2nd, 3rd and 5th of the final collects of 1544,

1 Gee and Hardy Documents lxxvi p. 416.
2 On the date of the issue of this Litany, see Parker Introduction to revisions p. xxxix note 7.
but with 'the pitifulness' in the 2nd, 'Jesus' in the 3rd, and 'we against' (omitting 'may') and 'only mediator' in the 5th; and in the final prayer, entitled 'A prayer of Chrysostome,' reads 'gathered together.' The other edition (Cambridge, University Library, A. 17. 30) is identical with the first, except that in suffrage 10 it omits 'from the tyranny ... enormities.' The Litany used in the Queen's Majesties Chapel is reprinted, from the copy in the Harsnet Library at Colchester, in Liturgical services of the reign of Queen Elizabeth pp. 10 sqq. Here the Litany is preceded by the Con- fession before communion (p. 681) with the pronouns in the singular; the text of the Litany is that of 1552, but in suffrage 9 it reads 'lightning and tempest'; in 10 omits 'from the tyranny ... enormities'; enlarges 15 into the proper suffrage used at Coronations, from which it would appear that this Litany was prepared for Elizabeth's coronation on Jan. 15 1558-9 1; in 26 reads 'and comfort'; in 32 'so that'; adds 'Amen' to the first collect; after the 2nd collect follow 'A prayer for the Queen's Majesty' and the 3rd of the final collects of 1544 (for the clergy etc., reading 'everlasting' for 'everliving'), the 'Prayer of Chrysostome' (reading 'gathered together'), 'The grace of our Lord,' and 'Here endeth the Litany used in the Queen's Chapel'; after which are added the occasional prayers of 1552 (omitting the second alternative 'In the time of death') and the 2nd of the final collects of 1544 ('O God whose nature'); the Lord's Prayer, the Creed and the Ten Commandments; and a series of graces before and after meat. The Psalms seu precationes of John Fisher bishop of Rochester (Cologne 1525 ?; reprinted in J. Fischerii Opera Würzburg 1597, cc. 1734 sqq., and in Private prayers put forth by authority during the reign of queen Elizabeth, Parker Soc., pp. 318 sqq.) was translated into English, and was printed by T. Berthelet in 1544 and 1545 with the title Psalms or prayers taken out of holy Scripture. To this version are appended two further prayers, one 'A prayer for the King,' the other 'A prayer for men to saye entring into battayle'; and the same two prayers are also appended to Prayers or medytations, wherin the mynde is stirrred paciently to sufyre all afflications here, to sette at nought theayne prosperitie of this worlde, and alway to longe for the everlasting felicitie: collected out of holy workes by the mooste vertuous and gracious princes Catharine [Parr] Quene of Englande, France, and Irelande, Berthelet, 1545; and to the Litany in The psalter or boke of the Psalms &c., R. Car, 1548 (p. lx above). The 'prayer for the King,' in the text of

1 The rendering is so fine that it is tempting to suppose that it had been made by Cranmer in view of the coronation of Edward VI; and it is to be noted that it does not perhaps quite exactly represent the Latin, while Cranmer habitually thought that pietas means 'religion' or 'godliness,' here 'worshipping,' (quite wrongly in collects of Epiph. v, Trin. xxii, xxiii) and commonly introduced 'true' in this connexion (Epiph. v pietae, Trin. vii; religionis, xiii digne). But the Litany was not sung either in Latin or in English at Edward's Coronation (Burnet Hist. Ref. ii, rec. 4).
Psalmes or prayers, is as follows: 'O Lorde Iesu Christe most hygh, most mightye, kyng of kynges lorde of lorde, the onely rular of princis, the very sonne of god, on whose ryght hand syttynge, dooste frome thy throne beholde all the dweller upon earth: with moste lowly hartes we beseche the, vouchesafe with favourablre regarde, to beholde our most gracious soueraygne lorde, kyng HENRY the eight, and so replenysh hym with the grace of thy hylpe spyrte, that he alway inclyne to thy wyll, and walke in thy wyue, Kepe hym farre of frome ignoraunce, but thoroughge thy gyft, let prudence and knowlage alwaye abounde in his royall hart so instructe hym. [sic] (O LORDE IESV) regnynge vpon vs in earth, that his humaine maiestie, alwaye obeye thy diuine maiestye in feare and dreade. Indue hym plentlyfully with heuene lyfes. Graunt him in helth and welthe longe to lyue. Heape glory and honour vppon hym. Gladde hymn with the ioye of thy countenace. So strength hym, that he may vanquyshe and overcome all his and our foes, and be dread and feared of all the enemys of his realme.' The prayer for the Queen's Majesty in the chapel-Litany consists of the italicised clauses of this prayer, connected and concluded as on pp. 149, 151 below. The first half of the prayer seems to depend upon the first prayer after the Litany of the Ordo consecrationis regis (Missale Westmonasteriense, ed. Legg, H.B.S. 1893, c. 687) 'Omnipotens sempiterne deus ... rex regnancium. dominusque dominancium ... respice quesumus ... super hunc famulum tuum ... quatinus ... tibi in omnibus placeat. et per tramitem iusticie inoffenso gressu semper incedat. . . .'

3. (a) The new Act of Uniformity, which was introduced into Parliament on Ap. 18 1559 and disposed of on Ap. 28, restored the Book of Common Prayer 'authorized by Parliament in the . . . fifth and sixth year of the reign of King Edward the sixth, with one alteration or addition of certain lessons to be vsed on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the sacrament to the communicants,' to be used and frequented, on pain of severer penalties than those of the former Acts, on and after the following feast of S. John Baptist. The Act further provided that 'such ornaments of the church, and of the Ministers thereof shall be retained, and be in vs, as was in this church of England by the authority of Parliament in the second year of the reign of

1 P. 11 below.
2 The English service began in the Queen's chapel on May 12 (Machyn's Diary p. 197).
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King Edward the sixth, until other order shall be therein taken, by authority of the Queens Maiesty, with the advice of her Commissioners appointed and authorized under the great seal of England, for causes ecclesiasticall or of the Metropolitane of this Realm; and empowered the Queen, if needful, 'by the like advice' to 'ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.'

For the history of the revision and of the passing of the Act of Uniformity see H. Gee The Elizabethan Prayer Book and Ornaments i, ii: W. H. Frere The English Church in the reigns of Elizabeth and James i i-iii; for the text of the Act, below pp. 9 sqq.

(b) The Book of Common Prayer was issued, during 1559, by Rich. Jugge and Jo. Cawood in two or three impressions, and by Rich. Grafton in more than one impression. The text of 1552 is emended or supplemented at three points in accordance with the Act of Uniformity; but otherwise, the Book does not conform to the requirements of the Act, since several other changes are made, nor is the text at all uniform in the several impressions; while later in the reign many, apparently quite unauthorised, changes are made in it.

For the several impressions of 1559 see Parker Introduction to revisions p. xlii; and for later editions in the reign of Elizabeth, ibid. pp. xiv sq. One of the Jugge and Cawood impressions of 1559 (Brit. Mus. c. 25. m. 7), is reprinted with variants of a Grafton impression in the margin, in Liturgical services of the reign of Elizabeth pp. 23 sqq.; a Grafton impression (Brit. Mus. 468. b. 8) was reprinted for W. Pickering 1844.

(a) As to the changes required by the Act, (1) proper first lessons are provided for all sundays, (2) the petition against the Pope (p. 177) is omitted in the Litany, and (3) in the administration of the holy communion (p. 701), the form of 1549 is prefixed to that of 1552.

(b) The further changes in the text of 1552 are: (1) proper first lessons are provided, not only for sundays, but also for other festivals and holydays; (2) the substance of the provision of the Act as to the ornaments of the minister is substituted for the second rubric on p. 127, while the preceding rubric is also modified; (3) the Litany is not that of 1552, but that of the royal chapel (but without its readings in suffrages 26 and 32, and without 'Amen' after the first collect: p. clxvii above); while at least

1 Pp. 23, 25 below.
one issue of Jugge and Cawood in 1559 follows the chapel-Litany down to the end of the first collect, and then reverts to that of 1552 (see Liturgical services of the reign of Elizabeth pp. 74 sq.); (4) the 'Declaration on kneeling' (p. 721) is omitted, being regarded, no doubt, in view of its origin, as no part of the Book. (c) The Book was not issued in any uniform text. The issues of Jugge and Cawood on the one hand and those of Grafton on the other are neither themselves uniform nor consistent with each other or with the text of 1552, itself not wholly uniform in the several impressions of it (see Liturgical services of the reign of Elizabeth pp. xiv sq. and the collations pp. 23-245).1 (d) Later in the reign a large number of small unauthorised changes are made in the text whether by addition or by modification, besides one much more considerable in the collect of S. Mark's day (p. 579; see Liturgical Services pp. xv, 167).2

4. The fourme and maner of making and consecratyng, bisshops, priestes, and deacons was not included in the Book of Common Prayer of 1559, nor in any subsequent issue before 1662; but it was printed separately by Jugge and Cawood in 1559, with no change except in the terms of the 'Oath of the Queen's Sovereignty.'

Reprinted in Liturgical services pp. 272 sqq. It was probably assumed in the measures of 1559 that the Ordinal was part of the Book of Common Prayer, as in 1552, and therefore needed no express restoration. But it was still possible to contend that it was an independent book and therefore still unauthorised; a contention that might seem to be justified by the fact that it was issued independently. For the questions that arose out of this contention see Strype Annals I ii ch. xlix; Estcourt Anglican Ordinations iii; Denny and Lacey de Hierarchia Anglicana §§ 14, 32, 300. The legal status of the rite was expressly and retrospectively secured by the 36th of the Articles of Religion 1563 and the Act 8 Eliz. c. 1 (1565-6).

5. (a) In the summer of 1559 was issued a series of royal Injunctions, repeating with little change 26 out of the 38 of 1547,3 and adding 29 new ones. These Injunctions were distributed by the visitors who carried out the royal Visitation, for the enforcement of the Book of Common Prayer

1 In the 4th col. of the Synopsis readings of Jugge and Cawood, which are perpetuated in 1661, are denoted by the index 1b; those of Grafton by 1b; those common to both by 1 simply. I have not collated the impressions of 1559, but have followed W. K. Clay's collations in Liturgical Services.

3 In the 4th col. these unauthorised readings are denoted by the index 3. Here again I have not collated the editions of Elizabeth's reign, but have made use of Clay's collation of the 1596 edition. These changes begin to appear at least as early as about 1570.

3 See above p. lxix.
and the administration of the oath of supremacy, in the following August, September and October.

For the text of the Injunctions see Cardwell Doc. Ann. i pp. 178 sqq.; Gee and Hardy Documents lxxviii pp. 417. Of the new Injunctions, 31, 32, 34 reproduce 73, 77, 80 of Cranmer's Articles to be enquired of in the visitations to be had within the diocese of Canterbury of 1547, printed in Cardwell Doc. Ann. i pp. 41 sqq. Among the additions made by the Elizabethan Injunctions to those of Edward VI are (a) an exception to the prohibition of processions, permitting 'the perambulation of the circuits of parishes' at Rogationtide, and providing a rite for it, and contemplating further provision; (b) the requirement that existing choral foundations in collegiate and parochial churches be maintained, and that plainsong be used in all parts of the service, but with a permission to use, before or after matins and evensong, 'a hymn or such like song' in figured music, so long as the meaning of the words be not obscured; (c) the requirement of wafer-bread at the Eucharist 'somewhat bigger in compass' than the traditional 'singing-cakes'; while (d) the form of the Bidding-prayer is emended (see below p. 1027).

(b) The Injunctions, together with the Act of Uniformity, and the Book of Common Prayer, constituted the new ritual 'settlement.' But in view of the attitude of the extreme reforming party, and especially of the returned exiles, and of the practical impossibility of enforcing the ceremonial regulations as they stood, in 1560 the bishops drew up, 'as an appendix to the Injunctions,' what is known as the Interpretations and further considerations, primarily it would seem for their own guidance in the administration of their dioceses, embodying a compromise on the ceremonial question chiefly at issue, that of the vestments.

For the text of the Interpretations see Strype Annals I i ch. xvii: it is re-edited from all the three known MSS in W. M. Kennedy The 'Interpretations' of the bishops, Alcuin Club Tracts, 1908. The text contained in Petyt MSS 538. 38 and 538. 47, in the Library of the Inner Temple, is earlier than Jan. 1560-1; while the copy among the Parker MSS (vol. cvi p. 423, in the Library of Corpus Christi College, Cambridge) is later than the new Kalendar of Jan. 1560-1, and differs somewhat in content and in text from the Petyt copies: Kennedy pp. 7 sq. For the place and significance of the Interpretations in the development of the situation, see Gee Elizabethan Prayer Book and Ornaments pp. 156 sqq.; Frere History of the Church of England in the reigns of Elizabeth and James I pp. 59 sq.; Kennedy op. cit. Introd. The Interpretations, among other provisions,
(a) further define the rite of Rogation processions; (b) propose a longer Catechism 'for the erudition of simple curates'; (c) propose subjects for further official Homilies; and (d) take a first step in a compromise as to the Ornaments Rubric, requiring the use of the cope at 'the ministration of the Lord's Supper, and the surplice at other ministrations.'

(c) The difficulties of administration and the ceremonial disorder increased during the next four years; and on Jan. 25 1564-5 the Queen wrote a peremptory letter to the bishops, describing the prevailing diversity of practice, and requiring uniformity to be enforced. Consequently the bishops drew up a book of Articles, which then the Queen capriciously refused to authorise. In the event, early in 1566 the Articles, somewhat modified, were issued for his own province by the archbishop, Matthew Parker (1559-1575), without the formal consent of the crown, under the title Advertisements partly for due order in the publique administration of common prayers and vsinge the holy Sacramentes, and partly for the apparell of all persons ecdesiasticall, by vertue of the Queenes maiesties letters, commaunding the same, the xxv. day of Ianuary [1564-5]. The Advertisements are based on the Interpretations, and they mark a further step in the compromise.

For the text see Cardwell Doc. Ann. i pp. 287 sqq.; for their history and significance, Gee pp. 163 sqq.; Frere pp. 114 sqq. It is sufficient to notice here that the Advertisements (a) require the use of the cope for the three ministers at the altar only in collegiate and cathedral churches, and elsewhere the surplice; and (b) repeat the prescription of the later text of the Interpretations for the Rogation-rite (see below, p. 1046).

6. After 18 months' use the restored Book of Common Prayer was officially recognised to be unsatisfactory in one respect; and for a remedy Elizabeth exercised the authority to 'take further order' conferred on the crown by the Act of Uniformity. In a letter dated Jan. 22 1560-1 she directed M. Parker, archbishop of Canterbury, Edm. Grindall, bishop of London (1559-1570), Wm. Bill, dean of Westminster (1560-1561), and Walter Haddon, master of requests († 1572), as ecclesiastical commissioners, to examine the Table of Lessons, and where desirable to reform it by substituting more edifying chapters, and to issue a new Kalendar embody-
ing their amendments. The outcome was a revised edition, published in 1561, of the preliminary pages of the Book of Common Prayer, remedying the faults complained of.

The new kalendar etc. of 1561 is reprinted in Liturgical services of the reign of Queen Elizabeth, Parker Soc., pp. 436 sqq. In the new Table of Lessons, some changes are made in the selection of first lessons of weekdays, and some seven propers of holydays are changed. But in some respects the revisers exceeded the express terms of their commission.

(a) In the book of 1559, while proper first lessons are provided for all sundays and holydays, the existing lessons are left in their places throughout the year, so that on immovable feasts the lessons of the course are simply obliterated every year by the propers; whereas the new kalendar shifts the lessons of the course so as to leave the immovable feasts vacant for the propers. (b) Whereas the kalendar of 1552 and 1559 had contained only four feasts for which no service was assigned, the new kalendar adds 59 more, besides marking the first of ‘the great O’s’ (Dec. 16). (c) Besides some other added matter, the holidays retained in the Act of 1551 (which in the kalendar are marked in red) and the relation of Septuagesima &c., Rogations, Whitsunday and Trinity Sunday to Easter, are set out at length, and the Vigils are marked in the kalendar.

7. A note at the end of the Homilies of 1547 had promised further homilies on several subjects; the Books of 1552 and 1559 and the Injunctions had contemplated the issue of them; and Bucer and the Interpretations of 1560 had proposed themes. On Feb. 5 1563 the Convocation of Canterbury sanctioned a new book, which appeared before the end of July, under the title The Seconde Tome of Homelyes, of such matters as were promysed and Instituted in the former part of Homelyes, set out by the authoritie of the Quenes Maiestie: And to be read in euery paryshe Churche agreablye; being 20 sermons on subjects, including some of those promised in 1547, some of those suggested by Bucer, and some of those proposed by the Interpretations; preceded by a Preface and 'An Admon-

2 Corresponding to the right-hand pages 49-65, 73, 77, 67, 81-125 below.
3 What is derived from the new kalendar in the 4th col. of the Synopsis below is marked by the index number 2. It may be well to say that on pp. 53-63 it is assumed that the contents of the red-framed cols. will be read straight across without regard to the perpendicular lines, and the index number covers everything, so read, down to the asterisk.
4 Pp. 649, 651 below; Bucer Censura vii p. 466; Injunction 27 (Gee and Hardy p. 430); Interpretations, ed. Kennedy, pp. 30, 40.
ition to all Ministers Ecclesiasticall.' In 1571 Convocation added a 21st 'against disobedience and wilfull rebellion,' being a homily occasioned by the Rising in the North in November and December 1569, which was written early in 1570, and had already been published in five editions.

The Preface was written by Rich. Cox, bishop of Ely (1559-1580); of the Homilies, 1-3, 7-9, 15, 16, 19 were probably written by Jo. Jewel bishop of Salisbury (1560-1571); 4 by Edm. Grindal bishop of London (1559-1570); 5, 6 by Jo. Pilkington bishop of Durham (1561-1576); part of 10 is borrowed from Erasmus Paraclesis id est adhortatio ad christiana philosophy studium; 13a and 14 are from Rich. Taverner's Epistles and Gospels wyth a brief Postil upon the same 1540; 17, of which the first three parts had already been published, in 1560 or 1561, was probably by M. Parker; of 18 the first half and the conclusion is translated from the Adhortatio ad Pios Coniuges of Veit Dietrich of Nürnberg, Luther's ally († 1549), and the rest is a translation of a section of Jo. Fisher of Rochester's Latin version of S. Chrysostom's Hom. xxvi in 1 Cor included in Erasmus's Latin ed. of S. Chrysostom, 1520; 20 is in part derived from the 6th homily on Joel of Rudolph Gualther of Zürich († 1586). Between Feb. 5 and the end of July the book was for some time in the Queen's possession and changes were made in Homilies 2, 9, 12, 15. See J. Griffiths The two books of Homilies pp. xiv sqq.; J. Tomlinson Prayer Book, Articles and Homilies pp. 244 sqq. The two books of Homilies were first combined in Certayne Sermons Or Homilies appointed to be read in Churches London, John Bill, 1623. For the bibliography see Griffiths pp. lxii sqq.

XII

The ritual 'settlement' thus reached remained officially unchanged for the next forty years. We turn now to the groups of the products of the reign of Elizabeth which affect the text of the Book of Common Prayer later on.

1. Two new or amended versions of the Bible, and one the New Testament alone, were published.

(a) The so-called 'Geneva Bible' was the work of some of the Marian exiles in Geneva. In 1557 Wm. Whittingha afterwards dean of Durham (1563-1579), published Neve Testament of our Lord Iesus Christ. Conferred gently with the Greke, and best approved translations, with arguments, 'diuersities of readings,' and annotations (Gene
THE BISHOPS' BIBLE  clxxv

Conrad Badius). This was followed in 1560 by The Bible and Holy Scriptures contained in the Olde and Newe Testament. Translated according to the Ebrue and Greke, and conferred With the best translations in divers langages. With most profitable annotations upon all the hard places, and other things of great importance (Geneva, Rouland Hall), the work of Whittingham, Ant. Gilby († 1585), Tho. Sampson, afterwards dean of Christ Church (1561-1565), and perhaps others. These were the first English versions to be printed in roman type, with verse-divisions, and in portable form; and the Geneva Bible became the popular version, while it was commonly used even by such a divine as Lancelot Andrewes. The issue of it was restricted during the lifetime of Mat. Parker; but after his death in 1575 it was freely issued.

Whittingham's New Testament is based on Tyndale's (p. 1 above), compared with the Great Bible (ibid.), and largely influenced by the Latin version of Theodore Beza (1519-1605), Calvin's coadjutor and successor at Geneva, which formed part of Robert Estienne's Biblia vtrinusque Testamenti (Geneva 1556, 1557). The verse-divisions of the New Testament are those of R. Estienne's, Gk.-Lat., "Απαντα τα της καινης διαθήκης Geneva 1551. In the Geneva Bible, the Old Testament is based on the Great Bible, corrected by the Hebrew and the Greek, with the help of other versions; viz. (1) the Biblia sacrosancta Testamenti Veteris & Noui (Zürich 1543) of Leo Jud and other Zürich divines; (2) the Latin of Seb. Münster (p. li); and (3) Calvin's revision of the French version of Pierre Robert Olivetan, La Bible Qui est toute la Sainete escripture (Neuchâtel 1535), which was founded on the version of Jacques le Fèvre of Etaples (Faber Stapulensis) La sainete Bible (Antwerp 1530: itself in part a revision of La bible historie of Jean de Rely, c. 1498), and influenced by Pagnino's Latin (p. xxxvi), Luther's German (ibid.), and the Italian version (Venice 1532) of Ant. Brucioli, the Florentine humanist (c.1490—c.1550). The New Testament is that of Whittingham corrected by further use of Beza's Latin.


(b) Having regard at once to the superiority of the Geneva Bible to the Great Bible, considered as a version, and to the Calvinistic character of the annotations with which it was
embellished, in 1566 or earlier. Mat. Parker revived the project of a 'Bishops' Bible' which had failed of result in the reign of Henry VIII.¹ The work of revision was distributed among a number of bishops and other divines, and *The holie Bible, conteynyng the olde Testament and the newe*, known as 'The Bishops' Bible' was ready in Oct. 1568. The text is divided into verses, as in the Geneva version; and certain passages are enclosed in inverted commas, as to be omitted in public reading. A canon of the Convocation of Canterbury of 1571 requires churchwardens to provide copies for all churches 'if it can conveniently be done'²; and after 1569 the Great Bible was no longer printed.

The translation is a revision of the Great Bible by reference to the Hebrew and the Greek, to the Latin versions of Pagnino (p. xxxvi above) and Münster (p. lii) and that of Sébastien Châteillon (*Biblia, Interprete Sebastiano Castalione*, Basel 1551), and to the English of the Geneva Bible.

See Darlow and Moule nos. 89, 93, 96 &c., 6131, 3720; Westcott pp. 95 sqq., 230 sqq.; Pollard pp. 28 sqq., 37 sqq.

(c) In 1582 appeared *The New Testament of Iesvs Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages, with arguments, annotations, and criticisms of the English Bibles (Rheims, Jo. Fogny), known as the 'Rheims version.' The translation was suggested by Wm. Allen, president of the English College at Douai, which at the moment had withdrawn to Rheims (1578-93), and was made by Gregory Martin, lecturer in Hebrew and Holy Scripture, under the supervision of Allen, and of Richard Bristow, moderator of the College. In *The Text of the New Testament of Iesvs Christ, translated out of the vulgar Latine by the Papists of the traiterous Seminarie at Rhemes*, issued in 1589, and reprinted in 1601, 1617, and 1633, Wm. Fulke, master of Pembroke Coll., Cambridge (1578-1589), gave a wider currency to the Rheims version by reproducing the text, arguments, and annotations,

¹ P. 1 above.
² Cardwell *Synodalia* i p. 123.
in parallel with the New Testament of the Bishops' Bible, together with his own 'confutation.' The Old Testament was translated at the same time as the New, but remained unpublished until 1609-10 (The Holie Bible faithfully translated into English, out of the authentical Latin Doway, Lavrence Kellam).

The translation is of the text of the Vulgate, with careful reference to the Greek; but it is based on the earlier English versions and is especially affected by Coverdale's The newe testament both Latine and Englyshe ech correspondent to the other after the vulgare texte, communly called S. Jeroms, 1538.

See Darlow and Moule nos. 134, 156, 231, 19; Westcott pp. 102 sqq., 245 sqq.; Pollard pp. 33 sqq., 298 sqq.

2. The English Catechism was exceptional not only, as it still is, in its shortness, and in leaving much to oral development on the part of the catechist; but also in treating of only three of the current heads and omitting all treatment of the Sacraments.

(a) Perhaps as a help to the catechist in developing its suggestions, perhaps still more to give a certain colour to the development, there appeared in 1553 A short Catechisme, or playne instruction, conteynynge the sume of Christian learninge, sett fourth by the Kings maiesties authoritie for all Scholemaisters to teache. This Catechism was the work of Jo. Poynet, bishop of Winchester (1550-1553). Like the Catechism of 1549 it did not treat at length of the Sacraments, but only noticed them under the 9th article of the Creed.

It was also issued in Latin: Catechismus brevis, christianae disciplinae summam continens, omnibus Ludimagistris authoritate regia commendatus, 1553.

(b) More famous and more influential were the Catechisms of Alex. Nowell, dean of S. Paul's (1560-1602).

(i) The Catechismus, siue prima Instititio, Disciplinaque pietatis Christianae, Latinè explicata was published in 1570 (Reg. Wolf) at the desire of the two archbishops, Parker and Grindal. This Catechism, which borrows appreciably from Poynet, and is perhaps not unaffected by the Calvin's Caté-

chisme de l'église de Genève of 1545, is on altogether a different scale from that of the Church Catechism, and it treats, at proportionate length, of the sacraments of Baptism and the Eucharist.

Nowell's first Catechism was written some years before it was published, and it received the approval of the Lower House of the Convocation of Canterbury in 1563, when it was also presented to the Upper House, but with no result. Ten editions were issued up to 1603, and it was also translated into Greek (1573) and English (1570). It is reprinted, with Tho. Norton's English version, in A Catechism written in Latin by Alexander Nowell, Parker Soc, 1853.

(2) In the same year, 1570, Nowell also published an abridgement, Christianae Pietatis prima Institutio ad usum scholarum.

This also was translated into English (1572) and Greek (1575), and was popular in the 17th cent., appearing in 10 editions up to 1687.

(3) In 1572 Nowell published a third catechism, Catechismus parvus pueris primum Latine qui ediscatur proponendus in scholis, being the Church Catechism expanded by a development of the duty towards neighbours and a treatment of the two greater Sacraments.

This also was translated into Greek (1574) and English (1577), and continued to be popular, appearing in 8 editions up to 1687. Mr. W. Hunt in Dict. National Biog. xli p. 249 argues that the Catechismus parvus is the original of the Catechism of 1549; but his argument is not convincing. In particular, with reference to the statement which Mr. Hunt quotes from Izaak Walton (Compleat Angler, London 1653, p. 31), it seems evident from the context, where Nowell's Catechism is assigned to 'the Reformation of Queen Elizabeth (not that of Henry the VIII), that either (1) Walton is referring to some edition of the Book of Common Prayer which had one of Nowell's Catechisms bound up with it ('that . . . Catechism which is printed with our good old Service Book'); or (2), what is much more likely, knowing that Nowell published 'a Catechism,' which became authorised, and being familiar with the Book of Common Prayer only as it was at the moment he was writing, he inferred that Nowell was the author of the Church Catechism. For the bibliography of Nowell's Catechisms see Mr. Hunt's article, pp. 248 sq.

1 Churton Life of Alexander Nowell p. 158 says 'the catechism of Henry Stephens'; but Henri Estienne only translated Calvin's Catechism into Greek (Στοιχεεως της κριτικής της πίστεως Rob. Stephanus 1551).
On his way to England in April 1603, James I received a petition as from 'more than a thousand of [his] majesty's subjects and ministers,' in which the petitioners 'acquaint' the king with their 'particular griefs' as touching both the ecclesiastical situation generally and the 'burden of human rites and ceremonies' under which they are suffering. So far as concerns the Book of Common Prayer, this 'Millenary Petition' was the beginning of the agitation which beset the king, to secure satisfaction of the long-standing puritan objections, which Hooker had spasmodically contended with six years before. The upshot of the agitation was that James consented to a Conference to be held between representatives of the aggrieved and of those responsible for the order of the Church. The Conference—which was a curious one, being not so much a conference between the parties as one between each of the parties and the king—met at Hampton Court on Jan. 14, 16, 18, 1603-4. Many subjects were discussed and treated of with characteristic loquacity by the king; and in the end the puritan divines gained some concessions in partial satisfaction of their desires and convictions. The king then, in the exercise of the authority conferred on the crown by the Act of Uniformity of 1559 'to take further order' in respect of rites and ceremonies, directed the Metropolitan, Jo. Whitgift (1583-1604), Rich. Bancroft, bishop of London (1597-1604), Ant. Watson, bishop of Chichester (1596-1605) and 'some others of our commissioners,' 'to take some care and payns' as to 'certeyne thinges' in the Book of Common Prayer which 'require some declaration and enlargement by way of explanation.' The commissioners thereupon framed the amendments proposed and reported them to the king,

1 Gee and Hardy Documents lxxxviii, pp. 508 sq.
2 These complaints had already begun to be formulated by 1563: Frere English Church p. 95.
3 The fifth book of the Ecclesiastical Polity was published in 1597.
4 For the proceedings of the Conference see the documents printed in Cardwell Conferences pp. 148 sqq.; and Frere The English Church in the reigns of Elizabeth and James I pp. 295 sqq.
who returned them on Feb. 9 with his approval and an order that the Metropolitan command the royal printer, Rob. Barker, to reprint the Book of Common Prayer in the amended text, and take order that the Book be procured and observed in every parish-church ¹; and on March 5 he issued a Proclamation enforcing the amended Book.² The book was printed by R. Barker before March 25, and was issued in some 4 further editions in 1604.

For these issues see Parker Introduction pp. lvii sq.; and for subsequent issues in the reign of James I, ibid. p. lix. One of the issues of 1604 was reprinted for W. Pickering 1844. The changes made are the following. (1) The Proclamation of March 5 is inserted after the Act of Uniformity: (2) the title of the absolution in Divine Service (p. 131) is expanded: (3) the incipits of the Gospels of the 2nd Sunday after Easter and the 20th after Trinity (pp. 421, 533) are corrected: (4) the title of Confirmation is enlarged (p. 793: this to satisfy rather the king [Cardwell Conferences p. 172] than the puritans, who would have abolished Confirmation altogether [Gee and Hardy Documents p. 509]): (4) the first lessons of the mornings of Aug. 26 and Oct. 1, and those of the evenings of Oct. 2 and Nov. 17 are changed—a concession, so far as it goes, to the puritan objections to 'apocrypha.' Two other changes are more important. (5) The rubrics of the Order of Private Baptism were altered (pp. 749, 751) so as to secure that children should be baptized only by a 'lawful minister,' in satisfaction of puritan clericalism and objections to the ministry of women, even in cases of necessity. And (6) in consequence of the complaint that the Catechism was 'too brief,' a section treating of the Sacraments of Baptism and the Eucharist was added (pp. 787-791), thus bringing up the Catechism to the normal standard. In the 'third series' of J. Cosin's 'Notes on the Book of Common Prayer' (Works Ang.-Cath. Libr. v p. 491) it is asserted that this section of the Catechism 'was first penned by Bishop Overall (then dean of Paul's)'; but this may be only a misunderstanding on Cosin's part of a report that it was the work of 'the dean of S. Paul's'; for verbally the text is in fact almost wholly derived from the Catechisms of Overall's predecessor, Alexander Nowell, while no doubt the colour is in some degree changed by abridgment and some modification. On pp. 787-790 below, Nowell's 'Middle Catechism' is cited as the source of this section; but in some respects the English is nearer to the 'Little Catechism' (p. clxxviii above): in fact the abbreviator seems to have had both catechisms before him and to have followed sometimes the one, sometimes the other. The correspond-

¹ See the king's letter, Cardwell Conferences pp. 217 sqq.
² Ibid. pp. 225 sqq.
ing text of the 'Little Catechism' is as follows: 'Quot in Ecclesia sua Sacramenta instituit Dominus? Duo: Baptismum et Coenam Domini. Quid est Sacramentum? Est externum et aspectabile signum internam arcanamque spiritualem gratiam repraesentans, ab ipso Christo institutum, ... quo ... earum [Dei promissionum] veritas in cordibus nostris certius confirmatur. Sacramentum quot partibus constat? Duabus: signo externo atque aspectabili, et interna invisibilique gratia. Quod est in Baptismo signum externum? Aqua, in quam baptizatus intingitur ... In Nomine Patris et Filii et Spiritus sancti. Quae est arcanam et spiritualis gratia? Remissio peccatorum et regenerationem ... Quum natura ... filii irae ... simus, per Baptismum ... certiores facti Dei iam nos esse ... Quae requiruntur ab iis qui ad baptismum accedunt? Fides et poenitentia ... Quis sit turn ut infantem baptizentur, qui haec per aetatem hastenus praeestare non possunt? ... quae postquam adoleuerint, ipsos intelligere ... oportet: enitique ut ... quod in Baptismo polliciti sunt atque professi, moribus et vita praestant. Quae est Coenae dominicae ratio? ... In quem vsum? Vt mortis Domini ... gratam perpetuo memoriam celebremus ... Quae est huius Sacramenti terrena et sensibils pars? Panis et vinum, quibus vtrisque, ut omnes peraeque vterentur, Dominus diserte praecepit. Coelestis illa pars et remota ab omnibus externis sensibus quaenam est? Corpus et sanguis Christi, quae in Coena dominica fidelibus dantur ab illisque accipiuntur ... revera ... adeo quidem, quae et corpora nutrit, ita et Corpus Christi animas nostras spiritualiter per fidem alat: et sicut vino ... robortantur vires, ita sanguine Christi animae nostrae reficientur atque recreentur per fidem ... Nostrum quod est officium ut recte ad Coenam dominicam accedamus? Vt nosipsos exploremus ... si ex animo nos poeniteat peccatorum nostrorum: deinde si certa spe de Dei per Christum misericordia sitamur ... cum grata redemptionis per mortem eius acquisita memoria ... si de vita in futurum pie degenda ... destinatam propositum suscipiamus ... si proximos, id est mortales omnes fraterno amore ... prosequamur.' (7) Occasion was taken to make some further additions, which had not been suggested at the Conference: viz. a suffrage and a prayer (or the queen and the royal family were added to the suffrage and the prayer for the king in the Litany (pp. 177, clxvii sqq.); and six occasional thanksgivings, very poor in quality, were appended to the occasional prayers after the Litany (pp. 195-199). According to the third series of Cosin's Notes on the Book of Common Prayer (Works, Angl.-Cath. Libr. v p. 455) and his Particulars to be considered in the Book of Common Prayer (ibid. p. 510) these thanksgivings were added at the instance of the puritan divines at Hampton Court; but there is no notice of this in the records of the Conference. Tho. Cartwright had criticised 'the default of the book' in that it contained no such thanksgivings (Hooker E. P. v 43 §§ 1, 2 and Keble's note 60 ad loc.). In the revised book the unauthorised readings which had
found their way into the text in the preceding 30 or 40 years 1 were perpetuated, and further readings of the same kind were now introduced. 2 All these new readings, as well as the changes made expressly, may be said to have been implicitly authorised by the 80th canon of 1604, which required churchwardens with all convenient speed to procure copies of the book ‘nuper in paucis explanatum ex auctoritate regia.’ 3 But the process was not yet over, and new emendations appear from time to time between 1604 and the suppression of the Book of Common Prayer in 1645. 4

XIV

1. The Convocation of Canterbury, which met on March 20 1603-4, under the presidency, in the vacancy of the metropolitan see, of Rich. Bancroft, bishop of London, enacted a series of 141 disciplinary canons. The series is, in great measure, only a codified collection of enactments issued from time to time and by various authorities during the preceding period from 1547 onwards; but there is much that is new. Besides the Latin text, Constitutiones sive canones ecclesiastici (J. Norton, 1604), the canons were published in English as recited in, and forming part of, the royal letters-patent of assent and ratification, in Constitutions and Canons Ecclesiastical, treated upon by the Bishop of London . . . and the rest of the Bishops and Clergy of the said Province; and agreed upon with the Kings Majestys Licence, in their Synod begun at London, Anno Domini 1603 . . . Imprinted at London by Robert Barker . . . anno 1604. The letters-patent required

1 See above p. clxx.
2 The changes and additions of 1604 and these further emendations of the text, so far as they are perpetuated in the text of 1661, are marked in the 4th col. below by the index number 4.
3 Cardwell Synodalia i pp. 210, 292.
4 These emendations are marked below by the index 6. The editions issued between 1604 and 1642 have not been examined in detail, and only those new readings have been marked which the text of 1661 shares with that of J. Bill 1636. The passage on p. 151 marked 6 was not changed unofficially: see note on it below, p. ccxiv.
the canons to be observed throughout the kingdom; but to this the Convocation of York demurred, and asked for a royal licence enabling them to deal with the matter; and having received it, they met on March 5 1606 and after deliberation unanimously accepted the whole series and required it to be observed in the province of York.

For the Latin text of the canons see Cardwell *Synodalia* i pp. 164 sqq.; for the English and the letters-patent *ibid.* pp. 245 sqq.; for the history *ibid.* p. 164 notes; Frere *English Church in the reigns of Elizabeth and James I* pp. 313 sqq. The canons deal successively with the Church of England and impugners of it (1-12), divine service and administration of the sacraments (13-30), the clergy (31-76), schoolmasters (77-79), the maintenance of churches (80-88), churchwardens and sidesmen (89-91), ecclesiastical courts and officials (92-138), and synodal authority (139-141). Those which are related to the Book of Common Prayer are 13-30, mostly derived from the rubrics, the *Injunctions* of 1559 and the *Advertisements* of 1566, but including, among other new matter, the 'further declaration' on the use of the sign of the cross, in can. 30; 55 prescribing the Elizabethan Bidding-prayer (p. clxxi above); 58, 67, 80-88.

2. As we have seen,¹ there were current two rival versions of the Holy Scriptures, the 'Bishops' Bible' in use for public reading in Divine Service, and the 'Geneva Bible' in widespread use for other purposes. At the Hampton Court Conference Jo. Reynolds, speaking for the puritan side, had complained of the imperfections in the versions allowed in the reigns of Henry VIII and Edward VI, i.e. in the 'Great Bible.' If the 'Bishops' Bible' is ignored, this is no doubt only because what is particularly in view is the Psalter and the biblical texts contained in the Book of Common Prayer, from which in fact the examples of mistranslation, produced at the Conference, are cited. Reynolds accordingly petitioned that a new translation be taken in hand; and the proposal was eagerly adopted by the King, who desired that 'one uniform translation' should be made 'by the best learned in both the universities,' 'to be reviewed by the bishops, and the chief learned of the church; from them to be presented to the privy council; and lastly, to be ratified by his royal

¹ Above pp. clxiv sqq.
authority. And so this whole church to be bound unto it, and none other.'

By the end of June 1604 the translators had been selected. These however did not seriously begin their work till 1607, when they were distributed into six companies, of which two worked at Oxford, two at Cambridge, and two at Westminster, each with a section of the whole assigned to it. The work was finished and the so-called 'Authorised Version' was published in 1611. An edition issued by the printers to the University of Cambridge in 1629 exhibits a carefully revised text of the version; and this revision is carried still further in the Cambridge edition of 1638.

In the rules laid down for the translators it is required that the 'Bishops' Bible' be adopted as the basis of the revision, to be corrected where necessary by the versions of Tyndale, Matthew, and Coverdale, the 'Great Bible' and the 'Geneva Bible.' But besides these the translators, as they state in their preface 'To the reader,' had recourse to the 'Chaldee, Hebrewe, Syrian, Greeke' and 'Latine,' and to the Spanish, French, Italian and Dutch (i.e. German). The Chaldee, i.e. the Aramaic of the Targums, had been printed, both otherwise, and in the 'Antwerp Polyglot' (Plantin 1572) edited by Bendito Arias Montano (1527-1598): the Syriac of the New Testament had been edited by J. A. Widmansdadt (1506-1559) assisted by a Syrian ecclesiastic, Moses of Mardin (Liber Sacrosancti Evangelii Vienna 1555), and again by Immanuel Tremellius of Ferrara (1510-1580), professor of Hebrew at Heidelberg, along with the Greek, Vulgate Latin, and a Latin version of the Syriac (Ḥ קאָוִת דָּמָהָךְ etc., H. Estienne, Geneva 1569); and Tremellius in conjunction with François du Jon (Franciscus Junius) of Bourges (1545-1602) had issued a new Latin version of the Old Testament (Testamenti Veteris Biblia Sacra Frankfort a. M. 1577, 1579). The latest Spanish versions were La Biblia (Basel 1569) of Cassiodoro de Reina of Seville (c. 1520-1594), who from 1559 to 1563 ministered to a Spanish congregation in London; and La Biblia (Amsterdam 1602), a revision of C. de Reina's version made by Cipriano de Valera of Seville (c. 1532-1602), who took refuge in England and became a fellow of Magdalene College, Cambridge. In French the notable recent versions were La Bible (H. Estienne,

1 Cardwell Conferences pp. 187 sq.

2 In 1911 the Clarendon Press issued The Holy Bible A Facsimile in a reduced size of the Authorised Version published in the year 1611 with an introduction by A. W. Pollard and illustrative documents.

3 A. W. Pollard Records of the English Bible (reprint of the 'introduction' above) p. 75.

COSIN’S DEVOTIONS

Geneva 1560), a revision of Olivetan’s version, and La Bible (Geneva 1588), a further revision by C. B. Bertram, professor of Oriental languages at Geneva, assisted by Th. Beza and others. The latest Italian translation was La Bibbia (Geneva 1607) of Giov. Diodati (1576-1649), professor of Hebrew at Geneva, which is still the official protestant version. In German nothing new had appeared; Luther’s Bible continued to be printed in its several dialectical forms; and the version of the Dominican Joh. Dietenberger, originally issued in 1534, was reissued in Catholische Bibell (Cologne 1575). These were the materials available and presumably referred to by the revisers in their acknowledgment of indebtedness. But they incurred another debt ‘with no other acknowledgment than a gibe’ (Pollard p. 61), viz. to the Rheims version of the New Testament (p. clxxvi above) from which they took ‘much that was good.’


3. In 1627 there appeared anonymously, with the primatur of Geo. Montaigne, bishop of London (1621-1628), A collection of private devotions: in the practice of the ancient Church called the hours Of Prayer. As they were after this manner published by Authority of Q. Eliz., 1560. Taken Out of the Holy Scriptures, the Ancient Fathers, and the divine Service of our owne Church (London, R. Young).1 The book is in fact a Primer, founded on the Orarium seu libellus Precautionum per Regiam maiestatem Latine editus London, W. Seres, 1560.2 It was compiled, at the desire of Charles I, by John Cosin, at the moment canon of Durham and archdeacon of the E. Riding, for the use of the English ladies in the suite of Henrietta Maria.3 Later editions bore Cosin’s name on the title-page; and Wm. Prynne made the book notorious by his attack on it in A Briefe Survay and Censure of Mr. Cozens his Couzening Devotions 1628.

3 For the circumstances of its origin see Evelyn Diary Oct. 1 1651.
It contains the Kalendar of the Book of Common Prayer (1561), with descriptions and dates added to the names of the minor saints; a table of feasts etc.; the Creed, the Lord's Prayer, the Commandments, etc.; the Hours, from Matins to Compline (except Prime); the Penitential Psalms; the Litany; the Collects; devotions for holy Communion and for Penance; prayers for the king and queen, for Ember weeks, and for the sick; and prayers and thanksgivings for sundry purposes; with instructions in the preface and at other points in the book.¹

4. In Scotland the Book of 1552 was in partial use from 1557 onwards; but after the reformation of 1560 it was gradually replaced by the Book of Common Order, which was substantially identical with the book—itself largely identical with Calvin's *La forme des prières*—compiled by Knox and his fellows at Geneva,² and was authorised by the General Assembly in 1564.³ After the restoration of a real episcopate in 1610, in place of the 'tulchan' bishops instituted in 1572, projects for a new service-book began to be formed, and in 1616 the General Assembly assented to the adoption of a fixed uniform rite. But, except that *The forme and maner of ordaining ministers: and consecrating of arch-bishops and bishops used in the Church of Scotland*, founded on the English Ordinal, but ignoring the diaconate, was printed in 1620,¹ no definite result was reached till 1629, when the Scottish bishops negotiated with the King, and in consequence Charles desired Wm. Laud, bishop of London (1628-1633) to communicate with the bishops on the matter. Laud recommended the adoption of the English book, and induced the King to take the same view. But after some delay, in 1633

¹ What is derived from this book in the 4th col. of the Synopsis below is marked by the index ⁷ᵃ.


⁴ Reprinted in *The Miscellany of the Wodrow Society*, Edinburgh 1844, pp. 597 sqq.
Charles yielded to the desire of the Scottish bishops for a service-book of their own, and directed a committee of bishops to prepare it, following the English book 'as near as can be,' and to submit it to the censure of Laud, now archbishop of Canterbury (1633-1645), Wm. Juxon, bishop of London (1633-1660) and Matthew Wren, dean of Windsor (1628-1634). The work was carried out in the main by the bishops, John Maxwell of Ross and James Wedderburn of Dunblane. Laud had been reluctant to co-operate, but having consented he gave them 'the best help he could,' and the King interested himself in the details of their work. The booke of Common Prayer, and Administration Of The Sacraments. And other parts of divine Service for the use of the Church of Scotland was published early in 1637. Unhappily it rested only on the authority of the Crown and the bishops, without reference to the General Assembly or anybody else, and was enjoined by a royal proclamation dated Dec. 20 1636 and prefixed to the book. The results, as is well known, were disastrous.

See J. Cooper The Book of Common Prayer ... for the use of the Church of Scotland, Church Service Society, Edinb. 1904, introduction; Procter and Frere A new history of the Book of Common Prayer pp. 143 sqq.; and detailed references there given.

The Scottish book is a revision of the contemporary English book, partly in the way of a return to the book of 1549.

Its chief characteristics are the following. (1) The 'Authorised Version' of 1611 is adopted throughout, even for the Psalms; (2) the use of the 'Apocrypha' is reduced to a minimum; (3) the prayers for the king, the royal family and the clergy, the prayer of S. Chrysostom and the grace are, unfortunately, appended to Divine Service, morning and evening, when the Litany is not ordered to be said; (4) a prayer for Embertides, adapted from the Ordinal, is provided; (5) Easter Even is given a proper collect, and the collect of S. Luke is modified; (6) in the Liturgy: the collect for the king, unfortunately, precedes the collect of the day; the offertory rubrics are supplemented; in the prayer for the Church, the petition for the congregation and the commemoration of the Saints are restored approximately in the form of 1549; in the prayer of consecration the Invocation is reinserted, and immediately after the consecration
follows the prayer of oblation, with its opening paragraph 'Wherefore, O Lord . . . by the same' (p. 694 below) and the clause 'whosoever shall be . . . and they in him' (ib.) restored; and the Lord's Prayer with its preface (p. 696) follows the canon; the 'We do not presume' immediately precedes the communion; and the form of administration is that of 1549, with the Π 'Amen'; (7) the Commination is once more directed to be used on Ash Wednesday. The Ordinal is not included in the book.¹

5. Four months after the first meeting of the Long Parliament and on the day on which Laud was committed to the Tower (March 1 1640-1), the Lords appointed a Committee of 30 lay peers and 10 bishops (to whom another bishop and 2 other lay lords were added on March 12) 'to take into consideration all innovations in the Church concerning religion.' Among the bishops were Jo. Williams of Lincoln (1621-1641) and Matthew Wren of Ely (1638-1667). On March 10 a resolution of the House empowered the Committee to summon any divines they might choose 'for their better information'; and accordingly 16 divines were summoned, including the great Jas. Ussher, archbishop of Armagh (1625-1656), Jo. Hacket, afterwards bishop of Coventry and Lichfield (1661-1670), and Rob. Sanderson, afterwards bishop of Lincoln (1660-1663). The Committee appointed a Sub-Committee, consisting of Williams and 2 other bishops, and the 16 divines, which met in the Jerusalem Chamber, under the presidency of Williams, for 6 days, and discussed a number of proposals. The Committee itself met only four or five times up to April 8. The 'Root and Branch' Bill of May 27 destroyed all hope of conciliation; and nothing in fact is heard of either Committee or Sub-Committee after May 7. And nothing is known of the details of their proceedings except what can be inferred from a document drawn up by Williams, Ussher and Hacket and four other members of the Sub-Committee, which was published unofficially in A copie of The proceedings of some worthy and learned Divines, appointed by the Lords to meet at the Bishop of Lincoln in Westminster:

¹ Features derived from the Scottish book are marked by the index in the 4th col. of the Synopsis.
Touching Innovations in the Doctrine and Discipline of the Church of England, Together with considerations upon the Common Prayer Book 1641. This document, which appears to be a memorandum of points to be submitted by the compilers to the Subcommittee, is in three sections, treating respectively of ‘Innovations in doctrine,’ ‘Innovations in discipline,’ and ‘Considerations on the Book of Common Prayer’; the last consisting of 35 suggestions for the emendation of the book.

The best account of the whole incident is in Selborne Notes on some passages in the liturgical history of the reformed English Church, London 1878, pp. 31 sqq., where all the authorities are referred to. The memorandum is reprinted in Mat. Sylvester Reliquiae Baxterianae 1696, p. 369: and thence in Cardwell Conferences pp. 270 sqq. (where, on pp. 276 sqq., in 20 for ‘confined’ read ‘consigned,’ in 30 for ‘Communion,’ ‘Communion,’ and in 31 for ‘Liturgy,’ ‘Litany’). Of the 35 suggestions three (24, 25, 35) do not relate to the Book of Common Prayer at all; two (15, 18) relate to typographical peculiarities only of some impressions; most of the rest relate to the long-standing puritan criticisms.


(a) Under these conditions the question naturally arose as to the duty of the clergy: whether they were still bound

1 London 1644: reprinted with the Ordinance in P. Hall Reliquiae Liturgicae iii. It may be noticed that the Directory differs from Knox and Calvin in placing the Prayer for all estates before, instead of after the sermon, in accordance with the English tradition as to the Bidding of the Bedes (see below p. 1042).

by the Book of Common Prayer and the Act of Uniformity. The question was discussed in 1652 by Robert Sanderson, then rector of Boothby Pagnell in Lincolnshire, afterwards bishop of Lincoln. He concludes that under the circumstances the clergy are not so bound, and describes his own practice, which was to use the matter of the Book of Common Prayer so far as was possible, but with such abbreviations, substitutions and modifications 'that it might appear not to be, and yet be the same'; and this seems sufficiently to have satisfied the terms of the Ordinances. The forms which Sanderson drew up for his own use are preserved in a MS in the Chapter Library of Windsor and were published in the last century as Bishop Sanderson's Liturgy in the times of rebellion and usurpation, written with his own hand.

(b) Under the same conditions and for the same purpose, Jeremy Taylor, while chaplain to the Earl of Carbery at Golden Grove in Carmarthenshire, composed A Collection of offices or Forms of Prayer in Cases Ordinary and Extraordinary. Taken out of the Scriptures, and the ancient liturgies of several Churches, especially the Greek (London, J. Fisher for R. Royston, 1658); 'being intended onely as a charitable ministry to them who are not permitted to use those which were appointed formerly.' Except in point of structure these Offices are almost wholly independent of the Book of Common Prayer.

Reprinted in J. Taylor Works, ed. Heber, London 1828, xv pp. 237 sqq. I have not traced the sources in detail: but the 'Office of Holy Communion' is largely drawn from the Liturgy of S. James; and the Preface (not given in Heber) mentions that the Mozarabic and Ethiopic (Abyssinian) offices have been used. This Preface, § 46, also contains a description and a criticism of the Directory.

7. There remain to be noticed two important papers, containing definite proposals of amendments and additions to be made in the text of the Book of Common Prayer.


(1) Jo. Cosin, bishop of Durham (1660-1672), drew up a paper of Particulars to be considered, explained and corrected in the Book of Common Prayer; to be found bound up with the interleaved copy of the Book of Common Prayer, printed by Norton and Bill in 1619, which contains the 'First Series' of the 'Notes on the Book of Common Prayer' and is preserved in the Cosin Library at Durham. The paper makes some 91 criticisms, for the most part of rubrics, with suggested amendments; some relating only to printer's errors in the current text, others to the legal status of the passage in question; betraying throughout a meticulous anxiety, perhaps natural at the moment, to obviate the least diversity of usage, and nowhere betraying any profound intelligence of liturgical precedents, while from time to time appealing to them. The date and the immediate occasion of the Particulars are unknown; but the handwriting is said to indicate that, while the bulk of the paper was written in the reign of Charles I, Cosin made additions to it at a later date.¹

The Particulars was first printed in W. Nicholls A Comment On the Book of Common-Prayer, London 1710, appendix pp. 67 sqq.; and Nicholls's text was collated with the autograph and re-edited by J. Barrow in Cosin's Works, Libr. of Anglo-Cath. Theol., v pp. 502 sqq.; see also ibid. pp. xi sqq., p. 502 note a (but it may be questioned whether 'No. 30 shews that they [the Particulars] were made in the reign of Charles I,' while it does suggest that they 'were made' before the Restoration).

(2) A much more extended series of criticisms and suggestions for amendment was compiled by Mat. Wren, bishop of Ely (1638-1667), in 1660 or early in 1661; in which he points out how opportune the moment is for revision, and suggests that every one 'of such a quality' be invited, if he will, to send in his exceptions against the Book of Common Prayer, to be transmitted to the Chancery, and then to 'be viewed and judged of by those whom His Majesty shall think fit to appoint in his own stead'; and that, if the exceptions

¹ Those of the suggestions of the Particulars which were adopted in the revision of 1661 are marked by the index ⁷b in the 4th col. of the Synopsis below.
be 'admitted,' the Book be accordingly amended and 'come forth.' His own criticism is detailed, following, sometimes page by page, the text of Rob. Barker's 4th of 1639. It relates to the text of the rite perhaps more than to rubric; suggesting verbal alterations, additional clauses, and new formulae. He would leave unexplained no technicality, which is not immediately intelligible to the ordinary person; every direction is to be precise and nothing left to common intelligence; and every precaution is to be taken that in any series of years no passage of Holy Scripture be used twice on the same occasion. He is thoroughly prosaic.

The MS of this document was given in 1859 to Wm. Jacobson, afterwards bishop of Chester (1865-1884), by Walter Ker Hamilton, bishop of Salisbury (1854-1869), whose father had received it through Rich. Terrick, bishop of London (1764-1777). Jacobson printed the text in Fragmentary illustrations of the Book of Common Prayer, London 1874, pp. 43 sqq.; and gave the MS to the Bodleian (MSS Add. A. 213). It is attributed to Wren on the ground of the handwriting, which is said to be certainly his (ibid. p. xii). It was written 15 years after the suppression of the Book of Common Prayer (p. 45: see p. clxxxix above), i.e. in 1660 or at latest early in 1661; and since there is no suggestion that any steps had as yet been taken in respect of the Book of Common Prayer, but rather the contrary, it would seem that the document belongs to the first days of the Restoration and is earlier than the Declaration of Oct. 25 1660. On the last page the writer, referring to the translation of Veni Creator in the Ordinal, says 'I hear that at the King's Coronation there was another.' This cannot refer to Charles II's Coronation (Apr. 23 1661), since Wren was present and read the Gospel; and besides, the old version, Come holy ghost eternall God, was then used (R. Baker A Chronicle of the Kings of England, London 1670, p. 763). Consequently 'the King' must be Charles I; and it is to be noted that in the MS of the Coronation Order used by Charles I himself at his coronation (Feb. 2 1626), while the old version is given in its place, the new version Come Holy Ghost our soules inspire is written on an otherwise blank leaf (p. 69) before the coronation of the Queen (C. Wordsworth The Coronation of King Charles I, H.B.S. 1892, p. 57), and was perhaps used. Of course this note, and even the bulk of Wren's notes, may have been drawn up years before 1660, and only supplemented and provided with an introduction in 1660. At first sight it might seem that he reckons it (Jacobson

1 Those of Wren's suggestions which were adopted in 1661 are indicated by the index-number 6 in the 4th col. of the Synopsis below.
p. 47) as 70 years ‘since the former Book was composed’; in which case he would be counting from 1549, or at latest from 1559, and would be writing in 1619 or 1629: but in fact he is only saying that language changes a good deal ‘in every Age (of seventy years),’ i.e. in a lifetime (Ps. xc 10), and still more must English have changed ‘since the former Book was composed.’

XV

1. In the Declaration of Breda, dated 4 April 1660,1 Charles II ‘declared a liberty to tender consciences’ and undertook to consent to an Act of Parliament devised to secure it. His return to England was followed by an agitation and continued negotiations, designed to gain complete relief for the old puritan grievances, and by a number of pamphlets 2 directed against the Book of Common Prayer. On Oct. 25 the King issued a Declaration concerning ecclesiastical affairs 3 in which he undertakes to ‘appoint an equal number of learned divines of both persuasions, to review the’ Book of Common Prayer, ‘and to make such alterations as shall be thought most necessary, and some additional forms (in the scripture phrase as near as may be) suited unto the nature of the several parts of worship, and that it be left to the minister’s choice to use one or other at his discretion’; and in the interim, among other concessions, he dispenses the puritan clergy from the use of such parts of the Book of Common Prayer as they take exception to.4 In pursuance of the promise of the Declaration, on March 25 1661 he issued Letters patent 5 appointing 12 bishops and 12 puritan divines, with 9 assessors on each side to act as substitutes for such of the bishops or divines as might be from time to time unable to serve, and authorised them to meet during the next 4 months at the Master’s Lodgings in the Savoy or elsewhere, ‘to advise upon and review’ the Book of Common

1 Gee and Hardy Documents cxiv.
2 Declaration (Cardwell Conferences p. 289); below, p. 29.
3 Cardwell Conferences pp. 286 sqq.
4 See the puritan petitions, ibid. pp. 252 sq., 282 sqq.
5 Cardwell Conferences pp. 298 sqq.; Gee and Hardy Documents cxv pp. 588 sqq.
Prayer, 'comparing the same with the most ancient liturgies' and 'to take into your serious and grave considerations the several directions and rules, forms of prayer, and things in the said Book of Common Prayer contained, and to advise and consult upon and about the same, and the several objections and exceptions which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein as by and between you... shall be agreed upon to be needful or expedient... but avoiding, as much as may be, all unnecessary alterations.' The Conference met first on Ap. 15, and it was immediately demanded by Gilbert Sheldon, bishop of London (1660-1663), on the part of the bishops, that the puritan divines should state their objections in writing and propose the alterations and additional forms that they desired. The puritan divines accordingly, while demurring to the procedure, chose a committee to draw up the list of their objections, and entrusted the compilation of the desired additional forms to Richard Baxter (1615-1691). Their Exceptions against the Book of Common Prayer ¹ was presented on May 4; and a few days later Baxter produced his Reformation of the Liturgy, which was not a matter of mere additions and alternatives, but a new and independent service-book of mixed, English and Genevan, type, known as 'The Savoy Liturgy.' ² Baxter's work was ignored; but to the Exceptions the bishops replied in detail, ³ dealing with it point by point; and in the end refusing concession except in 17 particulars. And in fact these 17 concessions were the whole avowed result of the Conference, the rest of the time allowed to it being exhausted by the rejoinder of the Ministers to the Answer of the Bishops ⁴ and a few days of curiously scholastic but fruitless debate; and the pre-

¹ In Cardwell Conferences pp. 303 sqq.  ² P. Hall Reliquiae liturgicae iv.  ³ The Answer of the Bishops to the Exceptions of the Ministers in Cardwell pp. 335 sqq.  ⁴ In Documents relating to the Act of Uniformity of 1662, London 1862, pp. 201 sqq.
scribed term of the life of the Conference was reached on July 24.

(a) For Baxter's own eloquent account of the Conference, see Sylvester Reliquiae Baxterianae 1696 pp. 303 sqq. See also Burnet History of my own times ed. Oxford, 1823, i pp. 308 sqq.; Cardwell Conferences pp. 245 sqq. (b) The 'Exceptions' are arranged in 2 chapters, the one of general exceptions, containing some 22 objections to principles and characteristics of the Book; the other of particulars, being some 77 criticisms (some of them covering more than a single passage) of details throughout the Book. Of the general exceptions 3, of the particular 19, had appeared in the memorandum of 1641 (p. clxxxviii above), to which the puritan divines appeal in the Rejoinder (Documents relating to the Act of Uniformity pp. 202, 235, 251 sqq.). (c) The 17 concessions made by the bishops (Cardwell Conferences pp. 362 sqq.) were: (1) that Epistles and Gospels follow the version of 1611; (2) that 'For the epistle' be used when the Lesson is not in fact from an Epistle; (3) that the Psalms be corrected by the Great Bible; (4) that 'this day' be used in collects and prefaces only on the day itself, and 'as about this time' on the following days; (5) that communicants be required to give notice 'at least some time the day before'; (6) that, on the repelling of scandalous persons from communion, canons 26 and 27 be observed; (7) that the whole preface (Ex. xx 2) be prefixed to the Decalogue; (8) that the 2nd exhortation be read beforehand; (9) that the confession before communion be recited by one of the ministers, the people saying it after him; (10) that the manual acts be used in consecration; (11) that the position of the font be referred to the Ordinary, if it stands where the congregation cannot hear; (12) that in the Catechism 'Yes, they do perform them' be changed to 'Because they promise them both by their sureties'; (13) that the rubric as to children baptized, but dying unconfirmed, be amended; (14) that 'or be ready and desirous to be confirmed' be added to the rubric after Confirmation; (15) that in Matrimony be substituted 'I thee honour' for 'I thee worship,' and (16) 'till death us do part' for 'till death us depart'; (17) in the Burial of the Dead 'sure and certain' be omitted before 'hope of the resurrection.' Of these, 1, 5, 6, 9, 15, 17 are included in the memorandum of 1641.

2. Meanwhile the Convocation of Canterbury had met on May 8. On May 16 Matthew Wren of Ely (1638-1667), Rob. Skinner of Oxford (1641-1663), Benj. Laney of Peterborough (1660-1663), and Humph. Henchman of Sarum (1660-1663), with eight members of the Lower House, were commissioned to draw up a service for the 29th of May, the

1 Points in the revision of 1661 suggested at the Savoy Conference are marked by the index 8 in the 4th col. of the Synopsis below.
Anniversary of the King’s return; and Jo. Warner of Rochester (1638-1666), Hen. King of Chichester (1642-1669), Geo. Morley of Worcester (1660-1662), and Edward Reynolds of Norwich (1661-1676), also with eight members of the Lower House, to devise a form of service for Jan. 30, the Anniversary of the death of Charles I.\(^1\) Wren produced the result of the work of the first committee on May 18; and on the same day Henchman and Laney, with Geo. Griffith of S. Asaph (1660-1666) and six members of the Lower House, were commissioned to compile an Order for the Baptism of Adults.\(^2\) This was introduced by Henchman on May 31 and unanimously approved.\(^3\) Nothing further relating to the Book of Common Prayer was done in this session, and Convocation was adjourned on July 31.

During the vacation, the bishops employed themselves in making such alterations in the Book of Common Prayer, as they thought would make it more grateful to the dissenting brethren... and such additions, as in their judgements the temper of the present time and the past miscarriages required.’\(^4\) The record of these labours is preserved in the so-called ‘Durham Book,’ a copy of the Book of Common Prayer printed by Norton and Bill in 1619, in which a mass of corrections have been made, including among others (a) most of the amendments suggested in Wren’s paper of 1660; (b) some two-thirds of those suggested in Cosin’s Particulars; (c) 14 out of the 17 conceded at the Savoy Conference, and some 8 more of those suggested in the puritan Exceptions which were not conceded at the Conference; (d) the principal amendments that had appeared in the Scottish Book of 1637. These corrections are mostly in Cosin’s handwriting; but some of them are in that of Wm. Sancroft, at this time canon of Durham and Cosin’s chaplain; and

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\(^1\) Cardwell Synodalia ii p. 640.
\(^2\) Ibid. pp. 640 sq.; Lathbury Hist. of Convoc. p. 282. There appears to be no further record of the second committee appointed on May 16; for its result see p. cxxv.
\(^3\) Cardwell Synodalia ii p. 642.
it is evident that first Cosin and then Sancroft acted as secretary at successive stages of the process of correction, and wrote in the amendments as they were made, if necessary further correcting or deleting and rewriting them as the discussion proceeded. When the amendments were finally agreed upon, Sancroft copied them out into the folio Book of Common Prayer printed by Barker in 1634, combined with the Psalter and the Ordinal of the same year and the same printer, which is preserved in the Bodleian, and is commonly known as 'Sancroft's Fair Copy.'

No account has been taken here of the assumption which has commonly been made, notably by Mr. Parker in the Introduction, that the corrections in the Durham Book are the private work of Cosin, written from time to time, 1640-1661; an assumption involving the inference that Cosin must be credited with almost the whole of the revision of 1661. It is sufficient to say that it rests merely on the fact that the corrections are in the handwriting of Cosin and his chaplain; while it involves the singular result that almost the whole of Wren's suggestions were borrowed from Cosin. See further on this, and on the history of this stage of the revision, Selborne Notes pp. 42 sqq.; Tomlinson Prayer Book, Articles and Homilies, ch. vii.

3. A new Session of Convocation, in which the bishops of the province of York sat with the Upper House of Canterbury,¹ began on Nov. 21, when royal letters were read directing that a revision be made of the Book of Common Prayer; and eight bishops, Jo. Cosin of Durham (1660-1672), Mat. Wren of Ely (1638-1667), Rob. Skinner of Oxford (1641-1663), Jo. Warner of Rochester (1638-1666), Humph. Henchman of Sarum (1660-1663), Geo. Morley of Worcester (1660-1662), Rob. Sanderson of Lincoln (1660-1663) and Wm. Nicholson of Gloucester (1661-1672), were commissioned to meet daily at 5 in the afternoon at Ely House, and there to continue the work of revision, after the formal sittings of the Convocation, from 8 to 10 a.m. and 2 to 4 p.m., were over.² The work was at once proceeded with; the proposals of the

¹ The Northern bishops had already sat with the Southern from June 21 onwards (Gibson Synodus Anglie. p. 210; Lathbury Hist. of Convoc. p. 285).
² On the purpose and functions of this committee see Selborne Notes p. 46.
bishops as contained in the 'Durham Book' were apparently in some form submitted to the Upper House or to the Committee, and accepted, emended or rejected, and further proposals were discussed; and the 'first part' of the Book had been 'revised and examined' by Sat. Nov. 23, the 'second part' by Nov. 27; and the Psalms and the Ordinations were taken in hand on Nov. 28 and 29. During the fortnight, Dec. 2-14, new matter, 'Preface' (Dec. 2, 5), Kalendar, 'Prayers to be used at sea' (Dec. 5), and the 'General Thanksgiving' (Dec. 14), was discussed and agreed upon. Meanwhile, the results reached in the Upper House were successively passed on to the Lower House and returned with schedules of proposed amendments; and the discussion of these, of other amendments, and of the selection of final censors of the text, occupied what was left of the time of the Upper House. The whole revision was completed in a debate on Dec. 18. As the final results were reached, account was kept of them by Sancroft, who entered them in a copy of the Book of Common Prayer printed by Barker in 1636 and copies of The Psalter and The form and manner of making and consecrating of bishops, priests and deacons, both printed by Barker in 1639. This composite book, so corrected in Sancroft's hand, is preserved in the Library of the House of Lords, and is known as the 'Convocation Book.' Finally the whole corrected text was copied out in professional fairhands, and this MS book was subscribed on Dec. 20 by both Houses of the Convocation of Canterbury, and by the Upper House of the Convocation of York and the proxies of the Lower House. The Book thus subscribed was sent to the King.

1 Mr. Parker (Introduction pp. xcvi sq., cccxxi sqq.) argues that the proposals of the bishops, made in the 'Durham Book,' were read in Convocation from Sancroft's Fair Copy, the purpose of which is otherwise not clear; Lord Selborne (Notes p. 48), with less probability, holds it to be not unlikely that the 'Fair Copy' represents 'the whole result' of the 'Bishops' Revision' and the form in which it was sent down to the Lower House.

2 The list of 'Alterations' and 'Additions' on two inserted leaves, pp. 3-6, is in the handwriting of Jo. Pearson, archdeacon of Surrey, afterwards bishop of Chester (1673-1686).
4. Meanwhile, a 'Bill for the Uniformity of Public Prayers and Administration of the Sacraments' had been introduced into the House of Commons on June 29, 1661, and passed, with the Book of 1604 annexed to it, on July 9. Next day it was sent up to the Lords; but Parliament was adjourned on July 30 before anything further had been done. Parliament met again on Nov. 20; but, in spite of the impatience of the Commons, the Bill was not read in the Upper House till Jan. 14, 1661-2. On Jan. 17 it was read a second time and referred to a Committee. But the Committee postponed its report until the revised book should have been received from the King. It was not till Feb. 19 that the King ordered the Book to be brought to the Board of the Privy Council at its next sitting; and it was debated on Feb. 21 and 24, perhaps amended in some respects, approved, and ordered to be sent to the Lords, with the royal letters approving it and recommending it to be enjoined by the Act of Uniformity.¹ On receipt of the Book on Feb. 25, the Upper House proceeded with the Bill for Uniformity; which at length, with the manuscript Book, subscribed by the Convocation on Dec. 20, annexed to it, received the royal assent on May 19. The revised Book was to come into use before S. Bartholomew's day following.

For the history of the revision, and the proceedings both in Convocation and in Parliament, studied in detail see J. Parker *Introduction* pp. lxxxi onwards, corrected in some points by Selborne *Notes* pp. 45 sqq. See also Cardwell *Conferences* pp. 369 sqq., *Synodalii* ii pp. 640 sqq.; Procter and Frere pp. 193 sqq. The 'Durham Book' is in the Cosin Library at Durham; Sancroft's 'Fair copy' is in the Bodleian (C.P. 1634 c. 1); the 'Convocation Book' is in the Library of the House of Lords, and is reproduced in *Facsimile of the Black-letter Prayer-book of 1636*, *showing the manuscript alterations made in 1661, 1870, and, in its main features and compared with the 'Durham Book,' the 'Fair copy,' Cosin's Particulars and Notes, and the proposals of the memorandum of 1641, in Parker Introduction* pp. c sqq. The 'Book Annexed' is reproduced in *Facsimile of the original manuscript of The Book of Common Prayer Signed by Convocation December 20th, 1661, and attached to the Act of Uniformity*,

¹ *Kennet Register* Feb. 19, 21, 24 1661-2 (pp. 631 sqq.).
5. The text of the 'Book Annexed' throughout shows many signs of correction, and some of the corrections are interesting, some important.


The corrections may be classified as follows.

(i) Ordinary mistakes of transcription corrected by the scribes themselves at the time of writing, or by correctors who have worked over the text, comparing it with the standards, viz. the 'Convocation Book' (henceforth referred to as C) and the Bible of 1611. One of the correctors, as is plain from the handwriting, was certainly Sancroft himself, no doubt acting as secretary to the committee.

(ii) Corrections of (a) omissions of what is retained in C; (b) retentions of what has been altered in C; (c) omissions of what has been added in C (a curious instance, under this head, is the title of apostles and evangelists in the marginal references, which in C is uniformly 'S.', as in the titles and headlines of the Gospels in Gt. Bible and 1611; while in the 'Book Annexed' the correctors have inserted 'S.' in Matins and Evensong, except at Nunc dimittis, where it is 'S.' in a different hand from that of the surrounding instances; 'S.' from Advent Sunday to Epiph. 3; 'S' from Epiph. 4 to Commination, in perhaps four different hands, one from Epiph. 4 to Mond. in Holy Week, another from Tu. to Public Baptism and in Adult Baptism, a third in Communion of the Sick, and a fourth in the Commination. In Tables, Kalendar, Private Baptism, and Ordinal, 'S.' seems to be in the original hand and not added); (d) readings of 'Sancroft's Fair Copy' which were rejected and therefore do not occur in C: e.g. p. 175 below 'The Minister and People all kneeling'; 189 'vs who'; 575 'Annunciation of our Lord to the blessed' (Wren); 727 'pray. And here all the congregation shall kneel' (Wren); 733 'favourably accepteth'; 745 'covenanted [Wren] and promised'; 749 'into the Parish church' (Wren); 797 'these thy children (or servants)'; 799 'Communion or unto Matrimonie' (Wren); 829 'These words . . . cause' omitted; (e) readings found neither in the 'Fair Copy' nor in C:
THE BOOK ANNEXED

e.g. p. 39 below 'openly where they conveniently may, not'; 147, 165 'standing vp, and so continuing to the end of the service, shall'; 235 'Infants to be thy Confessors and to'; 505 'attain thy eternal happiness'; 575 'as the Incarnation of thy son Jesus Christ was made known to the world by'; 677 'when the communicants have conveniently placed themselves'; 691 'bodies and souls . . . body, and washed' (cp. Exceptions of Ministers ad loc.); 701 'the consecrated bread'; 839 'his bodily departure'; 859 'departed out of the miseries of this life.'

(3) Six passages, which reproduce the emended text of C have been corrected; and the same corrections of the already emended text have been made in C; in other words, further corrections were made at some time after the text had been emended and copied into the 'Book Annexed'; viz. p. 187 below, 'such kindly weather'; 639 sq. 'stand in the most convenient place in the upper end of the Chancel (or of the body of the church where there is no Chancel) . . . standing on the north part of'; 641 'thy God who brought thee out of the land of Egypt, out of the house of bondage: Thou'; 663, 715 'for the good estate of the Catholick Church of Christ'; 681 'Draw neer in full Assurance of faith'; where, both in C and in the 'Book Annexed,' the italicised words, in the first five cases, have been eliminated and the text as it stood restored; in the last case, have been displaced by 'with.' Of these corrections, all but those on pp. 663, 715, are in Sancroft's handwriting: that on p. 663 appears to be in the same hand in C and the 'Book Annexed'; that on p. 715 in the 'Book Annexed' in another hand, while in C it is not corrected.

(4) Four additions have been made to the 'Book Annexed,' in Sancroft's handwriting, and the same additions are made to C, also in Sancroft's hand, but not written at the same time as the surrounding corrections; viz. p. 673 below 'Therefore if any . . . & soule,' which, occurring originally in the Exhortation 'Dearly beloved in the Lord' (p. 679), is deleted there in C, and does not appear at all in the 'Book Annexed' as originally written; p. 721, the 'Declaration on kneeling,' which is not so clearly a later addition in C, but is certainly more carelessly written than the surrounding corrections; p. 747, the note 'To take away all scruple' &c. and p. 1017 'The Forms of Prayer for' &c. both of which are in C obviously written with a different pen from that with which the neighbouring corrections were made.

Of these corrections (1) the first group requires no explanation. (2) Of the second group the explanation seems obvious. In order to be ready for subscription on Dec. 20 the writing of the 'Book Annexed' must have begun well before the revision was finished on Dec. 18; and further, the scribes cannot all have used the same book from which to copy; while the 'Convocation Book' itself was available, if at all,
only for the use of one of them. Consequently they must have been supplied with other copies or parts of another copy; and it is clear that these were very imperfectly corrected, omitting some additions, and retaining rejected readings, whether of the current text, or new ones proposed officially, either to the Upper House by the bishops who sat during the vacation, or by the Upper House to the Lower (2 d) ¹, or proposed by private members of Convocation (2 e).² The groups of corrections (3) and (4) are of more importance and more difficult to explain. They at once suggest the question as to when they were made, whether before the book was signed or after; and if after, where and by what authority the changes were made. It seems impossible at present to answer the question decisively. All that can be said is that the corrections and additions do not necessarily all stand together: some may have been made in Convocation during the last stages of the revision, before the subscription, others later; while there is reason to think that one of them, and that the most important—the addition of the 'Declaration on kneeling'—was proposed and discussed in the Privy Council on Feb. 21 and 24.

Lord Selborne on no quite decisive grounds concludes that these changes were made in Convocation before the book was subscribed (Notes pp. 68 sq.); Mr. Parker shows some reasons for supposing that they were made after subscription and while the book was in the King's possession, and concludes that the debate in the Upper House of Convocation on March 5 'circa nonnullas emendationes sive alterationes alias in libro publicarum precum per domum parliamenti factas,' and the committee of 3 bishops then appointed 'nomine totius domus superioris

¹ See above p. cxcviii note 1.
² Clarendon Life, Oxford 1827, ii p. 118: 'the consideration of it took up much time: all men offering such alterations and additions, as were suitable to their own fancies, and the observations which they had made in the time of confusion.' An illustration of the pressure of time is supplied by the 'Book Annexed' pp. 81-83, where on p. 81 'O God whose nature and property' follows the Ember-day prayers, and the rest of p. 81 and the whole of pp. 82, 83 were left blank, and were afterwards partially filled up with the prayers for Parliament and for all Conditions, and the General Thanksgiving, all written in another handwriting (not, as is stated in Parker Introduction p. ccccxliv, in the same hand).
convocationis ad emendand⁰ et corrigend⁰ easdem alterationes,' were concerned with these changes and the authorising of them (Parker pp. cccclii sqq.; cp. Cardwell *Synodalia* ii 666). Mr. Tomlinson (*Prayer Book, Articles and Homilies* pp. 262 sqq.) points out that by command of the king certain bishops (Sheldon of London, Morley of Worcester, Cosin of Durham, Hencman of Sarum, and Ferne of Chester) were present at the meeting of the Privy Council on Feb. 24 (Kennet *Register* ad diem), while Burnet (Harley MS 6584 p. 158) referring to the addition of the 'Declaration,' which he attributes to the influence of Jo. Gauden, bishop of Exeter (1660-1662: cp. p. 720 below), says that Gauden was opposed by Sheldon, but supported by Morley and Southampton; the presence of the last suggesting that the occasion referred to was the Privy Council meeting of Feb. 24. (If this is so, it does not necessarily follow, as Mr. Tomlinson suggests, p. 261, that the Convocation had nothing to say to the matter.) Some light might be thrown on the question if the handwritings, mentioned above, of the corrections of the bidding to the Prayer for the Church (pp. 663, 715 below) and that of two notes in the margin of C directing the correction of the bidding (p. 663) and the reinsertion of the omitted passage in the Exhortation (p. 673), could be identified. On the circumstances under which certain mistakes were corrected, see Parker *Introduction* pp. ccccli, cccclxxviii, cccclxxxviii.

6. Already on March 8 the Upper House of Convocation had appointed Sancroft to supervise the printing of the Book of Common Prayer, and Masters Scattergood and Dillingham to correct the press.¹ The printing seems to have begun as soon as possible after the text was accepted (Ap. 16), but the book was not ready, at least in sufficient numbers, till shortly before S. Bartholomew's Day.² At least 3 folio editions, an 8°, and a 12mo, were issued by the King's printers in 1662.

The Act of Uniformity requires that before Dec. 25 1662 the Chapter of every cathedral and collegiate church shall at their own cost procure a printed copy of the Act and of the Book Annexed, and that a copy of the Act and of the Book shall be delivered to each of the Courts at Westminster and

¹ Cardwell *Synodalia* ii p. 667. Antony Scattergood (1611-1687), of Trinity Coll., Cambridge, Canon of Lincoln, with the two Pearsons and Gouldman edited *Critici sacri* (1660), and himself corrected nearly the whole 9 vols. for press; Wm. Dillingham (c. 1617-1689) was Master of Emmanuel Coll., Cambridge; and both were old Cambridge friends of Sancroft's.

² Kennet *Register* pp. 741, 743; Burnet *Hist. of my own times*, ed. Oxford 1823, i p. 318.
to the Tower of London, in each case to be preserved for ever and produced if necessary in any court: the copies to be exemplified under the Great Seal, after being examined and compared with the original and attested as true and perfect under the hands and seals of commissioners to be appointed under the Great Seal, or of any three of them.\(^1\) Of the 'Sealed Books' those of the Courts and of the Tower are preserved in the Record Office, and several of those of the Chapters survive: being folios, minutely corrected throughout\(^2\) by the standard of the 'Book Annexed,' attested at the bottom of the last page by the signatures and seals of commissioners appointed on Nov. 1, and having attached to them the Great Seal of England and a copy of the Letters Patent certifying that the terms of the Act have been complied with and that the Seal has been attached.

On the printing etc. see Parker Introduction pp. diii sqq.; on the Sealed Books, pp. dx sqq.; for the text of the latter, A. J. Stephens The Book of Common Prayer . . . the Text taken from the Sealed Book for the Chancery and collated with the Sealed Books for the King's Bench, the Common Pleas, the Exchequer, St. Paul's, Christ Church, Ely and the Tower, Ecclesiastical Hist. Soc., London 1849-1854. The corrected text of the Tower copy was printed in fo. for Wm. Pickering, London 1844, and in 8° by Jos. Masters, London 1853. There was no need to procure or deliver separate copies of the Act, since in the first impressions of the Book it was printed after the Elizabethan Act. But since it did not really belong to the Book as subscribed and enacted, the commissioners erased the headline of the pages containing it in the Sealed Books.

7. As to the effect of the revision, the new Preface (pp. 31, 33) summarises it under three heads: (1) 'the better direction of them that are to officiate'; (2) elucidation, by (a) removal of archaisms, (b) explanation of what was ambiguous or 'liable to misconstruction,' and (c) 'a more perfect rendering of such portions of holy scripture' as are contained in the book; and (3) the provision of certain 'convenient' additions. This scarcely gives an adequate account of the changes; but it may serve as a scheme on which to arrange the chief alterations.

\(^1\) Gee and Hardy Documents pp. 617 sq.
\(^2\) Except in the Psalter: see below, p. cv.
THE RESULT OF THE REVISION

According to this scheme, the principal features of the revised book may be described as follows. (1) The 'better directions' appear in the added particularity of the rubrics throughout; and especially in the added rubrics for the offertory (p. 663), at the Consecration (p. 693), for further consecration of the chalice, if required, and the veiling of the blessed Sacrament after Communion (p. 703). (2) Elucidations: (a) the removal of archaisms seems to refer, for the most part, to the substitution of 'who' for 'which' in reference to persons (but with some happy discrimination); of 'is' or 'are' for 'be'; and of 'acknowledge' for 'knowledge'; but perhaps there are to be added under this head the explanations of technical words, like 'Litany' (p. 175), and of the titles of Sundays and Festivals throughout. (b) The elimination of ambiguities perhaps relates to the, wholly desirable, replacement of 'congregation' by 'church'; to that of 'pastors and ministers' by 'priests and deacons' (p. 179); and to the obvious, but, in the central 'form' of Ordination, hitherto implicit, distinction between presbyters and bishops (pp. 995, 1015); and besides these, to the prosaical substitution of 'The portion of Scripture appointed for the Epistle' for 'The Epistle' (p. 647), when the traditional Lectio is not drawn from an Epistle (why not 'Lesson'?); and to the, equally prosaical, substitution of 'as on this day' or 'as at this time,' for 'this day' (p. 221 and passim) on festivals, which in fact are ideal and not realistic. (c) The 'more perfect rendering' of holy Scripture is secured by the adoption, of the version of 1611 in Epistles, Gospels, and all Lessons, in the 'sentences' before Divine Service (pp. 129, 153), in the processional anthems at Burial of the Dead (p. 849), and in one at least of the incidental quotations (p. 825); while elsewhere the former version remains unchanged (pp. 659 sqq., 683). The Psalter is now included in the Book, and, in accordance with the 3rd of the 17 concessions made at the Savoy Conference, it has been collated with the Great Bible; and, as in the Great Bible many words and clauses which are not found in the Hebrew text (most of them derived from the Psalterium Gallicanum of the Vulgate, some from Seb. Münster's Latin version: on them see Westcott Hist. of English Bible, ed. 3, pp. 333 sqq.; Driver Parallel Psalter pp. xix sqq.) are in small print, enclosed in round brackets and asterisked, so in the Book Annexed the same passages and some others are written in rubric-script and enclosed in square brackets. Similarly, in some of the Epistles and Gospels, words and clauses not represented in the Greek, which in the Bible of 1611 are printed in small type and enclosed in round brackets, in the Book Annexed are either written in rubric-hand or underlined. All this apparatus is ignored in the printed text and has not been inserted in the Sealed Books. Under the same head it is convenient, if arbitrary, to refer to the emendation of the Collects, which generally is admirable, worthily redeeming Cranmer's defects. So the new Collects (pp. 209, 273, 389) are admirable in their kind (the kind, viz., composed of a mosaic of passages and phrases from the Holy Scriptures),
and so are the new occasional prayers and the General Thanksgiving (pp. 191-195); while the verbal emendations throughout the book are generally excellent. The same cannot be said of the Prayers for use at Sea (p. 903). The new version of *Veni Creator* is not very meritorious, but it is better than the lumbering and tedious older one, even as emended in 1661 (pp. 989, 1013). The general excellence of the emendations is the more remarkable, in that most of the best work was done, not in the leisure of the vacation, but in the pressure of the last month, while Convocation was sitting and the final revision was in process; so that it appears first in the *Convocation Book*. By way of illustration of this, in the 'Notes' below, it is noted, from time to time (and mostly by the help of Parker *Introduction*), where the changes first appear; but these are *only* illustrations, and the matter can be further studied in Parker, but, of course, exhaustively, only by means of the *Durham Book*, the *Fair Copy* and the *Convocation Book*. (3) The principal Additions are: of the conclusion of the Jacobean Litany to matins and evensong (pp. 149, 167); of new occasional prayers and thanksgivings (pp. 191 sqq.); of a Collect, Epistle, and Gospel for a 6th Sunday after Epiphany (p. 273) and a collect on Easter Even (p. 389); of renewal of baptismal vows at Confirmation (p. 793); of occasional prayers in the Visitation of the Sick (pp. 837 sqq.); of Psalms in the Burial of the Dead (pp. 849 sqq.); and of an Order for the Baptism of adults (p. 761), and Forms of prayer to be used at sea (p. 903); while the Ordinal and the Psalter now become parts of the Book (pp. 3, 7). Some further details may be noticed. (4) Traditional principles or usages are reverted to in the recognition of the first Evensong of festivals (p. 201); in the provision of a *memoria* of the season at Divine Service and at the Eucharist throughout Advent (p. 203) and Lent (p. 291); the restoration of the announcement of fasts and festivals, and other notices, to their old position (p. 649); the restoration of the proper Lesson of Candlemas (p. 567), of a commemoration of the dead at the altar (p. 665), and of the benediction of the font (p. 741). (5) Some other new features are improvements: e.g. the addition of descriptions to the names in the *Kalendar* (pp. 81 sqq.); the lengthening of the Candlemas Gospel (p. 569); the addition of the doxology to *Our Father* after the communion (p. 707: on pp. 133, 883; it is questionable). (6) Some things are to be regretted: e.g. the breaking up of the *Gloria* into verse and response on pp. 133, 183; the conventional addition of *Gloria* to the Easter-day anthems (p. 393); the elimination of the traditional endings of the Collects (whereas hitherto it had been generally left to the officiant to finish the Collects in the traditional form, now they are ended off, usually as shortly as possible, with *Amen* added); the halving of the Passions on Palm Sunday and Good Friday by the assignment of the first chapter as a Lesson at Matins (pp. 325, 381), and the omission of the Burial on Tu., Th., Fr. (pp. 349, 367, 387); the change of order in the Burial of the Dead (pp. 849 sqq.), resulting in the present
hopeless structure of the office; and the insertion of the Declaration on kneeling (p. 721) and the note on the sign of the cross (p. 747), which at least are out of place in the text of a service-book.

8. As to the origin of the changes made in 1661, the following is to be noted.

(1) At some points there is a definite return to the language of 1549.

This is marked in the title p. 3, the offertory rubric p. 663, in the exhortation pp. 669, 671, in the directions for the manual acts p. 693, in the second rubric on p. 717, and in the last on p. 845; while the coincidences with 1549 in the second rubrics on pp. 647, 651 are slight and perhaps accidental. All this appears already in the Durham Book; that is to say, the Book of 1549 exerted its influence directly, not in Convocation, but in the preliminary stage of the revision. The only detail in which the Book Annexed goes beyond the Durham Book in assimilation to 1549 is in "Here" in the directions for the first and fourth of the manual acts; but this may be accidental (the Durham Book here follows the Scottish). If the Book of 1549 was difficult to meet with in the 17th cent., the text of it was largely reproduced in Hamon L’Estrange The alliance of divine offices London 1659 (2nd ed. 1690, reprinted in ‘Libr. of Ang.-Cath. Theol.’ Oxford 1846). See Tomlinson Prayer Book, Articles, and Homilies pp. 137 sq. But L’Estrange does not appear to cite the offertory-rubric of 1549; and of course the Book itself was accessible to the bishops.

(2) Besides a large number of minor details, the Scottish Book of Common Prayer of 1637 contributed some substantial additions.

(a) Among the details may be mentioned: the addition of verse numbers to the marginal references throughout, and (unfortunately and needlessly) to the announcements of Epistle and Gospel (p. 647); emendations of language, ‘acknowledge’ for the obsolete verb ‘knowledge’ (passim), ‘do part’ for the obsolete ‘depart’ (p. 805), ‘church’ for ‘congregation’ (passim); and the correction of the longstanding misprint ‘holy’ for ‘whole’ in v. 2 of Quicunque (p. 169). (b) The more substantial contributions are (1) the addition of the doxology to the Our Father (pp. 133, 157, 707), and of the concluding prayers of the Litany to Matins when the Litany is not appointed to be said, and to Evensong (pp. 149, 167); and the provision of a prayer for Ember-tides (p. 191), and of a collect for Easter Even (p. 389): (2) in the Mass: the restored Offertory rubrics (pp. 659, 663); the commemoration of the dead (p. 665); the directions for the manual acts at Consecration (p. 693); the direction for further consecration if necessary (p. 703: derived in part from the Order of Communion of 1548 [p. lxxiv above]; the coincidence of language, beyond
what is found in the Scottish rubric, may imply the direct use of the Order of 1548, or it may be accidental; the directions for the veiling of the blessed Sacrament after communion (p. 703), for the consumption of what remains of the consecrated species (p. 717), and for the disposal of the alms (p. 719). The most important features of the Scottish Book, the restoration of the canon, practically to the form of 1549, and of the Lord's Prayer and 'We do not presume' to their normal positions, though the adoption of them was contemplated in the first stages of the revision and they are consequently found in the Durham Book and Sancroft's Fair Copy, were rejected at a later stage, when 'My L.L. [Lords] the B.B. [Bishops] at Ely House ordered all in the old method' (Durham Book; see Parker Introduction to revisions pp. ccxi-ccxviii; and for a theory as to the circumstances and date referred to, see Tomlinson Prayer Book, Articles, and Homilies, pp. 207 sq.).

(3) The Exceptions of the Ministers of 1661 had considerable influence on the revision; while the memorandum of 1641 perhaps directly affected it at two points.

On the Exceptions see p. cxciv above; on the Memorandum, p. clxxviii.

(a) Of the 17 changes conceded by the bishops at the Savoy in reply to the Exceptions (p. cxcv), all but 11 (which does not affect the text of the Book), 15 and 17 (both of which were embodied in the Durham Book and the Fair Copy, but were subsequently withdrawn), were carried out in the Book Annexed, though 7 has been deleted (p. cxi), and 3 was ignored in the printed copies and the Sealed Books (p. ccv). But besides these some 13 other of the Exceptions were recognised in the revision and changes were made which satisfy in whole or in part the puritan objections: viz. (1) further occasional thanksgivings are provided (p. 195); (2) the doxology is added to Our Father in 5 places (pp. 133, 157, 707, 883, 909); (3) the direction to sing the Lessons is removed (p. 137); (4) the collects on pp. 231, 235, 427, 457, 481, 503, 621, 625 are emended; (5) the Declaration on Kneeling is replaced (p. 721); (6) the first prayer at Baptism is emended (p. 727); (7) the rubric as to qualification for Confirmation is also modified (p. 791); (8) the formal consent of the curate to the confirmation of any parishioner is required (p. 791); (9) communion at the time of marriage is no longer required (p. 817); (10) the rubric as to the sick man's confession is slightly altered (p. 829); (11) 'this our brother, and ' and 'other' are omitted in the last prayer but one in the Burial of the Dead (p. 873); (12) the direction as to the place at which women are to be churched is altered (p. 881); and (13) new Psalms are provided in the Churching of Women (p. 881). Of these changes all but 2, 4 (except on pp. 427, 457), 5, 6, 9, 11, were made in the earliest stage of the revision and appear in the Durham Book; the rest being made in Convocation, and appearing in the Convocation Book, except 5, which was perhaps made elsewhere (p. ccii above). (b) Of the 30 'Con-
(4) Among individuals who affected the revision in different ways and in various degrees, there are three whose influence is more or less definable: viz. Mat. Wren of Ely, Robt. Sanderson of Lincoln, and Jo. Cosin of Durham.

(4a) So far as evidence remains from which to form an opinion, it appears that Wren's was the most considerable influence. He had the reputation of being 'particularly versed in the old liturgies of the Greek and Latin churches' (Clarendon Rebellion ii init.); along with Laud and Juxon he had been censor of the Scottish Book of 1637 (ibid.; p. clxxxvii above); and while bishop of Hereford (1634-1635) he had compiled the order for the consecration of Abbey Dore (Legg English orders for consecrating churches, H.B.S. 1911, pp. 146 sqq.). Some part of the preliminary stages of the revision was effected at Ely House (above p. ccviii), where also the committee of the bishops, of which he was a member, was originally appointed to meet (above p. cxcvii). His influence on the revision is proved by the fact that nearly all of the suggestions made in his paper mentioned above (p. cxcx sqq.) were finally accepted and acted upon. At the same time it is to be noted that the prosaical element in his suggestions was neutralised and his work generally improved. (4b) As to Sanderson, Izaak Walton (Life of Dr. Robert Sanderson, 1678, f.l.4) no doubt represents the current report: 'How many of those new Collects were worded by Dr. Sanderson, I cannot say; but am sure the whole Convocation valued him so much, that he never undertook to speak to any Point in question, but he was heard with great willingness and attention; and when any Point in question was determin'd, the Convocation did usually desire him to word their intentions, and as usually approve & thank him. At this Convocation the Common Prayer was made more compleat, by adding 3 new necessary Offices [for Jan. 30, May 29 and Baptism of Adults]. . . . I cannot say Dr. Sanderson did form or word them all [certainly not the last; see above p. cxxvi], but doubtless more than any single man of the Convocation; and he did also, by desire of the Convocation, alter & add to the forms of Prayers to be used at Sea (now taken into the Service Book). . . . And lastly it may be noted, That for the satisfying all the dissenting Brethren and others, the Convo-
Reasons for the alterations and additions to the Liturgy, were by them desir'd to be drawn up by Dr. Sanderson; which being done by him, and approv'd by them, was appointed to be printed before the Liturgy, and may be known by this Title,—The Preface.' The coincidences of language noted below, p. 840, suggest that Sanderson was also the author of the prayers appended to the Visitation of the Sick (pp. 837 sqq.); and in the Burial of the Dead both the selection of the Psalms and the new arrangement of the office are Sanderson's (Jacobson Fragmentary Illustrations p. 36). (c) Cosin had long interested himself in ritual matters (see his three series of Notes on the Book of Common Prayer, reprinted in Works, Anglo-Catholic Library, v); he took an official part in the Savoy Conference, was secretary to the bishops during the preliminary stages of the revision, and was one of the bishops' revision committee (pp. cxcvi sq.). His influence on the revision is indicated by the facts, that part of the Tables and Rules (pp. 67 sq.), the notes in the Kalendar (pp. 81 sqq.), the first of the Embertide prayers (p. 191), and the new version of Veni creator (pp. 989, 1013), are derived from his Collection of Devotions 1627 (pp. clxxv sq.); and that some three-fifths of the 91 suggestions made in his Particulars to be considered (p. cxc) were adopted in the revised Book (see more exact statistics in Tomlinson Prayer Book, Articles, and Homilies p. 191). Here again the prosaic element in the suggestions was avoided in Convocation. (d) Izaak Walton's report, 'that William [Sancroft], the now right Reverend Bishop of Canterbury, was in these employments diligently useful, especially in helping to rectify the Kalendar and Rubrick' (Life of Dr. Robert Sanderson f.1. 5), can at most only relate to drafting and informal suggestion, since he was only secretary to the Upper House and the Committee, and was not a member of Convocation. Lord Selborne notes that 'contemporary writers, such as Baxter and Burnet, ascribed the prevailing influence to Sheldon, Morley, and Henchman ... Neal in the next century ... mentions the same three names, with seven others' as 'reputed by the Puritans to have been the chief authors and promoters of the Act of Uniformity' (Notes p. 48). But Baxter is referring to the Savoy Conference (Sylvester Reliquiae Baxterianae p. 363); Burnet to the general influence of Sheldon and Morley on the election of proctors for the Lower House (Own Times, ed. Oxford 1823, i p. 316 'such care was taken in the choice and returns of the members of the convocation, that every thing went among them as was directed by Sheldon and Morley'); and Dan. Neal (History of the Puritans, ed. Toulmin, iv pp. 379 sq.), writing some 70 years after the events (1732-1738), if he is referring to anything but the polemical attitude of the persons named (six, not seven, besides the three already mentioned, viz. Peter Gunning, proctor of Peterborough diocese; Jo. Dolben, proctor for Christ Church, Oxford; Rich. Sterne, bishop of Carlisle; Wm. Pierce, archd. of Taunton; Ant. Sparrow, archd. of Sudbury; and Jo. Barwick, dean of Paul's), and the incidence of their
votes in Convocation, gives no particulars as to any proposals that any of them may have made. For examples of individual influence at particular points, see p. 194 below, and the following notes on pp. 27, 193, 693, 727, 801, 823, 849, 873, 903, 995.

Notes. P. 3. Notice that, as hitherto, so now, no prominence is given to 'Common Prayer' over the rest of the contents of the Book. In the Scottish Book of 1637, 'Common Prayer' is in larger letters than what follows, the size of the type being gradually diminished as the page proceeds; and in at least one issue of 1662 the words are a little prominent, because the initial capitals are rather large and the down strokes of the minuscules rather thick, but this is balanced by 'sacraments' and 'rites and ceremonies' being in capitals throughout. And already in an edition of the English Book by J. Hayes, Cambridge 1670, 'common prayer' is printed larger than anything else on the page, but scarcely yet, as in more modern practice, so dominates the page as to suggest that 'The book of common prayer' is the essential title and rest only subordinate to it (cp. p. lxiii). This modern practice did not establish itself, apparently, till the end of the 18th or the beginning of the 19th cent.

P. 27. Sanderson's Preface (pp. ccx, 26) was committed for consideration to Vren of Ely, Skinner of Oxford, Henchman of Sarum and Griffith of S. Asaph (Cardwell Synodalii p. 655 sq., 658). It is scarcely conciliatory and perhaps illustrates R. Baxter's remark on Sanderson—'his great Learning and Worth are known by his Labours, and his aged Peevishness not unknown' (Sylvester Relig. Baxter, p. 363). The first paragraph is a comment on the puritan plea: 'considering that all human works do gradually arrive at their maturity and perfection, and this in particular ... hath already admitted several emendations since the first compiling thereof: It cannot be thought any disparagement or derogation either to the work itself, or to the compilers of it, or to those who have hitherto used it, if after more than an hundred years, since its first composure, such further emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons' (Exceptions in Cardwell Conferences p. 303).

P. 39. In the printed books of 1662, the essay 'Of Ceremonies' is printed in small italic type, and is only printed large here for convenience, to correspond with 1549 and 1552, where it is printed in full-sized gothic text-type, as it is also in 1559; while in 1604 it is in small gothic. P. 49. The emended note at the top of the page makes no very good sense, since the Gt. Bible continued to be 'set forth and used' till 1569 (p. clxxv above). In the Durham Book 'K.H. VIII. &' is inserted above the line. It seems that the text as first written was seen to be a mistake, since the Gt. Bible was 'set forth' under Henry, while yet the Psalter of the Gt. Bible only began to be 'used,' in Divine Service &c., under Edward; and the insertion of 'K.H. VIII. &' is a slovenly attempt at correction. P. 51. 'where there is a blank left': hitherto the proper
lessons of immovable feasts had been inserted in their place in the Kalendar, as well as set out elsewhere; and it is difficult to understand why this is now changed. P. 67. Burnet Own Times, Oxford 1823, i p. 315, says 'the convocation ... added some new holy days, St. Barnabas, and the conversion of St. Paul'; and so, no doubt following Burnet, Neal Puritans, ed. Toulmin, iv p. 354. Burnet knew what he was talking about; and so perhaps did Neal, but not his editor (see his note in loc.). In the Act of 1551 (p. clviii above) and the Kalendar of 1561 (pp. clxxii sq.), in accordance with traditional English usage (see above, pp. xciii sq.), these days had not been included in the list of 'holy days' i.e. holidays, and had not hitherto been observed as holidays; but they had always been feasts. The Convocation of 1661 made them into holidays, not by including them in the list of feasts here, but, if at all intentionally, by putting them in the Kalendar in red, which had hitherto been reserved for holidays (cp. p. clviii above). But obviously some people had taken advantage of the fact, that these two days were marked in the Kalendar only in black, to excuse themselves from the observance of them; for in 1636 Wren in Particular orders vi (Cardwell Doc. Ann. ii p. 202) has occasion to direct 'that ministers forget not to read the Collects, Epistles, and Gospels appointed for the conversion of St. Paul, and for all the holy week before Easter, and for St. Barnaby's day, and for Ash-Wednesday.' P. 69. The fast-days are those of the Act of 1551, which enjoins the vigils explicitly, the rest generally, as customary. On the 'Certain solemn days' see pp. ccxxv and 1017 below. P. 73. A corresponding table, omitting cols. 3, 5, 12, had been contained in the Kalendar of 1561 (Liturical Services p. 440) and thenceforward. P. 77. This table appears in the official Latin translation, Liber precum publicarum 1560 (ibid. p. 325), and also in the Kalendar of 1561 (ibid. p. 442), and onwards. P. 81. The change in the first lessons, Jan. 7 even.—24, which should have been printed in black type (see Corrigenda), is caused by the omission of Gen. xi, xxxvi, and the addition of Gen. xxxviii, made in 1561. On Jan. 30, Ex. vi, which had been omitted in 1561, was restored in 1661, with the result that the first Lessons henceforth till Aug. 26 are a chapter behind those of 1561. (It will be seen that the asterisk following 'vi' belongs to the text of the Book Annexed, and not to the indexes of the Synopsis). P. 89. March 2: Cedde (1561: Sarum, 'Cedda'), as Cosin's note rightly indicates, is Chad (Ceadda), not his elder brother Cedd; who, however, as 'Cedde' is placed on this day in the 'addicysons' to the main entry, which includes Chadde, in Rich. Whytford's Martilog in englysshe 1526 (ed. H.B.S. 1893, p. 35: he does not occur on his own day, Jan. 7, p. 6). P. 97. Ven. Bede is in the Liber precum publicarum 1560 (Liturgical Services p. 319). P. 101. S. Alban is in the Liber precum (ibid.) and in the Orarium of 1560 (Private prayers of the reign of Eliz., Parker Soc., p. 121) on his right day, June 22: he appears on June 17—perhaps ultimately through some confusion of xxii
with xvii—in the Preces privatae of 1564 (ibid. p. 218), and on both days in an ed. of the Book of Common Prayer, 1617. See Lord Aldenham ‘S. Alban’s Day in the Calendar of 1662’ in Trans. of St. Paul’s Ecclesiological Soc. v pp. 32 sqq. (notice by the way that the writer appears to ignore the Kalendar of 1561). P. 105. S. Mary Magdalen should be on the 22nd. The Convocation Book has ‘Magdalene’ printed opposite xxii: Sancroft wrote in ‘S., and a caret before it and ‘Marie’ above, along the horizontal line between xxi and xxii; and then, not thinking the result clear, he crossed out the whole and rewrote ‘S. Mary Magdalene’ in the next available space above, which is that opposite to xxii. The scribe of the Book Annexed supposed the name to belong to the 21st and wrote accordingly, and the first impressions followed the Book Annexed. The Commissioners on their own authority corrected the mistake in the Sealed Books; but the error appeared in many subsequent editions. See Aldenham loc. cit. p. 34 (where however the Convocation Book is not quite correctly reproduced). P. 109. In 1561 Dan. xiii (Susannah) was assigned to Aug. 26 morning, xiv (Bel and the Dragon) to the evening. These are now put among the ‘apocrypha,’ Nov. 22, 23. Consequently, henceforth (till Sept. 30) the first lessons are one chapter ahead of those of 1561. In the royal letter after the Hampton Court Conference (Cardwell Conferences, p. 221) it was directed that the last verse (65) of Dan. xiii should be omitted, and that Prov. xxx should be substituted for Dan. xiv; and these changes were made. P. 113. By 1578 Sept. 7 was marked with ‘Nati. of Eliza.,’ i.e. Elizabeth’s birthday. For a related incident see Strype Annals: Elizabeth iii 1 p. 123. In 1604 ‘Enurchus’ (a misprint for ‘Euurtius’) was inserted. ‘Euurtius’ occurs in the Sarum Horae, Regnault, 1535-6 (Hoskins p. 44); ‘Enurchus’ in the Preces Invamæ of 1564 (Private prayers p. 221). The great Cyprian of Carthage was commemorated on Sept. 14; while the Cyprian of the 26th is the Diocletian martyr of Antioch. Cosin was apparently misled by the Elizabethan Orarium (Private prayers of the reign of Eliz., Parker Soc., p. 124) which has ‘Cypriani et Justinæ’ on Sept. 26 and nothing on the 14th (similarly the Primer of 1545 leaves the 14th blank, and has ‘S. Cyprian’ on the 26th). The Pian Breviary of 1568 first put S. Cyprian of Carthage on the 16th. See J. W. Legg ‘Notes on the day assigned to St. Cyprian of Carthage’ in Trans. of St. Paul’s Ecclesiological Soc. v pp. 47 sqq. Sept. 30: through the omission of Tob. v, the first lessons now become two chapters ahead of those of 1561. In 1604 Ex. vi and Josh. xx had been substituted for Tob. v, vi (Cardwell Conferences pp. 221 sq.). P. 121. Nov. 22, 23: the insertion of Dan. xiii, xiv, restores the order of 1561. P. 127. The second rubric is adjusted to the exact terms of the Act of Uniformity (p. 23 below). P. 133. The multiplication of ‘responsals of the clerk and people’ is not only an aggravation of the puritan grievance (Cardwell Conferences p. 305), but also a departure from immemorial usage. P. 137. Notice the retention of the originally unauthorised insertion of
the musical colon in *Te Deum*, to enable it to be sung to a chant, in spite of its structure. P. 143. It might be thought that the fact that *Benedictus* has just been read in its context is a further reason for singing it. P. 145. Hitherto *Quicumque* had not been directed to be substituted for the *Apostolicum*, but to be used after *Benedictus* (as traditionally it had been used independently of, and in addition to, the *Apostolicum*). But evidently it had come to be regarded as alternative, since in 1636 Wren, *Particular orders vi*, enjoins that it 'be used on the days' 'appointed, instead of the Apostles' Creed' (Cardwell *Doc. Ann.* ii p. 202). P. 149. If 'All kneeling' (not on p. 165) is intended to include the priest, it is obviously ridiculous. Notice the form of the note on the Anthem (already in the Durham Book). In England rubrics had always been in some imperative form, as they still are in the Book of Common Prayer. Hence this is rather a note, than a rubric, recognising and authorising a fact, not giving a direction. The so-called Anthem is obviously the outcome of the use recognised by the Elizabethan Injunction (above p. clxxi), 'in the beginning, or in the end of the common prayers, either at morning or evening, there may be sung an hymn, or such like song to the praise of Almighty God, in the best sort of melody and music that may be conveniently devised, having respect that the sentence [i.e. meaning] of hymn may be understood and perceived' (Cardwell *Doc. Ann.* i. p. 196). The 'five Prayers' (already directed in the Durham Book) are the conclusion of the Jacobean Litany (p. cxlxxi), and the first and the last three that of the Elizabethan (p. cxxvii). In the place of 'the fountain of all goodnes,' in the second of the prayers, 1604 has 'which hast promised to bee a Father of thine Elect, and of their seede.' 'the fountain of all goodnes' first appeared in *A form of Common Prayer together with order of fasting 1625* (on occasion of the pestilence), when Charles I was without issue, and was adopted in the Book of Common Prayer, Norton and Bill 1627; while the old reading was restored in the ed. R. Barker 1632, after the birth of Charles and Mary. But in 1633, after Laud had become primate, the new phrase was again adopted (not in R. Barker's 8th, but in his folio, of this year), and was henceforth retained, no doubt in order to obviate the need of constant change. For the consequent puritan charge of innovation, see H. Burton *For God and the King 1636* p. 130; and Cardwell *Conferences* p. 234. The order (May 30 1662) for filling in of the title, and of the names both here and on p. 177, in the printed books, is in *Calendar of State Papers : domestic : 1661-1662* p. 384 (Parker *Introduction* p. cviii). P. 157. At Matins in the Convocation Book 'we beseech' has been corrected in Sancroft's hand, first to 'beseech we' and then to 'let us beseech': the Book Annexed was copied between the dates of these corrections, and has at both places 'beseech we,' which has been corrected by Sancroft to 'let us beseech' at Matins, but remains here. The printed books have 'let us beseech' at both places. P. 169. 'Instead of the Apostles Creed': see on p. 145. 'Commonly called the Creed of Saint
Athanasius: in his De tribus symbolis published in 1642 and dedicated to Charles I, Gerard Voss had argued successfully against the Athanasian authorship of Quicunque, assigning it to a Frankish writer of the 8th or the 9th cent.; and in 1647 Jas. Ussher in De symbolis had accepted the non-Athanasian origin, but assigned the creed to a date earlier than 447. See Waterland A critical history of the Athanasian Creed ch. i. In 1549 the pages containing Quicunque had no headline: from 1552 till 1604, the headline 'Evening Prayer' was continued so as to cover it: in 1604 Quicunque vult' was substituted: Wren proposed to omit it, and from the Durham Book to the Book Annexed the headline was 'At Morning Prayer'; but the printed issues of 1662 had 'The Creed of St Athanasius,' which in the Sealed Books is corrected to 'At Morning Prayer.' P. 175. On the rubric see 'Corrigenda.' P. 183. It is unfortunate that, while uniformly inserting 'Amen' elsewhere, the people of 1661 did not insert it after the collect here, and so left room for the absurd practice of treating the following anthem as a response to the collect. But of course the case is really covered by the general rule on p. 133. P. 187. The second prayer 'in time of dearth,' which was omitted in the Chapel-Litany of 1559, in the Book of 1559 (except in Jugge and Cawoode's first issue) and onwards, is restored in the Durham Book. P. 191. The Embertide Prayers are proposed in the Durham Book. In the printed books of 1662, the prayer 'O God whose nature' (which was inserted at the end of the occasional prayers in the Elizabethan Litany; see p. clxvii) was set after the 'Prayer for all conditions.' Consequently in the Sealed Books the commissioners cancelled it and had a new leaf printed and inserted, reproducing the order of the Book Annexed. None the less it long continued generally to be printed in the wrong place. See Wheatly Rational illustration of the Book of Common Prayer, ed. Corrie, Cambridge 1858, p. 186: A. J. Stephens Book of Common Prayer i pp. 583, 587. P. 193. On May 24 1661 Rob. Pory, archd. of Middlesex, and 'the archbishop's other chaplains,' were commissioned to make 'a prayer for the parliament sitting, and one for the synod'; and on May 31 Pory produced the forms, which were then referred to the censorship of Rob. Creighton, dean of Wells, Wm. Creede, archd. of Wilts, Jo. Pearson, archd. of Surrey, Jos. Crowther, proctor for Worcester diocese, and the archbishop's two chaplains (D'Oyly Life of Sancroft i p. 113, cited in Cardwell Conferences pp. 374 sq.). As appears from p. 192, the Prayer for Parliament is partly derived from a prayer of 1625. It was first issued in a form of prayer for a general fast on June 12 1661 (Cardwell ibid.). It was inserted here by Convocation at a late stage of the revision (see p. ccii n.3), and does not appear in the Durham Book or in Sancroft's Fair Copy. P. 197. Wren's Thanksgivin 'For restoring publick peace' (altered almost to its present form) is already adopted in the Durham Book. P. 201. The new rubric, explicitly directing the first Vespers of festivals, appears already in the Durham
Book. P. 203. The new rubric here also is found in the Durham Book. In Sarum usage, on feasts &c. in Advent, the collects of Advent Sunday are added to those of the day in the Mass; and the daily memorial de omnibus sanctis at Lauds and Vespers is of an Advent-character. P. 209. The new collect appears in the Durham Book. P. 213. The emendations in the collect first appear in the Convocation Book. P. 217. Wren had suggested 'On the Birth of Christ, called.' P. 227. The expanded collect (omitting 'those') appears in the Durham Book. With the conclusion cp. Hen. Hammond Paraphrase and Annotations on the New Testament (1653) on Acts vii 55 'standing (as in a posture of readiness to assist and help)': (so S. Chrys. in Cramer Catena iii p. 128 τι οὖν ἵστατα καὶ οὐχί καθήμενον; ἵνα δειξήτην ἀντίληψιν τὴν εἰς τὸν μάρτυρα: S. Greg. M. Hom. in Evang. xxix 7 'in labore certaminis positus stantem vidit quem adiutorem habuit'). P. 231. The Exceptions (Cardwell Conferences p. 317) had asked for the emendation of the collect. It appears so amended (cp. 1 Jo. i 7, 2 Jo. 4, Jo. viii 12) first in the Convocation Book. P. 235. The Exceptions (Cardwell ibid.) had also asked that this collect be amended. The emendation (cp. Ps. viii 2) first appears in the Convocation Book. P. 247. The alteration of the rubric was made in the Scottish Book. P. 265. The collect is emended first in the Convocation Book. P. 273. Sarum had provided for 6 sundays after Epiphany, repeating the mass of the day (with only a change of Gospel and omission of the Sequence) on the sunday within the octave, and beginning the series above, pp. 252 sqq., on the sunday after the octave. The English Book from 1549 onwards followed the Roman order, and began the series on the sunday within the octave, so providing for only 5 sundays (see Missale Romanum 1474, H.B.S., i pp. 32 sqq.). The reformed Missal of Pius V (1570) provided a new mass for a 6th sunday (ibid. ii p. 29); and the same is done here. Cosin had suggested the addition in the Particulars, and it is already made in the Durham Book. P. 291. The new rubric appears already in the Durham Book. In Sarum usage, from Ash W. till Maundy Th. each day has its own proper mass, and of the 6 further collects following those of the day one is de peneitentibus; and Lauds and Vespers has each its own proper collect daily, while, except on sat. and sund. the super populum of the mass is added to Vespers. P. 389. The emended Scottish collect appears in the Durham Book. P. 405. Notice here and on p. 411, 'thy' in the first line is retained. 'Thine' on p. 397 only perpetuates an accidental reading of, e.g., the edition of 1636. P. 417. The omission of 'of God' in the last line of the Ep. is in accordance with the Bible of 1611, where perhaps it is a misprint. The words are restored in the Cambridge Bibles of 1629 and 1638 (above, p. clxxxiv); and the scribe of the Book Annexed wrote them here, but a corrector has deleted them. P. 427. The Exceptions of the Ministers asked for the emendation of this collect (Cardwell Conferences p. 317). The emendation appears first in the Convocation Book (Durham Book
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has 'who doest make all faithful men to be of one mind'). P. 457. Reconsideration of this collect was also asked for in the Exceptions (ibid.). It appears as amended in the Durham Book. Pp. 467, 471, 481, 489, 491, 499, 503. The emendations of all these collects, the reconsideration of the last of which was asked for in the Exceptions (Cardwell ibid.), appear first in the Convocation Book. Pp. 505, 513, 525, 531, 547, 561, 567. Here again the emendations first occur in the Convocation Book. P. 567. The restoration of the Lesson and the lengthening of the Gospel are both proposed in the Durham Book. P. 579. The reading of the Collect, from at least 1578, was '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' (Liturgical Services p. 167). P. 585. First corrected in the Convocation Book. Pp. 621, 625. Reconsideration of these collects was asked for in the Exceptions (Cardwell, as above). The emendations first appear in the Convocation Book; in the collect of S. Luke, 'that' and 'may be healed' come from the Scottish Book. P. 641. Whereas in the first printed copy of 1662, 'Amen' is elsewhere printed in rubric-type, as a response, that after the Lord's Prayer here is in text-type, as to be said by the celebrant; and it has not been altered in the Sealed Books. Perhaps it indicates the traditional practice, and the rule on p. 133 was not understood to interfere with this. P. 647. The unhappy transference of the memorial of the King to a place before the Collect was suggested by both Wren and Cosin, adopted in the Durham Book and the Fair Copy, and had already been effected in the Scottish Book. It is a good instance of the profound lack of appreciation, on the part of the Carolines, of the liturgical precedents, which, on occasion, they were fond of invoking. 'The Portion' &c. gives effect in an ugly form to the 2nd concession of the Savoy bishops (above p. cxcv). P. 649. 'on the right' (also Scottish), see above p. clx. P. 663. The Exceptions of the Ministers (Cardwell Conferences p. 318) had pointed out that four of the offertories are 'more proper to draw out the people's bounty to their ministers, than their charity to the poor.' Perhaps in consequence of this, it is now defined, by the change on p. 659, by the new rubric here and the addition of 'and oblations' to 'alms,' and by the last rubric on p. 719, that the 'devotion of the people' is to serve other purposes besides that of alms. The direction to present the offerings on the altar, while it comes from the Scottish Book, represents what was already in some measure English customary practice: see Wren Particular orders... given in the diocese of Norwich xviii (in Cardwell Doc. Ann. ii p. 205) 'That the holy oblations... be received by the minister... and then by him to be reverently presented before the Lord, and set upon the table till the service be ended'; Jer. Taylor Collection of Offices (Works, ed. Heber, xv p. 298) 'let [the Minister] in an humble manner present it to God, laying it on the Communion table; secretly and devoutly saying; 'Lord accept the oblation and almes of thy people,’” etc. The offering-
days, except in so far as they are still represented by Easter offerings, had apparently fallen into disuse. Notice that the direction as to the setting of the bread and wine on the altar in the main follows the language of 1549, not that of the Scottish Book. On the intended meaning of 'Oblations' see Dr. Dowden's careful investigation in Further Studies in the Prayer Book pp. 176 sqq. (reprinted from Journal of Theol. Studies i pp. 321 sqq.). Only, it is to be noted that it is a mere accident that the denotation of 'oblations' had become specialised, since alms are at least as much oblations as anything else (Heb. xiii 16) and are offered here; and that, though 'oblations' here was not meant to denote specifically the bread and wine on the altar, yet the bread and wine are provided out of the money offered, which historically is in part a commutation for offerings of bread and wine. Consequently, since it is not the money in itself that is offered, but what the money represents, the bread and wine are part of the Church's oblations, and are legitimately, not to say necessarily, included in the offering of 'these our alms and oblations.' It may be added also, that whatever in the developed Offertory, e.g. of the Latin rite, goes beyond what is expressed or implied in the English rite as now amended, does not belong to the essence of the Offertory, but is 'canon minor' and anticipatory of the Canon (cp. pp. ccvi sq.). Pp. 669 sq. See pp. ccvi. P. 679. See p. cci. P. 681. 'with faith': the Durham Book has 'with a true heart in full assurance of faith' (Heb. x 22), further corrected by the deletion of 'with ... heart'; and in the Book Annexed the scribe wrote 'in full assurance of faith,' as in the Fair Copy; but San- croft has erased 'in ... of' and substituted 'with.' Cp. Mετὰ φόβου θινοῦ καὶ πίστεως προσέλθετε of the Orthodox rite, already cited by L'Estrange in illustration of 'draw near' (Alliance, A.C.L., p. 311). In the Order of Communion 1548, the direction 'draw near and take ... make' was apparently only an invitation to communion, after confession first made, and did not imply any physical movement at the moment. Under the rule of 1549 the meaning was still plainly the same; only the communicants were already in the quire, having been directed (p. 662) to remain there after making their offering. The Book of 1552 omitted the last direction (p. 663); but apparently in the 17th cent. it still continued to be observed in effect; so that Andrewes (Minor Works, A.C.L., p. 156, quoted by both L'Estrange and Cosin) and Wren (Fragmentary Illustrations p. 79), understanding 'draw near' to mean 'come into the quire,' proposed to omit it; while others (L'Estrange Alliance p. 309; Cosin 'Notes' II in Works, A.C.L., v p. 328) held that the existing practice was mistaken, and that 'draw near' was the sign for the communicants to enter the quire. No doubt it was to settle this difference that the rubric (p. 677) directing the communicants to be 'conveniently placed' before the exhortation, was inserted. P. 687. From 1559 onwards Sanctus has been printed continuously with the Preface, as to be said by the priest alone, which had no doubt long been the traditional custom
where there were no clerks to sing (cp. Simmons <i>Lay folks mass book</i> pp. 271 sqq.). But by 1661 the curious custom seems to have become traditional for the people to take up the Preface itself at ’Therefore’ and say the rest of it and the <i>Sanctus</i> with the priest. See <i>Answer to the Exceptions</i> (Cardwell <i>Conf.</i> p. 344), where the bishops include ‘Therefore with angels’ &c. with the Canticles, <i>Gloria in excelsis</i> and <i>Gloria Patri</i> as a ‘public thanksgiving’; and Ant. Sparrow, <i>Rationale upon the Book of Common Prayer 1657</i> ad loc., treats ‘Therefore with’ &c. as part of ‘the thrice holy and triumphant Song’. The new ‘sung or said,’ which elsewhere is used only in reference to what is ‘sung or said’ by all together, appears to sanction and confirm the custom. Anyhow the custom continued (see e.g. Nicholls <i>Comment on the Book of Common Prayer 1710</i>, <i>Wheatly Rational illustration 1710</i>, ad loc.), and it lasted down till the last quarter of the 19th cent. (Jebb <i>Choral Service of the United Church of England and Ireland, 1843</i>, p. 506: Scudamore <i>Nolitia eucharistica, 1876</i>, p. 542) and no doubt still persists in many places. On the other hand of course from Merbecke and Tallis downwards choir-music has only been provided for <i>Sanctus</i> (Jebb <i>ubi supra</i>). P. 693. The first rubric is already in the Durham Book. ‘Before the people’ is perhaps due to Cosin, who, in <i>Particulars 57</i>, has ‘to break the bread before the people.’ (The prints of the <i>Particulars</i> in Nicholls and the ‘Library of Anglo-Cath. Theo.’ are both so far misleading that by italics or quotation-marks they suggest that Cosin supposed that ‘before the people’ was ‘in K. Edward’s Service-Book’; whereas Cosin wrote ‘nor to <i>Break the Bread</i> before the people.’ Of course Cosin’s statement is itself misleading, since, while a fraction is generally directed in the Book of 1549 [p. 716], there is no suggestion that it shall be made at the words ‘he brake it’). The rubrics concerning the manual acts are already in the Durham Book. The insertion of one or more of these directions was proposed on all sides: by Wren and Cosin, and by the Ministers in the <i>Exceptions</i>; and Jer. Taylor represents two of them in his ‘Office’ (Works xv p. 301). ‘In most places’ the fraction was already ‘in use’ by custom (Cosin <i>Particulars 57</i>); and no doubt puritan influence was on the side of the custom, since the Calvinians pressed the necessity of the ceremonial fraction, as the essential ‘memorial’ of the Lord’s death, on the one side as against the Latin use of whole wafers in communicating the people, and on the other against the Lutherans who regarded the Fraction as an εἰδοφορον and as only signifying distribution (F. Turretin <i>Institutio theologiae elecnciae 1696</i>, xix 24). P. 701. ‘to any one’ (already in the Durham Book): obviously to guard against a possible interpretation of the existing rubric, that the form of administration need only be said once. Cp. Can. 21 of 1604 ‘the minister shall deliver both the bread and the wine to every communicant severally’; Wren <i>Particular orders xv</i> ‘that the minister repeat to every communicant severally all the words, that are appointed to be said at the distribution of the holy sacrament’ (Cardwell <i>Doc. Ann.</i> ii p. 205). P. 703. The
coincidences of language in the first rubric with the Order of Communion 1548 are perhaps accidental. Though no directions had been given in the Books of 1549, 1552, and 1559, this rubric represents the customary practice, which was enforced in the reign of Elizabeth (see the case cited in Scudamore Notitia eucharistica, ed. 2, p. 762 note 4); and Canon 21 of 1604 enacts that 'no bread and wine newly brought shall be used, but first the words of institution shall be rehearsed, when the said bread and wine be present upon the communion-table.' P. 719. For 'Divine Service' used in this extended sense, as including the Mass, see pp. 651, 801; and, for similar use in 1549, p. 718, and 'service time' p. 800. P. 133 it is used in perhaps a still larger sense. P. 721. See pp. cci sqq.; and L. Pullan Hist. of the Book of Common Prayer pp. 316 sqq. This 'Declaration' and the two notes at the end of the Order of Baptism (p. 747) are, in the printed Books of 1662, neither in the black-letter of the text nor in the roman type of the rubrics, but in italic. Yet already in the Exceptions and in the Answer to them (Cardwell Conferences pp. 322, 354) the 'Declaration' is called a 'rubrick'; and the Memorandum of 1641 (ibid. 276) suggests a 'discreet rubrick' on the sign of the cross. P. 727. Sanderson Liturgy p. 31 has 'Christ in the river of Jordan, didst sanctify the element of water.' P. 741. The retention of 'Congregation' here, as against the suggestion of the Durham Book to substitute 'Church,' is happy. 'Sanctifie this water' etc., first in the Convocation Book. 'It was at first proposed to read 'Sanctifie we beseech thee this fountaine of Baptisme and for' (cp. Scottish) in line 3 p. 728, and this is found in the Durham Book, but has been cancelled, and does not appear in the Fair Copy. Sanderson Liturgy p. 34 has 'this child which is to be now baptized.' P. 747. See on p. 721. P. 749. The Thanksgiving with the preceding rubric appears in the Durham Book. Pp. 761 sqq. The Order of Adult Baptism was compiled May 18, 1661, before the revision began (p. cxcvi above); and it will be noticed that in some small points (pp. 769, 773) it follows the unrevised text of the Baptism of Infants. P. 801. On 'divine service' see on p. 719. Sanderson Liturgy p. 38 omits 'in Paradise.' P. 805. In accordance with the 15th of the concessions made at the Savoy Conference, 'I thee worship' was altered to 'I doe thee honour' in the Durham Book; but this was not accepted in Convocation. P. 813. 'Christianly and' etc. first in Convocation Book. P. 817. The change in the final rubric satisfies an Exception of the Ministers (Cardwell Conf. p. 331). P. 821. The new matter appears already in the Durham Book. P. 823. Except for the conclusion, which is already proposed in the Durham Book, the emendation of the second collect was made in Convocation. It betrays the influence of Sanderson, who in his Liturgy (Fragmentary illustrations pp. 9, 21) has 'Sanctify thy corrections unto them,' and 'Strengthen him ... with faith ... Grant that he may so patiently take thy fatherly visitation ...' P. 825. The changes in the exhortation, which for the most part are adjustments of
the quotation (Heb. xii 6-10) to the text of 1611, do not appear in the Fair Copy. P. 827. The two lines following the creed are in the Durham Book (cp. p. 757). P. 829. In the rubric before the absolution: ‘if he humbly’ &c. is in the Durham Book, the other changes first in the Convocation Book; and together the changes largely satisfy an Exception of the ministers (Cardwell Conf. p. 331). P. 831. Wren’s new clause in the prayer is already adopted in the Durham Book. Ps.: ‘[That ... Glory]’: in Great Bible in small type, bracketed and asterisked, as from Vulg. ‘ut cantem gloriam tuam’ (LXX δομινική την δόξαν σου), unrepresented in Heb. (The brackets of the first two columns disappeared in 1559.) P. 835. The changes in the anthem first appear in the Convocation Book. Pp. 837 sqq. These prayers occur first in the Convocation Book; they may be Sanderson’s, but, if so, a comparison of them with Sanderson’s Liturgy suggests that they were improved in Convocation. It is to be noted that Canon 67 of 1604 (Cardwell Synodalía i p. 284), recognising that a Visitation Office cannot be regarded as a fixed formula, but only as a mass of suggestions to be adapted by the ministrant to the circumstances of the individual case, only imposes the Office as it stands on curates who are not ‘preachers’; while ‘a preacher’ is to minister ‘as he shall think most needful and convenient.’ Lanc. Andrewes’s Manual for the Sick is an example of how ‘a preacher’ will deal with the Office. This necessary freedom is recognised in some measure in the Office itself, pp. 823, 827. P. 849. The first rubric is already in the Durham Book. The structure of the three forms of the Office will be clear from the following table:—

<table>
<thead>
<tr>
<th>1549</th>
<th>1552</th>
<th>1661</th>
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<tbody>
<tr>
<td>Procession</td>
<td>Procession</td>
<td>Procession</td>
</tr>
<tr>
<td>Burial</td>
<td>Burial</td>
<td>Psalms</td>
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<tr>
<td>Psalms</td>
<td>Lesson</td>
<td>Lesson</td>
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<tr>
<td>Lesson</td>
<td>Our Father</td>
<td>Our Father</td>
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<tr>
<td>Our Father</td>
<td>Preces</td>
<td>Burial</td>
</tr>
<tr>
<td>Preces</td>
<td>Collect</td>
<td>Our Father</td>
</tr>
<tr>
<td>Collect</td>
<td>Collect</td>
<td>Collect</td>
</tr>
<tr>
<td>Mass</td>
<td>Collect</td>
<td>Collect</td>
</tr>
</tbody>
</table>

The first column is intelligible (p. cxxvii) and excellent: the second is only the first spoiled by the omission of Psalms and preces: the third is unintelligible. Besides the selection of the Psalms, the order—Psalms, Lesson, Burial—is Sanderson’s; but he also put an Our Father before the Psalms (Fragmentary illustrations pp. 36 sq.). Ps.: ‘(at the last)’: in the Great Bible bracketed, but not in small print nor asterisked. Not in Heb., LXX, Vulg.; and apparently a gloss to bring out the sense. P. 851.
PURIFICATION AND COMMINATION

'[fretting a garment],' a gloss interpreting the text, wrongly it seems, being Seb. Münster's 'vestem arrodens': not bracketed or marked in any way in the Great Bible. P. 853. '[dried vp]': in small print, bracketed and asterisked in Great Bible: Vulg. 'induret,' LXX αὐξηρῳθεῖν. 'O teach': so in Great Bible and Psalter hitherto; while in the Psalter of the Book Annexed it is corrected 'So teach.' P. 859. The 17th concession at the Savoy Conference had consented to omit 'sure and certain' and it is deleted in the Durham Book and Sancroft's Fair Copy; but the concession was withdrawn in Convocation, since it does not appear in the Convocation Book. Sanderson had read only 'in hope' (Fragmentary Illustrations p. 37). The addition of 'the' before 'resurrection to eternal life' (S. Jo. v 29) clearly mitigates the reasonable puritan objection, that the 'words cannot in truth be said of persons living and dying in open and notorious sins,' suggesting, as they did, a 'sure and certain hope' of the 'resurrection to eternal life' of each individual, whatever his character might be: whereas now, with the added 'the,' they only assert 'the sure and certain hope' that such a resurrection will be, and suggest the charitable hope that, in spite of all human judgment, the individual is such that he will have part in it. P. 861. 'For' is an unhappy change: except for the punctuation (which appears corrected first in the Book Annexed) the text was right as it stood (τῶν ἀνασκόπων, ut requiescant). Pp. 873, 875. Except 'with,' the omission of 'N.,' and the conclusion, these corrections appear first in the Convocation Book. The omission of 'this our brother, and' and 'other' satisfies one of the Exceptions (Cardwell Conf. p. 333). Sanderson Liturgy p. 37 has 'we and all other departed.' P. 881. 'As hath . . . direct' provides a remedy for an inconvenience pointed out in the Exceptions (ibid. p. 334). The hopeless grammatical incoherence of the opening admonition remains uncorrected. The Exceptions also (ibid.) proposed a change of Psalm, suggesting cxiii or cxxviii. P. 885. The changes in the collect appear first in the Convocation Book. P. 887. The Scottish Book had already directed that the Commination should be used 'especially on the first day of Lent commonly called, Ashwednesday' (cp. 1549). But this of course represents what had always been customary in England: see Frere Visitation Articles and Injunctions iii pp. 254, 278, 304: Second Report of the Ritual Commission 1868, p. 418, &c. 'Reading Pew or': cp. p. ccix. P. 889. 'Perverteth the,' 'Idolaters,' as in version of 1611. P. 891. 'Ready to fall upon vs': suggested in Durham Book. P. 893. 'the propitiation': from version of 1611. P. 895. Ps. li 9: the addition of 'away' which appears first in the Convocation Book, and is not made in the Psalter, is unexplained. P. 897. Ps. li 15: 'and,' inserted here in the Convocation Book, is found in the Psalter of 1639, and appears in that of the Book Annexed. Ver. 17: the article before 'contrite' disappears here in 1604, and is not in the Psalter of 1639, but it remains in the Bible of 1611. P. 899. 'always': cp. pp. 184, 700. P. 901. Why
the Aaronic blessing should be thus mutilated is not obvious. On the Psalter, see above pp. ccxxvi, ccxxv. Pp. 903 sqq. The 'Formes of Prayer,' in the printed copies of 1662 are in smaller type than the rest of the book, and in one impression at least occupy a sheet to themselves (*1-6) between sheets Nn (1-8) and Oo (1-6). As a supplement to the Directory of 1544 the Parliament had issued A Supply of Prayer for the Ships that want ministers to pray with them (Procter and Frere pp. 162, 644); and Jer. Taylor in his Collection of Offices had provided An Office, or Form of Prayer, for Sailors or Mariners (Works xv p. 349). As we have seen (p. ccxix), Izaak Walton attributes some responsibility for the 'Formes of Prayer to be used at Sea' to Sanderson; and, besides what is noted on p. 924, they bear other marks, which betray his hand, viz. 'vs thy poor servants' p. 905, and 'We thy poor creatures' p. 917, a form of phrase which recurs in his Liturgy (Jacobson Fragmentary Illustrations pp. 13 sq., 16); p. 903 l. 13 (cp. Lit. p. 9 'receive into thy gracious protection'); p. 919 l. 21 (ibid. 17 'express the true thankfulness . . . by obedience to thy most holy commandments'). Along with the occasional thanksgivings of 1604 (pp. 195 sqq.) these 'Formes' must take the lowest place among the contents of the Book of Common Prayer. P. 929. The curious addition of an imprint to the title of what is no longer a separate book was not reproduced in the printed Books, but is reinserted in the Sealed Books. Pp. 953, 955. The proper Gospel and 'Prevent us, O Lord' first appear in the Convocation Book. Pp. 959-995. The new arrangement of the Ordination of Priests is exhibited in the following table.

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<tr>
<th>1552</th>
<th>1661</th>
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<tbody>
<tr>
<td>Sermon</td>
<td>Sermon</td>
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<tr>
<td>Mass as far as to the Gospel</td>
<td>Presentation</td>
</tr>
<tr>
<td><em>Come holy Ghost</em></td>
<td>Mass as far as to the Gospel</td>
</tr>
<tr>
<td>Presentation</td>
<td>Oath of allegiance</td>
</tr>
<tr>
<td>Litany</td>
<td>Allocution</td>
</tr>
<tr>
<td>Oath of allegiance</td>
<td>Examination</td>
</tr>
<tr>
<td>Allocation</td>
<td>Silent prayer</td>
</tr>
<tr>
<td>Examination</td>
<td>Consecration prayer</td>
</tr>
<tr>
<td>Silent prayer</td>
<td><em>Come holy Ghost</em></td>
</tr>
<tr>
<td>Consecration prayer</td>
<td>Consecration prayer</td>
</tr>
<tr>
<td>Imposition of hands &amp;c.</td>
<td>Imposition of hands &amp;c.</td>
</tr>
<tr>
<td>Delivery of Bible &amp;c.</td>
<td>Delivery of Bible &amp;c.</td>
</tr>
</tbody>
</table>

The purpose of the change is evidently, by assimilating the order of parts to that of the Ordination of Deacons, to make it easier to combine the two rites when both orders are conferred in immediate succession. The new arrangement appears first in Sancroft's Fair Copy. (The Durham
ORDINATIONS

Book is no longer available, since it does not contain the Ordinations, which must have been corrected in a separate book now lost.) P. 967. The use of the prayer 'Almighty God, giver' as the Collect, appears first in the Convocation Book. Pp. 969 sqq. The first of the Epistles of 1550, and the first and third of the Gospels, are now transferred to the Consecration of Bishops (pp. 1001, 1003). This change and the new Ep. and Gospel, occur first in the Convocation Book. Henceforward, down to p. 997, the greater part of the emendations (except in the version of Veni Creator; which however is to stand 'as tis corrected paper E,' not forthcoming) are found already in Sancroft's Fair Copy. P. 989. The omission in lines 3-5, and the new conclusion, the rubric as to Veni Creator and the new version of the hymn itself, appear first in the Convocation Book. On the version, see above pp. ccvi, cxx. P. 995. The Jesuit Peter Talbot in a Treatise of the Nature of Catholick Faith and Heresie (Rouen 1657, p. 22), in disputing the validity of English Ordinations, had used the argument that in the English rite the form 'Receive the holy Ghost' is used indiscriminately for the presbyterate and the episcopate, without any words explicitly defining which order is being conferred; and Bramhall had replied in The Consecration of protestant bishops vindicated (1658), arguing with good reason that the order intended to be conferred is adequately defined by the whole context of the rite (Works, Anglo-Cath. Libr., iii pp. 162 sqq.). On the other hand, according to Burnet (Reformation ii p. 144 [1680]) and Humphrey Prideaux (Validity of the Orders of the Church of England pp. 9, 22, 42 sq. [1688]: cp. Cardwell Conferences p. 385 note P), presbyterians had argued from the common formula that bishops and presbyters are regarded as essentially identical. Although it is obvious that, if the first contention had been valid, it was too late to remedy the alleged defect by any modification of the form; and although Burnet and Prideaux report that the new defining clause was inserted only to meet the latter contention: yet it is likely that both contentions contributed to suggest the addition of 'for the office and work' etc. here and on p. 1015. According to Prideaux (ibid. p. 43) Peter Gunning and Jo. Pearson were 'the prime advisers' of the insertion of the words. Sancroft's Fair Copy proposes 'Take the Holy Ghost by whom the Office and Authority of a Bishop is now committed unto thee' for the consecration of bishops, but suggests no change here. P. 999. Wren suggested 'Ordering or' in the title. The new Collect is found first in the Convocation Book. P. 1005. 'the Arch-Bishop ... Table,' in substance suggested by Wren. Henceforward, except where it is otherwise noted, all the more important amendments, and most of the smaller ones, are already found in Sancroft's Fair Copy. P. 1007. 'the edifying and well governing' (from the Bidding prayer of Canon 55 of 1604: see p. 1053 below) first in the Convocation Book. Pp. 1011, 1013. The new question and answer, the new rubrics, and the short version of Veni Creator, appear first in the Convocation Book. P. 1015. On the amended form
see on p. 995 above. **P. 1017.** The final note was naturally omitted in the printed copies; but it has been reinserted in the Sealed Books. The 'Certain solemn dayes' (p. 69), which are marked in red in the Kalendar, were enjoined respectively by the Acts 3 Jac. I c. 1, 12 Car. II c. 30, and 12 Car. II c. 14 (for all of which see A. P. Perceval *The original services for the State holidays*, London 1838, pp. 17 sqq.). A form of service for Nov. 5 was issued by royal authority in 1606 (*Prayers and Thankesgiuing . . . for the happy deliverance of his Majestie . . .* R. Barker); a form was issued for Jan. 30 1660-1 (see Lathbury *Hist. of the Book of Common Prayer* pp. 334 sq.), and a revision of this (reprinted in Kennet *Register* p. 368), presumably made by the committee of Convocation appointed on May 16 1661 (above, p. cxcvi), was issued for Jan. 30 1661-2 (Lathbury *loc. cit.*); while for May 29 a form was devised, May 16-18 1661, by a committee of Convocation (above, pp. cxcv sq.) and issued (reprinted in Kennet, p. 452). All these forms were revised by Convocation in the spring of 1662, being finally read, as revised, and unanimously approved in the Upper House on Ap. 26 (Cardwell *Synodalia* ii pp. 670 sq.). A royal order of May 2 directed that they be printed and published and 'annexed' to the Book of Common Prayer and be henceforth universally used (Cardwell *Conferences* p. 383 note9). Accordingly they were annexed to the printed copies of the Book, in small type, after 'FINIS, under a new title-page with the royal order printed on the verso.
ADDENDA AND CORRIGENDA

P. 5 c. 2 l. 13, for 'Lessons and' read 'Lessons, and'
   " l. 21, for 'Euening' read 'Evening'
   " l. 31, for 'ministration' read 'Ministration'
P. 19 c. 2 ll. 9, 10, add hyphens after 'distress' and before 'And'
P. 46 c. 1 ll. 23 sq., for 'Hor. Can. series' read 'Breviary'
P. 69 l. 24, for '—' read '—'

Pp. 79 sqq. In all three books the days throughout are divided from one another by red lines right across the Kalendar, which are here omitted for convenience.
P. 81 day 7 even. to 24 even., for 'xii ... xlvii' read 'xii ... xlvii' (see note p. ccxii).
Pp. 85 ll. 6, 28; 101 ll. 28, 33; 105 l. 29; 109 l. 28, for 'Fast' read 'Fast'
P. 85 l. 34, for 'xii' read 'xii'
P. 109 l. 12, for 'Name' read 'Name'
P. 113 l. 12, for 'Enurchus B. of' read 'Enurchus B. of '
   l. 31, for 'S.' read 'S.'
P. 117 l. 23, for 'S.' read 'S.'
P. 121 l. 10, for 'Papists' read 'Papists'
   l. 28, for 'Isai.' read 'Isai.'
P. 124 l. 1, for 'HATH .XXXI. DAYES' read 'HATH .XXXI. DAYES'
P. 127 c. 1 l. 3, for 'SHALBE VSED AND SAYDE' read 'SHALBE VSED AND SAYDE'
P. 129 c. 2, all chapter numbers in the references, except (Jer.) 10, (Ps.) 143, should be in italic.
   " ll. 11-14, for 'When ... alive' read 'When ... alive'
   " l. 37, for '10' read '10'
   " l. 48, for '143' read '148'
P. 133 c. 2 l. 21, read 'him''
P. 137 c. 2 l. 22, 40, for 'acknowledge' read 'acknowledge'
P. 142 c. 1 l. 23, for 'secula' read 'seculo'
P. 153, correct as above on p. 129.
P. 169 c. 2 l. 25, for 'whole' read 'whole'
P. 174 c. 1 l. 33, see note p. lxvi top.
P. 175 c. 2 l. 2, read 'Supplication', to be sung, or said 'after'
   " cc. 1, 2 l. 40, for 'all' read 'all'

ccxxvi
ADDENDA AND CORRIGENDA

P. 176 c. 1 ll. 1, 2, omit what is bracketed: see note p. lxvi.
P. 177 c. 1 l. 35, for 'universally' read 'vniuersally'
P. 178 c. 1 l. 16, for 'pusillanimos' read 'pusillanimes'
P. 183 cc. 1, 2 l. 26, for 'be' read 'be'
   " c. 2 l. 35, for 'hearts' read 'hearts'
P. 185 c. 2 l. 23, for '12' read '1b2'
P. 187 c. 2 l. 8, for 'Jesus' read 'Jesus'
P. 188 c. 2, prefix '[A prayer of Chrysostome.]

P. 189 c. 2 ll. 7, 8, read 'the relief of those'

Pp. 193, 195 c. 2, enclose the indented notes with a long square bracket on the inner side.
P. 197 c. 1, opposite l. 16 of c. 2, add '[1604 this thy]'
P. 216 c. 1 l. 1, omit $*
P. 227 c. 2 line 17, for 'the' read 'o the'
P. 247 c. 2 l. 30, for 'serve' read 'serve'
P. 287 c. 2 l. 7, for 'of all' read 'of all'
P. 289 c. end, read '[CO MONLY ... WEDNESDAY.]*'
P. 291 c. 2 l. 8, read 'acknowledging'
P. 294 c. 2 l. 36, 'monicions' is read only in the ed. of 1549 here used: in the rest it is 'motions.'
P. 295 c. 1 l. 7, 'monicions' is read in one other ed. of 1552: in the rest it is 'motions.'
Pp. 329 c. 2 l. 39; 347 c. 2 l. 36; 365 c. 2 l. 54; 383 c. 2 l. 54, the Title on the Cross is written in larger script, and in the printed book it is in small roman capitals.
Pp. 331 c. 2 l. 6; 349 c. 2 l. 3, 'Eli' &c. is written in rather larger script, and in the printed book it is in roman type.
P. 397 c. 2 l. 3, for 'thine' read 'thine'
P. 421 c. 2 l. 7, read 'said * I'
Pp. 423 c. 2 l. 43; 427 c. 2 l. 36; 445 c. 2 l. 32; 483 c. 2 l. 15: the first 5 words are written in the script of the rubrics. This is ignored in the printed book, and remains unnoticed in the Sealed Books.
P. 427 c. 2 l. 2, for 'who' read 'who'
P. 474 c. 1 l. 7, for '[Gr.' read '(Greg. 160)'
P. 476 c. 1 l. 17, for 'xviii 38' read '370: Greg. 160'
P. 490 c. 1 ll. 9 sq., read '(Leon. 434; Gel. iii 4)'
P. 504 c. 1 end, for 'xviii 29' read '371'
P. 510 c. 1 l. 6, for 'xviii 33' read '374'
P. 533 c. 2 l. 3, read 'said * The'
P. 546 c. 1 l. 6, for 'Leon. 419' read 'Greg. 121'
P. 551 c. 2 ll. 12 sq., 'The Lord our Righteousness' is written in larger script, and in the printed book is in roman capitals.
P. 575 c. 2 l. 26, read 'BLESSED'
ADDENDA AND CORRIGENDA

P. 591 c. 1 after l. 29, add 'SAINT JOHN BAPTIST.'

P. 625 c. 2 ll. 11, 14, read 'that', 'may be healed'.

P. 647 c. 2 l. 5, read 'pray. *'

P. 662 c. 2 ll. 39 sq., read 'Chalice or cels in some faire or conveniente cup'.

P. 663 cc. 1, 2 bottom, and p. 665 top, add long square bracket on the inner side of the indented note.

P. 665 c. 2 l. 30, read 'specially'.

P. 673 c. 2 l. 15, read 'an'.

P. 683 c. 2 l. 13, read 'strengthen'.

P. 685 c. 2, enclose the indented note in a long square bracket on the inner side.

P. 686 c. l. 40, add $ in margin.

P. 687 c. 2 ll. 34 sq., add hyphen after 'saying,' and before 'Holy'.

P. 693 c. 2 l. 5, read 'before'.

P. 704 c. 2 l. 1, read 'comamunde'.

P. 707 c. 2 l. 5, read 'For'.

P. 717 c. 2 l. 14, for (?) read '?'.

P. 721 c. 2, add 0 at the beginning, and * at the end.

P. 727, and odd-numbered pages down to p. 775, c. 2, the descriptions of the subject or subjects of Baptism ('this child,' 'these persons,' &c.) and most of the pronouns referring to them, in the Book Annexed are written in the larger script of the rubrics, as to be adjusted to the sex and number of the subjects, and in the printed book are in the roman type of the rubrics.

P. 734 c. 2 l. 5, for 'end' read 'and'.

Pp. 740 c. 1 l. 13; 742 c. 1 l. 27, add '(Gen. i. 44)'.

P. 748 c. 1 l. 23, add S in margin.

Pp. 787 c. 2 l. 38; 789 c. 2 ll. 3 sq., 'Sacrament' and the Baptismal formula are written in the rubric script, and in the printed book are in the roman type of the rubrics.

P. 790 c. 1 l. 21 marg., for 'B' read 'Br'.

P. 791 c. 2 l. 32, read 'are ... and*'.

P. 791 c. 2 l. 50, read 'as he ... confirmed*.'
Pp. 821, 823, 831, 837, 839, 845, c. 2, the 3rd pers. pronouns are written in rubric script, and in the printed book (here and also p. 841) are in the roman rubric type.

Pp. 859 c. 2 l. 39; 873 c. 2 l. 23; 877 c. 2 l. 16, 'brother' is written in rubric script, and in the printed book both it and 'his' on p. 859 l. 41 are in roman rubric type.

P. 873 c. 2 ll. 28 sq., read 'with all'

P. 877 cc. 1, 2 l. 24, read 'from'

P. 887 c. 2 ll. 4 sq., read 'THE FIRST DAY OF LENT'

P. 898 c. 1 l. 14, add '(Greg. 201, 247)'

P. 900 c. 2 ll. 18 sqq.; the title of the Psalter should not be in italic.

P. 901 c. 1 bottom, add '[THE PSALTER, or Psalms of David, after the translation of the great Bible, pointed as it should be sayde or songe in Churches. Edward Whitchurch 1552.]

P. 944 c. 1 bottom, add '(Gel. i 23)'

P. 954 c. 1 l. 13, read 'diguisque'

P. 978 c. 1 l. 14, add '(Gel. i 20)'

P. 983 c. 2 l. 13, read 'nor'

P. 984 c. 1 ll. 29 sq., read 'administretis'

P. 999 c. 2 l. 14, read 'didst'

P. 1005 c. 2 ll. 18 sqq., read 'the . . . Table'

Pp. 1006 c. 1 l. 5; 1014 c. 1 l. 8, add '(Gel. i 99)'

P. 1014 c. 1 l. 9, add S in margin.
A SYNOPSIS OF THE SOURCES AND REVISIONS
OF THE BOOK OF COMMON PRAYER
The Boke of common prayer, and administration of the Sacramentes and other rites and ceremonies in the Churche of England.

According to the Vse of the Church of England:

Together with The Psalter or Psalmes of David Pointed as they are to be sung or said in Churches:

And The Forme or Manner of Making, ordeining, & consecrating of Bishops, Priests, & Deacons.

Londini, in officina Edvardi Whytchurche.
Anno 1552.
THE CONTENTES OF THIS BOOKE.

i. A preface.  
[See xiii. below.]

ii. A table and Kalendar for Psalms 
& Lessons, with necessary rules 
perteyning to the same.  
[See p. 48 below.]

iii. The ordre how the Psalter is 
appointed to be read.  
[See iii. below.]

iv. The Table for the order of the 
Psalms to be sayd 
at Morning and 
Evening prayer.  
[See vi. below.]

v. The order how the rest of 
the holy Scripture is appointed to 
be read.  
[See vi. below.]

vi. Proper Psalms and 
Lessons at Morning and Evening 
prayer, for certayne feastes 
and dayes.  
[See v. below.]

vii. An Almanack.  
[See p. 48 below.]

viii. The Table and Kalender for 
Psalms and Lessons, with 
necessary Rules apperteyning 
to the same.  
[See iii. below.]

ix. The ordre for Mattins and 
Evensong, 
throughout the yeare.  
[See vi. below.]

x. The Letanies.  
[See x. above.]

xi. The Introits, Collectes, Epistles, 
and Gospels, to be vset at 
the celebracion of the Lorde's 
Supper, and holy Communion, 
through the yeare, with proper 
Psalms and Lessons, 
for diverse feastes and dayes.  
[See x. above.]

xii. The Supper of the Lorde and 
holy Communion, commonly 
called the Mass.  
[See x. above.]

xiii. Of Baptisme both 
publike and private.  
[See xiii. above.]

xiv. The Collectes Epistles, 
and Gospels, to be vset at 
the ministracion of the 
holy Communion, 
throughout the yeare.  
[See xiv. above.]

xv. The Creed of St. Athanasius.  
[See xiv. above.]

xvi. The Letanies and Suffrages.  
[See x. above.]

xvii. The Order of the ministracion 
of the holy Communion.  
[See x. above.]

xviii. Baptisme both 
publike and private.  
[See xiii. above.]

Sources

Breviarium Romanum super reformationem (Quintoan) Venice 1533, praefatio.

Portiforium seu Breviarium ad usum ecclesie Sarisburiensis (Paris, Regnault, 1557).

Portiforium as above.

Missale ad usum ecclesie Sarisburiensis (Paris, Regnault, 1564) passim.

Hid. Ordinarium missae, Canon [after Temporale].

Processionale ad usum insignis ecclesie Sarisburiensis (Rermondum, 1544, ff. 116 sqq.).

Manuale ad usum percehbris ecclesie Sarisburiensis (Rouen, Nic. Rufus, 1543) Ordine ad eucharistiam faciendam [ff. 37 sqq.], Benedictio fontis [ff. 42 sqq.], Do baptismo [ff. 42 sqq.].
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SOURCES

Pontificale Confirmando puero rum [sp. Maskell Mon. rit. eccl. angl. i. pp. 325 sqq.]

Manuale Ordo ad faciendum sponsalia [ff. 47 sqq.]

Ibid. Ordo ad visitandum infirnum [ff. 85 sqq.], De extrema unctione

Ibid. Confirmationem, where also is a Cathechisme for children.

Psalterium Danicicum ad usum ecclesiae Surtibriensis in Portiforium pur hyemalis.


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viii. Of Confirmation, where also is a Cathechisme for children.

ix. Of Matrimonie.

x. Of visitacion of the sicke, & Communion of the same.

xi. Of Burial.

xii. Of purificacion of women.

xiii. A declaration of scripture, with certaine prayers to be vsed the firste days of Lent, commonlye called Ashwednesdaie.

xiv. Of Ceremonies omitted or re'teyned.

xv. Certaine notes for the more plain explication and decent ministration of thinges conteined in this booke.

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The forme and maner of makyng and consecrating of Arche-bishoppes, Bishops, Priestes and Deacons. M.D.XIX.

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xiii. Confirmation, where also is a Cathechisme for children.

xiv. Matrimonie.

xv. Visitacion of the sicke.

xvii. The Communion of the sicke.

xviii. Burial.

xiv. The thankes giving of women after childe birth.

xix. A Comminication against sinners, with certaine prayers to be vsed diverse hymnes in the yere.

[See ii. above.]

[See 3 above.]

25 The Psalter.

26 The Order of Prayers to be vsed at Sea.

27. A form and manner of ordaining Bishops, Priestes and Deacons.
Where there hath been a very Godlye ordre sette forth: by auttorite of Parliament, for common prayer and administration of the Sacramentes, to bee used in the nuther tongue within this Churche of Englande; agreeable to the woorde of God and the primate Churche, verye comforable to all good people, desyryng to lyse in Christen conversation, and mote proffitable to the state of this Realme: uppon the whiche, the mercy, favoure, and blesseinge of allmighty God, is in no wyse so readily and plentiously powred, as by common prayers, duteous of the Sacramentes, and often preaching of the Gospel, with the devotion of the hearers: and yet thys notwithstanding, a greate noymer of people, in divers partes of this Realme, following theyr owne sensualitie, and luying either without knowledge or dute of God, doe wylfully, and dannoeblye before allmighty God, absteyn and refuse to come to theyr parische Churches and other places, where common prayer, administration of the Sacramentes, and preaching of the woorde of God is used, upon the Sundays and other dayes, ordained to be holy dayes.

Where at the death of our late soveraign Lord King Edward the sixth, there remained one uniform order of Common Service and prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England which was set forth, in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament holden in the fifth and sixth years of our said late soveraign Lord King Edward the sixth, intituled, An Act for the uniformity of common prayer, and Administration of the sacraments: The which was repealed and taken away by Act of Parliament in the first year of the reign of our late soveraign Lady Queen Mary to the great decay of the due honour of God, and discomfort to the Proffessor of the truth of Christes religion.

Be it therefore enacted by the authority of this present Parliament, that the said Statute of repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in or by the said book, shall be void, and of none effect, from and after the feast of the Nativity of St. John Baptist next coming.

And that the said book with the order of service, and of the administration of Sacraments, Rites, and Ceremonies, with the Alteration and additions therein added and appointed by this Statute, shall stand and be from and after the said feast of the nativity of Saint John Baptist in full force and effect,
See the first Act of Uniformity, 2 & 3 Edw. vi. cap. 1.
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churches, or private Chappels, or Oratories, commonly called, the Service of the Church; or shall preach, declare, or speak any thing in the derogation, or depraving of the said book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queens Highness her heirs and successors, for his first offence, the profit of all his Spiritual benefits, or promotions, coming or arising in one whole year next after his conviction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of six months without bail or mainprise. And if any such person once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment, by the space of one whole year, and also shall therefore be deprived ipso facto of all his spiritual promotions, And that it shall be lawful to all Patrons or Donors of all and singular the same spiritual promotions or any of them to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his spiritual promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be convict in form aforesaid, concerning any of the premisses, shall not be beneficed, nor have any spiritual promotion; that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year.
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next after his said conviction, without bail or mainprise. And if any such person not having any spiritual promotion, after his first conviction shall so soon offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid that if any person or persons whatsoever after the said feast of the nativity of Saint John Baptist next coming shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare or speake any thing in the derogation, depriving or despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings compel or cause, or otherwise procure or maintain any Parson, Vicar or other Minister, in any Cathedrall or parish church, or in chappel, or in any other place to sing or say any common or open prayer, or to minister any sacrament otherwise, or in any other manner and form then is mentioned in the said book, or that by any of the said means shall unlawfully interrupt, or let any Parson Vicar or other Minister in any Cathedrall or parish church, chappel, or in any other place, to sing or say common and open prayer, or to minister the sacraments, or any of them in such manner and form as is mentioned in the said book: that then every such person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady her heirs, and successors for the first offence an hundred marks. And if any person or persons being once convict of any such offence, so soon offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict: that then the same person shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and successors four hundred Marks. And if any person after he in form aforesaid shall have been twice con-
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For reformation hereof, be it enacted by the Kyng our soveraigne Lord, with thassente of the Lords and commons, in this present Parliament assembled, and by the auctoritie of the same, that from, and after the feasle of all Sainctes next comming, all and every persone, and persons, inhabiting within this Realme, or any other the kinges mosties dominions, shall diligently & faithfully (having no lawful or reasonable excuse to be absct,) endeoue themselves to resort to their Parish Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place, where comon prayer and such service of God shalbe vset in such tyne of let, upon every Sunday, & other days, ordyned, & used to bee kepte as holy days, & then, & there to abide orderly, and sobriely, during the tyne of the common prayer, preachings, or other service of God, there to be vset and ministred, upon paine of punisshment by the Censures of the Church.

Vict of any offence concerning any of the last rected offences, shall offend the third time, and be thereof in form abovesaid lawfully convict: that then every person so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premises shall be convict in form aforesaid, do not pay the summe to be payed by virtue of his conviction, in such manner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of six months without bail or mainprise: And if any person or persons that for his second offence concerning the premises shall be convict in form aforesaid, do not pay the said summe to be payed by virtue of his conviction, and this estatute in such manner and form as the same ought to be payed within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, instead of the said summe, suffer imprisonment during twelve monthes without Bail or mainprise. And that from and after the said feast of the nativity of Saint John Baptist next coming all and every person and persons inhabiting within this Realm, or any other the Queens Matesies Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, Endeoue themselves to resort to their parish church or chappell accustomed, or upon reasonable let thereof, to some usual place where common prayer, and such service of God shalbe vset in such tyne of let, upon every Sunday, & other days ordained, and used to bee kepte as holy days: and then and there to abide orderly and sobriely during the time of common prayer, preachings or other service of God there to be vset and ministred, upon paine of punish-ment by the censures of the Church.
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Of Common Prayer

And for the due execution hereof, the King's most excellent majesty, the lords temporal, & all the commons in this present Parliament assembled, doth in God's name, earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour them selves to the uttermost of their knowledge, that the due and true execution hereof may be had throughout their Dioceses and charges, as they will answer before God, for such evils and plagues, with which Almighty God may justly punish his people, for neglecting this good and wholesome law.

And for the authority in this behalf, be it further likewise enacted by the authority aforesaid, that all singular the same Archbishops, Bishops, & all other their officers, exercising ecclesiastical jurisdiction, as well in place exempt, as not exempt, within their dioceses, shall have full power and authority by this act, to reform, correct, and punish, by censures of the church, all and singular persons which shall offend within any their jurisdictions or Dioceses: after the said feast of all saints next ensuing, against this act & statute, any other law, statute, privilege, liberty or provision herefore made, had, or suffered, to the contrary notwithstanding.

And because there hath arisen in the use and exercise of the foregoing common service in the Church hereforeset forth, divers doubts for the fashion & manner of the ministration of the same, rather by the curiosity of the minister and mistakers, than of any other worthy cause: therefore as well for the more playne & manifest explanation hereof, as for the more perfecting of the said order of common service, in some places where it is necessary to make the same prayer and

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passion of service more earnest and
fits, to stirre christiā people to the
true honouring of almighty God: The
kynge most excellent maistrie, with
thassent of the Lordes and commis in
this present Parlement assembled, and
by hauctoritie of the same, hath
causeth the foresaide ordre of comn
service, entituled, The boke of comm
prayer, to be faithfullie & godly per
used, explained, & made fully perfec
by the foresaid auctoritie, hath
anexed & toyned it, so explained &
perfection, to this present statue, ad
ing also a forme & maner of
making & consecrating of Archb\nishes, Bishops, Priestes & Deacons,
to be of likewise, auctoritie, & value,
as the same like foresaid boke entituled,
The boke of common prayer, was
before: & to bee accepted, receit,ed,
ved & esteemed in lyke sorte & maner,
& with the same clauses of provions
and exceptiones, to all ententes,
structes and purposes, as by the acte
of Parliament made in the second yere
of the kynge Maiesties regyne, was
orued, limited, expressed, & ap
vided for the uniformite of service,
& administration of the Sacramelis
throughout the realme, upon such seve
al paynes, as in the sayd actes of Parla
net is expresst. And the said former
acts to stand in full force & strength,
to all ententes & constructiones, and
to be appeit, practised, & putit in vre,
to, & for the establishing of the boke
of common prayer, now explained, and
hereunto annexed: & also the sayd
journej of making of Archbeships,
Bishops, priestes, & Deacons, here
unto annexed, as it was for the former
boke.

And by hauctoritie aforesaid it is
now further enacted, that if any
maner of persoene, or persones, inhabi
inge, and beyinge withiny this Realine,
or any other the Kynge Maiesties
dominions, shall after the sayd feast
of all Saints, willingly, and willing
hears, and be presente at any other
maner, or journe of common prayer,
of administracion of the Sacrametis,
of making of ministers in the Churches,
or of any other ryses obtained in the
boke annexed to this acte, th is mention
& set forth in the said boke, or that is
do against any person being indicted
before them of trespass, or lawfully
convicted thereof.

Provided always, and be it enacted
by the authority aforesaid that all and
every Archbisho and Bishop shall
and may at all time and times at his
liberty and pleasure join, and associate
himself, by virtue of this Act, to the
said Justices of Oyer, and Determiner,
or to the said Justices of Assise, at
every of the said open and general
sessions, to be holden in any place
within his Diocess for to the
the inquiry, hearing, and determining of
the offences aforesaid.

Provided also, and be it enacted by
the authority aforesaid that the books
concerning the said service, shall at the
costs and charges of the parishioners
of every parish, and Cathedrall church
be attained and gotten before the said
feast of the nativity of Saint John
Baptist next following; and that all
such parishes and Cathedrall churches,
or other places where the said books
shall be attained, and gotten before
the said feast of the nativity of Saint
John Baptist, shall within three weeks
next after the said books so attained
and gotten, vs the said service and
put the same in use according to this
Act.

And be it further enacted by the
authority aforesaid that no person or
persons shall be at any time hereafter
impeached or otherwise molested of
or for any of the offences above men
tioned hereafter to be committed or
don contrary to this Act vnless he or
they so offending be thereof indicted
at the next generall Sessions to be
holden before any such Justices of
Oyer and Determiner, or Justices of
Assise next after any offence committed
or don contrary to the tenor of this
Act.

Provided alwayes and be it ordained
and enacted by the authority afore
said, that the Major of London, and
all other Majors Bayliffs, and other
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of the forme of sundry provisions and exceptions, contained in
the foresayd former statute, and shall be thereof convicted, according to the
laws of this Realm, before the Justices of Assize, Justices of Oyer and
Determiuer, Justices of peace in their Sessions, or any of them, by the verdict of six
men, or by his, or their own confession, or otherwise, shall for the first offence
suffer imprisonment, for six moneths, without bail, or maynprise: & for the
second offence, being likewise convicted, (as is abovesaid,) imprisonment for one whole yeare.

for the third offence, in like manner, imprisonment during his, or their lives. And for the more knowledge to be gue hereof, and better observacion of this lawe. Be it enacted by the authority aforesaid, that all and singular Curates shall upon one Sunday every quarter of the yere, during one whole yere, next following the foresayde feast of all Saints, next coming, read this presente Acte in the Church, at the tyne of the same assemby: & lykewise once in every yere following, at the same time, declaring unto the people by the authoritie of the Scripture, how the mercy & goodness of God hath in al ages been shewed to his people, in their necessities and extremeties, by means of heartye and faithfull prayers made to almightye God, speciallye where people be gathered together with one symphony, to offer up their hearts by prayer, as the beste Sacrifices Christian menne can yeke.

head-officers of all and singular cities, boroughs, and towns corporate within
this Realm, Wales, and the Marches of the same to the which Justices of
Assize do not commonly repair, shall have full power and authority by virtue of
this Act to enquire hear and determine the offences above said and
every of them yearly, within fifteen days after the feasts of Easter, and
Saint Michael the Archangel, in like manner and form as Justices of Assize,
and Oyer, and Determiner may do.

Provided always, and be it ordained and enacted by the authority aforesaid,
that all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar ecclesiastical jurisdiction, shall have full power and authority by virtue of this Act, as well to inquire in their Visitation, Synods, or elsewhere within their jurisdiction, at any other time and place to take accusations and informations of all and every the things above mentioned, done committed or perpetrated within the limits of their jurisdiction, and authority, and to punish the same by admonition, excommunication sequestration, or deprivation, or other censures, and Processes in like form as heretofore hath been used in like cases, by the Queens ecclesiastical lawes.

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

Provided always, and be it enacted, that such ornaments of the church, and of the Ministers thereof shall be retained, and be in use, as was in this church of England by the authority of Parliament in the second year of the reign of K

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Edward the sixth, until other order shall be therein taken, by authority of the Queens Majesty, with the advice of her Commissioners appointed and authorized under the great seal of England, for causes ecclesiastical or of the Metropolitane of this Realm. And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church by the misusing of the orders appointed in this book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all laws Statutes and ordinances wherein or whereby any other Service, administration of Sacraments, or common prayer is limited, established, or set forth to be used within this Realm or any other the Queens Dominions and Countries shall from henceforth utterly be void and of none effect.
THE PREFACE

"And lastly, it may be noted, That, for the satisfying all the dissenting Brethren and others, the Convocations Reasons for the alterations and additions to the Liturgy, were by them desired to be drawn up by Dr. Sanderson; which being done by him, and approved by them, was appointed to be printed before the Liturgy, and may be known by this Title—The Preface: and begins thus—'It hath been the wisdom of the Church.'"—I. Walton The Life of Dr. Sanderson, 1678, f.15.

The Preface.

It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgy to keep the means between the two extremes; of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For as on the one side common experience sheweth, that where a change hath been made of things advisedly established, no evident necessity requiring, sundry inconveniences have thereupon ensued, and those many times more, and greater, then the evils that were intended to be remedied by such change: So on the other side, the particular Forms of divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of Authority, should from time to time seem either necessary or expedient. Accordingly we find that in the Reigne of several Princes of blessed memory since the reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient. Yet so as that the main body and essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day; and do yet stand firm and unshaken, notwithstanding all the vain attempts, and impetuous assaults made against it by such men as are given to change, and have alwayes discovered a greater regard to their own private fancies and interests, then to that duty they owe to the publick.
By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyned by the lawes of the land, and those laws never yet repealed) came, during the late unhappy confusions to be discontinued, is too well-known to the world, and we are not willing here to remember. But when upon his Majesties happy restauration, it seemed probable, that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished;) unless some timely means were used to prevent it: those men, who under the late usurped powers, had made it a great part of their business, to render the people disaffected thereunto, saw themselves in point of reputation, and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavors to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common-prayer, the old objections mustred vp, with the addition of some new ones, more then formerly had been made, to make the number swell. In fine, great importnities were used to his Sacred Majesty that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences. Whereunto his Majesty out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what perswasion soever, did graciously condescend.

In which review we have endeavored to observe the like moderation as we find to have been used in the like case in former times: And therefore of the sundry alterations proposed vnto vs, we have rejected all such, as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practise of the church of England, or indeed of the whole Catholick church of Christ;)
or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretenses, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto. Not enforced so to do by any strength of Argument convincing us of the necessity of making the said alterations: for we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use, and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all humane writings, especially such as are set forth by Authority, and even to the very best translations of the holy scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands: but to do that which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and exciting of piety, and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavill, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise: it shall suffice to give this general account. That most of the alterations were made either first, for the better direction of them that are to officiate in any part of Divine service, which is chiefly done in the Kalendars, and Rubricks, or secondly for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of
the present times; and the clearer explanation of some other words and phrases that were either of doubtfull signification, or other­wise liable to misconstruction. Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy, which in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation. And that it was thought convenient that some prayers and thanksgivings fitted to speciall occasions should be added in their due places, particularly for those at Sea, To­gether with an Office for the baptism of such as are of riper years; (which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst vs, is now become necessary) and may be alwa.yes usefull for the baptizing of Natives in our plantations, and others con­verted to the Faith.

If any man who shall desire a more particular account of the several alterations in any part of the Liturgie, shall take the pains to compare the present book with the former; we doubt not, but the reason of the change may easily appear.

And having thus observed to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men: Although we know it impos­sible (in such variety of Apprehen­sions, humors, and interests as are in the world) to please all; nor can expect that men of factions, peevish, and perverse spirits should be satisfied with any thing that can be don in this kind, by any other then themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Pro­vinces with great diligence examined and approved; will be also well ac­cepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.
CONCERNING THE SERVICE OF THE CHURCH

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted; as (among other things) it may plainly appear by the common prayers in the Church, commonly called divine services: The first original and ground whereof, if a man would search out by the ancient fathers, he shall find that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intently thereby, that the Clergie, and such wise men as were Ministers of the congregation, should (by often reading and meditating of God's word) be stirred up to godliness themselves, and be more able also to exhort other by wholesome doctrine, and to convince them that were adversaries to the truth. And further, that the people (by daily hearing of holy scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

But these many years past, this Godly and decent order of the ancient fathers, hath bee so altered, broken, and neglected, by planting in vncertayn Stories, Legendes, Respondes, Verses, same repetitions, Commemorations and Synodales, that commonly when any boke of the Bible was begun: before three or foure Chapters were read out, the rest were unread. And in this sorte, the boke of Esaiie was begun in Advent, and the boke of Gospels in Septuagesima, and the boke of Psalmes in Quaresima, so that they were allonge begun, and never read thorow. After a like sorte were other bokes of holy scripture read.

And moreover, whereas Saint Paul would have saue language spoken to the people in the Church, as they might understande and have profite by hearing the same: the service in this Church of Englishe (these many years) hath been read in Latin to the people, whereby they might not understande not: so that they have heard with their ears onely: & their heartes, spirites, and minds, have not been edified thereby.

And furthermore, notwithstanding that the ancient fathers had divided the Psalms into seven portions: whereof ever one was called a Nocturne, now of them have beene dailye sayed (and ofte repeated) and the rest vterlye omitted.

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Cid tur, quam cum inueueril in legendo
etiam commodia ad precandum ab
precis horarias ea ratione dia­
cunctuT, momoriter prolluntur,
propter frequentem repetitiollom odi­
hreuiario vidcbitur pera'lue omnia ex
responsorijs, ac multi. hymnis, C8!teria­
dorso non parum facit ad tom pori.
chatis, et aliorum festorum, quill
mobilia dicuntur, fieri non potu it, vt
brouitatcm, ct Jaboris lcuamen • • .
tam raras, et perspicuns reg-ulas die­
re/Culi. oppositis . . . Qui noster
tat, ct vetus patrum consilium institu­
qu'am non fuit nobis prol'ositum
apoBtolorum etiam repetitis ••. Porro
hoc
breuitati, sed commorlitati precantium
commodiorem, et cultiorem formam
inuentum, quam breuiarij veteris in
ApocalypsiB • . . epistoliB, · et acti.
cet grnuitatem obrep.eront • . . In
hoc autem legitur singuli. annis magna,
Omissis antiphoni., capitulis, et
Si cui autom JaborioHum in hoc
Propter inconstantiam temporis pas­
guer, was the cause,
Intricate a matter, that many times, there
should be read, then to read it when
was more busines to fynd out what
was so hard and
inveueril in legendo,
intricate a matter, that many times, there
was more business to fynd out what
should be read, then it when it was
found out.

These inconveniences therefore considered:
here is set furth such an order, whereby
the same shall be redressed. And for a readi­
ess in this matter, here is drawn out a
Kalender for that purpose, which is plain
and easy to be vnderstanden, wherein (so
much as may be) the reading of holy
scripture is so set furthe, that all thynge
shall bee dorn in order, without breaking one
tpiece thereof from another. For this cause
be out of Anhemes, Respondes, Inuitalories,
and suche like thynge, as did break the
continuall course of the reading of the
scripture.

Yet because there is no remedy, but that
of necessity there must be some rules; there­
fore certaine rules are here set furth, whiche
as they he fewe in nöbre: so they be plain
and easy to be vnderstonden. So yher
you haue an ordre for prayer (as touchyng
the reading of holy scripture) muche
agreable to the mynde & purpose of the olde
fathers, and a greate deale more profitable and
commodious, thenn that whiche of late was
used. It is more commodious, because here
are left out many thynge, whereas some be
vurue, some vncertean, some vaine and
superstitious: and is ordained nothinge to be
read, but the very pure worde of God, the
holy scripture which is euidently grounded
upone the same: and in that suche
language & ordre, as is moste easy & plaine
for the understanding, both of the
readers and hearers. It is also more co­
modious, both for the shortnes thereof, and
for the playne of the ordre, & for that
we have here everye
Furthmore,
by this ordre, the curtals shal nepe
other bookes for their publique service, but this
true, some vncertein, some vaine and
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read, but the very pure worde of God, the
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grounded upone the same: And in that suche
different in saying and singynge of churches
within this same: and that in suche
language and order, as is moste easy and
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Furthmore,
1549

be so plainly set forth, but doubts may arise in the use and practice of the same. To appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, & execute the things contained in this book: the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this boke.

1552

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THOUGHT IT BE APPOINTED IN THE AFORE WRITTEN PREFACE, THAT ALL THINGS SHALBE READ AND SONGE IN THE CHURCH, IN THE ENGLISH TONGUE, TO THE END THAT THE CONGREGATION MAY BE THEREBY EDIFIED: YET IT IS NOT MEANT, BUT WHEN MEN SAYE MATINS AND EUENYNGE PRAYER PRVATLY, THEY MAY SACE THE SAME IN ANYE LANGUAGE THAT THEY TITELeS DO VNDERSTANDE.

AND ALL PRIESTS AND DEACONS, SHALBE BOUND TO SAYE DAILY THE MORNING AND EVENING PRAYER, EITHER PRIVATLY OR OPENY, BOTH THEIR WERKES BE LITTE BY PRAYING, STUDYING OR DUTY, OR BY SOME OTHER VEGENT CAUSE.

CONCERNING THE SERVICE OF THE CHURCH

WHY SOME ARE ABOLISHED, AND SOME RETAINED.

OF CEREMONIES, WHY SOME ARE ABOLISHED, AND SOME RETAINED.

OF CEREMONIES, WHY SOME ARE ABOLISHED, AND SOME RETAINED.

OF CEREMONIES.

THE PREFACE

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beginning, they grew daily to more and more abuses, which not only for their vaprousethness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and cleanse there from; and yet it is thought good to reseve them still, as well for a decent orde in the Church (for the whiche they were first devised) as because they pertaineth to edification: whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony (in it self considered) is but a small thing: Yet the wilful and contemptuous transgression, and breaking of a common orde, and discipline, is no small offence before God.

Let al thinges be doen amonge you (sayeth Sainte Paule) in a semely and due orde. The appointeméte of the whiche orde, pertaineth not to private men: Therfore no manne ought to take in hand, nor presume to appoitne or alter any publike or common orde in Christes Church, excepte he be lawfully called and authorized therunto.

And whereas in this our tyme, the myndes of men are so diuerse, that some thynke it a greate matter of conscience to depart from a piece of the leaste of thyer Ceremonies (they bee so addicted to their olde customes) and agayne on the other syde, some bee so newe fangled that they wold innouate all thing, and so doe despise the olde that nothing canne lyke them, but that is new: It was thought expediente not so muche to have respecte howe to please and satisfye either of these partes, as howe to please God, & profite them bothe. And yet lest ye any manne should bee offended (whom good reaso might satisfie) here be certaine causes renersed, why some of the accustomed Ceremonies be put away, and some be retained and kept still.

Some are put away because the great excesse & multitude of thē hath so encreased in these latter daies, that the burthen of them was beginning, they grew daily to more and more abuses which not only for their vauprousethness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and cleanse there from; and yet it is thought good to reseve them still, as well for a decent orde in the Church (for the whiche they were first devised) as because they pertaineth to edification: whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony (in it self considered) is but a small thing: Yet the wilful and contemptuous transgression, and breaking of a common orde, and discipline, is no small offence before God.

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Some are put away because the great excesse & multitude of thē hath so encreased in these latter daies, that the burthen of them was
intolerable: of which saint Augustine in his time complained, that they were grown to such a number, that the state of Christian people was in worse case (concerning that matter) then were the Jews. And he counsaileth y' such yoke & burden should be taken away, as thyne wolde serue quietly to doe it.

-But what would saint Augustine have sayed, if he had seen the Ceremonies of late dayes vsed among vs? wherunto the multitude vsed in his time was not to be compared. This our excessive multitude of Ceremonies was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and sett forth Christes benefites vnto vs.

-And besides this, Christes Gospel is not a Ceremoniall lawe (as muche of Moses lawe was:) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the freedom of the spirit, being content only with those Ceremonies, which do serue to a decent ordre and godlye discipline, and suche as bee apte to stirre vp the dull mynde of man, to the remembrance of his duty to God, by some notable and speciall signification, whereby he might bee edified.

Furthennore, the most weightie cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindness of the rude and vnlearned, and partly by the vsaciable avarice of suche as sought more their owne lucre then the glorye of God: that the abuses could not well bee taken away, the thyng reymayning stily. But nowe as concernyng those persones, whiche peraduenture will bee offended for that some of the olde Ceremonies are retained stily: Yf they consider, that withoute some Ceremonies it is not possible to kepe anye ordre or quiete discipline in the church: they shall easely perceiue iust cause to reforme their judgementes. And yf they thinke much, that any of thold do remaine, and would rather have all deuided a newe: Then suche men grauntyng some Ceremonies intollerable; of which saint Augustine in his time complained that they were grown to such a number, that the state of Christian people was in worse case (concernynge that matter) then were the Jews. And he counselled that suche yoke & burden should be taken away, as thyne wolde serue quietly to doe it.

But what would saint Augustine have sayed, if he had seen the Ceremonies of late dayes vsed among vs? wherunto the multitude vsed in his time was not to be compared. This our excessive multitude of Ceremonies was so great, and many of them so darke: that they dyd more confounde, and darken, then declare and sett forth Christes benefites vnto vs.

And besides this, Christes Gospel is not a Ceremonial lawe (as much of Moses lawe was) but it is a Religion to serve God, not in bondage of the figure, or shadow, but in the freedom of the spirit, being content only with those Ceremonies, which do serve to a decent order, and godlye discipline, and such as are apte to stirre up the dull mind of man, to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weightie cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindness of those as sought more their owne lucre then the glory of God: that the abuses could not well be taken away, the thing remaining stily. But now as concerning those persones, which peraduenture will be offended for that some of the old Ceremonies are retained stily: Yf they consider, that without some Ceremonies it is not possible to kepe any ordre or quiete discipline in the church: they shall easely perceive just cause to reforme their judgementes. And yf they thinke much, that any of thold do remaine, and would rather have all deuided a newe: Then suche men grauntyng some Ceremonies
conueniente to bee hadde surely where the olde maye bee well vse: there they cannot reasonably reprowe the olde (onelye for their age) without bewraying of theire owne follye. For in such a case they ought rather to haue reuerence vnto them for their antiquitie, yf they will declare them selues to bee more studious of vnviue and concorde, then of innovacions and newe fanglenesse, whyche (as muche as maye be with the wryte setting foorthe of Christes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no luste cause with the Ceremonies reserved, to be offended: for as those be taken awaie which were moste abused, and dydde burden mennes consciences withoute anie cause: So the other that remaine are retained for a discipline, and ordre whiche (vpon iuste causes) maye be altered and changed, and therefore are not to be estemed equal with goddes law. And moreover they be neither darke nor dumme ceremonies, but are so set forth that every man maye vnderstande what they doe meane, and to what use they do serue. So that it is not lyke that eyre, in tyme to come, should bee abused as the other haue been. And in these al our dooings wee condemne no other nacions, nor prescribe anye thyng, but to oure owne people onelye. For we thinke it conueniente that every countrie euer counsche ceremonies, as they shall thinke beste to the setting foorth of goddes honour and glory: and to the reducing of the people to a moste perfecte and godly lyuyng, without errour or supersticion: and that they shoule putte awaie other things, which from time to time they perceyue to be moste abused, as in mennes ordinances it often chaunceth diuersely in diuerse countries.
THE ORDER HOW THE PSALTER

THE TABLE AND KALENDER, EXPRESSING THE ORDER OF THE PSALMES AND LESSONS TO BE SAVED AT MATINS AND EVENSONG, THROUGHOUT THE YEAR, EXCEPT CERTAIN PROPER FEASTS, AS THE RULES FOLLOWING MORE PLAINLY DECLARE.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

The Psalter shall be read through once every month, & because that some Monethes be longer then some other be, it is thought good to make the same longer then 30 dayes.

To every Moneth, as concerning this purpose, shall be appointed last .xxx. days.

And because January and Marehe hath one daye, above the said number, and February where is placed between them both, hath only xxviii. days, February shall borrow of either of the Monethes, of January and Marche one daye, and so the Psalter which shalbe red in February, muste have begun the laste daye of January, and ended the firste daye of Marche.

And whereas Marche, April, May, and the rest. of the rest. of the Monethes, of one daye, and the said number, and February whiche is placed between them both, hath only xxviii. days: February shall borrow of either of the Monethes (of January and Marche) one daye. And so the Psalter which shalbe red in February, muste have begun the laste daye of January, and ended the firste daye of Marche.

Nowe to knowe what Psalmes shalbe red every daye, looke in the Kalendar, the number that is appointed for the Psalms, and then findeth the same number in this Table, and upon that number shall you see, what Psalmes shalbe sayd at Matins, and Even-song.

And where the Cxix. Psalm is divided into xxii. portions, and is over long to bee red at one time: it is so ordered, that at one time shall not bee red above four or five of the said portions, as you shall perceive to be noted in this Table.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ

The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer.

But in February it shall be read only to the twenty eighth or twenty ninth day of the month.

And, whereas January, March, May, July, August, October and December have one and thirty days a piece; it is ordered that the same Psalm shall be read that day.

And, whereas January, February, March, April, May, June, July, August, September and December have one and thirty two days a piece, it is ordered that the same Psalm shall be read that day.

And here is also to be noted, that in this Table, and in all other parts of the Service, where any Psalmes are appointed, the

Psalterium quilibet mones senet absoluter. Sed quantum mensium magna est inequahtas, eos sic ad equitatem quasdam in primis reeditus.

Quilibet mones quantum ad hanc rationem attinet, justum numen tertio dicere ob-}

De locutione psalmorum,
A TABLE FOR THE ORDER OF THE PSALMS, TO BE SAID AT MATINS AND EVENING.

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<thead>
<tr>
<th>Matins</th>
<th>EVENING</th>
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<td>xvi, xvii, xviii, xlix, lxxi</td>
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<td>xix, xx, xxi</td>
<td>xxevi, xxvii, xxvi</td>
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<tr>
<td>xxxix, xxxi</td>
<td>lxxxv, lxxxvi</td>
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</tbody>
</table>

THE ORDER HOWE THE REST OF HOLY SCRIPTURE (BEIDE THE PSALTER) IS APPOINTED TO BE READ.

The Old Testament is appointed for the first Lessons, at Matins and Evening, and shall be read through every number expressed after the greater English Bible, which from the Psalms unto the CXLIII. Psalm (following the division of the Hebrew, doth vary in numbers from the common Latin translation.

THE ORDER HOWE THE REST OF HOLY SCRIPTURE (BEIDE THE PSALTER) IS APPOINTED TO BE READ.

The Old Testament is appointed for the first Lessons, at Morning and Evening Prayer, and shall be read through every number expressed after the greater English Bible, which from the Psalms unto the CXLIII. Psalm (following the division of the Hebrew, doth vary in numbers from the common Latin translation.

549

In prims lectionibus tum matutiniis tum occasione universalis Vetus instrumentum preter Propheciae seculi in ano persecutor . . . Suscepturus . . . in secunda lectionibus matutinae redacte estus.
Ex novo autem nihil prætermissititur, praeter Apocryphum, cuius principium tu tum legitur.

In his prætermissit præter Apocryphum, cuius principium tuitum legitur.

Proprium Psalmum, et here is to be noted, that in the New Testament none of the Books or Chapters, which be least edifying, and might best be spared, and therefore are left unsaid.

The New Testament is appointed for the second Lessons, at Matins and Evensong, and shall be read over ordinarily every year there, besides the Epistles and Gospels: except the Apocalypse, out of the whiche there be only certain Lessons appointed, upon divers proper Festas.

And to know what Lessons shall be read every day: finde the daye of the Month in the Kalendar following: and there ye shall perceive the Books and Chapters, that shall be red for the Lessons, both at Matins and Evensong.

Infra Hebridam si diversa sit Missa de Ferri, resumitter Missa de Dominica precedent, et propria Missa assignatur. (Missale ad dom. i. Adv.)

Ille prætermissus est nihil prætermissit pand in annis bisestilibus dies ita addita est quæ in februarii intercalari, idem per annos secutarnm non obsequent observari. (Cranmer ib.)

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year there, besides the Epistles and Gospels: except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the following Kalendar following: and there ye shall find the Books and Chapters that shall be read for the Lessons, both at Morning and Evening Prayer.

And here is to be noted, that wheresoeuer there be any proper Psalms or Lessons, appointed for any feast, moveable or immovable: thence the Psalms and Lessons, appointed in the Kalendar, shall be omitted for that time.

Ye must note also that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper.

This is also to be noted, concerning the Leafe yeares, that the xvi. daye of February, whiche in Leafe yeares is commuted for two yeares, shall in those two yeares, after neither Psalm nor Lesson: but the same Psalms and Lessons, which be sayed the first yeare, shall serve also for the second yeare.

Also, wheresoeuer the beginnynge of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.

And wheresoeuer the beginnynge of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.
## Proper Psalms and Lessons

### Sources

- Dom. i Adv. ad Mat. Lectt. i-iii: Esai. i 1-6.
- Dom. ii Adv. ad Mat. Lectt. i-iii: Esai. i 27-ii 3.
- Dom. iii Adv. ad Mat. Lectt. i-iii: Esai. iii 8-15.

- Dom. in Ixx. ad Mat. Lectt. i-iii: Gen. i 1-13.
- Dom. in Ix. ad Mat. Lectt. i-iii: Gen. v 92-vi 7.
- Dom. in I. ad Mat. Lectt. i-iii: Gen. xii 1-12.
- Dom. ii in xl. ad Mat. Lectt. i-iii: Gen. xxvii 1-12.
- Dom. iii in xl. ad Mat. Lectt. i-iii: Gen. xxxxvii 2-8.
- Dom. iv. in xl. ad Mat. Lectt. i-iii: Ex. i 1-12n.

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### Proper Lessons

**FOR DIUERSE FEASTES AND DAYES, AT MORNYNGE AND EVENYNGE PRAYR.**

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<tr>
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<td>Matth. xxvi</td>
<td>Heb. 6. to. vr. x.</td>
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<td>Exodus xii</td>
<td>Acts ii</td>
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<td>Romans vi</td>
<td>Acts xix 1-21</td>
<td>Ephesians</td>
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<tr>
<td>Genesis xviii</td>
<td>Matthew iii</td>
<td>Romans xxvii</td>
</tr>
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</table>

§ 1 Samuel begins on the 1st Sunday after Trinity.

§ Ezekiel begins on the Sunday after Oct. 28.
Sources

PROPER PSALMS AND LESSONS

SUNDAY after Trinity xvi

Psalm xvi. 1. The first lesson. Psalms xlvi. xxi. And unto me is a goodly song.

At Evensong prayer.

Psalm cxvi. 20. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

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Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

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At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.

Psalm cxviii. 2. The second lesson. Psalms cxvii. 8. 

At Evensong prayer.

Psalm cxvii. 1. The second lesson. Psalms cxviii. 2. 

At Evensong prayer.

Psalm cxviii. 3. The second lesson. Psalms cxix. 108. 

At Evensong prayer.
PROPER PSALMS AND LESSONS

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On the Inno-
cence day, at
morning prayer.

On the Cir-
cumcisionday,
at morning prayer.

On the Epi-
phany, at
morning prayer.

On Good Fri-
day, at morn-
ing prayer.

On Easter
day at Mor-
ning prayer.

On Easter
eve, at Morn-
ing prayer.

On the first Lesson, Jeremiah.
On the first Lesson, Genesis.
The first Lesson, John.
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The second Lesson, Acts.
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PROPER PSALMS AND LESSONS

Sources

[Matt. xxviii Acts iii]


Feria iv hebbl. ii post oct. Pascha Ewng. Luc. xxiv 1-12: feria iv post oct. Pascha, Epist. 1 Cor. xv 12-23a

[Acts viii 1-14]

[Luke xxiv 1-13 1 Cor. xv]

On the Ascension day.

<table>
<thead>
<tr>
<th>1552</th>
<th>1553</th>
<th>1554</th>
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<tbody>
<tr>
<td><strong>On Trinitarian Sunday, at Morning Prayer.</strong></td>
<td><strong>On Trinitarian Sunday, at Morning Prayer.</strong></td>
<td><strong>On Trinitarian Sunday, at Morning Prayer.</strong></td>
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<tr>
<td><em>See p. 20.</em></td>
<td><em>See p. 20.</em></td>
<td><em>See p. 20.</em></td>
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<tr>
<td>[Wis. iii 1-14 Wisd. v 1-17]</td>
<td>[Wis. iii 1-14 Wisd. v 1-17]</td>
<td>[Wis. iii 1-14 Wisd. v 1-17]</td>
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<tr>
<td>All saints' day at Morning Prayer.</td>
<td>All saints' day at Morning Prayer.</td>
<td>All saints' day at Morning Prayer.</td>
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<tr>
<td>At Evening Prayer.</td>
<td>At Evening Prayer.</td>
<td>At Evening Prayer.</td>
</tr>
<tr>
<td>The second lesson. Hebr. xi. xii.</td>
<td>The second lesson. Hebr. xi. xii.</td>
<td>The second lesson. Hebr. xi. xii.</td>
</tr>
<tr>
<td>If you endure chastisement, Vtio.</td>
<td>If you endure chastisement, Vtio.</td>
<td>If you endure chastisement, Vtio.</td>
</tr>
<tr>
<td>[Wis. iii 1-14] Wisd. v 1-17</td>
<td>[Wis. iii 1-14] Wisd. v 1-17</td>
<td>[Wis. iii 1-14] Wisd. v 1-17</td>
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<td>All saints' day at Morning Prayer.</td>
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<td>At Evening Prayer.</td>
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<td>If you endure chastisement, Vtio.</td>
<td>If you endure chastisement, Vtio.</td>
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</tbody>
</table>
PROPER PSALMS AND LESSONS

Sources

1549

[See below, with the Introits, Collects, etc.]

5 Pss. xviii (xiv), xlIV (xlv), lxxxiv (lxxxv), lxxxviii (lxxxix), in Nativ. dom. ad Mat.; cix (cxi), cxxxi (cxxxii), ad Vesp.

Psalms penitentiales in capite diei in ante benedictionem eisernum.

Ps. xxi (xxii), xxxix (xl), lii (lv), lxxxvii (lxxxviii) in Penta vi in Parasceue ad Mat.; lxxvi (lxxix) in Cena domini ad Mat.

Ps. ii in dom. Resur. ad Mat.; cx (cxi) ex (cxi) ad Vesp.

Ps. viii, xlvi (xlvii) in Ascens. dom. ad Mat.

Ps. xlvii (xlviii), lxxxii (lxxxii), ciii (civ) in dom. Pentecost. ad Mat.; cxxi (cxxiv) ad Vesp.

1 Proper Psalms on certain Days.

<table>
<thead>
<tr>
<th>Day</th>
<th>Proper Psalms</th>
<th>Mattens</th>
<th>Evensong</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christmas day</td>
<td>Psa l. xvi</td>
<td>lxxv</td>
<td>cxxvi</td>
</tr>
<tr>
<td>Ash-Wednesday</td>
<td>vi</td>
<td>xxxii</td>
<td>ciii</td>
</tr>
<tr>
<td>Easter day</td>
<td>ii</td>
<td>lv</td>
<td>esii</td>
</tr>
<tr>
<td>Whitsunday</td>
<td>xv</td>
<td>xvi</td>
<td>cixv</td>
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</table>
### TABLES, AND RULES FOR THE MOVEABLE AND IMMOVEABLE FEASTS; TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE THROUGH THE WHOLE YEAR.

#### Rules to know when the Moveable Feasts, and Holy-days begin.

*Easter-Day,* (on which the rest depend, is always the first Sunday after the first full Moon, which happens next after the one and twentieth day of March. And if the full Moon happens upon a Sunday, Easter-day is the Sunday after.

*Advent Sunday* is always the nearest Sunday to the Feast of Saint Andrew, whether before or after.

#### Septuagesima
- **Sundays:** 2 Weeks before Easter.

#### Quinquagesima
- **Sundays:** 3 Weeks before Easter.

#### Quadragesima
- **Easter Sunday:** 4 Weeks before Easter.

#### Rogation Sunday
- **Sundaes:** 5 Weeks after Easter.

#### Ascension Day
- **Sundaes:** 40 Days after Easter.

#### Whitsunday
- **Sundaes:** 7 Weeks after Easter.

#### Trinitie Sunday
- **Sundaes:** 8 Weeks after Easter.

### A Table of all the Feasts that are to be observed in the Church of England through the year.

#### All Sundays in the Year:
- The Circumcision of our Lord Jesus Christ.
- The Epiphany.
- The Conversion of St. Paul.
- The Purification of the Blessed Virgin.
- St. Matthias the Apostle.
- The Assumption of the Blessed Virgin.
- St. Mark the Evangelist.
- St. Philip, and St. James the Apostle.
- St. Barnabas.
- The Nativity of St. John Baptist.
- St. Peter the Apostle.
- St. James the Apostle.
- St. Bartholomew the Apostle.
- St. Matthew the Apostle.
- St. Michael* and all Angels.
- St. Luke the Evangelist.
- St. Simon, and St. Jude the Apostle.
- All Saints.
- St. Andrew the Apostle.
- St. Thomas the Apostle.
- The Nativity of our Lord.
- St. Stephen the Martyr.
- St. John the Evangelist.
- The holy Innocents.

#### The Feast of the Nativity of our Lord:
- Monday and Tuesday in Easter week.
- Monday and Tuesday in Whitsun week.

#### The Feast of the Circumcision of our Lord Jesus Christ:
- Monday and Tuesday in Whitsun week.

#### The Feast of the Epiphany:
- Monday and Tuesday in Whitsun week.

#### The Feast of the Conversion of St. Paul:
- Monday and Tuesday in Whitsun week.

#### The Feast of the Purification of the Blessed Virgin:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Matthias the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of the Assumption of the Blessed Virgin:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Mark the Evangelist:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Philip and St. James the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Barnabas:
- Monday and Tuesday in Whitsun week.

#### The Feast of the Nativity of St. John Baptist:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Peter the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. James the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Bartholomew the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Matthew the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Michael* and all Angels:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Luke the Evangelist:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Simon, and St. Jude the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of All Saints:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Andrew the Apostle:
- Monday and Tuesday in Whitsun week.

#### The Feast of St. Thomas the Apostle:
- Monday and Tuesday in Whitsun week.
<table>
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<tr>
<th>TABLE OF FASTS</th>
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<tbody>
<tr>
<td><strong>Post cinere, post cruce, post quaesa...</strong></td>
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</tbody>
</table>

- *Mercurii, veneris, sabbata: lection 
- *Post cinere, post quaesa, post cruce, post quaesa...* 

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**TABLE OF FASTS**

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<thead>
<tr>
<th>Year</th>
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<tr>
<td>A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the year</td>
<td></td>
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<tr>
<td>The Nativity of our Lord.</td>
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<td>The Purification of the blessed virgin Mary.</td>
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<tr>
<td>The Annunciation of the blessed Virgin.</td>
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<td>Easter day.</td>
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<tr>
<td>Ascension day.</td>
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<tr>
<td>Pentecost.</td>
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<tr>
<td><strong>Vigils or Fasts before</strong></td>
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<tr>
<td>S. Matthias.</td>
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<td>S. John Baptist.</td>
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<td>S. Peter.</td>
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<td>S. James.</td>
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<td>S. Bartholomew.</td>
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<td>S. Matthew.</td>
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<td>S. Simon and S. Jude.</td>
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<td>S. Andrew.</td>
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<td>S. Thomas.</td>
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<tr>
<td>All Saints.</td>
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**Note,** that if any of these Fasts Fall upon a Tuesday, then the Vigil, or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

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**Days of Fasting, or Abstinence.**

1. The Fast of Lent.
2. The Ember days at the four seasons being the Wednesday; the first Sunday in Lent, the feast of Pentecost Saturday, Sept. 14.
3. The three Regeneration days being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
4. All the Fridays in the year; Except Christmas’ day.

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**Certain solemn days, for which particular services are appointed.**

1. The 5. day of November, being the day of the Papists Conspiracy.
2. The 29. day of January, being the day of the Martyrdom of King Charles the first.
3. The 28. day of May, being the day of the birth, and return of King Charles the second.
### Moveable Feasts

#### Sources

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<tbody>
<tr>
<td>Noster</td>
<td>Laetus,</td>
<td>Gestum,</td>
<td>Dies,</td>
<td>Domini</td>
<td>Martyr,</td>
<td>Aprilis,</td>
<td>Reus.</td>
<td>Domini.</td>
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\end{array}
\]

### Moveable Feasts 1549

\[Mista Paris 1610\]
## A Table of the Moveable Feasts calculated for forty years.

<table>
<thead>
<tr>
<th>Year</th>
<th>1st March</th>
<th>1st April</th>
<th>1st May</th>
<th>1st June</th>
<th>1st July</th>
<th>1st August</th>
<th>1st September</th>
<th>1st October</th>
<th>1st November</th>
<th>1st December</th>
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<tr>
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<td>19</td>
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<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
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</tbody>
</table>

*Note: The table includes specific dates for various months up to 1661, indicating the moveable feasts for that year.*
Tabula ad inueniendum paschae in perpetuum.

<table>
<thead>
<tr>
<th>Numerus aureus</th>
<th>Literae</th>
<th>Domini</th>
<th>cales.</th>
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<tbody>
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*(Missale Rouen, Morin, 1608)*
### To finde Easter for ever.

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*When ye have found the Sunday Letter in the uppormost line, guide your eye downwards from the same till you come right over against the Prime, and there is shewed both what moneth, and what day of the month Easter faueth that year.* But note that the name of the Moneth is set at the left hand or els just with the figure; and followeth not as in other Tables by descent, but collaterall.

I Kalendar

Januarius habet dies xxix. Luna.xxx.

Xiv habet horas xxx. Dies vix xiiij.

Prima diei signis: et septima truncat vi consul.

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In iano elatis calidissique obia potiaris.
Atque decem potas post feriae sit, tibi notus.
Levit enim medo potas tune, vi bene eredo.
Balanci tunc iactes, et venas fundere eureas.
THE KALENDER, WITH THE TABLE OF LESSONS

IANUARY HATH XXXI. DAYS

The Moon hath xxx.

Morning prayer | Evening prayer
---|---

Note, that * Exodus 6. is to be read only to vr. 24.
**FEBRARIUS,**

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<th>Evensong</th>
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**Post cinerum, pneumo, post aurem, post quo lacem.**

**Moraevi, venæria, suæfati: leiæna flint.**

**Nasitūr oculis fabris februario multa.**

**Patibus non esse vii si non bene nectis.**

**Prigus et horrorem fuge, pollice fundo euror.**

**Suæ fasum melius, quæ morbos proctore pellit.**
### 1532

#### KALENDAR

**February**

<table>
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**Epistles**

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**Gospels**

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### 1661

#### KALENDAR

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**Epistles**

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**Fast Days**

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**Prayer Books**

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**Calendar of Saints**

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### Notes

- "The Moon hath xxx." indicates a lunar calendar.
- Fast days are marked with the symbol "Fast."
**MARTIUS, 1549**

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*KL* Martius habet dies, xxxv. Luna, xxxv.


Primum manuibus disseritiqua: quarta hactenus.

| i | Marti | D. Eus. episcopi & confessoris, Dominus est, excellentissimum. |
| ii | vi | No. Caelo episcopi & confessoris, Excellentissimum. |
| iii | f | vii | No. |
| iv | g | No. |
| v | A | No. |
| vi | b | pridie No. |
| vii | e | histor. Perpetuae & fidelitatis virginis & mar., iij. lectio. |
| viii | d | iij. Id. |
| ix | e | iij. Id. |
| x | f | iij. Id. |
| xi | g | iij. Id. Caelo pacem, Sol i artem. Equinocolium verum, |
| xii | i | iij. Id. Gregorii pape & confessoris, Infernus duplex, iv. lection. |
| b | ii | iij. Id. |
| x | e | pridie Id. Vittae quadragesimae. Post |
| vii | d | Idus estam locum in potest esse, iij. Iul. |
| viii | e | iij. Id. Aprílib. Introitus tecum in arenam, |
| vii | f | iij. Id. Patricij episcopi & confessoris, novum lectum, |
| v | g | iij. Id. Edvardi regis & martyris, novum lectum. |
| g | x | iij. Id. Edvardi regis & martyris, novum lectum. |
| x | A | iij. Id. Caelo pacem, Sol i artem. Equinocolium verum, |
| xi | b | iij. Id. Gregorii pape & confessoris, Infernus duplex, iv. lection. |
| xii | i | iij. Id. Gregorii pape & confessoris, Infernus duplex, iv. lection. |
| b | ii | iij. Id. Gregorii pape & confessoris, Infernus duplex, iv. lection. |
| x | e | pridie Id. Vittae quadragesimae. Post |
| vii | d | Idus estam locum in potest esse, iij. Iul. |
| viii | e | iij. Id. Aprílib. Introitus tecum in arenam, |

*Marcius humeros gignit*: variosque dolores.

Sum eum purum: cocturas si placet vae.

Maltem sunt nana, sed queque superflum vana.

Vena nesciendae, neque posse sit tribuenda.
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**Notes:**
- Commencement of the Moon.
- The Moon hath XXX.
**APRILIS.**

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**Sources**

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**KALENDAR**

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**KALENDAR**

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**KL**

Maius habet dies xxxi. Luna xxx.

Nex habet bonas viij. Dies vero xxvi.

Tertius occasit et septimus ora recit.

| xi | b | Maij | Apollon philippi & ianedi. inferius duplex. iiij. let. |
| vii | f | iii | No. |
| vii | xix | Inuentio sete cruci, mi. du. ij. len. mii. le mar. alexandro & cuenlio. |
| viii | e | iij | No. |
| vii | d | v | No. |

| xi | g | prid. No. | Ioaninis ante portæ latinæ. Invit. tripl. iiij. let. |
| v | A | Non. | Iobis egi & confusus de beaterio. iiij. bo. eii regi. ebo. |
| b | vii | Id. |
| c | vii | Id. | Translatio sancti nicoli, eii regimine chori. |
| ii | d | vi | Id. | Setorini gerdani & epimachi martyrum. trium lect. |
| vii | e | Id. |
| f | iii | Id. | Setorini serel, abhillo, atque pueratij. iij. lectionii. |
| g | iii | Id. | Sol in geminis. |
| xvii | A | prid. Id. | *Nota quidem fes. trid. a. eede egi semper delect celebrari dixii (proxima ante asea. aii. eii regi. chori).* |
| vii | b | Idus. |
| c | xvi | Id. |
| d | xvi | Id. |
| e | xvi | Id. |
| f | xi | Id. | Distans egi & confus. ix. lec. mii. do setæ potiliana. |
| xi | g | xii | kal. |
| i | A | xii | kal. |
| x | e | x | kal. |
| d | ix | Id. | Postum sancti salvatoris. |
| xvii | e | vii | kal. | Ad bellini egi & confus. media lec. de setæ vriana. ix. lec. |
| vi | f | vii | kal. | Augustini anciorum apii. inferius duplex. ix. lectionum. |
| g | vi | Id. |
| xii | A | v | kal. | Germani egi. & confusoria. trium lectionum. |
| iii | b | iiij | kal. |
| c | iiij | kal. |

| xi | d | prid. kal. | Potroadile virgi. no mar. iij. lec. eii nec. eii extra. et. sancto trinita. |

*Contingit.*

Mayo securi, loxari utilis euro.

Seiulatur venia, sol balano dantur amara.

Cum calilia rebus, suin ferulae aut specialis

Potibus antiqua, sit salutis tum benedicta.
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The Moon hath xxx.
### IUNIUS,

#### KALENDAR

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**Notes:**
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IULII.

KL

Iulius habet iuxta annum xxvii. Librorum xxv.

Vis aetate anno, siue div. dom. de iis, sub silicio.

Post: Tractatio sancti martiris ix. lecturam.

Dies sanctorum: Cetera sanctorum ix. lecturam.  

Dies sanctissimi: 

Magdalenæ. 

Vigiliae.

Verae salomonis,清淡者也大衛之書。
<table>
<thead>
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<th>1552</th>
<th>1661</th>
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<tr>
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**Morning prayer:**

1. Lesson
2. Lesson
3. Lesson

**Evening prayer:**

1. Lesson
2. Lesson

---

**Notes:**

1. The Moons hath xxx

---

**KALENDAR**

---

**JULY HATH XXXI. DAYS.**

---

**KALENDAR**

---

**JULY HATH XXXII. DAYS.**

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**KALENDAR**

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**JULY HATH XXXIII. DAYS.**

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**KALENDAR**

---

**JULY HATH XXXIV. DAYS.**

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Prima nuncat fortunem, postdique secunda cohortem.

Vigilia.

Vigilia.

Vigilia.

Vigilia.

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Vigilia.
### KALENDAR

#### AUGUST HATH XXXI. DAYS.

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<td><strong>Lammas</strong> Day</td>
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#### The Moon hath xxx.

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#### 1661

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**Transfigur.** Day of our Lord.

**Name of Jesus.**

1. **S. Laure.** Arch D. of Rom. & M.
2. **B. Barth. Apost.** St. M.
3. **B. Aug. B. of Hippo.** C. D.
4. **B. of S. John Bapt.**

#### 1552

<table>
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<th>Morning Prayer</th>
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**Transfigur.** Day of our Lord.

**Name of Jesus.**

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2. **B. Barth. Apost.** St. M.
3. **B. Aug. B. of Hippo.** C. D.
4. **B. of S. John Bapt.**
KL

September habet dies xxx. Iuna xxix.

Not habet horas xii. Dies età xii.

Termus septembris et denus fere maus membris.

viii A

b pridie No. Tita. sac. notliberti epi & custof. ex. lec. nisi feris fuerint in. xi.

vii A

b iii Id. Prothii & hyacinthi martyrum. memoria tammum.

v b

sabinae hæc maris virginis. munere duob. Ix. lec.

viii g

ix v Id. Gorgoij martyris. memoria tammum.

ix A

b iii Id. Prothii & hyacinthi martyrum. memoria tammum.

e v


xv b

sabinae hæc maris virginis. munere duob. Ix. lec.

xvii f

xv kal. Oeta. lea marie. initia. triplex novi lectioanim. 

i g

xvi kal. Edithe virginis nò marty. ix. lec. medie lec. de mart.

A x

b xzii kal. Thecorr aetatis inodium intus viscerum sper.

c e

xii kal. Post exaltationem ferem quarta diem.

xvi d

xii kal. Vigilia.

vi e

x kal. Mathis apsi & vulte. iste du. Ix. lec. mno. de. in lusulo epi & confo. 

xvii g

x kal. Tela virginis nò marty. iiij. lectione du. nocturno.

iij A

b vii kal. Firmiani epi & marty. initia. simplex. iij. lectione.

x e

vi kal. Cyriani epi & justitius virginis. initia. duob. triit. lec.

vi s


e iij kal.

vii f


vii g


Subsumas iudiciis post vigilanque Salve.

Post annatam cosmaris omnium machaeso.

Adonai.

Adonaiet. 

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 date: 1549

 SEPTEMBER

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**SEPTEMBER HATH XXX. DAYS.**

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**SEPTEMBER HATH XXX. DAYS.**

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Novemb. 1549

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| 6 | Kal. | xii | xii | xii | xii |
| 7 | Kal. | xii | xii | xii | xii |

**Post festum laeti et semper adventu domini.**

Hoo tibi acerto datum quod resumit novembris creatur.

Quoque melius sustina, tunc sit pecunia digesta.

Sed bene cum venete tune non condict habere.

Eo tibi tune sumn, tune nulla minuta vana.

**Post festum laeti et semper adventu domini.**

Vigilia.

Aspioles.
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<td>Nov. 20</td>
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<td>Nov. 30</td>
<td>E. pr. Kl.</td>
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Note that a) Esclus 25.—is to be read only to vr. 12. & b) Esclus 26.—only to vr. 15. &

- 1661

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<td>Nov. 2</td>
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DECEMBER HATH XXXI. D A Y E S.

Morning Prayer.  Evening Prayer.

1. Lesson.  2. Lesson.  3. Lesson.  4. Lesson.

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1. Lesson.

2. Lesson.

3. Lesson.

4. Lesson.

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The Moon hath xxx.

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The Moon hath xxx.

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The Moon hath xxx.

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The Moon hath xxx.
The morning and evening prayer shall be used in the accustomed place of the Church, chapel, or Chancell; & the minister shall turne him, as ye people may beheare. And if there be any otherwise therein, the minister shal be referred to the ordinaire, & his deputy shall appoynt the place, and the chancels shall remain, as they have done in times past.

And here is to be noted, that at the time of the communion, & at all other times in his ministration, shall the minister: Albe, Vestment, or Cope: but being Archbishop, or Bishop, he shall have and wear a rochet; & being a priest or Deacon, he shall have and wear a surplice only.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel or Chancell; except it shall be otherwise determined by the ordinaire of the place, & the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, & of the Ministers thereof at all times of their ministration, shall be retained, and be in use, as were in this Church of England by the authorities of Parliament, in the second year of the reign of King Edw. VI.
An Order for Mattyns Dayly throughout the yeere.

At the beginning both of morning prayer, and likewise of evening prayer, the minister shall recite with a loud voice, some one of these sentences of Scripture that followeth: And let he that sayeth that, which is written after the said sentences.

[Psalm. iv.]

At what time sower a sinner doth repenteth hym of his sinne, from the bottome of his heart: I say but all his wickednesse out of my remembrance sayth the Lord.

[Psalm. ii.]

I do know mine own wickednesse, and my sinne is always against me.

[Psalm. ii.]

Turne thy face awaye from our sinnes (O Lord), and blot out all our offences.

[Psalm. ii.]

Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and merciful, he is patient and of muche mercy, and such a one that is sorry for your affliccions.

[Daniel. ix.]

To thee O Lord, God belongeth mercy and forgiveness, though we have gone awaye from thee, and have not harkened to thy voicys, whereby we mightes walke in thy leues, which thou hast appoynted for us.

[Jerem. vii.]

Correct vs, O Lord, and yet in thy judgement, not in thy fyrste, lest we should be consumed and broughte to nothing.

[Math. iii.]

Amende your lyues, for the kingdom of God is at hand.

[Luk. xv.]

I say to my father and saye to hym: father I have sinned against heauen, and agaynst thee, I am no more worthy to be called thy sonne.

[Ps. cxviii.]

Entre not into judgement with thy servauntes O Lord, for no fleshe is righteousnes in thy sight.

[1 John. i.]

Yf we saye that we have no synne, we deceyue oure selues, and there is no truth in us.

[1 John. i. 14, 15, 16.]

If we saye that we have sinne, we deceyue our selues, and the Truth is not in us: (But) if we confesse our sins, he is faithfull and just to forforye our sins, and to cleanse vs from all vnrightheousnesse.
Dear beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not despise nor cleave them before the face of Almighty God our heavenly father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to aske those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.


Sources

Ps. cxix. 176. Tit. ii. 12.

Ezek. xxviii. 11.
The priest kneeling in the quieter, shall begin with a loud voice the Lord's prayer, called the Petor noster.

Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil.

Amen.

Then lykenwise he shall say.
O Lord, open thou my lippes. Answer.
And my mouth shall shewe forth thy praise. Priest.
O God, make speke to saue me. Answer.
O Lorde, make haste to helpe me. Priest.
Glory be to the father, and to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Praye ye the Lorde.

And from Easter to Trinitie Sunday. Alleluia.

The priest kneeling in the quieter, shall begin with a loud voice the Lord's prayer, called the Petor noster.

Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil.

Amen.

Then lykenwise he shall say.
O Lord, open thou my lippes. Answer.
And our mouth shall shewe forth thy praise. Priest.
O God make speke to saue vs. Answer.
O Lord make hast to helpe vs. Priest.
Glory be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Praye ye the Lorde.

Alleluia.

The priest kneeling in the quieter, shall begin with a loud voice the Lord's prayer, called the Petor noster.

Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil.

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As it was in the beginning, is nowe, and euer shall be: world without ende. Amen.

Praye ye the Lorde.

Alleluia.
O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgivings: and show ourselves glad in hymn with Psalms.

For the Lord is a great God: and a great King above all GODs.

In his hand are all the corners of the earth: and the strength of the hills is his also.

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

O come, let us worship and fall down: and kneel before the Lord the Maker.

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

To day, yf ye will heare his voyce, harden not your hearts: as in the provocation, and as in the day of temptacion in the wildernesse.

When your fathers tempted me: proved me, and saved my works.

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

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the fader, & to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and ever shalbe: world without ende. Amen.

Then shall be sayd or song yous Psalmes following:

C Come, let vs sing into the Lord: let vs heartily rejoice in the strength of our salvation.

Let vs come before hys presence wyth thankes geuyng: and shewe oure selfe glad in hym wyth Psalmses.

For the lorde is a great God: and a great Kyngne above all Goddes.

In hys hand are al the corners of the earth: and the strength of the byles is hys also.

The sea is his, and he made it: and hys handes prepared the drye lande.

O come, lette vs worship and fal downe: and knele before the lorde our maker.

For he is the lorde our God: and we are the people of his pasture, and the shape of his handes.

To daye yf ye wyll heare his voyce, harden not your heartes: as in the provocation, and as in the daye of temptation in the wilderness.

When youre fathers tempted me: proved me & save my works.

Forty yeeres long was I grieved with this generation, & sayd: it is a people that do erre in theyr heartes, for they have not known my ways.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the father, & to the sonne: and to the holy Ghost.

As it was in the beginning, is nowe, and ever shalbe: world without ende. Amen.

Then shall be sayd or song yous Psalmes following:

Then shall be sayd or song this Psalm following:

Hymnus. Psalmi.
Then shall be read . .ii. lessons distinctly with a loud voice, that the people may hear. The first of the old testament, the second of the new. And before every lesson, the minister shall say thus. The first, second, third, or . .ii. (Genesis, or Leviticus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall saye:

Here endeth such a Chapter of such a booke.

And before every Lesson, the minister shall saye thus. The first, second, third, or . .ii. (Genesis, or Leviticus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall saye:

Here endeth such a Chapter, of such a Boke.

We praise thee, O God: we acknowledge thee to be the Lord. All the earth doeth worship thee, the Father everlasting. To thee all Angels cry aloud, the heavens and all the powers therein. To thee Cherubin, and Seraphin continually doe cry. Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are replenished with the majesty of thy glory. The glorious company of the Apostles, praise thee. The goodly fellowship of the Prophets, praise thee. The noble armie of Martyrs praise thee. The holy Church throughout all the world doeth know ledge thee. The Father of an infinite majestie. Thy honourable, true, and only sonne. Thou art the kyng of glory, O Christe. Thou art the everlasting sonne of the father.
DOMINUS

1549

When thou tookest upon thee to deliver man, thou dydest not ab-
\nhorre the virgins womb.

1552

When thou tookest upon thee to deliver man, thou dydest not ab-
horre the virgins womb.

When thou haddest overcome the
\nsharpenes of death, thou diddest open
\nthe kingdom of heaven to all believers.

Thou sittest on the right hand of
\nGod, in the glory of the father.

We believe that thou shalt come
to be our judge.

We therefore pray thee help thy
\nservants : whom thou hast redeemed
\nwith thy precious blood.

Make them to be numbered with
\ndeath, thou diddest open
\nthe kingdom of heaven to all believers.

Thou sittest on the right hand of
\nGod, in the glory of the father.

We believe that thou shalt come
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\nwith thy precious blood.

Make them to be numbered with
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\nthe kingdom of heaven to all believers.
Benedicta omnes spiritus dei dominio.

Benedicta egois et estus dominio.

Benedicta frigus et estus dominio.

Benedicta rores et prainia dominio.

Benedicta gelu et frigus dominio.

Benedicta glacies et nives dominio.

Benedicta nubes et dies dominio.

Benedicta lux et tenebre dominio.

Benedicta terrae dominium : laudet et superexaltet eum in secula.

Benedicta montes & colles dominio.

Benedicta vneses germinantia in terra dominio.

Benedicta fontes dominio.

Benedicta mari et fluminia dominio.

Benedicta cete et omnia que mouentur in aquis dominio : benedicta vnares volucres celi dominio.

Benedicta omnes bestie et pecora dominio : benedicta filli hominum dominio.

Benedicta Israel dominium : laudet & superexaltet eum in secula.

Benedicta sancta cardinale domini dominio.

**SOURCES**

**MATTINS**

1549

O ye wyndes of God, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye wyre and heate, prayse ye the Lorde: prayse hym, and set hym vp for euer.

O ye wetter and summer, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye dewes and froste, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye frost and colde, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye nigthes and dayes, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye lyght and darkenesse, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye lighteninges and cloundes, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye seases and floudes, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye whales, and all that moue in the waters, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye wyndes, and al that moue in the airre, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye children of men, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye priestes of the Lorde, speake

1552

O ye wyndes of God, bless ye the Lorde: prayse hym, and magnifie hym for euer.

O ye wyre and heate, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye wetter and summer, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye dewes and froste, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye frost and colde, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye nigthes and dayes, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye lyght and darkenesse, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye lighteninges and cloundes, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye seases and floudes, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye whales, and all that moue in the waters, bless ye the Lorde: prayse hym, and magnifie hym for euer.

O ye wyndes, and al that moue in the airre, bless ye the Lorde: prayse hym, and magnifie hym for euer.

O ye children of men, bless ye the Lorde: prayse hym, and magnifie hym for euer.

O ye priestes of the Lorde, bless

1661

O ye wyndes of God, bless ye the Lorde: prayse hym, and magnifie hym for euer.

O ye fire, and heat, bless ye the Lorde: prayse hym and magnifie hym for ever.

O ye wetter and summer, bless ye the Lorde: prayse hym, and magnifie hym for euer.

O ye dewes, and froste, bless ye the Lorde: prayse hym, and magnifie hym for ever.

O ye frost and colde, bless ye the Lorde: prayse hym, and magnifie hym for ever.

O ye nigthes and dayes, bless ye the Lorde: prayse hym and magnifie hym for euer.

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O ye wyndes, and al that moue in the airre, bless ye the Lorde: prayse hym, and magnifie hym for ever.

O ye children of men, bless ye the Lorde: prayse hym, and magnifie hym for ever.

O ye priestes of the Lorde, bless
Ad laudes. [Capitulum. Hymnus.]

Canticum Zacharia prophete. [Luc. i.]

Benedictus dominus deus Israel: &c. in

Englishe, as foloweth.

[Be nedictus, Lue. i.

Blessed be the Lorde God of Israel: for he hath visited and re-

deemed his people.

And hath lyfted vp an horn of sa-lvacion for vs: in the house of his

servant Dauid.

As he spake by the mouth of his holy Prophets: which have been

since the world began.

That we should bee saved from our

enemies: & from the hands of all

that hate us.

To perfourme the mercy promysed to our

dadhs: & to remem.

ber him his holy covenant.

To perfourme the othe which he

sware to our father Abraham: that

he would geue vs.

That we being delivered out of the

hands of our enemies: might serve

him without feare.

In holynesse and ryghteousnesse

before him: all the days of our lyfe.

And thou child, shalt be called the

Prophete of the highest: for thou shalt

go before the face of the Lorde, to

prepare his wayes.

To geue knowledge of salucion

unto his people: for the remission of

their sinnes.

As it was in the begininning, &c.

And after the second lesson, throughout

the whole yere, shalbe used:

Benedictus dominus deus Israel. &c. in

Englishe as foloweth.

Ye the Lord: praise hym and mag-

nifique hym for euer.

O ye servants of the Lord: bless

ye the Lord: praise hym and mag-

nifique hym for euer.

O ye spirits, ye soules and souls of the

righteous, bless ye the Lord: praise

hym and magnifique hym for euer.

O ye holy and humble men of

heart, bless ye the Lord: praise

hym and magnifique hym for euer.

O Ananias, Azarias, and Misael,

blest ye the Lord: praise hym and

magnifique hym for euer.

Glory be to the father, & to the

sonne: and to the holy ghoste.

As it was in the beginning, is now,

and euer shalbe: world without

ende. Amen.

E And after the second lesson,

shalbe used and sayde: in

Englishe as foloweth.

Benedictus.

Blessed be the Lord God of

Israel: for he hath visited and re-

demed his people.

And hath rayzed vp a mighty

saluacion for vs: in the house of his

servant Dauid.

As he spake by the mouth of his holy

Prophets: whyche have bene

since the world began.

That we should be saved from our

enemies: & from the hands of all

that hate us.

To performe the mercy promysed to our

fathers: and to remem.

ber him his holy covent.

As he spake to our forefather Abraham:

that he would geue vs.

That we being delivered out of the

hands of our enemies: might serve

hym without feare.

In holynesse and ryghteousnesse

before him: all the days of our lyfe.

And thou child, shalt be called the

Prophete of the highest: for thou shalt

go before the face of the Lorde, to

prepare his wayes.

To geue knowledge of salucion

unto his people: for the remission of

their synnes.

As it was in the begininning, &c.

And after the second lesson, throughout

the whole yere, shalbe used:

Benedictus dominus deus Israel. &c. in

Englishe as foloweth.

Ye the Lord: praise hym and mag-

nifique hym for euer.

O ye servants of the Lord: bless

ye the Lord: praise hym and mag-

nifique hym for ever.

O ye spirits, ye soules and souls of the

righteous, bless ye the Lord: praise

hym and magnifique hym for euer.

O ye holy and humble men of

heart, bless ye the Lord: praise

hym and magnifique hym for ever.

O Ananias, Azarias, and Misael,

blest ye the Lord: praise hym and

magnifique hym for ever.

Glory be to the father, & to the

son: and to the holy ghoste.
Through the tender mercie of our God : whereby the daye sprynge from an highe hath visytet vs. 
To geue lighte to them that sitt in darkenes, & in the shadowe of death : and to guide our feet into the waye of peace.
Glory be to the father. &c. 
As it was in the beginnyng, &c.

MATTINS 1549

Through the tender mercie of our God : whereby the daye sprynge from an highe hath visytet vs. 
To geue lighte to them that sitt in darkenes, & in the shadowe of death : and to guide our feet into the waye of peace.
Glory be to the father. &c. 
As it was in the beginnyng, &c.

MATTINS 1552

Through the tender mercie of our God : whereby the daye sprynge from an highe hath visytet vs. 
To geue lighte to them that sitt in darkenes, & in the shadowe of death : and to guide our feet into the waye of peace.
Glory be to the father. &c. 
As it was in the beginnyng, &c.

MATTINS 1661

Through the tender mercie of our God : whereby the daye sprynge from an highe hath visytet vs. 
To geue lighte to them that sitt in darkenes, & in the shadowe of death : and to guide our feet into the waye of peace.
Glory be to the father. &c. 
As it was in the beginnyng, is now, 
and ever shall be : world without end. Amen.

(See p. 146 below. For the text of the Creed see the Catechism below; and compare a necessary doctrine and evocation for any christian man 1643.)
And after that, these prayers following, as well at Fowlsong as at Mattins, all devoutly kneeling.

**The Minister.**

The Lord be with you.  
**Answer.**

And with thy spyrnte.  
**The Minister.**

Let vs pray.  
**Lorde haue mercy vpon vs.**  
**Lorde haue mercy vpon vs.**  
**Lorde haue mercy vpon vs.**

Then the Minister, Clerkes and people, shall say:  
**The Lorde's prayer in English, with a loud voice.**

**OUR FATHER WHICH ART. &C.**

Our Father which art in heaven,  
Hallowed be thy Name. Thy kingdom come, Thy will be done in Earth as it is in heaven. Give vs this day our dayly bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver us from evill. Amen.

**I** Then the Priest standing up, shall say,  
**Lorde shewe thy mercy vpon vs.**

**Answer.**

And grant vs thy salvation.  
**Priest.**

**O Lorde saue the Kyng.**  
**Answer.**

**And mercifully heare vs when we call vpon thee.**  
**Priest.**

**Indue thy ministers with ryghteousnes.**  
**Answer.**

**And make thy chosen people ioyfull.**  
**Priest.**

**O Lorde saue thy people.**  
**Answer.**

**And blesse thyne inheritance.**  
**Priest.**

**Geue peace in our time, O Lorde.**  
**Answer.**

Because there is none other that fyghteth for vs, but only thou, O God.  
**Priest.**

**O God make clee ne our hearts within vs.**
After this collect ended, followeth the Litany: if the Litany be not appointed to be said or sung that morning, then shall next he said the prayer for the Kinges Majestie, with the rest of the prayers following at the end of the Litany, and the Benediction.

Sources

Et spiritum sanctum tuum ne suferas a me . . .

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

Ad laudes. Oratio.

Ad laudes L.M.V.

Deus auxtor pacis et amor qui nosee sive, cui servire regnare est, protege ab omnis impugnationibus supplices tuos: vtrumque tranquillum et in pace transiturum sit, ut serviamus eum in omnibus noscebatibus. Amen.

Psalmus superlaus.

Ad laudes.

In omnibus dominici et in festas sanctorum non dup. et in festis extra hebdomadam posse disuerter alio etrio.

Domine sancte pater omnis generator etiamus qui nos ad principium tuum quis in aeternum fecisti, tuus qui nos hodie salus virtualis et consecu en sit in hac. Auctor tuus in hac mundo dominus pax et salus: nec virum incurrassum periculum sed semper ad tuam insitn undam fociendam omnis nostrae actio tuo moderamine. Per.

Amen.

The first of the Collects, which shall be said at Matins, shall be appointed to be said the conclusion, and the Litany; and the second for Peace, and the third for Grace: the first for Peace shall be said at Matins throughout the year, at suffrages. The priest standing vp, and saying,

Let vs pray.

Then shall dily followe three Collectes. The third of the daye, which shall be the same as that is appointed at the Communion. The second for Peace. The thryde for Grace. The yrst for Peace. The second for Peace. The third for grace to live well. And the two last Collects shall never alter, but dily be sayd at Matins throughout the yr. as suffrages.

Let vs pray.

Then shall follow three Collects. The first of the daye, which shall be the same that is appointed at the Communion. The second for Peace. The third for grace to live well. And the two last Collects shall never alter, but dily be sayd at Morning Prayers throughout the year, as followeth. All kneeling.

O God, which art author of peace, & lover of concorde, in knowledge of whom standeth our eternal lyfe, whose service is perfecte freedome: defend vs thy humble seruautes, in al assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

The second Collect: for grace.

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

The third for Grace.

O Lord our heavenly father, almighty and everlasting God, which hast safely brought vs to the beginning of this daye: defend vs in the same with thy mighty power, & graunt that this daye we fall into no sinne, neither runne into any kind of danger: that all our doynges may be ordred by thy governaunce to doe alwayes, that is righteous in thy sight : through Jesus Christe our Lorde. Amen.

The third Collect for grace.

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger: but that all our doynges may be ordered by thy governaunce to doe alwayes, that is righteous in thy sight: through Jesus Christ our Lord. Amen.

The third Collect for Peace.

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

The second Collect for Peace.

O Lord our heauenly father, almightie and euerlyuyng God, which art auuthor of peace, and lover of concorde, in knowledge of whom standeth our everlasting lyfe, whose service is perfecte freedome, defend vs thy humble seruautes, in al assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

The third for Grace.

O Lord our heavenly father, almighty and everlasting God, which hast safely brought us to the beginning of this daye: defend us in the same with thy mighty power, & graunt that this daye we fall into no sinne, neither runne into any kind of danger: that all our doynges may be ordred by thy governaunce to doe alwayes, that is righteous in thy sight : through Jesus Christe our Lorde. Amen.

The third Collect for Peace.

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger: but that all our doynges may be ordered by thy governaunce to doe alwayes, that is righteous in thy sight: through Jesus Christ our Lord. Amen.
Sources

by the most vertuous and gracions
Princesse Katherine queene of Eng-
lande, Fraunce, and Irelande. Anno
1646 (Berthelet) f. D i ; Litany
1689.

Litany 1644 ; see p. 184 below.
Omnipotens sempiterne deus, qui
facis mirabilia magna solus : pretend
super faciosuos tuos pontifices et super
cunctas congregationes illis commissas
spiritum gratie salutinis : et in veri-
tate tibi complacent, perpetuum eis
rorem tue benedictionis infunde. (Gel.
iii 60)

Litany 1644 ; see p. 185 below.
'0 tâ kouâd teûne sâl kai symdvôous
xhýn chrístwmon proesthâne, ô kai hîo
kai tròi kai symdvôousûn 'eî tê ómâtâ
sou tâ agrême parêkmen epagvglêmene-
aôôde kai nóv têv dôlâw sou tâ agrê-
meta proté tê symvôrou plêrosou xhôrâjw
hýmê eî tê parêsmi alâvê têv eúpôsou
thê sth sêkhdhia kai eî tê melàw cûnh
alâvôu xhôrâjmevou.

Litany 1649.

Litany 1669.

Litany 1644 ; see p. 185 below.
Almighty God, who alone wokkest great maruels, send
down upon our Bishops and Curats, and
all congregations committed to their
charge the healthful spirit of thy
grace: and that they may truly plea.
se thee, pour upon them the continuall
dew of thy blessing: grant this,
0 Lord,
for the honour of our Advocate, and
Mediatour Jesus Christ. Amen.

Litany 1669.

Litany 1644 ; see p. 185 below.
Almighty God, who hast given us grace
at this time with one accord to make
our common supplications unto thee,
and do\textquotesingle;t promise that when two or
three are gathered together in thy
Name, thou wilt grant their Requests:
fulfill now, 0 Lord, the desires, and
petitions of thy servants, as may be
most expedient for them, granting us in
this world knowledge of thy truth and
in the world to come life everlasting.
Amen.

The grace of our Lord Jesus Christ,
and the love of God, and the fellow-
ship of the holy Ghost, be with vs
all evermore. Amen.

Here endeth the Order of Morning Prayer
throughout the year.
An Ordre for Evening Prayer throughout the Yere.

1549

1552

An Ordre for Evening Prayer throughout the Yere.

[See p. 129]

The Order for Evening Prayer dayly throughout the year.

At the beginning of Evening Prayer the Minister shall read with a loud voice, some one or more of these sentences of the scripture that follow. And then he shall say that which is written after the said sentences.

(Exch. 19. 21.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

[Psal. 51. 3.]

I acknowledge my transgressions, and my sin is ever before me.

[Psal. 51. 9.

Hide thy face from my sins, and blot out mine iniquities.

[Psal. 51. 17.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

[Joel 2. 13.

Rent your hearts, and not your garments, and turn unto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

[Dan. 9. 9, 10.

To the Lord our God be mercies, and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

[Jer. 10. 24.* Psal. 6. 1.

O Lord, correct me, but with judgement, not in thine anger, lest thou bring me to nothing.

[8. Matt. 3. 2.

Repent ye, for the kingdom of heaven is at hand.


I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

[Psal. 143. 2.

Enter not into judgement with thy servant, [O Lord] for in thy sight shall no man living be justified.


If we say that we have no sin, we deceive ourselves, and the Truth is not in us (but) if we confess our sins, he is faithfull and just to for-
Son. 1: "EVENSONG"

[See p. 131]

Give us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy; And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands; to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice unto the throne of the heavenly grace, saying after me:

Almighty, and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices, and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us, But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults. Restore thou them that are penitent. According to thy promises declared unto mankind in Christ Jesus our Lord; And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing, the people still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who saith not
Ad vesperas.

Pater noster [&c.]

O God make speed to save me.

&c. The priest shall say.

Our Father which art in heaven,

Then likewise he shall say.

Our Father which art in heaven,

Praise ye the Lord.

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

As before is appointed at Mattyna.
Then Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a lesson of the Old Testament, as it is appointed like wise in the psalteries, except there be proper lessons appointed for that day. After that, Magnificat in English, as followeth.

My soul doeth magnify the Lord: And my spirit hath rejoiced in God my Saviour.

For he hath regarded the lowliness of his handmaid:

For he hath filled the hungry with good things: and the ryche he hath sent emptie away.

He hath put down the mighty from their seate: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembereth his mercy, hath holpen his seruante Israel: as he promised to our fathers, Abraham and his sede for euer.

Glory be to the Father, and to the Sonne, and to the holy gost.

As it was in the beginning, is now, and euer shall be: World without ende. Amen.

Or the .xxviii. Psalm. Cantate Domino canticum novum, quia mirabilia facit.
Nunc dimittis seruum tuum domine: secundum verbum tuum in pace.
Quia viderunt oculi mei: salutare tuum.
Quod præparasti: ante faciem omnium populorum.
Lumen et revelationem gentium:
et gloriam plebis tue israel.
Gloria patri et filio: et sancto.
Sicut erat in principio et nunc et semper: et in secula seculorum.
Amen.

Then a Lesson of the New Testament.
And after that, [Nunc dimittis (or the Song of Simeon) in English, as followeth.]

Lord, now lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seen: thy salvation.
Which thou hast prepared: before the face of all people;
To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
Glory be to the father, & to the sonne: and to the holy ghost.
As it was in the beginning, is now, and ever shall be: world without end.
Amen.

Or the Psalm, Deus misericordius nostri, in English.

Praise the Lord upon the Harp: sing to the Harp with a Psalm of thanksgiving.
With Trumpets also and Shaws: O shew thyself joyfull before the Lord the King.
Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.
Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he cometh to judge the earth.
With righteousness shall he judge the world: and the People with equity.
Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end.
Amen.
Sources

EVENSONG 1549

Ad complectorium.


Credo in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam eternam. Amen.

Then the suffrages before assigned at Mattyns, the clerks kneeling likewise. [See p. 144.]

See p. 140.

EVENSONG 1552

Then shall follow the Credo, with other prayers as is before appointed at Morning prayer, after Benedictus. [See p. 145.]

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

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Borne of the virgin Mary. Suffered under Pontius Pilate. Was crucified, dead and buried. He descended into Hell, The third day he rose again from the dead. He ascended into heaven. And sitteth on the right hand of God the father Almighty. From thence he shall come to judge the quick and the dead. I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of Sinns, The Resurrection of the body, And the life everlasting. Amen.

And after that these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Let vs pray.

Lord have mercy upon vs.

Christ have mercy upon vs.

Lord have mercy upon vs.

Then the Minister, Clerks and people shall say the Lords Prayer with a loud Voice.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give vs this day our daily bread. And forgive us our Trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.
EVENSONG

Sources 1549

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† Then the Priest standing up, shall say.
O Lord shew thy mercy upon vs.
Answer.
And grant vs thy Salvation.
Priest.
O Lord save the King.
Answer.
And mercifully hear vs when we call vpon thee.
Priest.
Indue thy Ministers with right-eousnes.
Answer.
And make thy chosen people joyfull.
Priest.
O Lord save thy people.
Answer.
And bless thine Inheritance.
Priest.
Give peace in our tyme, O Lord.
Answer.
Because there is none other that fighteth for vs but only thou, O God.
Priest.
O God make cleane our hearts within vs.
Answer.
And take not thy holy Spirit from vs.
Priest.

† Then shall follow three Collectes. The first of the day: The second for Peace; The third for aid against all perils, as hereafter followeth; which two last Collectes shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.
O God, from whom all holy desires, all good Counsels, and all iust workes doe procede: Geue vnto thy seruantes that peace, which the world cannot geue, that both our heartes maye be sette to obeye thy commandements, and also that by thee, we beying defended from the feare of our enemies, may passe our tyme in rest and quietnes through the merites of Iesus Christe our Saviour. Amen.
The thirde Collect for ayde against all perils.
Lighten our darkenesse wee beseech thee, O Lord, and by thy great mercy, defende vs from all perils, and daungers of this night, for the love of thy onely sonne our Saviour Iesus Christe. Amen.

And with three Collectes:
First of the day: the seconde of peace:
Third for aide against al perilles, as hereafter followeth: which two last Collectes shalbe dailey said at Euening prayer without alteration.

The second Collect at Euening prayer.
O God, from whom all holy desires, all good Counsayls, and all iust worikes doe procede: Geue vnto thy seruantes that peace, which the world cannot geue: that both our heartes may bee set to obeye thy commandements, and also that by thee we beying defended from the feares of our enemies, may passe our tyme in rest and quietnes, through the merites of Iesus Christe our Saviour. Amen.
The thirde Collecte, for ayde against all perill.

Lighten our darkenesse we beseeche thee, O Lord, and by thy great mercy, defend vs from all perille, and daungers of thynghte, for the loue of thy onely Sonne our Sauyore Iesus Chryst. Amen.

† Lighten our darkness we beseech thee, O Lord, and by thy great mercy defend vs from all Perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

with three Collectes.
First of the day: Second of peace:
Third for aide against all perilles, as here followeth. Whiche ii. laste Collectes shalbe dailey said at Euenong song without alienation.

The second Collect at Euenong.
O God, from whom all holy desyres, all good counsylues, and all iust workes doe procede: Geye vnto thy seruauntes that peace, whiche the wo rId cannot geue, that both our heartes maye be sett to obeye thy commaundemente, and also that by thee, we beying defended from the feare of our enemies, may passe our heartes in rest and quietnesse, through the merites of lesu Christe our Sauiour. Amen.

The thirde Collect for ayde against all perilies.
LYghten our darkenes we beseche thee, 0 lord, and by thy great mercy, defende vs from all perills and dangers of this night, for the loue of thy onely Sonne our Sauiour lesu Chryste. Amen.

† The third Collect for Aid against All Perils.

Lighten our darkness we beseeche thee, O Lord, and by thy great mercy defend vs from all Perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

with three Collectes.
Fyrste of the day: Second of peace:
Third for aide against all perilles, as here followeth. Whiche ii. laste Collectes shalbe dailey said at Euenong song without alienation.

The second Collect at Euenong.
O God, from whom all holy desyres, all good counsylues, and all iust workes doe procede: Geye vnto thy seruauntes that peace, whiche the wo rId cannot geue: that both our heartes may bee set to obeye thy commaundemente, and also that by thee we beying defended from the feare of our enemies, may passe our tyme in rest and quietnesse, through the merites of lesu Christe our Sauiour. Amen.

The thirde Collect for ayde against all perilies.
LYghten our darkenes we beseche thee, 0 lord, and by thy great mercy, defende vs from all perills and dangers of this night, for the loue of thy onely Sonne our Sauiour lesu Chryste. Amen.

† The third Collect for Aid against All Perils.

Lighten our darkness we beseeche thee, O Lord, and by thy great mercy defend vs from all Perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

† Ad vespere B.M.V. Oratio.
Deus a quo sancta desideria, recta consilia, & iusta sunt opera: da serui tuis illum quam mundus dure non potest pacem: vt et corda nostra mandatas tuis dedita: et hostium sublata formidine, tempora sint tua protensione tranquilla. per do. (Gel. iii 66.)

† Ad comptutorium.
Inluina quesimus domine deus tenebras nostras: et totius noctis insidias tu nobis repello propitius. Per do. in vmitate. (Gel. iii 86.)
1661

Then shall follow the prayer for the King's Majesty, with the rest of the prayers at the end of the Litany, to the Benediction.

See p. 148.

1661

Omnipotens sempiterne deus, qui facis mirabilia magna solus : pretende super famulos tuos pontifices et super cunctas congregationes illis commissae, spiritum gratiae tuam, ut in veritate tibi complacant, perpetuum eis rorem tuae benedictionis infunde. (Gel. 1661)

See p. 184 below.

See p. 185 below.

A Prayer for the Clergy and people.

Almighty and everlasting! God, who alone workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator Jesus Christ. Amen.

A Prayer of Saint Chrysostom. Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their Requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come thy everlasting. Amen.
Quicumque vult, &c. W hoseouer will be saved: before all things it is necessary that he holde the Catholike fayth.

In the feastes of Christmas, the Epiphanie, sancte Matheius, Easter, Thassonclei, Pentecost, Ascension, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matheus, Saint Simun and Judas, Saint Andrew, and upon Trinity Sunday, shall be song or sayde immediately after Benedectus: this confession of our christian fayth.

Simbolum Athanasi. 

Quicumque vult alium esse: ante omnia opus est ut tenat catholicam fidem.

Quam nisi quiaque integram, inuio-latamque serueret: absequi dubio in eternum peribt.

Et tamen nemo omnipotentes: sed una divinitas: equalis gloria, filii: alia sanctus spiritus.

Et similiter tamen personas: neque substantiam separantes.

Eternum peribt: la tamque servaverit: absque dubio in unitate venercmur.

Et similiter tamen nos tres eterni: sed unus: eternus pater, eternus filius: eternus sanctus spiritus.

Sic igitur sanetatem: immensam spiritus sanctus.

Sed patris et filii et spiritus sancti sunt divinitates: equalis gloria, coeterna maiestas.

Qualis pater, talis filius: talis spiritus sanctus.

Increatus pater, increatus filius: increatus spiritus sanctus.

Immensus pater, immensus filius: immensus spiritus sanctus.

Eternus pater, eternus filius: eternus spiritus sanctus.

Et tamen non tres eterni: sed unus eternus.

Sicut non tres increantur nec tres immensae: sed unus increatus et unus immensus.

Similiter omnipotens pater, omnipotens filius: omnipotens spiritus sanctus.

Et tamen non tres omnipotentes: sed unus omnipotens.
Ita Deus pater, Deus filius: Deus spiritus sanctus.

Et tamen non tres deis: sed unus est Deus.

Et unus Dominus pater, Dominus filius: Dominus Spiritus Sanctus.

Et tamen non tres diebus: sed unus est Dominus.

Quia sicut singulitatem uniusque personae, unum aut dominium confiteri Christianis veritatem compellit:

Ita tres diebus aut diis dicere, Catholica religione prohibetur.

Pater aullo est factus: nec creatus, nec genitus.

Filius a patre solo est: non factus, nec creatus, nec genitus, sed procedens.

Vtus ergo pater, non tres patres: vtius filius, non tres filii: vtius spiritus sanctus, non tres spiritussancti.

Et in hac trinitate nihil prius aut posterius: nihil maius aut minus.

Sed tote tres personae: coeternae in sibi sunt et coequales.

Ita vt per ola (sicut iam supra dicto est) et vitam in trinitate: et trinitas in unitate veneranda sit.

Qui vult ergo salus esse: ita de trinitate sentiat.

Sed necessarium est ad eternam salutem: vt incarnatione queque dii nostri iussu Christi fideler iter credit.

Est ergo fidem recta: vti credamus et confessemur: quia dominus nostri iesus Christus dei filius deus et homo est.

Deus est ex substantia patris ante secula genitus: et homo est ex substantia matris in seculo natus.

Perfectus deus perfectus homo: ex anima rationali et humano carme substantias.

Equalis patris secundum divinitatem: minor patre secundum humanitatem.

Quia licet Deus sit et homo: ne duo tamens, sed unus est Christus.

So the father is God, the Sonne is God: and the holy gost is God.

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

And yet are not thee three Goddes: but one God.

So lykewyse the father is Lorde, the Sonne Lorde: and the holy gost Lorde.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the Christian verytie: to acknowledge every person by himselfe, to be God and Lorde.

So are we forbidden by the Catholike religion: to saye there be three Goddes, or three Lordes.

The father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made nor created, but begotten.

The holy gost is of the father and of the sonne: nether made nor created, nor begotten, but proceding.

So there is one father, not three fathers, one sonne, not three sonnes: one holy gost, not three holy gostes.

And in this trinitie, none is afore nor after other: none is greater nor lesse.

But the whole three persons: be coeternall together and coequal.

So that in all things, as it is aforesaid: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therefore that will be saued: must thus thinke of the trinitie.

Furthermore, it is necessarie to everlasting saluation: that he also beleue rightly in the incarnation of our Lorde Iesus Christe.

For the right faith is, that we beleue and confesse: that our Lorde Jesus Christ, the sonne of God, is God and man.

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

Perfecte God and perfecte man: of a reasonable soule, and humayne flesh subsisting.

Equal to the father as touching his Godhead: and inferior to the father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

So the Father is God, the Son is God: and the holy Ghost is God.

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

So likewise the father is Lord, the Son Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholike religion: to saye there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created but begotten.

The holy Ghost is of God and of the Sonne: neither made, nor created, nor begotten, but proceding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghostes.

And in this Trinity none is afore or after other: none is greater or lesse than another.

But the whole three persons: are co-eternall together and coequal.

So that in all thinges, as is aforesaid: the Vnity in Trinity, and the Trinity in vnitie, is to be worshipped.

He therefore that will be saved: must thus thinke of the Trinity.

Furthermore it is necessary to everlasting Salvation: that he also believe rightly: * the Incarnation of our Lord Jesus Christ.

For the right Faith is that we believe, and confess: that our Lord Jesus Christ the Sonne of God, is God and Man.

God of the Substance of the Father, begotten before the Worlds: and Man of the Substance of his Mother, borne in the World.

Perfect God, and perfect man: of a reasonable soul, and human flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father, touching his manhood.

Who although he be God and man: yet he is not two, but one Christ;
QUICUNQUE VULT

SOURCES

Vnus autem non conversione divinitatis in carna: sed assumptione
humanitatis in deum.

Vnus autem non confusione substantiae: sed assumptione personae.

Nam sicut anima rationalis et caro
VNUS est homo: Ita Deus et homo Vnus

est Christus.

Qui passus est pro salute nna,

descendit ad inferos: tertia die resurrecit a mortuis.

Ascendit ad celos sedat ad dexteram
dei patris oipotenti: inde vetrurus

est Iudicare vivos et mortuos.

Ad cuius audenti umnes homines

resurgere habent cum corporibus suis

et redditori sunt de factis propria

ratione.

Et qui bona aegurunt ibunt in vitam
terrestrial: qui vero malae in igne

eterna.

Hec est fides catholica, quam quisque

fideliter firmiterque crediderit:
salis esse non poterit.

Gloria patri & filio: et spiri sancto.

Sicut erat in principio & sicut & semper.

1549

One, not by conversion of the Godhead into flesh: but by taking of

the manhood into God.

One altogether, not by confusion of

substance: but by vititie of person.

For as the reasonable sooul and

flesh is one man: so God and man

is one Christ.

Who suffered for our salvation:

descended into hell, rose agayne the

third daye from the dead.

He ascended into heaven, he sitteth

on the right hand of the father, God

almightie: from whence he shall come
to judge the quicke and the dead.

At whose comming all men shall ryse

againe with theyr bodyes: and shall
give accounte for theyr owne workes.

And they that haue done good,

shall goe into lyfe eteurlasting: and

they that haue done euyll, into ever-

lasting fyre.

This is the Catholyke fayth: whiche

except a man beleue faithfullie, he

cannot be saved.

Glory be to the father, and to the

sonne: and to the holy goste.

As it was in the beginning, is now,

and euer shall bee: worlde without

ende. Amen.

1552

One, not by conversion of the God-

head into flesh: but by taking of

the manhood into God.

One altogether, not by confusion of

substance: but by Vnity of person.

For as the reasonable soul and

flesh is one man: So God and man

is one Christ.

Who suffered for our Salvacion:

descended into hell: rose againe the

third day from the dead.

He ascended into heaven, he sitteth

on the right hand of the Father God

Almighty: from whence he shall come
to judge the quicke and the dead.

At whose comming all men shall rise

againe with their Bodies: and shall
give Accoumpt for their own Works.

And they that have done good,

shall goe into lyfe everlasting: and

they that have done evil, into ever-

lasting fire.

This is the Catholike Faith: whiche

except a man beleue faithfully he

cannot be saved.

Glory be to the father, and to the

Son: and to the holy Ghost.

As it was in the beginning, is now,

and ever shall be: world without

end. Amen.

1661

One, not by Conversion of the God-

head into Flesh: but by taking of

the manhood into God.

One altogether, not by Confusion of

substance: but by Vnaity of person.

For as the reasonable soul and

Flesh is one man: So God and man

is one Christ.

Who suffered for our Salvation:

descended into hell: rose againe the

third day from the dead.

He ascended into heaven, he sitteth

on the right hand of the Father God

Almighty: from whence he shall come
to judge the quicke and the dead.

At whose comming all men shall rise

againe with their Bodies: and shall
give Account for their own Works.

And they that have done good,

shall goe into lyfe everlasting: and

they that have done evil into ever-

lasting fire.

This is the Catholic Faith: whiche

except a man beleue faithfully he

cannot be saved.

Glory be to the Father, and to the

Son: and to the holy Ghost.

As it was in the beginning, is now,

and ever shall be: world without

end. Amen.

Thus endeth the order of Mattyns and

Evening prayer, through the whole yere.
Pater de celi deus. Misere nobis.

Pater de celi deus. Misere nobis.

Fili redemptor mundi deus. Misere nobis.

Fili redemptor mundi deus. Misere nobis.

Spiritus sancte deus. Misere nobis.

Spiritus sancte deus. Misere nobis.

Sancta Maria. Sancta dei genitrix.

Sancta Maria. Sancta dei genitrix.

Omnis sancti angeli. Omnis sancti apostoli.

Omnis sancti angeli. Omnis sancti apostoli.

Sancta virgo virginum.

Sancta virgo virginum.

Omnis sancta virgines.

Omnis sancta virgines.

(Orate pro nobis.)

Orate pro nobis.

Orate pro nobis.

Recipies domine delicta nostra vel parentum nostrorum neque viudicam sumus nec peculia nostris [Teb. iii 3]. Pore domino pore populo tuo [Joel ii 17]. Quem redemisti precioso sanctu tuo, ne in eternum iacessarisi [Ps. xvi. viii. 46]. (Orate ad veniam.)


A cecitato cordis... A posta superbia.

A posta superbia.

A spiritu fornicationis.

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

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

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

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

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

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

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

Spare us good Lord.

From all evil and mischief, from sinne, from the craftes and assaults of the devil, from the wrath, and from everlasting damnation.

Spare us good Lord.

From all blindnes of heart, from pride, vain-glory and Hypocristry, from envy, hatred and malice, and all uncharitableness.

Spare us good Lord.

From fornication and all other deadly sinne. From all the dis-
Per mysterium sancte incarnationis tue... Per sanctam matutinem tuam... Per circumsicionem tuam... Per baptismum tuam... Per salutum tuum... Per tutelam tuam... Per protectionem tuam...
LVT cunctos episcopos pastores et ministros ecclesie in sano verbo et sancta vita servare digneris. Te rogarnus.

S VT cunctum populum Christianum preciosum sanguini tuo redemptum conservare digneris. VT regibus et principibus nostris pacem & veram concordiam sique victoriam donare digneris.

LVT incrcementum verbi et fructum spiritus cunctis audientibus donare digneris: te rogarnus.

VT errantes et seductos reducere in viam veritatis.

VT lapsos tricere et stantes confortare digneris. VT pusillanimos et tentatos consolari et aduare digneris. VT sanctam et audibiem nostris cantere digneris [Rom. xvi 20].

VT afflicto et periclitante respicere et salare digneris. 'γιγε τοι ρωμαίους ἀνθρώπους ἀπὸ πάσης θλίψεως ὀργῆς κεντρον καὶ βαθύνης. 'γιγε πλεόνων ἀντιπορευόντων καταθλίψεως καὶ τῆς σωτηρίας σφόντων [Lit. Hym. init.]. VT pregnantibus et lactentibus felicem partum et cunctis audientibus donare digneris.
LITANY

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L incrementum largire digneris. It infants and etros pueri et custodire
Vt captivos liberare
digneris.
Vt pupillos et viudias protegere et pudriere digneris.
Vt sanctis dominibus miseri digneris.
Vt hostibus persecutoribus et calumniatoribus nostris ignoscere et eos
convertere digneris.
Vt fructus terre dare et conservare retribuam nos his.

that it may please thee to defende and praye for the fathers children
and windowes, and all that bee desolate
and oppressed.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
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That it may please thee to have mercy
upon all men.
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That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
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That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
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That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
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That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
We beseech thee to hear us good Lord.
That it may please thee to have mercy
upon all men.
We beseech thee to hear us good Lord.
That it may please thee to forgive our
enemies, persecutors and slanderers,
and to turne their hartes.
We beseech thee to hear us good Lord.
Let us pray.

O God merciful father, that despise not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities whatsoever they oppress us. And graciously hearken us, that those eulogies, which the craft and subtlety of the devil or man worketh against us, be brought to naught, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may suavemore give thanks unto thee, in thy holy Church, through Jesu Christ our Lord.

As we do put our trust in thee. Amen.

Let us pray.

O God merciful father, that despise not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities whatsoever they oppress us, and graciously hearken us, that those eulogies, which the craft and subtlety of the devil or man worketh against us, be brought to naught, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may suavemore give thanks unto thee, in thy holy Church, through Jesu Christ our Lord.

As we do put our trust in thee. Amen.

Let us pray.

O Lord arise, help us, and deliver us for thy names sake.

As we do put our trust in thee. Amen.

Answer.

O Lord, merciful father, that despise not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and adversities whatsoever they oppress us, and graciously hearken us, that those eulogies, which the craft and subtlety of the devil or man worketh against us, be brought to naught, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee, in thy holy Church, through Jesu Christ our Lord.
Deus cui proprium est misereri semper & parere, suscipe deprecationem nostram : & quas delictorum cathena constringit, miseratio tua pie tatis absolut. Per eum Dominum nostrum. (Greg. 200, 248)

Omnipotens sempiterne Deus qui facis mirabilia magna solus : pretende super fumulos tuis potissimus & super cunctas congregations illis commissas : spiritum gratie salutantis : & in veritate tibi complacat : perpetuum eis remue tue benedictionis infunde. (Gal. iii. 60)

Ineffabilem misericordiam tuam nobis quesumus domine clementer ostende : ut simul nos a peccatis exuas et a penis quas pro his meremur benignus eripias. (Gal. iii. 28)

Prosta quesumus omnipotens Deus ut qui in afflictione nostra de tua pietate confidimus : contra omnia adversa tua protectione muniamur. Per eum Dominum. (Greg. 81)

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen. 

HERE ENDETH THE LITANIE.
For rain, if the time require.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance: send us what we beseech thee in this our necessity, such moderate rain and showers, that we may receive the fruits of the year to our comfort, and to thy honour: through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again: we humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory: through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God merciful Father, who, in the time of Elisha the Prophet, didst suddenly turn in Samaria great scarcity & dearth, into plente & cheapnes, and extreme famine, into abstinence of victual: have mercy upon
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vs, that now be punished for our sins with like adversities,

encrease the fruits of the earth by thy heavenly benediction. And grant, that we receiving thy bountiful liberality, may see the same to thy glory, our comforte and reliefe of our nedy neigbours: through Jesus Christ our Lord. Amen.

In the tyne of Warre.

O Almighty God, King of all kynges, and gouernor of all thynges, whose power no creature is able to resist, to whom it belongeth justly to punish synners, and to be mercifull to them that truly repent: save and deliuere us (we humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their deui ses, that we being armed with thy defence, may be preserved eternly from all perils to glorye thee, who art the only giver of all victory, through the merites of thy only sonne Jesus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

O Almighty God, whicke in thy wrath,

in the tyne of kyng Dauyd, dyddeste shea with the plague of pestilence ox. and ten thousand, & yet remember thy mercy dyddeste save the rest; have pite upon us miserable synners, that now are visited with great sickenes and mortalitie, that lyke as thou diddest then commundasse thy angele to cease from smythes: So it may now please thee to withdrawe from vs this plague and grievous sickenesse, through Jesus Chrys te our Lord. Amen.

And the Lityny shal ever cwyth this Collect following.

O Almighty God, who hast given vs grace at this tyme with one acoorde to make our communes supplicatione voto thee, and doest promote, that when two or three bee gathered in thy name thou wilt graunte they

vs that we who are now for our sins punished with like Adversity, may likewise find a reasonable relief, Increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality may see the same to thy glory, the relieve of those that are needy, and our own Comfort, through Jesus Christ our Lord. Amen.

4 In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wildernes for their obstinate rebellion against Moses and Aaron, and also in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; have pite upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from smythes: so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

[See p. 186.]

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In the tyne of Warre and Tumulte.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish Sinners, and to be mercifull to them that truly repent: save and deliver vs, we humbly beseech thee from the hands of our enemies; abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee who art the only giver of all victory through the merits of thy only son Jesus Christ our Lord. Amen.

In the time of any common plague or sickness.

O Almighty God, who in thy wrath, didst send a plague upon thine own people in the wildernes for their obstinate rebellion against Moses and Aaron, and also in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; have pite upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from smythes: so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

[See p. 186.]
Litany

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requests: fulfyll nowe, O Lorde, the desires and petitions of thy servants, as may be moste expedyente for them, granting us in this world knowledge of thy truth, and in the worlde to come life everlasting. Amen.

1552
requests: fulfyll nowe, O Lorde, the desires and petycions of thy servants, as maye bee moste expedyente for them, graunting us in thy worlde knowledge of thy truth, and in the worlde to come, lyfe everlasting. Amen.

1661

In the Ember Weeks, to be said every day , . . For those that are to be admitted into holy orders.

Almighty God our heavenly Father, who hast purchased to thyselfe an universall Church by the preituous blood of thy dear Son: mercifully looke vpon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy Flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordeined to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the Salvation of all men, through Jesus Christ our Lord. Amen.

For this.

Almighty God, the giver of all good guifts, who of thy divine providence hast appointed divers orders in thy Church: give thy grace, we humbly beseech thee, to all those who are to be called to any office and Administration in the same: And soe replenish them with the truth of thy Doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

For this.

'A Prayer that may be said after any of the former.

'O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifules of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.'
PRAYERS

A Prayer for the High Court of Parliament

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious, and gracious King, at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour and welfare of our Sovereign, and his kingdoms; that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of men to be used at such times when the Litany is not appointed to be said.

O God, the Creator and Preserver of all mankind, We humbly beseech thee for all sorts, and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and righteousness of life. Finally we commend to thy Fatherly goodness all those who are any ways affected or distressed in mind, body, or estate, and whose prayers are desired: That it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen.
THANKSGIVINGS

Sources


S. Luke 17. 5.

Jer. v 24.
Ps. civ 14.

Ps. lxxviii 10.

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THANKSGIVINGS

Almighty God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks for all thy goodnes, and loving kindness to vs and to all men... particularly to those who desire now to offer vs by thy late and thanksgivings for thy late mercies vouchsafed vnto them. We bless thee for our creation, preservation, and all the blessed of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee give vs that due sence of all thy mercies that our hearts may be vnfeignedly thankfull, and that we shew forth thy prays, not only with our lips, but in our lives, by giving vs our selves to thy service, and by walking before thee in holiness and righteousness all our dayes through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. Amen.

For Rain

O God our heavenly Father, who by thine gracious providence dost cause the former and the latter rain to descend upon the earth; that it may bring forth fruit for the vs of man: We give thee humble thanks that it hath pleased thee in our great necessity to send vs at the last a joyfull rain vpon thine inheritance, and to refresh it when it was dry, to the great Comfort of vs thy unworthy servants, and to the glory of thy holy Name through thy mercies in Jesus Christ our Lord. Amen.

For fair weather.

O Lord God, who hast unjustly humbled vs by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and com-
forth our souls by this seasonable and blessed change of weather: we praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

For Plenty.

O most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and Scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto vs, that our Land may yield vs her fruits of increase to thy glory and our comfort through Jesus Christ our Lord. Amen.

For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy Servants against the face of their Enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

For restoring publick peace at home.

O eternall God our heavenly Father, who alone makest men to be of one mind in a house, and stilllest the outrage of a violent and varly people: We bless thy holy Name, that it hath pleased thee, to appease the seditious tumults which have been lately raised vp amongst vs: most humbly beseeching thee to grant to all of vs grace, that we may henceforth obediently walk in thy holy Commandments, and leading a quiet and peaceable life, in all godliness and honesty, may continually offer vnto thee our sacrifice of praise and thanksgiving for these
For deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of Judgement remembering mercy, hast redeemed our souls from the jaws of death: we offer unto thy fatherly goodness our selves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praying and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

We humbly acknowledge before thee (O most merciful Father) that all the punishments which are threatened in thy law, might lustily have fallen upon us, by reason of our manifold transgressions and hardness of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: We offer unto thy divine majesty the Sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.
The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and Holy Communion, through the yeare: with proper Psalms, and lessons for divers feastes and days.

Et primo dominica prima adventus domini. [Ps. xxiv (xxv) 1, 2a: 3]

Blessed is that manne that hath not walked in the counsayle of the ungodly: nor stand in the way of sinners, and hath not sit in the seate of the skornefull. But his delight is in the lawe of the Lorde: and in his lawe will he exercise himselfe day and night. And he shall be lyke a tree planted by the water syde: that will bring forth his fruite in due season. His leafe also shall not wither: and looke whatsoeuer he doth, it shall prospere. As for the ungodly, it is not so with them: but they are lyke the chaffe which the wynde skattereth awaye (from the face of the earth). Therfore the ungodly shall not be hable to stand in the iudgement: neyther the synners in the congrega. But the Lorde knoweth the waye of the righteous: and the waye of the ungodly shall perishe. Glory be to the father, & to the sonne: and to the holy gost. As it was in the beginning, is nowe, and euer shallbe: worde without ende. Amen. And so must euery Introite be ended.

Let vs pra ye. The Collect.

Almighty God, geue vs grace, that we maye cast away the workes of darkenes, and put vpon vs the armour of light, now in the time of this mortal lyfe, (in the which thy sonne Jesus Christ came to visite vs in great humilitie) that in the last daye, when he shall come againe in hys glorious
maiestie, to judge both the quick and the dead: we maye rysse to the lyfe immortal, through hym, who liveth and reigneth with thee and the holy ghost, nowe and euer. Amen.

The Epistle.

Owe nothing to any man but this, that ye love one another. For he that loueth another, fulfilleth the lawe. For these commandementes: Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not beare no false witnesses: Thou shalt not lust: and so forth (if there be any other commandement) it is all comprehended in this sayinge: namely, loue thy neighbour as thy self. Loue hurthet not his neighbour: therfore is loue the fulfilling of the lawe. This also, we knowe the season, how that it is time that we should nowe awake out of sleepe, for nowe is oure saluacion nere, then when we beleued. The night is passed, the day is come nye: let vs therfore cast away the dedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it were in the day light: not in eatinge and drinkinge, neither in chambering and wantonnes, neither in stryfe and enuying: but put ye on the Lorde Iesus Christ. And make not prouision for the fleshe, to fulfill the lustes of it.

The Gospell.

And when they drew ned night to Jerusaleme, and were come to Bethphage vnto Mount Olivete, then sent Iesus two of his disciples, saying vnto them: Go into the towe that lyseth ouer against you, and anone ye shall fynde an Ass bound, and a Colte with hym: looce them and bryng them vnto me. And if any man say ought vnto you, saye ye, the Lorde hath neede of them: and straightway he wyll lette them goe. All this was done that it might be fulfilled, which was spoken by the Prophete, saying: Tell ye the daughter of Sion, behold, thy kyng commeth vnto thee meeke, syttynge

The Epistle.

Owe nothing to any man but this, that ye love one another. For he that loueth another, fulfilleth the lawe. For this, thou shalt not commit Adultery, thou shalt not kill, thou shall not steal: Thou shalt not beare false witness, thou shalt not covet: And if there be any other Commandement, it is briefly comprehended in this Sayeing, namely, Thou shalt love thy neighbour as thy selfe. Love worketh no ill to his neighbour, therefore love is the fulfilling of the lawe. And that, knowing the time, that now it is high time to awake out of sleepe: for now is our Salvacon nearer then when we beleued. The night is far spent, the day is at hand: let vs therefore cast off the works of darkness, and let vs put on the Armour of light. Let vs walke honestly, as it were in the day light: not in eatinge and drinkinge, neither in chambering and wantonnes, neither in stryfe and enuying: but put ye on the Lorde Iesus Christ. And make not prouision for the fleshe, to fulfill the lustes thereof.

The Gospell.

When they drew ned night vnto Jerusalem, and were come to Bethphage vnto Mount Olivete, then sent Iesus two of his disciples, saying vnto them: Go into the towe that lyseth ouer against you, and straightway ye shall find an Ass tied, and a Colte with her; looce them and bryng them vnto me. And if any man say ought vnto you, ye shall say the Lorde hath neede of them: and straightway he will send them. All this was done that it might be fulfilled, which was spoken by the Prophet, saying: Tell ye the daughter of Sion: behold, thy kyng commeth vnto thee meeke, syttynge...
vpon an Ass and a colte, the foale of the Asse usd to the yoke. The disciples went & did as Jesus commaunded them, and brought the Asse and the colte, and put on them their clothes, and set him thron. And many of the people spred their garments in the way. Other cut downe branche from the trees, and strawed them in the waye. Moreover the people that wente before, and they that came after cryed, saying: Hosanna to the sonne of David: Blessed is he that commeth in the name of the Lord: Hosanna in the highest. And whan he was come to Jerusalem, all the citie was moued, saying, who is this? And the people sayde: this is Jesus the Prophet of Nazareth, a citie of Galile. And Jesus went into the temple of God, and cast out all them that solde doues, and sayde vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues. And the multitude sayd, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the Temple of God, & cast out all them that solde doves, and sayde vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a dorne of theues. The Collect.

Blessed Lorde, which haste caused all holy scriptures to be written for our learning: grant vs that we maye in such wise heare them, reade, marke, learne, and inwardly digeste the: that
by patience and comfort of thy holy word, we may embrace and ever holde fast the blessed hope of ever-lasting life, which thou hast given vs in our salvour Jesus Christe.

The Epistle.

Whatsoever thynges are written afore time, they are written for our learning, that we through patience and comfort of the scriptures, may hold the hope of glory. The God of patience and consolation, grant thee to be like minded one towards another, after the ensample of Christe Jesu: that ye all agreeing together, may with one mouth prays God the father of our Lord Jesus Christe: wherefore receave ye one another as Christ receave vs, to the prays of God. And this I saye: that Jesus Christe was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might prays God for his mercye, as it is written: For this cause I will prays thee amonge the Gentiles, and syng vs into thy name. And agayne he sayeth: reioyce ye Gentiles with his people. And againe: praise the Lord Jesus and faule him all ye nations together. And agayne, Esai sayth: there shalbe the roote of lesse, and he that shal rise from those thinges whych shal come on the earth, for the powers of heaven and the earth shall be at their wittes end, through despaye. The sea and the water shal be ryche in hope, through the power of the holy Ghost.

The Gospel.

There shall be signes in the Sunne & in the Moone, & in the stars: & in the earth the people shalbe at their wittes end, through despaye. The sea & the water shal roare, and mens hearts shal faile them for feare, and for looking after those things which shall come on the earth. For the powers of heaven shall moue. And then shall they see the sonne of man come in a cloud, with power and great glory. When these things begynne to come to passe, then looke vp, and lyfte vp youre heads, for your redemption by patience and comfort of thy holy word, we may embrace and ever holde fast the blessed hope of ever-lasting life, which thou hast given vs in our Salvour Jesus Christe.

Amen.

The Epistle.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the power of patience, and consolation grant you to be like minded one towards another, according to Christ Jesus: That ye may have one minde, and one mouth glorifie God, even the Father of our Lord Jesus Christe. Wherefore receave ye one another, as Christ also receave vs, to the glory of God. Now I say that Jesus Christ was a minister of the Circumcision, for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might glorifie God for his mercy as it is written, For this cause I will confess to thee among the Gentiles, and sing vs into thy name. And againe he sayth, Reioyce ye Gentiles with his people. And againe, praise the Lord Jesus and laud him all ye people. And againe, Esai sayth, there shall be a root of lesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all ioy, and peace in believing, that ye may be ryche in hope, through the power of the holy Ghost.

The Gospel.

There shall be signes in the Sunne, and in the Moon, and in the stars, and upon the earth distress of Nations, with perplexity, the Sea, and the Waves roaring, mens hearts fayling them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the sonne of man come in a Cloud, with power and great glory. And when these things begin to come to pass, then looke vp, and lift vp your heads, for your redemption by patience and comfort of thy holy word, we may embrace and ever holde fast the blessed hope of ever-lasting life, which thou hast given vs in our Saviour Jesus Christe.
208 THIRD SUNDAY

Sources
pinquat redemptio vestra. Et dixit illis simulituidem. Vide te sculean sem
omnes arbores. Cum producunt
iam ex se fructum: scilicet quoniam prope est estas. Ita et vos cum
videritis hec fieri: scilicet quoniam prope est regnum dei. Amen dico
vobis: quia non preteribit generatio
hec donec omnia fiant. Celum et terra
transibunt: verba Butem mea non
transibunt.

Cl Dominica. Uj. aduentuli Domi.

Ad missam. Officium .

[Phil. iv. 4-6; 7]

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draweth nye. And he shewed them a similitude: beholde the figtree, &
all other trees : when they shoot forth their buddes, ye see & knowe of
your owne selues that summer is the
me _at hand. So likewise ye also
(whe ye see these thynge come to
passe) be sure that the kingd6 of
God is nye. Verely I say vnto
you: this generation shall not passe,
till all be fulfilled. Heauen and earth
shall passe: but my wordes shall not
passe.

THE THIRDE SUNDAY.

The Collect.
Lorde, we beseche thee, geue eare
to our prayers, and by thy gracious
visitaclion lyghten, the darkenesse of
our heart, by our Lorde Iesu Christ.

O Lord Jesus Christ, who at thy first
coming didst send thy messenger to
prepare thy way before thee: grant
that the ministers and Stewards of
thy mysteries may likewise so pre­
pare and make ready thy way by
turning the hearts of the disobedient
to the wisdom of the lust, that at

Oration.
Avrem tuam quesumus domine preci-
cibus nostris accomoda: et mentis
nostri teeselvas, gratia tuo visitationis
illustra. Qui vultis. (Greg. 150)

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draweth nye. And he shewed them a similitude: beholde the figtree, &
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their buddes, ye see & knowe of
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to the wisdom of the lust, that at
Ad coriistos. [i. iii. 9.

Fautes. Sic nos existimet homo ut ministros spli: et dispensatores ministeriorum dei. hic am queritur inter dispensatores: ut fideli quis inuentatur.


Semenum Matheum. [x. l.


The Epistle. [1. Cor. iii.

Let a man this wise estime vs, aun as the ministers of Christ, and stewardes of the secrets of God. Furthermore it is required of the stewardest, that a man be found faithful: with him it is but a very small thing that I should be judged of you, either of mans judgement: no I judge not myne own self, for I know nothing by my self, yet am I not thereby justified. It is the lord that judgeth me. Therefore judge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the censayles of the hearts, and then shall every man haue prayse of God.


When Iohn beyng in prison hearde the worke of Christe, he sente two of his disciples, and sayed vnto hym: Art thou he that shal come? or do we looke for another? Jesus auncwered and sayed vnto them: Goe, and shewe Iohn agayne.

What ye oute for to see? A man clothed in softe rayment? Behold, they that wear softe clothing arc in Kings houses. But what went ye oute for to see? A man clothed in softe rayment? beholde, they that wear softe clothing are in Kynge houses. But what went ye oute for to see? A Prophet? verely I saye vnto you, and more then a Prophet. For this is he of whom it is wrytten: beholde, I sende my messenger before thy face, which shall prepare thy waye before thee.
O Lord, raise vp (we pray thee) thy power, & come among vs, & with great might succour vs: that whereas through our sinnes and wickednes we be sore lette & hindered: thy
Rejoice in the Lord alway, and again be not restless: but in all prayer and supplication, let your petitions be made known unto God: And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

The Epistle.

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

The Gospel.

This is the record of John, when the lewes sent priests and Leuites from Jerusalem, to ask him: what art thou? And he confessed and denied not, and said plainly: I am not the Christ. And they asked him: what art thou? Art thou Elias? and he said: I am not. Art thou the Prophet? And he answered, no. Then said they to him: what art thou? And he said: I am the voice of a cryer in the wilderness: make straight the way of the Lord, as said the Prophet Esay. And they which were sent were of the Pharisees: and they asked him, and said unto him: why baptizest thou then, if thou be not Christ, nor Elias, neyther that Prophet? John answered them, saying: I baptize with water, but there standeth one among you, whom ye know not: he it is which though he came after me, was before me, whose shoelatchet I am not worthy to unloose. These things were done at Bethabaera beyond Jordan, where John dyed baptize.

The Epistle.

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

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The Epistle.

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Sources

Ad tertiam missam. Officium.

1. Puer natus est nobis (†c)
Ps. Cantate domino canticum noseum: quia miamilla fecit.

2. In vigilia nativitatis domini. Oration.


4. At Mass.

5. At Mass.


7. Psal. cxlix.

8. Psal. clix.


11. Psal. cxxxv.


13. Psal. cxlix.


15. Psal. clix.


17. Psal. clix.

18. Psal. cxlix.

19. Psal. clix.

20. Psal. cxlix.


22. Psal. cxlix.

23. Psal. clix.

24. Psal. cxlix.

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27. Psal. clix.

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109. Psal. clix.

110. Psal. cxlix.

111. Psal. clix.

112. Psal. cxlix.

113. Psal. clix.

114. Psal. cxlix.

115. Psal. clix.

116. Psal. cxlix.

117. Psal. clix.

118. Psal. cxlix.
Sorcius


Evangelium.

Secundum Lucam. Ili a


Facere autem cum esset ibi, inpleti sunt dies ut perseret. Et perierit filium suum primogeuitum: et pannis inuolutum.

Factum est utem cum essett ibi, inpleti sunt dies ut perseret. Et perierit filium suum primogeuitum: et pannis inuolutum.

Et ascendet nutem Joseph a galilea de ciuitate nazareth in iudeam ciuitatem Dauid (que vocatur Bethleem) eo quod esset de domo et filiis dauid: ut profiteretur cum Maria desponsata sibi vovere pregnante.

Factum est autem cum esset ibi, inpleti sunt dies ut perseret. Et perierit filium suum primogeuitum: et pannis inuolutum.

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God on hye, and peace on the earthe, and vnto men a good will.

At the seconde Communion.

O Lorde our gouernour, howe excellent is thy name in all the worlde: thou that hast set thy glorye aboue the heauens?

Out of the mouthe of very babes and suckelynges, hast thou ordayned strength, because of thyne enemies: that thou mightest still the enemye and the auenger.

For I will consider thy heauens, even the worke of thy fyngers: the Moone and the starres which thou hast ordayned.

What is manne that thou art so myndeful of hym: and the sonne of manne, that thou visitest him?

Thou madest hym lower then the Angels: to crowne hym with glory and worshipp.

Thou makest hym to haue dominion of the worke of thy handes: and thou hauest put all thynges in subieccion vnder his feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thorow the pathes of the seas.

O Lorde our gouernoure: howe excellent is thy name in all the worlde.

Glory be to the father.&c.

As it was in the beginning, is nowe, and euer.&c.

The Collect.

Almighty God, who hast given vs thy onely begotten Son to take our Nature vpon him, and this daye to be borne of a pure virgine: grant that we being regenerate and made thy children by adoption and grace, maye dayly be renued by thy holy spirit, through the same our Lorde Jesus Christ, who lyueth and reigneth with thee and the same spirit ever one God world without end. Amen.

The Collect.

Almighty God, who hast given vs thy only begotten Son to take our Nature vpon him, and this daye to be borne of a pure virgin: grant that we being regenerate and made thy children by Adoption and grace, maye dayly be renued by thy holy spirit, through the same our Lorde Jesus Christ, who lyueth and reigneth with thee and the same spirit ever one God world without end. Amen.

The Epistle.

Glory be to the father.&c.

As it was in the beginning, is nowe, and euer.&c.

The Epistle.

GOD in tymes past, dyuerslye & manye wayes spake
the fathers by Prophets: but in these last days, he hath spoken to us by his own son, whom he hath made heir of all things, by whom also he made the worlds. (sonne) being the brightness of his glory, and the very image of his substance, ruling all things with the word of his power, hath made him king as he hath by inheritance obtained a more excellent name then they. For vnto which of the Angels sayd he at any time? Thou art my sonne, this day have I begotten thee. And again, I will be thy father, and he shall be thy sonne. And again, when he bringeth in the first begotten sonne into the world, he sayeth: and let all the Angels of God worship him. And vnto the Angels he sayeth: He maketh his Angels spirits, and his ministers a flame of fire. But vnto the Son he sayeth: thy seate (O God) shall be for ever and ever, a scepter of righteousness is the scepter of thy Kingdom. Thou hast loved righteousness and hated iniquity; wherefore God, even thy God, hath anointed thee with the oyle of gladness above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the workes of thy fingers. They shall perish, but thou endurest: But they all shall waxe old as doeth a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art ever the same, and thy years shall not fail. 

The Gospel. [ John 1.]
In the beginning was the word, and the word was with God, and God was the world. The same was in the beginning with God. All things were made by it, & without it were made nothing that was made. In it was light, and the light shined in 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 Father. 

The Gospel. [ John 1.]
In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shined in darkness, and the darkness comprehended it not. There was sent from God, whose name was John. The same came as a witness, to bear witness of the Father.
S. STEPHEN

Sources

God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickednes.
As for me I am lyke a greene Oliue tree in the house of God: my trust is in the tendre mercy of God for ever and ever.
I will always geue thankes unto thee, for that thou hast done: and I will hope in thy name, for thy saints lyke it well.
Glory be to the father, and to the sonne.&c.
As it was in the beginning, is nowe and ever.&c.

Oratio.

Da nobis quesumus domine imitari quod collimus: vt discamus et inimitos diligere, qua eius natalitia celebramus qui uouit etiam pro persecutoribus exorare, dominum nostrum iuesum quoniam filium tuum. Qui tecum. (Greg. 12)

Memoria de natalitate sanctum.

Lectio actuum apostolorum.


The Epistle.

And Stephan beying full of the holy gost, looked vp stedfastly with his iyes into heaven, and sawe the glory of God, and Iesus standing on the right hand of God, and saied: behold, I see the heauens open, and the sonne of manne standing on the ryght hand of God. Then they gave a shoute with a loude voyce, and stopped theyr eares, and ran vp hym all at once, and cast him out of the citie, and stoned him. And the witnesses layd downe theyr clothes at a yonge mans fete, whose name was Saul. And they stoned Stephen, calleynge on and saying: Lorde iuesu, receyue my spirite. And he knelid downe leaned vnder a loude voyce: Lorde, lay not this synne to theyr charge. And when he had thus spoken, he fell a slepe.

The Collect.

Grant vs, O Lorde, to learne to loue our enemies by the example of thy martyr Saint Stephen, who prayed for his persecutors: whiche louest and reignest.&c.

€ Then shall follow a Collect of the Nativitie.

Steven being full of the holy Ghost, looked vp stedfastly into Heaven, and sawe the glory of God, and Iesus standing on the right hand of God. And said, behold, I see the heauens opened, and the son of man standing on the right hand of God; Then they cryed out with a loud voice, and stopped their ears, and ran vpone him with one Accord; and cast him out of the City, and stoned him: and the Witnesses layed downe their Clothes at a yonge mans feet, whose name was Saul. And they stoned Steven, calling on and saying: Lord Iesus, receive my spirite. And he kneveled downe and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had sayd this, he fell asleep.

The Collect.

Grant vs, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look vp to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our Persecutors, by the example of thy first Martyr Saint Steven, Who prayed for his murderers to thee, 0 blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only mediatour and Advocate. Amen. &c.

€ Then shall follow the Collect of the Nativitie, which shall be sayd continually vnto newes yeares dowe.

For the Epistle.

[Acts vii. 55-56]

[iii]

Then shall follow a Collect of the Nativitie.

Which shall be sayd continually vnto newes yeares dowe.

€ The Collect

Graunt vs, O Lorde,

to learne to loue our enemies by the example of thy martyr Saint Stephen, who prayed for his persecutors to thee: which louest and reignest: &c.

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For the Epistle.

[Acts: 7. 55-56]

And Stephan beinge full of the holye goste, looked vp stedfastly with his iyes into heaven, and sawe the glory of God, & Iesus standing on the right hand of God, & sayd: behold, I see the heauens open, & the sonne of man stending on the ryght hand of God. Thay then gave a shoute wyth a loude voyce, and stopped theyr eares, & ran upo hym al at once, and cast hym out of the cytie, and stoned hym. And the witnesses layd downe theyr clothes at a younge mans fete, whose name was Saul. And they stoned Stephan, callyng on and sayng: Lord Iesus, receive my spirite. And he kneeled downe and cried with a loud voyce: Lord, laye not thys synne to their charge. And when he had thus spoken, he fell asleep.
Behold, I send unto you Prophets, & wise men, & Scribes, & some of them ye shall kill & crucifie: and some of them shall ye scourge in your Synagogues, & 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 righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you: all these things shall come vpon this generation. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, & ye would not? Behold, your house is left unto you desolate. For I say unto you: ye shall not see me henceforth, till ye say: Blessed is he that cometh in the name of the Lord.
S. JOHN THE EVANGELIST

Sources

Vpon the vngodly he shall rayne snares, fyre and brimstone, storme and tempeste: this shall bee the their porcion to drinke.

For the righteous Lorde, loueth rightouesnes: his countenaunce will beholde the things that is lust.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe and euer. &c.

Oratio.

Ecclesiæm tuam quesumus domine benignus illustra: vt beatæ iohannis apostoli tui et evangeliste illuminata doctrinis: ad dona perueniat sempiterna. Per. (Leem. 478)

 Yönetilme: Leesi libri sapientia.

[Ecclus. xv 1-6]

The Collect.

Merciful Lord, we beseeche thee to cast thy bright beams of light vpon thy Church: that it be lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts: Through Jesus Christ our Lord.

The Epistle.

That which was from the beginning, which we haue heard, which we haue seene with oure eyes, which we haue looked vpon, and haue handled of the worde of lyfe. And the lyfe appeared, and we haue seene and beare witnes, and shewe vnto you that eternall lyfe which was with the father, and appeared vnto vs. That which we haue seen and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the father and his sonne Jesus Christ. And this write we vnto you, that ye may reioyce, and that your joye may be full. And this is the tidinges which we haue heard of him, and declare vnto you, that God is light, and in him is no darkness at all. If we saye that we haue fellowship with him, and walke in darkness, we lye, and doe not the truthe. But if we walke in light, euyn as he is in light, then haue we fellowship with him, and the bloud of Jesus Christ his sonne, clenseth vs from all sinne. If we saye that we haue no synne, we deceuye our selves, and the truthe is not in vs. If we knowledge our sinnes, he is faithfull and iust, to forgue vs our sinnes, and to clense vs from al

S. JOHN THE EVANGELIST

1549

S. JOHN THE EVANGELIST

1552

1661
23' THE HOLY INNOCENTS

vnoighteousnes. If we say we have not sinned, we make hym a lyer, & his word is not in vs.

Thesame disciple is he which testifie the which if they should be written every one, I suppose the world could not conteyne the bookes that should be written.

THE GOSPEL.

[John. xxi.]

Jesus sayed vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whom Jesus loved, following (which also leaned on his breast at Supper, and saidd: Lorde, which is he that betrayeth thee?) when Peter therefore sawe him, he sayd to Jesus: Lorde, what shall he here doe? Jesus sayed vnto him: If I will have hym to tarye tyll I come, what is that to thee? Followe thou me. Then wente this sayinge abroad among the brethren, that that disciple should not dye. Yet Jesus sayed not to him, he shall not dye: but, yf 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 testimonye 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 conteyne the bookes that should be written.

THE INNOCENTS DAIE.

[Ps. viii 2a : 1a]

O God, the heathen are come into thyne inheritance: thy holy temple have they defyled, and made Jerusalem an heap of stones.

The dead bodies of thy seruantes have they geuen to bee monte vnto the fowles of the ayre: and the fleshe of thy Sainctes vnto the beastes of the lande.

Theyr bloud haue they shed like water on euery syde of Jerusalem: and there was no man to bury them.

We are become an open sheme to oure enemies: a very skorne and derision vnto them that are rounde aboute vs.
The Collect.

O Almighty God, whose praise this day the young innocents thy witnesses hast confessed, and shewed forth, not in speaking, but in dying:

mortifie & kyl all vices in us,

that in our conversation, our lyfe may expresse thy fayth, whiche with our tongues we doe confesse:

through Jesus Christ our Lorde.

Amen.

The Epistle.

I looked, & loe, a Lamb stode on the monte Sion, and with him an
The Holy Innocents

Sources


Secundum matheum

[1549]


The Gospel

[Mat. ii.

The Angel of the Lord appeared to Joseph in a dream, saying: Arise and take your son and his mother, and flee into Egypt, and be there until 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 his son and his mother, by night, and departed into Egypt, and was there until 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, and was exceeding wroth, and sent forth, 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 which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremiah, where as he saith: In Rama was there a voice heard, lamentation, weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they were not.

The Holy Innocents

[1552]

And there was heard a voice from heaven, as the voice 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, & before the four elders & before the Lamb: and they sang as it were a new song before the throne, and before the four Beasts, and before the Elders; and no man could learn that song, but the hundred forty and 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 wheresoeuer he goeth: These were redeemed from among 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 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, until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until 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, he was exceeding wroth, and sent forth, and slew all the Children that were in Bethlehem, and in all the coasts thereof, from two years old, and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah, the Prophet saying, In Rama was there a voice heard, lamentation, weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they are not.
Ad gualasas [iii. A]

Fratres. Quanto tempore hores purulas est, nichil differit a servo: cum sit dominus omnium. Sed sub tutoribus & acteribus est: vaeque ad prænium tempus & patre. Ita et nos cum essemus puruuli: sub elementis mani huibus eramus servientes. At vbi venit plenitudem temporis: mist des filium suum factum ex muliero, factum sub lege, et eos qui sub lege

The Collect.

Almighty God, who hast geuen vs thy only begotten Son, to take our nature vpon him, and as at this time, 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, who liveth and reigneth with thee, and the same spirit, ever one God, world without end. Amen.

The Epistle.

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all. But he is under tutors and governors, vntill the time that the father hath appointed. Even so we also, when we were children, were in bondage vnder the ordinances of the worlde: But when the tyme was ful come, God sente hys sonne made of a woma, & made bonde vnto the law, to redeeme them which were bonde vnto the law: that we through election
The birth of Jesus Christ was on this wise: When his mother Mary
was espoused to Joseph, before they came to dwell together; she was found with Child by the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privately. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins.

Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, The rage of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Sheshall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins.

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And Joseph being raised from sleep, did as the Angel of the Lord had bid him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten Son, and called his name Jesus.

The Circumcision of Christ.

The first lesson. Gene. xvi. into the end.
The second lesson. Rom. ii. into the end.

At Mattins.

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THE CIRCUMCISION

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sakes: I will wishe thee prosperite.
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Lorde our God: I will seeke to doe
thee good.
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sonne &c.
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genitus hodie nna die legeu solueret
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c. 540) ]

The Collect.

Almightie God, which madest thy
blessed sonne to be circumcised and
obedient to the lawe for man; graunte
vs the true circumcision of thy spirite,
that our heartes & all our members
being mortyfied from al worldlye and
carnal lustes, maye in all thinges
obey thy blesses will: through the
same thy sonne Iesus Christ our
Lorde.

The Epistle.

[Rom. iii]

Blessed is that man to whom the
Lorde will not impute sinne. Came
this blisnedesse then vpon the
incircumcision, or vpon the
\textcircumcision also? for we saye, that faith was
reckoned to Abraha for righteous-
esse. Howe was it then reckoned?
when he was in the incircumcision, or
when he was in the incircumcision?
not in the tyme of circumcision; but
when he was yet incircumcised.
And he receyued the signe of circumcision,
as a scale of the righteousness of
faith, which he had yet been incircumcised:
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incircumcision.
For the promysse (that
he should bee the heyre of the
worlde) happened not to Abraham,
or to his seede, through the Lawe,
but through the ryghteousnesse of fayth.
For if they, which are of the lawe, be
eyres, then is fayth but vayne,
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eyres, then is fayth but vayne,
and the promise of none effecte.

And it fortuned, assone as the Aungels were gone away fro the shepherdes into heauen, they sayde one to another : Let vs now goe now even vnto Bethleem, and see thys thing that we heare sayes is happened, whych y* lord hath shewed vnto vs. And they came wyth hast and found Marye and Ioseph, & the babe layd in a maunger. And when they had sene it, they published abroade the sayinge that was tolde them of that chylde. And all they that heare it, wondered at those thynge which were tolde them of the shepherdes. But Marye kepe al those saynings, and pondred them in her heart. And the shepherdes returned, praising & lauding God for all the thinges they had heard and seen, euyn as it was tolde vnto them. And when the eighthe daye was come that the chyld should be circumcised, his name was called lesus, which was named of the Angell before he was conceaued in the wombe.

At Euensong.

\[\text{The first Lesson. Deute. x. And now Israel, vnto the ende.}\]
\[\text{The seconde Lesson. Coloss. ii. vnto the ende.}\]

THE EPYPHANIE.

At Mattyns.

\[\text{The first Lesson. Exal. ix. vnto the ende.}\]
\[\text{The seconde Lesson. Luke. iii. And it fortuned, vnto the ende.}\]

At the Communion.

\[\text{Cantate domino. psal. xvi.}\]

O syng vnto the Lorde a newe song : syng vnto the Lorde all the whole earth.
Syng vnto the Lorde, and praye his name : bee tellyng of his saluacion from daye to daye.
Declare his honour vnto the Heathen : and his wonderes vnto all people.
For the Lorde is great, and cannot worthely be praised ; he is more to be feared then all Gods.
As for all the Gods of the Heathen, they be but ydolles ; but it is the Lorde that made the heauens.
Glory and wursypa are before
Deus qui hodiernae die nataeuitatim tuum gentibus stella duce reuelatist: concede propitios ut qui iam te ex cognozimur, vs'lue ad contemplandam vnde ad te propile.

Isa. (Grog. 16)

The Collect.

O God, which by the leadinge of a starre dydest manyfeste thy onely begotten sonne to the Gentiles: Mercifully graunt, that we which know thee now by fayth, may after this lyfe haue the fruition of thy glorious Godhead, through Christ our Lorde.

The Epistle.

Paul, the prisoner for the name of Jesus Christe for you heathen: ye haue heard of the ministration of the grace of god, which is geuen me to youwarde. For by euangelization shewed be the misterye vnto me, as I wrote afore in fewe wordes, whereby, whye ye reade, ye maye understande my knowledge in the misterye of Christe: whiche misterye in tymes passed was not opened vnto the sonnes of menne, as it is now declared vnto his holy Apostles and Prophets by the spirtu: that the Gentiles should be inheritours also, & of the same bodie, and partakers of his promyse in Christe,
When Jesus was born in Bethlehem of Judea, in the days of Herod the king, wise men from the east came 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 heard these words, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem in Judea: for thus it is written by the prophet: And thou Bethlehem in the land of Judah, art thou least of the princes of Judah: for out of thee shall come forth a Ruler, that shall rule my people Israel. Then Herod, when he had privily 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. And when they had heard the king, they departed: and, lo, the star which they saw in the East, by the means of the Gospel, whereof I am made a minister, according to the grace of God, which is given unto me by the effectual working of his power. Unto me the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the Mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the Principalities, and powers in heavenly places, might be known by the Church, 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 the confidence which is by faith of him.
I beseech you therefore brethren, by the mercifulnes of God, that ye make...
The father and mother of Jesus went to Jerusalem after the departure of the feast days. And when they had fulfilled the days they returned home, the child Jesus abode still in Jerusalem and his father and mother knew not of it: but they supposing him to have been in the company, came a days journey and sought him amongst their kinsfolk and acquaintance. And when they found him not, they went backe againe to Jerusalem, and sought him. And it fortuned, that after three days they found him in the temple, sitting in the midst of the doctours, hearing them, and posing them. And all that heard hym, were astonied at his understanding and answers. And when they saw hym, they merunyled, & his mother said vnto hym: Sonne, why haste thou thus dealt with vs? Beholde, thy father and I have sought thee sorrowing. And he said vnto them: howe happened it that ye sought me? wylde ye not that I muste goe about myfathers busines? And they vnderstood not that saying, which he spake vnto them. And he went downe your bodies a living sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God: and fashion not your selves like vnto this world: but be ye chaunged in your shape by the renewinge of youre mynde, that ye maye prove what thing that good and acceptable and perfect wyll of God is. For I saye (through the grace that vnto me geuen is) to euery man amongst you, that no man stande high in his owne conceite, more then it becommeth him to esteeme of hymselfe: but so iudge of himselfe, that he be gentle and sobre according as God hath dealt to euery man the measure of faith: for as we have many members in one bodi, and all the members haue not one office: so we byeng many are one body in Christ, and euery man among our selues, one anotheres members.


The father and mother of Jesus went to Jerusalem after the custome of those days: and when they had fulfilled the days they returned home, the child Jesus abode still in Jerusalem, and his father and mother knew not of it: but they supposing him to have been in the company, came a days journey and sought him amongst their kinsfolk and acquaintance. And when they found him not, they went backe againe to Jerusalem and sought him. And it fortuned, that after three days they found him in the temple sitting in the midst of the doctours, hearing them and posing them. And all that heard him were astonied at his understanding and answers. And when they saw hym they merunyled, & his mother said vnto hym: Sonne, why hast thou thus dealt with vs? Beholde thy father and I have sought thee sorrowing. And he said vnto them: howe happened it that ye sought me? wylde ye not that I muste goe about my fathers busines? And they vnderstood not that saying, which he spake vnto them. And he went downe your bodies a quicke sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God: and fashion not your selves like vnto this world: but be ye chaunged in your shape by the renewinge of youre mynde, that ye maye prove what thing that good and acceptable and perfect wyll of God is. For I saye (through the grace that vnto me geuen is) to euery man amongst you, that no man stande high in his owne conceite, more then it becommeth him to esteeme of hymselfe: but so iudge of himselfe, that he be gentle and sobre according as God hath dealt to euery man the measure of faith: for as we have many members in one bodi, and all the members haue not one office: so we byeng many are one body in Christ, and euery man among our selues, one anotheres members.
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 Collect.**

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

SOURCES

Ad Romanos. [xii. a]

THE EPISTLE.

Having then gifts, differing according to the grace that is given to vs, whether prophesy, let v prophesy according to the proportion of faith, or ministry, let vs wait on our ministration: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let vs give it with simplicity: he that ruleth, with diligence. Let love be without dissimulation: abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love, one honour preferring one another.

Not slothfull in business:

In spirit, serving the Lord: rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints: given to hospitality. Bless them which persecute you, bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward the other. Mind not high things, but condescend to men of low estate.

THE GOSPEL.

And the third daye was there a marriage in Cana of Galile, and the mother of Jesus was there. And Jesus was called (and his discipes) vnto the mariage. And whe the wine fayled, the mother of Iesus saith vnto hym: they have no wyne. Jesus saith vnto her: woman, what haue I to do with thee? mine houre is not yet come. His mother saith vnto the ministers: whatsoever he saith vnto you, do it. And there were standing there vi. waterpottes of stone, after the manner of the purifying of the lewes, containing ii. or iii. firkins apeche. Jesus saide vnto them: fyll the waterpottes with water. And they filled them vp to the brimme. And he saide vnto them: draw out now, and bear vnto the Gouernour of the feast: And they bare it. When
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the ruler of the feast had tasted the water that was turned into wine, and knewe not whence it was, (but the ministers, which drewe the water, knewe) he called the bridegrome, and sayd vnto hym: Every man at the beginning dooth set forth good wyne, and when men be dronke, then that which is worse, but thou hastkepthe good wyne vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on him.

THE THIRD SUNDAY AFTER EPIPHANY

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the ruler of the feast had tasted of the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith vnto him, Every man at the beginning dooth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine vntil now. This beginning of Miracles did Jesus in Cana of Galile, and manifested forth his glory, and his disciples believed on him.

THE THIRD SUNDAY AFTER EPIPHANY
Sources


Secundum Matham.


When he was come down from the mountain, much people folowed hym. And beholde, there came a Leper and wushrippled hym: saying: Maister, if thou wylte, thou canst make me cleane. And Jesus putte forth his hande and touched hym, saying: I will, be thou cleane: and immedi ately his Leprorsy was cleansed. And Jesus said vnto hym: see thou tel no manne, but goe and shew thy selfe to the prifte, and offer the gift (that Moses commaundde to be offered) for a witnesss vnto them.

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And when Jesus was entred into Capernaum, there came vnto hym a Centurion, and besoughte hym, saying: Maister, my seruaunt lieth at home sick of the palsy, and is greuously payned. And Jesus said: when I vnto hym, I wil heale hym. The Centurion amswered, and sayd: Sir, I am not worthye that thou shouldeste come vnder my rood: but speake the word only, & my seruaunt shalte be healed. For I also my selfe am a man subjecte to the autoritie of another, and have souldiers vnder me: and I say to this manne, goe, and he goeth: and to another manne, come, and he commeth: and to my seruaunt, doe this, and he doeth it. When Jesus heard these wordes, he merueiled, and sayde to them that followed hym: verely I say vnto you, I have not found so great fayth in Israel.

I say vnto you, that many shall come from the Easte, and West, and shall rest with Abraham, and Issac, and Jacob, in the kingdome of Provide aforeshandes thynges honeste, not only before God, but also in the sight of all men. If it be possible, (as muche as is in you) lyue peace ably wyth all mc. Dearly be loved, auenge not youre selues, but rather geve place vnto wrath. For it is written: vengeance is mine, I will rewarde saith the Lord. Therfore, if thine enemie hunger, feede him: if thine enemie thirst, geve hym drink. For in so dooyng, thou shalt haue coales of fyre on his head. Be not over come of euiu, but over come euiu with goodnes.

The Gospel. 

When he was come down from the mountayne, muche people folowed hym. And beholde, there came a Leper and wushrippled hym: saying: Maister, if thou wylte, thou canst make me cleane. And Jesus putte forth his hande and touched hym, saying: I will, be thou cleane: and immedi ately his Leprorsy was cleansed. And Jesus said vnto hym: see thou tel no manne, but goe and shew thy selfe to the prifte, and offer the gift (that Moses commaundde to be offered) for a witnesss vnto them.

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I say vnto you, that many shall come from the Easte, and West, and shall rest with Abraham, and Issac, and Jacob, in the kingdome of Provide aforeshandes thynges honeste, not only before God, but also in the sight of all men. If it be possible, (as muche as is in you) lyue pe
FOURTH SUNDAY AFTER EPIPHANY

SOURCES

recumbent cum abraham et isaae et
iacob in regno celorum. Fili autem
rugui: ejicientur in tebras exteriores.
Ibi erit fitus: et stridor dentium. Et
dixit iesus centurio. Vade: et sicut
credidisti, fat tibi. Et sanatus est
puer: in illa hora.

Dominica. iii.

[Ps. xcvi (xcvii) 7e, 8: 1]

Oratio.

God, which knowest vs to be set
in the midst of so many and great
heaven: but the children of the king-
dom shall be cast out into outer dark-
ness: there shall be weeping and
gnashing of teeth. And Iesus said
unto the Centurion: Goe thy way, and
as thou hast believed, so be it: & his
servaunte was healed in the selfe same
houre.

The Collect.

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in the midst of so many and great
heaven. But the children of the king-
dom shall be cast out into outer dark-
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as thou hast believed, so be it: and his
servaunte was healed in the selfe same
houre.

The Collect.

The Collect.
FOURTH SUNDAY AFTER EPIPHANY

Sources

non posse subsistere, da nobis salutem
mentis et corporis: ut ea que pro
pecatus nostris patimur, te adiuant
vincamus. Per. (Greg. 33)

Ad roman. [xiiij. o] [Rom. viii. 8-10]

Let every soul 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: whatsoever therefore resisteth power, resisteth the ordinance of God: But they that resist, shall receive to themselves damnation. For rulers are not feared to the that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and so shalt thou bee praysed of the same: for he is the minister of God, for thy wealth. But & ye thou doe that which heis euyl, then feare, for he beareth not the sword for naught: for he is the minister of God to take vengeance on him that doth euill. Wherefore, ye must needs obey, not only for feared of vengeance also because of conscience: and even for this cause paye ye tribute: For they are Gods ministers serving for that same purpose. Geue to every man therefore his duietue: tribute, to whom tributue be longeth: custome, to whom custome is due: feare, to whom feare be longeth: honour, to whom honour pertayneth.

Secundum matheum.

In illo tempore. Ascendente Iesu in nauiculum, secuti sunt eum dis scipuli eius. Et esse motus magus in nauiculam, seurti sunt eum diminuere, quin possit subsistere, et obediunt se nobis salutem.

The Gospel. [Mat. viii.] And when he enterd into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleep. And his disciples came to him, & awoke hym, saying: Maister saue vs, we persie. And he sayth vnto them: why are ye feareful, O ye of little faith? Then he arose, & rebuked the windes and the sea, and there followed a great calme. But the men merauayled, saying: what maner of man is this, that both wyndes and sea obey him? And when he was come

FOURTH SUNDAY AFTER EPIPHANY

1549 daunengers, that for mans fraineness we cannot alwayes stande vprightly: Graunt to vs the health of body and soule, that al those thynge which we suffer for sinne, by thy helpe we may wele passe and over-cone: through Christ our Lorde.

The Epistle. [Rom. xiii. 8-10]

Ad roman. [Rom. xiii. 9-10]

Sources

omnes: obediunt

Let every soule submit hymselfe vnto the authoritie of the higher powers: for there is no power but of God: the powers that be, are ordained of God: whosoeuer therefore resisteth power, resisteth the ordinance of God: But they that resist, shall receive to themselves damnation. For rulers are not feared to the that do good, but to them that do euill. Wilt thou be without fear of the power? doe well then, and so shalt thou be praysed of the same: for he is the minister off god, for thy wealth. But & ye thou doe that which is euil, then feare, for he beareth not the sword for naught: for he is the minister of God, a reveuger of sinne, to take vengeance on him that doth euill. Wherefore ye must needs obey, not only for feared of vengeance also because of conscience, and even for this cause paye ye tribute: For they are gods ministers serving for that purpose. Geue to every man therefore his duietue: tribute, to whom tributue be longeth: custome, to whom custome is due: feare, to whom feare be longeth: honour, to whom honour pertayneth.

The Gospel. [Mat. viii.] And where he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleep. And his disciples came to him, and awoke him, saying: Maister saue vs, we persie. And he sayth vnto them: Why are ye feareful, O ye of little faith? Then he arose, and rebuked the windes and the sea, and there followed a great calme. But the men merauayled, saying: what maner of man is this, that both wyndes and sea obey him? And when he was come

1661 daraungers, that by reason of the frailty of our nature, we cannot alwayes stande vprightly: grant to vs such strength and protection, as may support vs in all dangers, and carry vs through all temptations, through *Iesus Christ our Lord.

The Epistle. [Rom. 13. 1-2]

Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil: wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he is the minister of God, a reveuger of sinne, to take vengeance on him that doth euill. Wherefore ye must needs be subject, not only for feared of wrath, but also because of conscience and cunning: for this cause pay ye tribute: For they are gods ministers serving for that purpose. Give to every man therefore his duietue: tribute, to whom tributue be longeth: custome, to whom custome is due: feare, to whom feare be longeth: honour, to whom honour pertayneth.

The Gospel. [Mat. 8. 23]

And when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch as the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying: Maister saue vs, we persie. And he sayth vnto them: why are ye feareful, O ye of little faith? Then he arose, and rebuked the windes and the sea, and there followed a great calme. But the men merauayled, saying: what maner of man is this, that both wyndes and sea obey him? And when he was come
to the other syde into the countrey of the Gergesites, there met him .ii. possessed of deuilles, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying: O Iesu, thou sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the tyme? And there was a good way of from them, a heerd of many Swyne feeding. So the deuils besought hym, saying: If thou caste vs oute, suffre vs to goe into the heerd of Swyne. And he sayed vnto them: goe your wayes. Then wente they oute and departed into the heerd of Swine. And behold, the whole heerd of Swine was caryed hedlong in to the sea, and perished in the Waters. Then they that kept them fled, and went their wayes into the citie, and tolde euery thing, & what had happened vnto the possessed of the deuils. And behold, the whole citie came out to mete lesus: and when they saw hym, they besought hym that he would depart out of theyr coastes.

**THE V. SONDAY.**

[Ps. xcv. (xcvii) 7c, 8: 1]

The Lord heare thee in the daye of trouble: the name of the God of Jacob defende thee. Sende thee helpe from the Sanctuary: and strength thee out of Sion. Remembre all thy offeruynges : and accepte thy brente sacrifice. Graunte thee thy heartes desyre: and fullyll all thy mynde. We will reioyce in thy saluacion, and triumphe in the name of the Lorde our God: the Lorde perfourme all thy peticions. Nowe knowe I that the Lorde helpeth yhs annoynted, and wyll heare him from hys holy heauen: even with the wholesome strength of hys ryght hande.

Some put their trust in Chariotes, and some in horses: but we wyll remembre the name of the Lorde our God. They are brought doune and fallen: but we are rysen and stonde vp-ryght.
FIFTH SUNDAY AFTER EPIPHANY

The Collect.

Lorde, we beseeche thee to kepe thy Church and household continually in thy true religion, that they which doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power: Through Christe our Lorde.

The Epistle.

Put vpon you as the elect of God, tender mercye, kindnesse, humberness of minde, mekenesse, long sufferyng, forberaying one another, & forgyueing one another yf any man haue a quarrel against an other: as Christ forgayue you, eu so do ye. Aboue all these thinges put on hope of thy heauenly grace, which is the bond of perfectnes. And the peace of God rule your hearts, to the which peace ye are called in one body: And see that ye be thankefull. Let the worde of Christ dwell in you plenteously with all wisedome: Teaching and admonishing one another in Psalms & Himmes & spiritual songes, singing with grace in your hearts to the Lord. And whatsoever ye doe in word or dede, doe all in the name of the Lord Jesus, geuing thanks to God the father by hym.

The Gospell.

The kingdom of heauen is lyke vnto a man which sowed good seede in his fielde: but while menne slept, his enemye came, and sowed tares amog the wheate, and wente his way. But when the blade was sprong vp, and had broughte fyrth fruite, then appeared the tares also: So the seruauntes of the housholder came, and sayd vnto him: Sir, dydest not thou sowe good seede in thy fielde? from whence then haue it tares? he sayde vnto them: the enuyous manne hath done this. The seruauntes sayd vnto hym: wilt thou then that we goe and wede them vp?
SIXTH SUNDAY AFTER EPIPHANY

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Sources


"After the fifth Sunday then it is appointed, that if there be a sixth, the same Collect, Epistle, and Gospel shall be used which was read upon the fifth. But it were both fit and easy rather to supply the day with Collect, Epistle, and Gospel proper to itself, than to suffer this defect to stand still without need."

1 Jo. iii. 8, 1, 3, 2 : Tit. iii. 7 : S. Mat. xxiv. 30.

But he sayde, naye, lest whyle ye gather vp the tares, ye plucke vp also the wheate with them: let both growe together vntill the haruest: and in the time of haruest, I will say to the reapers: gather ye first the tares, and bind them together in sheaves to be brente: but gather the wheate into my barne.

The vii. sunday (if there be so many) shall have the same Psalm, Collect, Epistle, and Gospel, that was vpon the v.

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But he sayd, naye: lest whyle ye gather vp the tares, ye root vp also the wheat with them. Let both growe together vntill the Harvest, and in the time of Harvest, I will say to the reapers, Gather ye first the tares, and bind them in bundles to burne them, but gather the wheate into my barn.

The vii. sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was upon the fifth Sunday.

1661

But he sayd nay: least while ye gather vp the tares, ye root vp also the wheat with them. Let both growe together vntill the Harvest, and in the time of Harvest, I will say to the reapers, Gather ye first the tares, and bind them in bundles to burne them, but gather the wheate into my barn.

THE SIXTH SUNDAY AFTER THE EPYPHANY

The Collect.

O God whose blessed son was manifested that he might destroy the works of the devil, and make vs the sons of God, and heirs of everlast life: grant vs, we beseech thee, that having this hope, we may purifie our selves, even as he is pure: that when he shall appeare a.gaine with power, and great glory, we may be made like vnto him in his eternall and glorious kingdome, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. Amen.

The Epistle.

[1 St: Ioh. 3. 1.

Behold, what manner of love the Father hath bestowed vpon vs, that we should be called the Sons of God: Therefore the world knoweth vs not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appeare what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is: And every man that hath this hope in him purifieth himselfe even as he is pure. Whosoever comitteth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no Sin. Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He that comitteth sin is of the devil: for the devil sinneth from the beginnig: for this purpose the son
The Sunday called Septuagesima

The Gospel.

Then if any man shall say unto you, Lo here is Christ or there: believe it not, for there shall arise false Christs, and false Prophets, and shall shew great signs and wonders: insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say unto you; Behold he is in the Desert, go not forth: behold, he is in the secret chambers, believe it not: For as the lightning cometh out of the East, and shineth even unto the West: so shall also the coming of the son of man be. For wheresoeuer the Carcas is, there will the Eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the Stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the signs of the son of man in heaven: And then shall all the tribes of the earth mourn, and they shall see the son of man coming in the Clouds of heaven, with power and great glory. And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect from the four windes, from one end of heaven to the other.
me against them that trouble me: thou hast annoyed my head with oyle, and my cuppe shalbe full.

Buttly louyng kyadenes and mercye shall folowe me all the dayes of my lyfe: and I will dwell in the house of the Lorde for euer.

Glory be to the father, and to the sonne: and to the holy gast.

As it was in the beginnyng, is nowe, and euer shalbe: worde without ende. Amen.

O Lord, we beseeche thee favourously to heare the prayers of thy people, that we which are justlye punished for our offences: may be mercifully deliverued by thy goodnes, for the glory of thy name: through Iesus Christe our sauiour, who lyueth and reigneth, world without ende. Amen.

Know ye not, that they which runne in a course, runne not as one runne, but one receiuyeth the rewarde? So runne that ye may obtayne: Every one that striveth for the mastery, is temperate and strict in all things.

I therefore so runne, not as at an vnckle thyng, but as a corrupctible Crowne. So fyghte I, not as one that besteth the ayre: but I tyme my body, and bryng it into subieccion, lest by any mens he come to passe, that when I haue preached to other, I my selle shalbe a cast away.

The Collect.

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et egressus circa horam tertiam: dixit autem: quia ego
noth habui? Sic erunt nolis. Ite et vos in vineas meam: et
alios stantes in foro ociosos, et dixit: Multi enim sunt
voenti: paueri vera facere? An oculus tuus Dequam est,
tibi : Aut licet mihi quod volo
esse? et nonam horam: et fecit
essent necpturi. Acceperunt autem
et primi: arbitrati sunt quod plus
estus. At illi respondens: Vidi eorum
Rutem et buic Douissimo dare: sicut et
siDgulos denarios. Venientes autem
et heate of the day. But he an­
swered one of them, and said,
Frend, I do thee no wrong. diddest
thou not agree with me for a penny?
Take that thynne is, and goe thy waye:
I wyll geue vnto this last, even as vnto thee.
Is it not lawfull for me to doe
as me lustheth with myne owne goodes?
Is thine eie euil because I am good?
So the laste shalbe first, and the first
shalbe last. For many be called, but
few be chosen.

THE SUNDAY CALLED SEXAGESIMA.

OF THE COMMUNION.

[Ps. xliii (xliv) 23-20: 1x]
Deus qui consipis quia ex nulla nostrae actione confidimus: condete propitious ut contra adversa omnia doctoris gentium protectione muniamur. Per (Greg. 27).

Ad corinthios.

Osmio

Fraters. Libenter suffertis insipientes: cum sita ipsi sapientes. Sustinete enim si quis vos in serutatem redigat, si quis deorat, si quis accipit, si quis extollit, si quis in faciem vos cedit. Secundum ignobiliter accipit, si quis extollitur, si quis in tutem redigit, si quis devorat, si quis sustinetis enim si quis vos in servitium, si sustineris, si sustineris. For ye suffer fools gladly, seeing ye suffre fools gladly, seeing ye suffre.

The Collect.

Lorde God, which seest that we put not our trust in any thing that we do: mercifully graunte, that by thy power we may be defended against all adversitie, through Jesus Christe our Lorde.

The Epistle.

Ye suffer fools gladly, seeing ye suffre fools gladly, seeing ye suffre.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do, mercifully grant, that by thy power we may be defended against all Adversity through Jesus Christ our Lord. Amen.

The Epistle.

Ye suffer fools gladly, seeing ye suffre.
suum. Ter naufragium non vident, eum discipuli eius; quod esset hic. Nec sunt die in profundum maris. In itineribus sepe periculis, in fastigibus, in cold and nakedness. Besides those things that are without, which cometh upon me daily, 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 glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went to sow his seed: and as he sowed, some fell by the way side, and it was troden down, and the fowls of the air devoured it vp. And some fell on stones, and assome was it short vp, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang vp with it, and choked it. And some fell on good ground, and sprang vp and bare fruit an hundred fold. And as he said these thynes, he cried: he that hath ears to heare let him heare. And his disciples asked him, saying: what manner of similitude is this? And he said: vnto you it is given to know the secrets of the kingdom of God: but to other by parables, that when they see, they should not see, and when they hear, they should not understand. The parable is this: The sower is the word of God: those that are beside the way, are they that heare: hecometh the devil, and taketh away the word out of their hearts, lest they should beleue and be saved. They are the stones, are they which

with rods: I was once stoned: I suffered thrice shipwrake: Nythie
and daye have I been in the deep sea: In iorneyng often, in perils of waters, in perils of robbers: in perils by mine own country men, in perils by the heathen, in perils in the Sea, in perils in the Wilderness, in perils in the Sea, in perils among fals brethren; in weariness, and painfullness, in watchings often, in fastings often, in cold and nakedness. Besides those things that are without, which cometh upon me daily, 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 glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

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They are the stones, are they which
QUINQUAGESIMA

1549
when they heare, receiue the worde with ioye: & these haue no rootes, which for a whyle beleue, and in tyme of temptacion goe awaye. And that which fell among thornes, are they which when they haue heard, goe furth, and are choked with cares and riches, and voluptuous liuing, and bring furth no fruite. That which fell in the good grounde, are they which with a pure and good heart, heare the worde and kepe it, and bring furth fruitethrough patience.

THE SOUNDAY CALLED QUINQUAGESIMA.

1552
when they heare, recythe the worde with ioye: and these haue no rootes, which for a whyle beleue, and in tyme of temptacion goe awaye. And that which fell among thornes, are they which when they haue heard, goe forth and are choked with cares and riches, and voluptuous liuing, and bring furth no fruite. That which fell in the good grounde, are they which with a pure and good heart, heare the worde and kepe it, and bring furth fruitethrough patience.

THE SUNDAY CALLED QUINQUAGESIMA.

1661
when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among Thorns, are they which when they have heard, goe forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA OR THE NEXT SUNDAY BEFORE LENT.
But of them: is charity. 

Cognitum sum... Nunc autem mentem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et que crant paruuli. Videmus nunc per QUANDO autem factus sum vir cuacuaui parte est. Cum essem paruulus, propheta... Cum autem venerit quod ceassabunt: siue scientia destruetur. Ex parte enim cognoscimus: et ex parte siue prophetiam... siue euacuantu r: siue lino si tradidero corpus meum ita vt ar &

286 QUINQUAGESIMA

Non irritatur, non cogitat malum, est: benigna est. Charitas non emulatur: non agit perpetam: non inflatur: nisi mihi prodes!. Charitas patiens non est ambitiosa: non querit que sua omnem scientiam:

Ad Corinthios.

SOURCES

Oratio. [Preambles nostrae quasuis domine domini clementis exaudi: atque a pectorum voluptatis absolutis, ab omni nos aduer-
sitatem custodi. Per. [Reg. 27].]

1549

The Collect.

O Lord which dost teach us that all our doings without charity are nothing worthy: send us thy holy ghost, and powre into our hearts that moste excellent gyfte of charitie, the very bonde of peace and all vertues, without the whiche, whosoever lyeth is counted dead before thee: Grant this for thy solely sonne Jesu Christes sake.

The Epistle.

Though I speake with the tongues of men and of angels, haue no loue, I am euene as sounding brasse, or as a tinkling Cymbal. And though I could prophesie, and vnder-stode al secretes, and al knowledge: yea, if I haue al faith, so that I could move mountaines out of their places, and yet haue no loue, I am nothing. And though I bestowe al my goddesse of feede poore, Although I gaue my boody euene that I burned, and yet haue no loue, it proffith me nothing. Loue suffereth long, & is courteous: Loue eueth no loue, no loue; doth not provok to anger, thinketh none evil, reioyseth not in iniquitie. But reioyseth in the truth: suffreth all thinges, belieueth al thinges, hopeth al thinges, endureth all thinges.

though that prophecying ceasse, or knowledge vanishe away, yet loue falleth never away. For our knowledge is vncerfit, and our prophecying is vncerfit. But when that which is perfect is come, then that which is vncerfit shall be done away. When I was a childe, I spake as a childe: I vnder-stode as a child: I imagined as a child. But assone as I was a man, I put away childishnes. Now we see in a glasse, euene in a darke speaking: but then shall we see face to face. Nowe I knowe vncerfitely; but then shall I knowe euene as I am known. Nowe alwayes fayth, hope, and loue, euene these three: but the chiefe of these is loue.
ASH WEDNESDAY

The Gospel.

Jesus took unto him the twelve, and said unto them: behold, we go up to Jerusalem, and all shall be fulfilled that are written by the Prophets of the sonne of man.

For he shall be delivered unto the Gentiles, and shall be mocked, and despised, and delivered up to be killed, and shall rise again.

And they shall put him to death, and the third day he shall rise again.

For he shall be delivered unto the Gentiles, and shall be mocked, and despised, and delivered up to be killed, and shall rise again.

And when they shall have scourged him, they shall put him to death, and the third day he shall rise again.

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ASH WEDNESDAY

Sources

[Paesta quesumus domine fidelibus tuis: vt ieiuniorum veneranda soleuia, et congrua pietae suscipiant: & secunda deoleone percurrant. Per. (Gel. ii. 60)]

Ab hae dis vaque ad ceann domini, in omni消耗 die de iecundo fat memoriis: pro penitentibus sum has oratione. Exaudii quesumus domine supplicum.

< Lector lobelii prophete.]


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The Collect.

Almightie and everlastying god, which hastest nothing that thou hast made, and doest forgive the synnes of al them that be penitent: Create and make in vs new and contrite hearts, that we worthily lamenting our synnes, and knowleging our wretchednesse, may obtayne of thee, the God of all mercye, perfecte remision and forgouenesse, through Jesus Christe.

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The Epistle.

Turne you vnto me with al your hernes, with fasting, weeping and mourning: rent your heires & not youre clothes. Turne you vnto the Lord your god, for he is gracious & mercifull, longe suffering, and of great compassion, and readye to pardon wickedenesse. Then (no doubt) he also shall turne and forgive: and after his chastening he shall set your encrease remaine for meate and drinke offerynes vnto the Lorde your God. Blowe oute wyth the trumpet in Sion, proclaim a fastynge, call the congregacion, and gather the people together: warne the congregacion, gather the elders, brynge the children & suckelynges

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The Collect.

Almightie and everlasting God, who hastest nothing that thou hast made, and doest forgive the sins of all them that are penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtayne of thee, the God of all mercy, perfect remission, and forgiveness, through Jesus Christ our Lord. Amen.

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For the Epistle.

Turne ye, even to me saith the Lord with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering vnto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn Assembly: Gather the people: sanctifie the Congregation: assemble the elders: gather the children, and those that suck
FIRST SUNDAY IN LENT

**Sources**

FIRST SUNDAY IN LENT

**1549**

1. Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the priests serve the Lord between the Porche and the altar, weeping and saying: be favourable, O Lord, be favourable unto thy people: let not thyne heretage be brought to suche confusion, lest the heathen be lorde thereof. Wherefore should they say among the Heathen: where is nowe theyr God?

The Gospel. [Matt. vi. 16, 17.]

When ye faste, bee not as sad as the hypocrites are, for they disfigure their faces that it maye appeare vnto men howe that they fast. Verely I saye vnto you, they haue theyr reward. But thou, when thou fasteste, annoynte thy face that it appeare not vnto men howe that thou fasteste, but vnto thy father which is in secrete: and thy father which seeth in secrete, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the ruste & moth doth corrupt, and where theues breake through and steale. But laye vp for you your treasures in heauen, where ye therne rust, nor moth doth corrupt, and where theues do not breake through nor steale. For where your treasure is, there wil your heartes be also.

The First Sunday in Lent.

Blessed is he, whose vnrighteousnes is foruen: and whose sinne is covered.

Blessed is he, whose vnrighteousnes is foruen: and whose sinne is covered.

For while I helde my tongue: my bones consumed away through my daily complainging.

For thy hande is heavy vpon me both day and nyghte: and my moysture is lyke the drouth in Sommer.

I will knowe thy sinne vnto thee: and myne vnrighteousnes haue I not hyd.

I sayd, I will confesse my sinnes unto the Lord: and so thou forgauest the wickednes of my sinne.

For this shal every one that is together.

Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the priests serve the Lord between the Porche and the altar, weeping and saying: be favourable, O Lord, be favourable unto thy people: let not thyne heretage be brought to suche confusion, lest the heathen be lorde thereof. Wherefore should they say among the Heathen: where is nowe theyr God?

The Gospel. [Matt. vi. 16, 17.]

When ye faste, bee not as sad as the hypocrites are, for they disfigure their faces that it maye appeare vnto men howe that they fast. Verely I saye vnto you, they haue theyr reward. But thou, when thou fasteste, annoynte thy face that it appeare not vnto men howe that thou fasteste, but vnto thy father which is in secrete: and thy father which seeth in secrete, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the ruste & moth doth corrupt, and where theues breake through and steale. But laye vp for you your treasures in heauen, where ye therne rust, nor moth doth corrupt, and where theues do not breake through nor steale. For where your treasure is, there wil your heartes be also.

The First Sunday in Lent.
FIRST SUNDAY IN LENT

Oration.

[Deus qui ecclesiam tuam annua quadragesimali obseruante purificas:
presta familie tue vt quod a te obtinere ab tinendo oititur:
hoc boois operibus sequatur. Per dominum.]

Epistle. Ad orishtionem. [ii. vi. Cor. vi.]

We exhorte you, that ye receive not the grace of God in vain. For he sayeth: I have heard thee in a tym, excepted: and in the day of saluacon haue I succoured thee. Behold, now is that accepted time: behold, now is that day of salvation. Let vs geue none occasio of euil, that in our office be foud no faute, but in al thinges let vs behauve our selues as the ministers of God: In muche pacience, in afflictions, in necessities, in anguishs,
in stripes, in prison-mèthes, in stripes, in labours, in watchings in fastynge, in purenes, in knowledge, in long sufferynge, in kyndenes, in the holy host, in the worde of thee, in the power of God: by the armour of righteousnesse of the right hand and on the left: by honour and dishonour: by euyl report and good report: as deceivers, and yet true: as vknoven, and yet known: as dyving, and beholde we liue: as chastened, and yet alwaye merce: as poore, and yet make many riche: as bauyng nothyng, and yet posses-sing all thynges.

The Gospel.

Then was I esus led away of the Tempel, and sayth vnto hym: if thou be the sonne of God, caste thy self downe headlong. For it is written, he shall give his Angels charge over thee, and with theyr handes they shall holde thee vp, lest at any tyme thou dashe thy fote agaynst a stone. And Iesus sayd vnto hym: it is written agayne. Thou shalt not tempt the Lorde thy God. Agayne, the dewl taketh hym vp into an exceed-ing high mountain, and sheweth hym all the kyngdomes of the world, and the glorye of them, and sayeth vnto hym: all these wil I geue thee, yf thou wilt fall downe & worshyp me. Then sayth Iesus vnto hym: Anoyde Sathan, for it is written: Thou shalt woorshipe the Lorde thy God, and him onely shalt thou serue. Then the dewl leaueth hym, and beholde, the Angels came and minis-tered vnto hym.
SECOND SUNDAY IN LENT

Sources

Sentences. De dominio secundo quadragesimae.

Ad missam. Officium.

[Ps. xxiv (xxv) 6, 1d, 21: I-9]

Oratio.

Deus qui conspicis omni nos virtute destituti, interias exteriorius custodi:
vt ab omnibus adversitiatis muniamur in corpore: & praeuis cogitationis
mendumur in mente. Per.

The Collect.

Almighty God, who dost see that we have no power of our selves to help our selves: kepe thou Vs both outwardly in our bodies, and inwardly in our soules, that we may be defended fro all adversitie whiche may happen to the body, and from all euyl thoughtes whiche maye assault and hurt the soule: through Iesus Christe.&c.

The Epistle.

We beseech you brethren, and exhort you by the Lord Jesus, that ye encrease more and more, even as ye haue receyued of vs, howe ye oughte to walke & to please God.

For ye know what commandementes we gaue you by oure Lord Jesus Christ. For this is the wyl of God: euyn your holines, that ye shoude abstayne from fornicacion, & that every one of you shoude know howe to kepe his vessell in holynes and honour, and not in the lust of concupiscence as do the Heathen, which know not God: that no man oppresse and defraude his brother in bargaining: because that the lord is the auenger of al such
things, as we tolde you before, and testified. For God hath not called vs vnto vncleanness, but vnto holynes. He therefore that despiseth, despiseth not man, but God which hath sente his holy spryte among you.

Jesus wente thence, and departed into the coasts of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same costes) cried vnto hym, sayynge: haue mercy on me, O Lord, thou sone of Dauid. My daughter is pieteously vexed with a deuyl. But he answered her nothing at all. And his disciples came and besought him, sayinge: sende her awaye, for she cryeth after vs. But he answered, and sayde: I am not sente, but to the lost shepe of the house of Israel. Then came she and worshipped him, sayinge: Lorde, help me. He answered & sayde: it is not mete to take the chyldrens bread, and caste it to dogges. She answered and sayde: truth Lorde, for the dogges eate of the crummes which fall fro their masters table. Then Jesus answered, and said vnto her: O woman, great is thy faythe, be it vnto thee, even as thou wilt. And her daughter was made whole, even at the same tyme.

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as we also have forewarned you, and testified. For God hath not called vs vnto vncleanness, but vnto holynes; He therefore that despiseth, despiseth not man, but God, who hath also given vnto vs his holy spirit.
O put thy trust in God: for I will yet give hym thankes which is the helpe of my countenaunce and my God.

Glory be to the father,&c.

As it was in the beginning,&c.

Oraatio.

Quessumus omnipotens deus vota humilium respite: atque ad defensionem nostram Dexteram tuam maiestatis extendes. Per do. (Greg. 34)

The Collect.

We beseech thee almighty God, look upon the heartie desires of thy humble seruauntes: and stretch forth the ryght here of thy majestie, to bee our defence agaynst all oure enemies: through Jesus Christ our Lorde.

The Collect.

We beseech thee Almighty God, look upon the hearty desires 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.

Be ye therefore followers of God, as dear children; and walk in love, even as Christ: loved vs, and gave hym selfe for vs an offering and a sacrifice of a sweet savour to God. As for fornicacion, & all vnclenees, or covetousnes, let it not be once named among you, that it becometh Saints: or filthy, or foolish talking, or jestinge, which are not comely, nor pleasing vnto the Lord. And have no fellowship with the Idolater, nor with any Inheritance in the kingdom of Christ, and of God. Let no man deceuie you with vain words: For because of such things, commit the wrath of God vpon the children of disobedience. Be not ye therefore companions of the. Ye were sometime darkeenes, but nowe are ye light in the Lord: walke as children of lighte, for the fruit of the spirite consisteth in all goodnes, & ryghteousnes, & truth. Accepte that which is pleasing vnto the Lord, and haue no fellowship with the unfruitfull worke of darkness, but rather rebuke them. For it is a shame euene to name those thinges, which are done of them in secrete: but all thinges when they are broughte forthe by the light, are manifest. For whatsoever is manifest, that same is light: wherefore he saith: awake thou that sleepest, and stand vp from death, and Christ shall geue thee light.
FOURTH SUNDAY IN LENT

Sources

Cl Dominica media quadragesima.
Ad missam. Officium.
[Is. xvi 10, 11a: Ps. cxxi (cxxii) 1]

Oratio.

Concede quesumus, omnipotens deus:
vit qui ex merito nostre actionis affligimus:
tue gratie consolatione respiremus . Per do. (Greg. 43)

Ad galalbal.

Tell me (ye that desire to be under the law) ye not hear of the law?
for it is written that Abraham had two sons: the one by a bondmaid, the
other by a free woman. Yea, and he which was borne of the bondwoman,
was born after the flesh: but he which was borne of the freewoman,
was borne by promise: which things are spoken by an allegory. For these are two covenants; the one given through Abraham unto the servants, which are of the circumcision, not of the faith which is by promise: but of the law; which is Agar. For this Agar is mount Sinai in Arabia, and Sinae; 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, Rejoice thou barren that bearest not: break forth, and cry, thou that travailest not: for there desolat hast many more children than she which hath an husband. Brethren, we are as Isaac the children of promise. But as then he that was born after the flesh was born, and was persecuted. But as then he that was born after the spirit, persecuteth him that was born after the spirit: Even so is it now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her sonne. For the sonne of the bondwoman shall not be heare with the sonne of the freewoman. So then brethren, we are not children of the bondwoman, but of the freewoman.  

5 The Gospel.  [St. John 6, 1-15.]

Jesus went over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sate with his disciples. And Easter, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company, and answered him, Two hundred peniworth of bread, are not sufficient for them, that every man may take a little. One of his discipules (Andrew, Simon Peter's brother) saith vnto him: There is a lad here which hath five loaves, and two fishes: but what are they among so many? And Jesus saith: make the people sit down. There was much grass in the place: so the men sate downe, in number about fuy thousand. And was borne by promise: which things are spoken by an allegory. For these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and Sinae; 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, Rejoice thou barren that bearest not: break forth, and cry, thou that travailest not: for there desolat hast many more children than she which hath an husband. Now we, brethren, as Isaac was, are 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? Cast out the bondwoman, and her son, for the son of the bondwoman shall not be heir with the son of the freewoman. So then brethren, we are not children of the bondwoman, but of the freewoman.  

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Jesus took the bread, and when he had given thanks, he gave to the Disciples, & the Disciples to them that were set down, & lykewise of the fishes as much as they would. When they had eaten enough he said unto his Disciples: Gather vp the broken meat whiche remayneth, that nothing be lost. And they gathered it together & filled xii. baskets with the broken meat of the fyue barley loues: which broken meat remained vnto the that had eaten. Then those menne (when they had seene the miracle that Jesus dyd) said: this is of a trueth the same Prophete that should come into the world.

The Disciples, and the Disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said vnto his disciples: Gather vp the broken meat whiche remayneth, that nothing be lost. And they gathered it together & filled xii. baskets with the broken meat of the five barley loaves, which remained over and above vnto them that had eaten. Then those men (when they had seene the miracle that Jesus dyd) said: this is of a trueth the same Prophete that should come into the world.

The Fifth Sunday.

The Collect.
We beseeche thee, Almighty God, mercifully to looke vpon thy people: that by thy great goodness, they may be governed and preserved euermore both in body and soule: through Jesus Christ our Lorde. Amen.

The Epistle.
Christ being an hie Priest of good thinges to come, came by a greater & a more perfecte tabernacle,
factum, id est non huius creationis: neque per sanguinem hircorum aut tione inuenta. Si enim sanguis hircorum aut taurorum, et eius vitule aspersus inquinatus sanctificat ad emundationem carnis, quanto magis sanctus spiritus qui per spiritum sanctum semetipsum obtulit immaculatum deo, enundabit conscientiam nostram ab operibus mortuis, ad seruiendum deo viuenti? Et ideo noui testamenti mediatione: ut morte intercedente in redemptionem eorum peccatorum: quae erat sub priori testamento, repromissionem accipiant qui quia mendax. Sed hoc eum: et sermonem vester est, et loquorius cum iis. Ego tamen novi eum. Et si dixerim si ego glorifico meipsum: glorif conjure judicet. Ego autem non quero ilium, et suos in horastis me. Ego non te a Ierar, like vnto you. But I knowe him. And if I knowe him, and keep his saying. Your Father 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 fould eternal redemption. For if the blood of oxen and of goats, and the ashes of a young kowe, when it was sprinkled, purified the vncleane as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirit, offered himselfe without spot to god) purge your conscience from dead works, for to serue the liuing god? And for this cause he is the mediator of the new testament: that through death, which chaunsed for the redemption of those transgressions, that were vnder the first testament, they which are called, might receyve the promes of eternall inheretencie. The Gospel. [loeb. viii.

W•tych of you can rebuke me of synne? If I say I knowe him, why do ye not beleue me? He that is of God, heareth Gods wordes: ye therefore heare thee not, because ye are not of God. Then answered the lewes, and sayde vnto hym: say we not well that thou art a Samaritan, and hast the deuil? Jesus answered: I have your deuil, but I honour my father, and ye have dishonoured me. I seke not myne owne praise: there is one that seeketh, and judgeth. Verely, verely, I saye vnto you: if a man kepe my saying, he shall see death. Then said the lewes vnto hym: now knowe we that thou hast the deuil. Abraham is dead, and the Prophets, and thou sayest: If a man kepe my saying, he shall never tast of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whome makest thou thy selfe? Jesus answered: Yf I honor my selfe, myne honor is nothing: it is my father that honoreth me, which ye saye is youre God, and yet ye haue not known him: but I knowe hym. And if I say I knowe hym not, I shal be a lyer, like vnto you. But I knowe hym and kepe his saying. Your father
Abraham was glad to see my day: and he saw it and rejoysed. Then said the Jews vnto him. Thou art not yet fifty years old, and hast thou sene Abraham? Jesus sayde vnto them: Verely, verely, I saye vnto you: ere Abraham was borne, I am. Then tooke they vp stones to cast at hym: but Jesus hid himselfe, and went out of the temple.

Abraham rejoied to see my day: and he saw it, and was glad. Then said the Jews vnto him, Thou art not yet fifty years old, and hast thou sene Abraham? Jesus sayde vnto them, Verily, verily, I saye vnto you, Before Abraham was, I am. Then tooke they vp stones to cast at him: but Jesus hid himself, and went out of the Temple.
et in Christe Iesu. Qui cum in forma dei esset, non rapinam arbitratus est esse se equalem deo adeo semetipsum extinquit formam servit occipiens, in similidinem hominum factus: et habitu inuenitus ut homo. Humiliauit semetipsum: factus obediens vaquu ad mortem, mortem autem erat. Proprie quod et Deus existit illum: et donavit illi nomen quod est super omne nome: ut in nomine Iesu omnia: vblcunque prodicatum fuerit se metipsum exinanuit formam servit, no reputatio, takyng on him the likeness of men. And he was in the form of God, though it no robbery to be equal with God: neuertheless he made hym selfe of no reputaciou, takynge him the shape of a seruant, & became lyke vnto men, and was founde in his apparel, as a man. He humbled himselfe, and became obedient unto the death, even the death of the cross. Wherefore God hath also exalted hym on high, and geued him a name which is above all names: that in the name of Jesus, every knee should bow, both of thines in heaven, and thines in earth, & thines vnder the earth, & that al tongues should confess, that Jesus Christ is the Lord, vnto the praise of God the father. Wherefore God hath also exalted hym on high, and geued him a name, which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things vnder the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. He was in the shape of God, thought he was also in Christ Iesus: whiche when he was in the shape of God, thought it no robbery to be equal with God: neuertheless he made hym selfe of no reputation, taking on him the shape of a servant, & became like vnto men, & was found in his apparel, as a man. He humbled himselfe, & became obedient to the death, even the death of the cross. Wherefore God hath also exalted him on high, and gave him a name which is above all names: that in the name of Jesus, every knee should bow, both of things in heaven, & things in earth, & things vnder the earth: & that all tongues should confess, that Jesus Christ is the Lord, vnto the praise of God the father. 

SUNDAY NEXT BEFORE EASTER

THE EPISTLE

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Let the same mynde bee in you, that was also in Christ Iesus: whiche when he was in the shape of God, thought it no robbery to be equal with God: neuertheless he made hym selfe of no reputation, taking on him the shape of a servant, & became like vnto men, & was found in his apparel, as a man. He humbled himselfe, & became obedient to the death, even the death of the cross. Wherefore God hath also exalted him on high, and gave him a name which is above all names: that in the name of Jesus, every knee should bow, both of things in heaven, & things in earth, & things vnder the earth: & that all tongues should confess, that Jesus Christ is the Lord, vnto the praise of God the father.
to bury me. Verely I saye vnto you: wheresoever this gospel shalbe preached in all the world, there shall also this be tolde that she hath done for a memoriall of her. Then one of the xii. (whych was called Iudas Iscarioth) went vnto the chief priests, & said vnto them: what wilt ye geue me, and I wil deliver him vnto you? And they appoynted vnto hym xxx. pieces of siluer. And fro that tyme forth, he sought opportunitie to betray hym. The first day of sweete bread, the discipes came to Iesus, saying vnto hym: where wille thou that we prepare for thee, to eate the Passeoer? And he sayde: Goe into the citie to suche a man, & saye vnto hym: I am he that shal be betrayed. I have an an cient saying, he that dyppeth his hande in my bloud, the same shall betraye me. The sone of man is betrayed. It had bene goo d for that man, if he had not bene borne. Then Iudas, which betrayed hym, answered and sayd: why dost thou saye this of me? When they were eateinge, Jesus tooke bread, and when he had euyned thankes, he brake it & gave it to the discipes, and sayde: Take, eate, this is my bodye. And he tooke the cup, and thanked, and gave it them, saying: drinke ye all of this. For this is my bloud (whiche is of the newe testament) that is shed for many, for the remission of synnes. But I saye vnto you: I will not drinke henceforth of this fruite of the sweene tree, vntyll that day when I shal drinke it newe with you, in my fathers kyngdom. And when they had sayd grace, they went out vnto mount Oliuete. Then saith Iesus vnto them:
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al ye shall be offended because of me this night. For it is written: I will smite the shepherd, and the sheep shall be scattered abroad; but after I am risen againe, I will goe before you into Galile. Peter answered, and said vnto hym: though all men be offended because of thee, yet wyl I not be offended. Jesus sayde vnto hym: verye I saye vnto thee, that in this same night before the cocke krowe, thou shalt deny me thrice. Peter sayde vnto hym: yea, though I should dye with thee, yet wyl I not deny thee: lykewise also sayde all the disciples. Then came Jesus with them vnto a farme place (whiche is called Gethsemane) and sayde vnto the disciples: Sit ye here, whyle I goe and pray yonder. And he tooke with him Peter and the twoo sonnes of Zebede, and began to waxe sorrowfull & heauny. Then sayde Jesus vnto them: My soule is heauy euyn vnto the death. Tarie ye here and watche with me. And he went a little farther & fel flat on hys face, and prayed, sayinge: O my father, if it be possible, this cup may not passe away from me. And he dranke of it, and dranke the cup euyn vnto the dyes, and sayde vnto Peter: what, coulde ye not watche with me one houre? watche & pray that ye enter not into temptacion: the spirite is willing, but the flesh is weake. He went awaye once againe and prayed, saying: O my father, if this cup may not passe away from me except I drinke of it, thy will be fulfiled: and he came and found them asleep againe: for theyr eyes were heauny. And he left the, and wende againe and prayed the thirde time, sayinge the same worde. Then commeth he to his disciples, and sayeth: Tarye ye here and take your rest. Behold, the houre is at hand, & the sonne of man is brought into the handes of synners. Ryse, let vs be goinge: behold he is at hand that doeth betraye me. Whyle he yet spake; loe, ludas one of the number of the xii. came, and with a greete multitude with swords & staues, sent from the chief priests & elders of the people. But he that betrayed

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aduCl'sum tc testificantur? Jeslls autem
tacchat. Et prilleeps sacerciotunl ait
illi. Adill!'o tc "]ler dCllm ,·it 
dci: et "]lost t!'iduulIl rcedificare illud.
Et slIrgens princeps saccrdotum: "it
acccssisseut. NOllissimc nntern vcne­
rlllnt dllo lidsi testcs: et dixerllllt. 
lIencrullt: cllm multi falsi teRtcs
sacerdoturn
ingrcssus intro scdebat cum miuistris:
~utem
scribe & seniores COlluenerant. Petrus
autcm tradidit cum: dedit illis sig-Ilum
dicens. Quemeumque osculatlls I'lIc1'o,
3 22
At illi tenentes iesum, duxerunt ad
et fustibus, comprehendere me . Quo­
tserllnt, et manus inieccruut in
autem totum factum est: "t adimple­
angelorum? Quomodo ergo imple­
Et osculatus est eum. Dixit illi iesus.
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dicac nobis si tu es filius dei vivi. Dixer illi iesus. Tu dixisti. Verum

nec non dic ac volis: an modo videbitis
filium hominis sedentem a dextra
virtutis dei: et venientem in millebus
sol. Tunc principes aecerum et dicent
vocantura, dicens. Blasphemavit:
qui ait tunc eum testibus: Ecce
non audisti blasphemiam. Qui
volis video?: At illi respondente:
dixerunt. Reus est mortis. Tunc
expierunt in firmissim: ei: et colapsis
ceu eumulant. Alig autem palmas in
fascias eius degerent: dicientes. Pro-

phetia nobis xipe: qui est qui te per-

vessat? Petrus autem sedebat foris in
stox. Et accessit ad eum una
anella dicens. Et tu eum uolleu evrs.
At illi negavit coram omnibus: dicens.
Necos quid: sic. Exeunte autem
illo ianuam, vidit eum alia ancilla:
at et hie qui erat ibi. Et hie
evrum nanorum erat. Et iterum
genuit coram omnibus: quia non
nisi hominem. Et post postillum
accesserunt qui ibi stabant: & dice-

rant petro. Veni et tu eum ni: ea:
(eciam inquisisti tu contra petrum
secundum evangelium: atque si
connuisset hominem. Et con-

tinuo gallus cantavit. Et recordavit
est petrus verba illae quod dixerat:
priscum gallus canet, ter me
negabis. Et cegressus ferens: se recede.
Mane autem factum consilium inter
annes principes aecerum et seniores
populi abierunt iesus: ut ev mori
traderent Et inquit adhuc rerum
et tradiderun petro philosophorum
pseudodem in palato presi-
tid. Tunc videns iudas qui eum tra-
didit quod damnatus esset: penitentia
ducetis reticulatigen in argenteo vas
principum aecorum et seniorum
populi: dicens. Peccavi, tradens sanctum
istum. At illi dixerunt. Quod aut
non Tullius. Exo: et petro aecorum
in templum: reecessit: et aliis in quo
se suspendit. Principes autem
aecerum accepit: et dixerunt:
not esse in chucham: quia pretium
sanctitatis est. Consilio autem
uiuo emerunt ex eis agram
situ: in sepulcrum cum pristis. P瓮
in strategem: est autem ilia schel-
dare, hoc est aper gavinnen: est
voppo in unicum: Tunc impetum
et quod dici est per hieracnum
the skie. Then the hie priest rct
his clothes, saying : he hath spoken
blasphemie, what nede we of any
moe witnesses? lichold, now ye
have heard his blasphemy: what
thinks ye? They answered and
said: he is worthy to dye. Then
did they spit in his face, &
buffeted him with fistics. And others
smote him on the face with the palme
of their handes, saying: tel vs thou
Christ, who is he that smote thee?
Peter sawe without in the palme,
and a damasell came to him, saying:
also waste with Iesus of Galile: but
he denied before the ai, saying: I
wot not what thou sayest. When he
was gone out into the porche, another
wenc he save hym, & said unto them
that were there: This fellow was also
with Iesus of Nazareth. And again
he denied with an othe, saying: I
do not know the man.
After a while
came unto hym they that stode by,
& sayde unto Peter: surely thou art
one of them, for thy speache
bewrayed thee. Then he began to
curse and to swear, the man.
And immediately the cocke
knewe. And Peter remembered
the wordes of Iesus, which said unto
hym: before the cocke crowe, thou
shalt deny me thrice: and he went out
& wepte bitterly. When
the morning was come, all the
chiefe Priests, and Elders of the
people helleth a counsell against lesus,
to put him to death, & brought
him bound,
and deliered hym unto Pontius Pilate
the deputie. Then Iudas (which had
betrayed hym) seeing that he
was condemned, repented him selfe,
and brought againe the .xxx. plates
of siluer to the chief Priests &
eders, saying: I have synned.
betraying the innocent bloud.
And they sayde: what is that to vs?
See thou to that. And he cast downe
the siluer plates in the temple, and
departed, & so and hanged hym
selfe. And the chief Priests took the
siluer plates, & sayd: It is not
lawfull for to put them into the
treasure: because it is the price of
bloud. And they take counsel, and
bought with thio a potters field to
the sky. Then the bye iusct rent
hys clothes, saying: he hath spok
blasphemie, what nede we of any
moe witnesses? Behold, now ye
have heard his blasphemy: what
thinks ye? They answered and
said: he is worthy to dye. Then
did they spit in his face, &
buffeted hym with fistics. And other
smote hym on the face with the palme
of their handes, saying: tel vs thou
Christ, who is he that smote thee?
Peter sawe without in the court, and
a damasell came to hym, saying:
tho also waste with Iesus of Galile: but
he denied before them all, saying: I
wot not what thou sayest. When he
was gone out into the porche, another
wenc he save hym, & said unto them
that were there: This fellow was also
with Iesus of Nazareth. And agayne
he denied with an othe, saying: I
do not know the man.

When [86 Mai. 29. 1.
the morning was come, all the
chiefe Priests, and Elders of the
people, took counsel against Jesus
to put him to death. And when they
had bound him, they led him away,
and delivered hym to Pontius Pilate
the governour. Then Judas, who had
betrayed him, when he saw that he
was condemned repented himselfe,
and brought again the thirty pieces
of siluer to the chief Priests and
Elders, saying, I have sinned, in that
I have betrayed the innocent bloud.
And they sayd, What is that to vs?
See thou to that. And he cast down
the pieces of siluer in the temple,
and departed, and went and hanged
himselfe. And the chief Priests took
the siluer pieces, and said, It is not
lawfull for to put them into the
treasure: because it is the price of
bloud. And they take counsel, and
bought with thio a potters field to
prophetam: dicentem. Et accipierunt
triginta argenteos, pretium appræciatī
quum appretiatur a filiis Israel: et
derunt eos in agrum figurī, sicut
constituit michi dominus. Iesus autem
stetit ante præsidium: et interrogavit
eum preses diēns. Tu res inde
orun? Dixit illi Iesus. Tu dicas.
Et eum accusaverunt a principibus
sacerdotum et senioribus: nihili res-
pondit. Tunc dixit illi Pilatus. Non
audis quantus auctoritas te dicent
 testimonia? Et non respondit ei ad
visa verba, uta et minaretur preses
vehementer. Per diem autem solen-
num: consequerat preses dissilître
populo vnum vinctum, quem voluissent.
Habeat autem tunc vnum vinctum
insignem, qui dicetur barabbas: qui
propter homicidium minus fuerat in
crueren. Congregatis ergo illis: dixit
pilatus. Quem vultis dimittant
robis barabbam, an iems qui dicitur xps?
Seiebat enim quod per immundum
trádissent eum. Seocele autem illo
pro tribunali: multo a eum vae et
et. Nichil ilbi et insecus. Malta
omnia sunt sim hodie per visum pro-
ter eum. Principes autem sacerdotum
et senioros persuaserunt populum ut
peterent barabbam: iems vero peterent
inus: nihili vero per dent. Respondens autem preses: at
illos. Quem vultis robis de dohuna
dimittant? At illi dixerunt. Barabbam.
Dixit illis pilatus. Quid igitur faciam
deo Iesi qui dicetur xps? Dicent
omnes. Crucifigatur. Ait illis preses.
Quid enim mali fecit? At illi magni
clamabant dicens. Crucifigatur.
Videntem autem pilatus quis nihili
prociceret, sed magis tumultus ferebat:
saepe a quo haud minus sua com- 
populo, dietis. Innocens ego sum a
sangue iset iusti luisti: vos videtis.
Ei respondentes viuersum populum:
dixit. Sanguis eus super nos: &
super filios nostros. Tunc dimict illis
barambam: iems autem flagellavit
tráditi et: et cruciferentur. Tunc
buri strangers in. Whence the
fielde is called, Hacceldanna, that is,
the fielde of bloud, vntil this daye.
Then was fulfilled that which was
spoken by Ieremie the Prophete, say-
ing: and they toke xxx. syluer
plates, the prycz of hym that was
valued whone they boughte of the chil-
dren of Israel, and gave them for
the potters fielde, as the Lorde appoynted
Iesu stode before the
deputie and the deputie asked
hym, saying: Art thou the kyng of the
lewes? Iesus said vnto hym:
thou sayest. And when he was
accused of the chiefe priests and
elders, he aunswered nothing.
Then saide Pilato vnto hym: hearest thou
howe many witnesses they lye
agaynst thee? And he answered him
to newer a word: insomuch that the
deputie maruellous greatly.
At that feaste, the deputie was wont
to deliever vnto the people a prisoner,
whom thie would desyre. He
had then a notable prisoner called
Barrabas. Therefore, they were
gathered together, Pilate said:
whether wyll ye that I geue loco
vnto you, Barrabas, or Iesus which
is called Christ? For he knewe that
for enuy they had delievered hym.
When he was set downe to geue judge-
mencie, his wife sate vnto him, say-
ing: haue thou nothing to doe with
that lust man: For I have suffered
many thynges this daye in my slepe,
because of hym. But the chiefepriests
and elders persuaded the people
that they shoulde aske Barrabas, &
destroye Iesus. The deputie aun-
swered & said vnto them: whether of
the twayne wil ye that I let locc
vnto you? They sayde: Barrabas.
Pylate sayde vnto them: what shal I
doe then with Iesus, which is called
Christe? They all sayd vnto hym: let
him be cruclfyed. The deputie sayd:
what euill hath he done? But they
cryed more saying: let hym be cruclfyed.
When Pylate saide: But I suche not
what euill he hath done; but they cryed:
The deputie sayd:
what euill hath he done?
But they cryed more, saying:
let him be cruclfyed. When Pylate
saide: But I suche not
what euill he hath done; but they cryed:
The deputie sayd:
what euill hath he done?
But they cryed more, saying:
let him be cruclfyed. When Pylate
saide: But I suche not
what euill he hath done; but they cryed:
The deputie sayd:
what euill hath he done?
But they cryed more, saying:
let him be cruclfyed. When Pylate
saide: But I suche not
what euill he hath done; but they cryed:
SUNDAY NEXT BEFORE EASTER

nillites praediss suscipientes isuem in pretiorum: congreguerunt ad eum 
valuersan cohortem. Et exentias 
eum: chlamydas cinctas circum 
dedunt ei. Et plecctentes, coronam 
de spinis posuerunt super caput eius: 
& arundinem in dextris eius. Et 
genius flexus ante eum illudebat ei 
dicentes. Aue rex iudeorum. Et 
exspectes in eum: accepere arun 
dinum, & percutiunt caput eiu. 
Et postquam illuerunt ei: exinerunt 
eum chlamydas, et inuerunt eum 
vastamentis eius, & duxerunt eum 
t crucigerent. Exeuntes aetem inuere 
runt hominem cyrenensem, nomine 
Simonem: hunc anguariuerunt vt 
tollerer crucem eius. Et venerant in 
locum in dictur Golgota: quod est 
crucis locum. Et dexterer ei vinum 
biber eum fulle mistum: et cum 
gastasse soluit bibere. Postquam 
autem crucifererunt eum: duxerunt 
vestimenta eius, sortem mittentes. Vt 
impleretur quod dictum est per 
prophetam, dicentem: Duxerunt 
vestimenta suo, et imposuerunt super 
vestem sua. Hoc est iesus rex iudorum. Tunc 
crucifixerunt eum cum eo duo iatro 
num: vas a dextris, et vas a sinistris. 
Perretverunt eum blasphe漫长aut 
eum: moventes capita sua, et dicentes. 
Vt qui destruxi templum dei: et in 
triduo illud redoluerit. Salus temot 
ipsium. Si filius dei es: descende de 
cruce. Sinallerit et principes sacer 
dotum illudemnum scribas & 
senioribus: diceset: Allos salutis 
fele: seipsum potest saluum 
sacere. Si rex israel est descendat 
nune de cruce: et credine il. Con 
ficit in deo: libere munem si vult. 
Dixit enim: quia filius dei um 
liapisiam autem et iatro qui crucifix 
eunt eum eo: improperabat ei. A 
exella autem hora: tecum funt, 
at the people & saide: his blood 
be on us & on our children. Then 
let he Barabbas loco vnto the: and 
scarcused Jesus, & deliuered him to 
crucifye. Then the soldiery of the 
deputie tooke Jesus into the common 
hall, & gathered vnto him the 
company: and thy stripped him, & put 
on him a purple robe, & 
platted a crown of thorns, and 
put it vpo his head, & a reede in 
his right hande, & bowed the 
before hym, & mocked him, 
saying: haile king of the lewes: & 
whene they had spit vpo him, they 
toke the reede & smote him on the 
head. And after that they had mocked 
him, they toke the robe of him 
again, & put his owne raiment on 
im, & led him away to crucifye him. 
And as they came out, they found a 
man of Cirene (named Simon) him 
they compelled to bear his cross. 
And thes came vnto the place 
which is called Golgota, (that is to 
say, a place of dead mens sculls) 
& gave him vinegar to drincke mingled 
with gall. And when he had tasted 
thereof, he would not drinke. Wch 
thee had crucified, they parted his 
garments, & did cast lottes: that it 
might be fulfilled which was spoken 
by the prophet: They parted my 
garments among them, & vpon my 
vesture did they cast lottes. And 
they sate and watched him there, 
and set vp over his head the cause of 
his deathwritten: This is Jesus the 
kynge of the lewes. Then wer there. 
ithees crucified with him, one on the 
right hande, & another on the left. 
And they that passed by, reuyled 
him, wagging their heads, & saying: 
Thou that destroyest the temple of 
God, & didst build it in three days, 
save thy selfe. If thou be the sone 
of god, come down from the cross. 
Likewise also the high Priests 
mocking him, with the Scribes & 
elders, said: he saued other, himselfe 
he cannot saue. If he be the king 
of Israel let him now come down 
from the crosse, & wil beleue him. 
He trusted in God, let him deliver 
him now, if he wil haue him, for 
said: I am the sone of god. The 
all the people, and sayd, his blood 
be on vs, & on our children. Then 
released he Barabbas vnto them: and 
when he had scarcused Jesus, he 
deliuered him to be crucified. Then 
the soldiery of the governour tooke 
Jesus into the common hall, & gathered 
vnto him the whole band of soldiers. 
And they stripped him, and put on 
him a scarlet robe. And when they 
had platted a Crown of thorns, they 
put it vpon his head, & a reede in 
his right hand, and the knee before 
him, & mocked him, saying: haile king 
of the lewes: and when they had spit 
upon him, they toke the reede 
and smote him on the head. 
And after that they had mocked 
him, they toke the robe of him 
again, & put his owne raiment on 
im, and led him away to crucifye him. 
And as they came out, they found a 
man of Cyrene (named Simon) him 
they compelled to bear his cross. 
And when they were come vnto a place 
called Golgota, that is to say, a place of 
Skull. They gave him vinegar mingled 
with gall: and when he had tasted 
thereof, he would not drink. And 
they crucified him, and parted his 
garments, & did cast lottes: that it 
might be fulfilled, which was spoken 
by the prophet: They parted my 
garments among them, & vpon my 
vesture did they cast lottes. And 
they sate and watched him there, 
and set vp over his head the cause of 
his deathwritten: This is Jesus the 
kynge of the lewes. Then were there 
two therees crucified with him: one on the 
right hande, & another on the left. 
And they that passed by, reuyled 
him, wagging their heads, & saying: 
Thou that destroyest the temple of 
God, and buildest it in three dayes, 
save thy selfe. If thou be the sone 
of god, come down from the crosse. 
Likewise also the high Priests 
mocking him, with the Scribes & 
elders, said: he saued other, himselfe 
he cannot saue. If he be the king 
of Israel let him now come down 
from the crosse, & wil beleue him. 
He trusted in God, let him deliver 
him now, if he wil haue him, for 
said: I am the sone of god. The


MONDAY BEFORE EASTER

SOURCES

1549

MUNDAY BEFORE EASTER

1552

MONDAY BEFORE EASTER

1661

The Epistle

What is he this that commeth from Edom, with red colored clothes of Basra: (whiche is so costlye cloth) & cunneth in so mystically with al his strength? I am he that teacheth righteousness, & am of power to helpe. Wherefore thinke it is thy clothing red, and thy raimente lyke hys that treadeth in the wyne presse? I have troden the pressye my selfe alone, & of all people there is not one with me. Thus wyll I tredewe myne theues also which wer crucified with him, cast your same in his teeth.

From the sixte hour was there darknesse over at the foul, untill the ninth hour. And about the ninth hour, Iesus cried with a loud voice, saying: Eli, Eli, lamassabathi? y is to say: my god, my god, why hast thou forsaen me? Some of the that stood there, when they heard that, sayd: This man calleth for Helias. And straight waye one of them ran and took a spounge, and whan he had filled it ful of vineger, he put it on a reede, & gave him to drinke. Other sayd: let be, let vs see whether Helias wil come and deliever he. Iesus, when he had caryed agayne with a loud voice, yielded vp the gost. And behold, the vaille of the temple did rent in two partes, from the top to the botome, & the yeart did quake, and the stones rent, and graves did open, & many bodies of saintes, which slept, arose and went out of the graves after hys resurreccion, and came into the holy city and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the yeartquake, & those things which happened, they feared greatly, saying: Truly this was the sonne of God. And many weomen were there ( beholding him a farre of) which followed Iesus from Galilee, ministring vnto hym: Eunom which was Mary Madgalene, and Mary the mother of James and Josias, and the mother of Zebedees children.

Who is this that cometh from Edom, with die red garments from Edom: this is glorious in his Apparel, travelling in the greatness of his strength? I that speak in righteousness. Wherefore art thou red in thine Apparel, and thy garments like him that treadeth in the WIne press? I have troden the Wine Presse alone, and of the people there was none with me: for I will
enemies in my wrath, and set my feete upon them in mynde indignation. And theyr bloud shall bespyng my clothes, and so wil I stayne all my rayment. For the daye of vengeance is assigned in my heart, and the yere when mye peulple shall be deliuered is come. I looked about me, & there was no man to shewe me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wyll I tredde downe the people in my wrath, and bathe them in my displesure, and vpon the yeare wyll I laye theyr strength. I wyll declare the goodness of the lord, yea and the praise of the lorde for all that he hath geuen vs, for the great good that he hath done for Israel: which he hath geuen them of his owne fauor, and according to the multitud of his loving kindneses. For he sayde: these no doubt are my people, and no shrynking children, & so he was theyr sauiour. In thei ther troubles, he was also troubled with them: and the Angel that went forth from his presence, deliuered them. Of very loue and kyndenes that he had vnto them, he redeemed them. He hath borne them and carried them vp, euere sence the world began: But after they provoked him to wrath, and vexed his holy mynde, he was their enemy and fought against them himself. Yet rememberd Israel the old time of Moses & his people, saying: where is he that broughte them from the water of the sea, with them that fed hys shepe? where is he that hath geuen his holy spirite among them? he led them by the ryght hand of Moses, with his glorious arme: deuiding the water before them (whereby he gat hym self an everlastyng name:) he led them in the depe, as an horse is led in the playne, that they should not stumbale, as a tame beast goeth in the field: and the breath geuen of God, geue him rest. Thus(O God) hasthoued thy people, to make thy selfe a glorious name with all. Looke downe from heauen, and beholde the dwelling place of thy sanctuary, & thy glory. How is
After two days was Easter, and the days of sweet bread. And the hie 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 at Bethany in the house of Simon the Leper, even as he sate 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 that were not contente within themselves, and said: what needeth this wast of the ointment? for it might have bene solde for more then three hundred pence, and have been given unto the poor. And they grudged against her. And Jesus said: let her alone, why trouble ye her? She hath done a good worke upon me: for ye have poure with me always, and whensoever ye will ye may doe them good: but me haue ye not always. She hath done that she could, she came afore hand to anoint my body to the burying. Verely I say vnto you: wheresoeuer this Gospel shall be preached throughout the whole world, it that thy zeale, thy strength, the multitude of thy mercies and thy louing kindnes, wil not be intreanted of vs yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs: But thou Lord, art our father and redeemer, and thy name is everlastyng. O Lorde, wherefore hast thou led vs out of thy way? wherefore hast thou hardend our hearts, that we feare thee not? Be at one with vs agayne for thy seruauntes sake, and for the generaci6 of thyne heritage. Thy people have had but little of thy Sanctuary in possession, for our enemies have troden downe the holy place. And we were thynse from the beginning, when thou wast not theire Lorde, for they have not called vpon thy name.

The Gospel.

The Gospel.
Et hic sanguis meus novi testamenti:

Nunquius ego? Qui ait illi s.

Omnis eum qui manu accipit mecum. At illi ceperunt eum et dixit eis: quia unus ex vobis me tradet manducantibus: et illic parate nobis.

Et abierunt discipuli eius et venerunt in ciuitatem et inseruerunt sicut dixit, et parauerunt passio.

And the first day of unleavened bread, when they killed 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 vno to 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, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat Passover with my disciples? And he will shew you a great parlor, and prepared: there make ready for us.

And his disciples went forth and came into the citie, and found as he had said vno to them: and they made ready the Passover, and when it was now euentyde, he came with the xii. And as they sate at borde and did eat, Jesus said: verely I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to saye to him one by one: is it I? And another said: is it I? He answered and said vno to them: it is one of the xii. euie he that dippeth with me in the platter.

When he had taken the cup 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 took it to them, and they all dranke of it. And he said unto them: This is my blood of the new testament, which is shed for many.

And verely I say vno to you: I will drink no more of the fruit of the vine, until that day that I drink it new in the kyngdome of God. And when they
SOURCES
34 MONDAY BEFORE EASTER

The source text is a Latin translation of the Gospel of Matthew, Chapter 26, verses 47 to 56. The passage describes the arrest of Jesus by the high priest in Jerusalem. It includes the dialogue between Jesus and the high priest, the handing over of Jesus to the council, and the subsequent events leading to his arrest and trial.

The text begins with the high priest asking Jesus if he is the christ, to which Jesus responds affirmatively, saying that he is the christ, and that all would forsake him, including the twelve disciples. The high priest then accuses Jesus of having claimed to be the christ, and the disciples are arrested. Jesus is taken to the high priest, and after an examination, the high priest demands a confession from Jesus. Jesus denies knowledge of any who have committed the crime.

The high priest then accuses Jesus of having committed more crimes than the accusers are aware of. Jesus is then taken before the council and an examination is conducted. The council is divided on the matter, but in the end, they find Jesus guilty and order his death.

The text concludes with a description of the events leading to the crucifixion of Jesus, with the emphasis on his innocence and the injustice of his treatment.

The source text is a historical account of the events leading to the crucifixion of Jesus, written in the language of the time. It is a significant source for understanding the events surrounding Jesus' life and death.
TUESDAY BEFORE EASTER

1549

The Epistle.

The Lord God hath opened my noise, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my chokes to the nippers.

I turne not my face from shame and spiting, and the Lord God shall hlep 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 wil then goe to lawe with me? Let vs stand one against another: if there be any that will reason with me, let hym come hither vnto me.

The Lord God hath opened my noise, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my chokes to the nippers.

I turne not my face from shame and spiting, and the Lord God shall hlep 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 wil then goe to lawe with me? Let vs stand one against another: if there be any that will reason with me, let hym come hither vnto me.

TUESDAY BEFORE EASTER

1552

The Epistle.

The Lord God hath opened my noise, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my chokes to the nippers.

I turne not my face from shame and spiting, and the Lord God shall hlep 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 wil then goe to lawe with me? Let vs stand one against another: if there be any that will reason with me, let hym come hither vnto me.

The Lord God hath opened my noise, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my chokes to the nippers.

I turne not my face from shame and spiting, and the Lord God shall hlep 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 wil then goe to lawe with me? Let vs stand one against another: if there be any that will reason with me, let hym come hither vnto me.

TUESDAY BEFORE EASTER

1601

The Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my chokes to the nippers.

I turne not my face from shame and spiting, and the Lord God shall hlep 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 wil then goe to lawe with me? Let vs stand one against another: if there be any that will reason with me, let hym come hither vnto me.
TUESDAY BEFORE EASTER

Sources

[Mar. xv.

And anon in the dawnning, the high priests held a council with the Elders and the Scribes, and the whole congregation, and bound Jesus, and led him away, and delivered him to Pilate. And Pilate asked him: art thou the king of the Jews? and he answered and said unto him: thou sayest it. And the high priests accused him of many things:

So Pilate asked him again, saying: answerest thou nothing? Behold how many things they laye to thy charge. Jesus yet answered nothing, so that Pilate marvelled. Now at that feast Pilate dyed deliver vnsto a prisioner, whomsoever they desired. And there was one that was named Barrabas, which lay bound with them that made insurrection: for he had committed murder. And the people called him, and began to desire him, that he would do according as he had euer done vnto them. Pilate answered them, saying: what will ye that I solle loose vnto you? And the people said: let Barabbas be loose vnto us, and ye loose this man vnto us. Pilate answered them, saying: what is this man? Let him be loose vnto you. They cried again: crucifie him. Pilate said vnto hold, the Lord God will help me, who is he that shall condemn me? Lo, they all shall wax old, as a garment: the moth shall eate them vp. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and shall prosper, for the name of the Lord is a strong tower for the upright in heart. And the multitude crying aloud, began to desire him to do as he had euer done vnto them. But Pilate answered them, saying: Will ye that I release Barabbas vnto you? And they cried again: crucifie him. Then Pilate said vnto

The Gospel.

And straight way in the morrow, the chief Priests held a consultation with the Elders, and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? and he answering, said vnto him: Thou sayest it. And the high priests accused him of many things: but he answered nothing, and Pilate asked him again, saying: answerest thou nothing? Behold how many things they witnessed against thee. But Jesus yet answered nothing, so that Pilate marvelled. Now at that feast Pilate released vnto them one Prisioner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the Insurrection. And the multitude crying aloud, began to desire him to do as he had euer done vnto them. But Pilate answered them, saying: What will ye that I loose vnto you? And they cried again: crucifie him. Then Pilate said vnto

The Gospel.


Lycyweus alioque illum eis propinquit. Luc. Christus the king of Israel descend now from the cross, that we may see and beleue. And they that were crucified with him seer. And when the sixth hour was come, darkenes arose out all the earth, them. Why, what evil hath he done? And they cried out the more exceedingly, crucifying him. And so Pilate willing to content the people, releas Barabas unto them, and delivered Jesus, when he was crucified, to be crucified. And the soldiers led him away into the hall called Pretorium, and they call together the whole band. And they clothed him with purple, and platted a crown of thorns and crowned him withal, and began to salute him: Haile kyng of the Iews. And they smote him on the head with a reede, and did spit upon hym, and bowed their knees and worshipped him. And when they had mocked hym, they toke the purple of hym, and put hys owne clothes on hym, and led hym out to crucifye hym. And they compelled one that passed by called Simon of Syrene (the father of Alexander and Rufus) which came out of the fielde, to bear hys crosse. And they brought hym to a place named Golgotha (whiche if a man interprete, is the place of dead menes sculles) and they gaue hym to drink, wine mingled with mirrhe: but he receiued it not. And when they had crucifed hym, they parted his garments, casting lotes vpon them what evry man shoulde take. And it was aboute the thryde houre, and they crucified hym. And the title of hys cause was written

The kyng of the Iews. And they crucified hym with hym two theues: the one on hys righte hande, and the other on hys left. And the scripture was fulfilled, which saith: he was counted among the wicked. And they that wente by, rayled on hym, wagging their heads, and saying: A wretch, thou that destroyest the temple, and buildest it againe in three dayes: saue thy selfe and come down fr Werthe. Lykwyse also mocked hym the kyng of Iews among themselfes with the Scribes, and saide: he saueth other men, himself he cannot saue. Let Christ the kyng of Israel descend now from the cross, that we may see and beleue. And they that were crucified with hym were crucified also. And when the six hour was come, darkenes arose over all the earth.
heloi, lamazabathani? Quod est interpretatum: Deus meus, Deus meus et quid dereliquisti me? Quod est interpretatum: 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 Helias. And one ranne & fylled a sponge full of vinegar, and put it on a reede, & gave him to drinke, saying: let hym alone, let vs see whether Helias wil come & take him down. But Jesus cried with a loud voice, and gave vp the gost. And the vaile of the temple rent in .ii. peces, from the top to the bottom. And when the Centurion (which stode before him) sawe that he so cried, & gave vp the gost, he said: truly this man was the sonne of God. There were also women a good waye of, beholding hym: among whom was Mary Magdalene, and Mary the mother of James the litle, and of loses, & Mary Salome (which also when he was in Galilead had followed hym, and ministred vnto him) and many other women, which came vp with hym to Ierusalem. And nowe when the even was come (because it was the day of preparing that goeth before the Sabbath) Joseph of the citie of Arimathia a noble cousenlour, which also loked for the kingdom of God, came and went in boldly vnto Pilate, and begged of him the body of Iesu. And Pilate merueiled that he was already dead, and called vnto him the Centurion, and asked of hym, whether he had been any while dead. And when he knewe the trueh of the Centurion, he gave the body to Joseph. And he bought a linnen cloth, and took hym downe, and wrapped hym in the linnen cloth, and layed hym in a sepulchre that was out of a rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary lostes behelde where he was layde.

WEDNESDAY BEFORE EASTER.

At the Communion.

The Epistle.

Whereas is a testament, there must also (of necessitie) 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 ordained without blood. For when Moses had declared all the commandements to all the people, according to the law, he took the blood of calves, and of Goates, with water, and purple wolle, and ysope, and sprinkled both the booke & all the people, saying: this is the blood of the testament, whiche God hath appointed vnto you. Moreover he sprinkled the tabernacle with blood also, and all the ministring vessels. And almost all things are by the law, purged with blood, and without shedding of blood is no remission. It is nede then, that the similitudes of heavenly things be purfied with suche things: but that the heauenly things themselves, be purfied with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the hye priest entreth into the holy place every yere with straunge blood: for then must he have often suffered since the worlde began. But nowe in the end of the worlde he appeared once, to put sinne to flighte by the offering vp of himself. And as it is appointed vnto all men that they shall once dye, and then the judgmente: euens so Christ was once offered to take awaye the sinnes of many, and vnto them that looke for him, shall he appeare agayne without synne vnto salvation.  

The Feast of Sweete Bread.

The feast of sweete bread drew nye, which is called Easter, and the hye priests & Scribes sought howe they might kill hym, for they feared the people. Then entred Sathan into Iudas, whose surname was Iscarioth (which was of the number of the xii) and he went his waye and
duodecim: et abijt, tibus: quemadmodum ilium tr. aderet
eis. Et gauj s i S\1ut: et illi por '1uom trndetur. Et ipsi cepe­
ex ais qui hoc faeturus e s set. Facta
runt querero iuter se: quis esset
M •
decuniam illi dare , et spopoudlt. Et
est autem eontentio inter eos: quis
filius hominis secundum quod diffini­
tUOl est vntlit: VCUlUlltamen v c
est calix nOllum testamentum in sall­
querebat opportunitaten. vt trade:·et
commemoralionem. Similiter et cali­
ilium sine turbi s. Yemt .utem dIe s
dieens. Hoc est corpus meum quod
dieens. Euntes parate nobIS paseha
stratum: et ibi parate . Eunte s autem
'1uod non bibam de generatione viti s :
oecurret vobis homo quidam amphoram

diseipnis manducem? Et ips e
vobis o s tendet cenaculum magnum

Vbi vis paremus? Et dixit ad eo s .
famili as domus . Dicit tibi ma g ister .
inuen e runt sicut dix it illi s: et parau e ­
Eeee introeuntibus vobis in ciuitatem,

Vbi e s t diuer s orium "bi pa sc ha cum
quam patiar. DieD enim vobis 'luia
domum in quam intrat,
hoc pascha mandueare vobiscum: ant e ­
eo. Et ait illis. Desiderio desideralli
diuidite inter vas. Dieo enim vobis
gr~tias
egeil el fregit : et dedit
sequimi n~

This cuppe is the newe testamentc 10
This cuppe is the new testamentc 10
Heges gentium domillantur ab ci s (Juantum iactus c, t lapidis: et positis gonibus orahat dicen s. Pater, in telltationem. Et ipse nuulsus est eos benefici vocantur. Vos autem non sculu)um cOllsnctudincm in montcm oliuarum: secuti sunt "utem ilIulll dixit eis. Satis est. Et egressus ilmt Domine, ccee gl:l!lij duo hic. At ille sicut minor. Et qui precessor est: NOI1nc qui

et saleulurn: tollat simJiter

Sathanas expetiuit vos: ut cribraret alaciten conuersus: confirma fratres

trat : vos autcm cstis qui pcrmansistis

 Norte yf thou wilt, re-

nulls ra .

and to death. And he sayd: I tell you, that ye fall II1to temptacyon. And he

aliquanclo conuersus: confirma fratres

And the Lord said: Simon, Simon, behold, Satan hath desired to sifte you, as it were wheat: But I haue prayed for thee, that thy faith fail not; and when thou art gone in to prison, and to death. And he said: I tel thee Peter, the Cocke shall not crowe this daye, thy soul have denied thrise that thou knoweste me. And he sayed vnlo to me, when I sente you wythoute wallet, and scrip, and shoes, lacked ye any thing? And they sayd, no. Then sayed he vnto them: but now he that hath a wallet, let hym take it vp, and likewise his scrip. And he that hath no sword, let him sell hys coate and bye one. For I saye you to, that ye beasse which is written, must be perforened in me: even among the wicked was he re-

And he sayed to me, that ye may eate and dnnk.e at my table in my kngdomy, and sit on seates, iudgeyng the :xii. t;ybes

And he said vnto hym: Lorde, I am ready to goe with thee into prison, and to death. And he said: I tel thee Peter, the Cocke shal not crow e thy days, thy soul have denied thrise that thou knoweste me. And he sayed vnlo to me, when I sente you wythoute wallet, and scrip, and shoes, lacked ye any thing? And they sayd, no. Then sayed he vnto them: but now he that hath a wallet, let hym take it vp, and likewise his scrip. And he that hath no sword, let him sell hys coate and bye one. For I saye you to, that ye beasse which is written, must be perforened in me: even among the wicked was he re-

The Kings of the Gentiles exercise Lordship over them, and they that exercise authority, which are called benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger: and that which is chief, that dooth minister. For whether is greater he that sitteth at meate, or he that serveth? Is it not he that sitteth at meate? But I am among you, as he that doeth minister. Ye are they which have bydden with me in my tempta-

ecce regno

...
move this cup from me: Neuerthelesse, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, confortinge hym. And he was in an Agony and prayed the longer: and hys sweate was as great drops of blood trlickyng downe to the ground. And when he arose from prayer, and was come to his disciples, he founde them slepyng for Iesus' ease, and he sayde vnto them: why slepe ye? Ryse and praye, lest ye fall into temptation. Whye he yet spake, beholde, there came a company, & he that was called Judas, one of the twelve, went before them, and preased nye vnto Iesus, to kyss ye hym. But Iesus sayde vnto hym: Judas, betrayest thou the sonne of man wyth a kyssye? When they whiche were about hym sawe what would folowe, they sayde vnto hym: Lord, shall we smyte with the sworde? And one of them smote a seruante of the hye priest, and stroke of his ryght eare. Iesus answered and sayde: suffer ye thus farre forth. When he touched his eare, and healed hym. Then lesus saynto the hye priestes, and rulers of the temple, and the elders, which were come to hym: Ye be come out as vnto a thefe, with swords and staues. When I was dalyly wyth you in the Temple, ye stretched forth no handes against me: but this is your very houre, and the power of darkenesse. Then toke they hym & led hym, & brought hym to the hye priests house. But Peter followed a farre of. And when they had kindled a fyre in the mydes of the palace, and were sette downe together, Peter was sate downe among them. But when one of the wenchhes behelde hym, as he sate by the fyre (and looked vpon hym) she sayde: this same was also with hym. And he denied hym, sayinge: I wone, I knowe hym not. And after a little whyle, another sawe hym, and sayde: thou art also with them. And Peter sayde: man, I am not. And about the space of an houre after, another comfirmed, sayinge: verely, this felow was with hym also, for he is of Galile. And Peter move this Cup from me; nevertheless, not my will, but thine be done. And there appeared an Angel vnto him from heauen, strengthening hym. And being in an Agony, he prayed more earnestly, and his sweate was as great drops of blood trlickyng downe to the ground. And when he rose vp from prayer, and was come to his disciples, he founde them slepyng for Ierusles sorrow. Whye he yet spake, beholde, there came a company, he that was called Judas, one of the twelve, went before them, and preased nye vnto Iesus, to kyss ye hym. But Iesus saynto vnto hym: Judas, betrayest thou the sonne of man wyth a kyssye? When they whiche were about hym sawe what would folowe, they sayde vnto hym: Lord, shall we smyte with the sworde? And one of them smote a seruante of the hye Priestes, and stroke of his ryght eare. Iesus answered and sayde: suffer ye thus farre forth. When he touched his eare, and healed hym. Then lesus saynto the hye priests, and rulers of the temple, and the elders, which were come to hym: Ye be come out as vnto a thefe, with swords and staues. When I was dalyly wyth you in the Temple, ye stretched forth no handes against me: but this is your very houre, and the power of darkenesse. Then toke they hym & led hym, & brought hym to the hye Priests house. But Peter followed a farre of. And when they had kindled a fyre in the mydes of the palace, and were sette downe together, Peter was sate downe among them. But when one of the wenchhes behelde hym, as he sate by the fyre (and looked vpon hym) she sayde: this same was also with hym. And he denied hym, sayinge: I wone, I knowe hym not. And after a little whyle, another sawe hym, and sayde: thou art also with them. And Peter sayde: man, I am not. And about the space of an houre after, another comfirmed, sayinge: verely, this felow was with hym also, for he is of Galile. And Peter


"At Euilsong. The first lesson. Lamenta. i. vnto the ende."

Feria. v. in coena domini.

Ad corinthios. [xi. i.]

Fmtrix.

Titius. [1. Cor. xi.]

Conuentientibus vobis in vnum: iam non est dominiecam eum manudicare. Vobis quisque enim suum omne assumit: et dominus slipper: et one IS. Hungry. And one beginneth afore other, his g, and one is. Hungry. And one IS. Hungry. And one IS. Hungry. And one IS. Hungry.
not houses to eate, and drinke in? 
desypse ye the congregacion of God, 
and shame them that haue not? what 
shall I saye vnto you? shall I praise 
you? In this I prase you not. That 
whiche I delievered vnto you, I re-
ceived of the Lorde. For the Lorde 
Jesus, the same night in which he 
was betrayed, tooke bread, and when 
he had euernge, brake it, and 
sayde: Take ye 
&eate, this is my 
body, which is broken for you. Thys 
doe ye in the remembrance of me. 
After the same manner also, he toke 
the cup when supper was done, sayys: 
this cup is the newe Testament in my 
bloud. Thys doe, as oft as ye drinke 
it, in remembrance of me. For as 
often as ye shall eate this bread, and 
drinke this cuppe, ye shal shewe 
the LORDes death tyll he come. Where-
fore, whosoeuer shall eate of this bread, 
or drinke of the cuppe of the Lorde 
vnworthelye, eateth and 
drinketh vnworthelie, eateth and 
drinketh of the bodye, whiche is broken 
for you. This cup. For he that eateth and 
drinketh hys owne damnation, be-
damned. But lette a 
cuppe when supper was done, sayysge: 
this cup is the newe Testament in my 
bloud. 
Thys doe, as oft as ye drinke 
it, in remembrance of me. For as 
often as ye shall eate this bread, and 

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drinketh vnworthelie, eateth and 
drinketh of the bodye, whiche is broken 
for you. This cup. For he that eateth and 
drinketh hys owne damnation, be-
damned. But lette a
bunt: dicentes. Crucifige crucifige eum. Ille autem tertio dixit ad illos. Quid enim malo fiet iste? Nullam causam mortis inuenio in eo. Corri- plam ergo illum: et dimittam. At illi instanabat, quos magis postu- lantes ut crucifigeretur: et inueni- bant voces eorum. Et pilatus adiudi- cavit fieri petitionem eorum. Dimisit autem illis eum qui propter homicidium et seditionem nissus fuerat in carcerem quem pectabant: iesum vero tradidit voluntati eorum. Et cum duci- raat eum apprehenderunt simeonem quendam cyrenensem venientem de villa, & imposuerunt illi crucem por- tare post eum. Sequabantur autem illi multa turbae populil & mulierum: que plangebant et lamentabant eum. Conuenit autem al iihis iesus: dixit. Filie bietesalam콜tis flere super me: sed super vosmetipsas flete: et super filios vestros. Quoniam ecce venient dies in quibus dicent: si quis moritur in domo sua, & non imponatur illi crucem, tunc in ira dicent: qui est hic qui pendebat done? I finde no cause of death in him: t wyl therefore chasten him, and let hym goe. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the hye priests prevauled. And Pilate gau se sentence that should it be as they required: & he let looce vnto them him, that (for insurrection and murder) was cast into prison, whom they had desired: & he deluered to th es us, to doe wyth hym what they would. And as they led hym awaie, they caught one Symon of Ciren comming out of the field: and on hym lade they the crosse, that he myght beare it after Jesus. And there followed him a great company of people, and of women, whyche bewayled and lamented hym. But Iesus turned backe vnto them, and sayde: ye daughters of Jerusalem, wepe not for me: but wepe for youre selves, and for youre children. For beholde, the dayes will come, in the whiche they shall saye: Happye are the baren, & the woumbes that neuer bare, and the pappes which neuer gauce sucke. Then shall they begin to say to the mountaynes, fall on vs: and to the hyles, couer vs. For if they do this in a greene tree, what shall be done in the drye? And there were two euyll doers ledde wyth hym to be slayned: & a superscription also was written over hym in letters of Greek, and Hebrew, This is the King of the Jewes. And one Simon of Cyrene comming out of the country, and on hym they laid the Cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed, and lamented hym. But Iesus turning vnto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the Wombs that never bare, and the paps which never gavce suck. Then shall they begin to say to the Mountains, Fall on vs; and to the hills, Cover vs. For if they do these things in a good tree, what shall be done in the drye? And there were also two other Malefactoare led with hym to be put to death. And when they were come to the place which is called Calvary, there they crucified hym, & the euyll doers, one on the right hand, and the other on the left. Then said Iesus: father forgive them, for they wote not what they doe. And they parted his ray- mement and cast lottes. And the people stoodde and behelde. And the rulers mocked hym wyth them, sayinge: I he saued other men, lette hym saue himselfe if ye be very Christe the chosen of God. The souldiers also mocked hym, and came and offered hym vinegre, and sayde: if thou be the kyng of the Jewes, saue thy selue. And a superscription was written upon hym, with letters of Greek, and Latin, and Hebrew: This is the kyng of the Jewes. And one of the euyll doers, which were hanged, raied on hym, saying: If thou be Christ, save done? I have found no cause of death in him, I will therefore chaste him, and let him goe. And they were instanct with loud voices, requiring that he might be crucified: & the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required. And he released vnto them him that was liable to death, because he had done nothing. But he delivered Jesus to them to their Will. And as they led him away, there led with him one Simon, a Cyreneeian, coming out of the country, and on him they laid the Cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed, and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the Wombs that never bare, and the paps which never gavce suck. 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And one of the euyll doers, which were hanged, raied on hym, saying: If thou be Christ, save
thy selfe and vs: But the other answered and rebuked hym, saying: fearest thou not God, seeing thou art in the same damnation? we are righteouslie punished, for we receyue according to our dedes: but this man hath done nothing amisse. And he sayde vnto Iesus: Lorde, remembre me when thou commest into thy kyngdome. And Iesus sayde vnto hym: verely I saye vnto thee: to daye shalt thou be wyth me in Paradise. And it was about the sixth houre: and there was darkness over all the earth, vntill the ninth houre, and the Sunne was darkened. And the vayle of the Temple dyd rente, euyn through the mydes. And when Iesus had cryed wyth a loude voyce, he sayde: Father, into thy handes I commend my spirite. And when he thus had sayed, he gaue vp his spirite. And the Sonne was darkened. And the Ghost. Now when the Centurion saw what had happened, he glorified God, saying, certeinly, this was a righteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote their brestes and returned. And all his acquayntaunce, and the women that folowed him from Galilie, stode a farre of, beholdinge these thynges. And beholde, there was a man named Ioseph, a counsaylor, and he was a good man, and a iust, the same had not consented to the counsayle and dede of them, which was of Arimathia, a citie of the Iewes, whiche same also waited for the kyngdome of God: he wente vnto Pilate and begged the body of Iesus, and toke it downe, and wrapped it in a lynnenclothe, and desnell in a sepulchre that was liewen in stone, wherin neuer man before had beene lайдe. And that daye was the preparing of the Sabbath, and the Sabbath drue on. The women that followed after, whiche had come with hym from Galilie, behelde the sepulchre, and howe his body was laidye. And they returned, and prepared sweete Odours & oymenentes: But rested on the Sabbath daye, according to the commandemente.

At Eveningsong: he first lesson. Lamentations iii. vnto the ende.
Sources

On Good Friday.

1549

On Good Friday.

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 vp into the hands of wicked men, and to suffer death vpon the crosse: who liveth and reigneth.

At the Communion.

Lectio Hos. vi 1-6: Tractus HAb. iii 2, 3

At the Communion.

Deus Deus meus. psalm XXii.

My God, my God (loke vpon me :) why hast thou forsaken me, and art so farre from my health, and from the wordes of my complainte?

Our fathers hoped in thee, they trusted in thee: and thou diddest deliver them.

They called vpon thee, and were helped: they put theyr trust in thee, and were not confounded.

He trusted in God that he woulde deliver hym: let hym deliver him if he will haue him.

But thou arte he that tooke me out of my mothers wombe: thou waste my hope when I hanged yet vpon my mothers livestes.

I haue been left vnto thee drence I was borne: thou art my God euon from my mothers woumbe.

I goe not from me, for trouble is here at hande: and there is none to helpe me.

Many Oxen are come about me: fatte Bulles of Biasan close me in on every syde.

They gape vpon me with their mouthes: as it were a rampyng and roaring Lyon.

I am powred out like water, and all...
my bones are out of ioynte : my hearte also in the middest of my body, is even lyke meling waxe.

My strength is dried vp like a pottersh, & my tongue cleaueth to my gummes ; and thou shalt bring me into the dust of death.

For (many) dogges are come about me : and the cousaile of the wicked lay siege against me.

They pearced my hædes and my fete : I may tell all my bones, they stande staring and loking vpon me. They parte my garnêtes among them : and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde : thou arte my succour, haste thee to helpe me.

Deluier my soule from the sworde : my derling from the power of the dogge.

Saue me from the Lyons mouth : thou hast hearde me also from among the horns of the V unicornes.

I wil declare thy name vnto my brethren : in the middes of the con greagation wil I prayse thee.

O praise the Lorde, ye that feare him : magnifie him all ye of the sede of Iacob, and feare ye him all ye sede of Israel.

For he hath not despised nor abhorred the love estate of the poore : he hath not hid his face from hym, but when he called vnto him, he heard him.

My praise is of thee in the greate congregacio : my vowes will I performe in the sight of them that feare hym.

The poore shall eate & be satisfied : they that seke after the Lorde shall praise hym, your hearte shall liue for euer.

All the endes of the world shall remembre themselves and be turned vnto the Lorde ; and all the kywreds of the nacions shall worship before him.

For the kingdome is the Lordes ; and he is the gouernour among the people.

All suche as be fatte vpon earth : haue eaten and worshipped.

All they that go downe into the dust, shall kneele before him : and no man hath quickened his owne soule.

My seede shal serue hym : they
Omnipotens sempiterne Deus: cuius
spiritu totum corpus ecclesiae sancti­
catur et regitur: exaudi nos pro
vniuersis ordinibus supplicantes: vt
gradibus seruiatur. Per do­
gratie tue munere a b omnibus tibi
minum. in vnitate eiusdem.

O, omnipotent sempiterne Deus: cuius
Orotia [Deus a quo et iudas].

Orationes solennes.

Omnipotens sempiterne Deus: cuius
spiritu totum corpus ecclesiae sancti­
catur et regitur: exaudi nos pro
vniuersis ordinibus supplicantes: vt
gratia tue munere ab omnibus tibi
gradibus adoluit seruiatur. Per do­
gratie tue munere a b omnibus tibi
minum. in vnitate eiusdem.

Qui non mortem pecatorum sed vita
semp er inquisir . . .

pro hereticis . . . et pro perfidis iudeis . . .
et pagisuis . . .
et aggrega ecclesie tue sancte . . .

Leesi [Exod. xii 1-11]

The Epistle.

The law (which hath but a shadow
of good things to come, and not the
very fashion of things themselves)
can never with those sacrifices, which
they offer yere by yere continually,
make the commers thur unto perfite.
For would not then those sacrifices
have ceased to have been offered,
be cause that the offerers once purged,
should have had more conscience
of synnes euer yere. For the bloud

Almighty & everlastynge God,
by whose spirit the whole body of
the Church is governed & sancti­
fied: receyue our supplications
and prayers, which we offer before thee
for all estates of men in thy holy
congregatio, that every member of
the same, in his vocation & minis­
terye, may truly and godly serve thee:
thorough our Lorde Jesus Christe.

Mercifull God, who haste made
all men, and hatest nothing that thou
hast made, nor wouldeste the death
e of a synner, but rather that he should
be converted & lyue: have mercy
upon all lewes, Turkes, Infidels, and
Heretickes, & take from them al ignon­
ance, hardnes of heart, & contempt
of thy word: And so fetch them
home, blessed Lorde, to thy flocke,
that they may be sauued among the
remnant of the true Israelites, & be
made one folde, vnder one shepheard,
Jesus Christ our Lorde: who lyueth
and reyneth. &c.

Almighty, and everlasting God,
by whose spirit the whole body of
the Church is governed, and sancti­
fied: Receive our supplications,
and prayers which we offer before thee
for all estates of men in thy holy
Church, that every member of the
same in his vocation, and minis­
terye, may truly, and godly serve thee,
through our Lord and Saviour Jesus
Christ. Amen.

O mercifull God who hast made
all men, and hatest nothing that thou
hast made, nor wouldeste the death
of a synner, but rather that he should
be converted, and live: Have mercy
upon all lewes, Turkes, Infidels, and
Heretickes, and take from them al ignon­
cance, hardnes of heart, and contempt
of thy word: And so 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 vnder one Shepherd
Jesus Christ our Lord, who liveth
and reigneth with thee, and the
holy Spirit, one God, world without
end. Amen.

The law (which hath but a shadow
of good things to come, and not the
very fashion of things themselves)
can never with those sacrifices, which
they offered yeer by yeer continually,
makethe commers thur unto perfite.
For would not then those sacrifices
have ceased to have been offered,
because that the offerers once purged,
should have had more conscience
of synnes? Nevertheless, in those
sacrifices is there mention made of
synnes euer yere. For the bloud

Almighty, and everlasting God,
by whose spirit the whole body of
the Church is governed, and sancti­
fied: Receive our supplications,
and prayers which we offer before thee
for all estates of men in thy holy
Church, that every member of the
same in his vocation, and minis­
terye, may truly, and godly serve thee,
through our Lord and Saviour Jesus
Christ. Amen.

O mercifull God who hast made
all men, and hatest nothing that thou
hast made, nor wouldeste the death
of a synner, but rather that he should
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Heretickes, and take from them al ignon­
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remnant of the true Israelites, and be
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Jesus Christ our Lord, who liveth
and reigneth with thee, and the
holy Spirit, one God, world without
end. Amen.

The Epistle. [Heb: 10. 1-4]
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GOOD FRIDAY

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GOOD FRIDAY

1549

Sources

of Oxen and of Goates cannot take away sinnes. Wherfore, whi
he cometh into the world, he sayeth:
Sacrifice & offering thou wouldest
not have, but a body hast thou ordained
me. Burnt offerings
also for sinne haste thou not allowed.
Then sayd I : loe, I am here. In the
beginning of the booke it is written of
me, that I should do thy will, O God.
Aboue, when he sayeth, Sacrifice and
offering, & burnt sacrifices, and synne
offeringes, thou wouldest not haue, neyther haste thou allowed them
(which yet are offered by the lawe)
thent sayed he : loe, I am here to do
thy will, O God: he taketh awaye the
first to establishe the latter,
by the which whille, we are made holy,
even by the offering of the body of
Jesus Christ once for all. And every
priest is ready dayly ministiringe
and offeringes oftimes one maner
of Oblacion, which can never take
away synnes. But this man, after he
hath offered one sacrifice for sinnes,
is set downe for euer on the ryghte
hande of God, and from henceforth
tareth till his foes be made his
footstoole. For with one offering
hath he made perfecte for euer, them
that are sanctified. The holy
goste himself also beareth vs record,
even when he tolde before: This is
the testament that I will make unto
them: After those dayes (sayeth the
Lord) I will put my laws in theyr
hearts, and theyr synnes and
iniquities will I remembre no more.
And where remission of these thinges
is, there is no more offering for sinne.
Seeing therefore brethren, that by
the meanes of the bloud of Iesu, we
haue libertie to enter into the holye
place, by the newe and lyuing waie,
whiche he hath prepared for vs,
throught the vayle (that is to say, by
his fleshe:) And seyng also that we haue
an hye priest which is ruler ouer the
house of God, let vs drawe nye with
a true hearte in a sure fayth,
sprikneled in our heartes from an
euil conscience, and washed in our
bodies with pure water: Let vs kepe
the profession of our hope, with­
out waueeringe (for he is faithfull that
that theblod of bulls and ofgoastsshould
take away Sins. Wherfore when
he cometh into the world, he saith,
Sacrifice and offering thou wouldest
not have, but a body hast thou prepared
me: In burnt offerings, and sacrifices
for sin thou hast had no pleasure:
Then said I, Lo, I come to do thy Will, (O God) He taketh awaye the
first, that he may establish the second.
By the which whille, we are sanctified,
through the offering of the body of
Jesus Christ once for all. And every
Priest standeth daily ministiringe,
and offering oftentimes the same
sacrifices, which can never take
away sins. But this man after he
had offered one sacrifice for sins
ever for ever, sate downe on the right
hand of God: from henceforth
expecting till his enemies be made his
footstoole. For by one offering
he hath perfected for euer them
that are sanctified. Whereof the holy
Ghost also is a Wimess to vs:
for after that he had said before: This is
the covenant that I will make with
them after those dayes, sainth the
Lord: I will put my laws into their
hearts, and in their minds will I
write them: and their sins, and
iniquities will I remembre no more.
Now where remission of these
thinges is, there is no more offering for sin.
Having therefore, brethren, bold­
ness to enter into the holiest by
the bloud of Iesu, by a new, and lyuing
waie, which he hath consecrated for vs,
throught the vail: (that is to say, by
his fleshe:) And seyng also that we haue
an hye Priest as which is ruler ouer the
house of God, let vs drawe nye with
a true hearte in a sure fayth,
sprikneled in our heartes from an
euil conscience, and washed in our
bodies with pure water: Let vs kepe
the profession of our hope, with­
out waueeringe; (for he is faithfull that

Itatam primam. Erat enim caiphas qui eolusilium ligauerunt cum: et u(lduxerullt cum iudeorum concilium, et iudas qui tradebat eum: cum dedisti michi non perdidi ex eis quen ten'am. Iterum ergo illtemrogauit eos. Abierunt retr08Um, et ceciderunt in DLxit eis iesus. Ego sum. Stabat quem '1eritis? Illi autem dixerunt. Dixi vobis quia ego sum. Si ergo me recognoveritis non vis ut bibam ilium? Co...

Disciple: that disciple was knowen to the hye Prieste. Symon Peter stode and warmed himself. The hye Prieste then asked him? Peter therfore denied an other: He denyed it, & sayde: I am not. One of the seruauntes of the hye Prieste. Peter therefore denied again: and immediatly the Cocke krewe. Then ledde they Jesus from Caiphas into the hall of judgement. It was in the morning, & they them selves went not into the Judgemente hall, lest they should be defyled, but that they myght eate the Passeouer. Pylate then went out to them, & sayde: what accusation brynge you against this man? They answered and sayde vnto him: If he were not an euyl doer, we would not haue de-


Et veniebant ad eum, eius: et veste purpurea circumdedit eum: et et tlagellauit. Et milites plectentes

Tunc ergo apprehendit Pilatus Iesus: et flagellauit. Thine owne nacion, and hye Priestes haue deliuered thee vnto me: what haste thou done? Jesus answered: sayeste thou that of thy selfe, or did other tel it thee of me? Pilate answered: am I a Iewe? Thine owne nacion, & hye priests haue deliuered thee vnto me: what haste thou done? Jesus answered: my kyngdome is not of this worlde: if my kyngdome were of this worlde, then would my ministers surely fight, that I should not be deluyered to the Iewes: but nowe is my Kyngdome not from hence. Pilate therefore sayde vnto hym: Art thou a Kynge then? Jesus answered: thou sayest that I am a kinge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde bear wytnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: what thinge is trueth? And when he had sayd this, he wente out agayne vnto the Iewes, and sayth vnto them: I fyde in hym no cause at all. Ye have a custome that I should deluyer you one looce at Easter: wyll ye that I looce vnto you the kynge of the Iewes? Then Pilate took Iesus therfore, and scourged him. And the souldiers wunde a crowne of thrones, & put it on hys head. And they dyd on hym a purple garmente, & came vnto hym & sayd: hayle king of the Iewes: and they smote hym on the face. Pilate therefore take Jesus therfore, & scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. And said, Hail King of the Iewes; and they smote him with their hands. Pilate therefore went forth again, and saith vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in hym. Then came Jesus forth, wearing a crown of thorns, and a robe of purple. And he saith vnto them: behold the man. When
Pilate: "Vnde es tu? Iesus autem responsum non loqueris? Nescis quia potestas tua est de me."

Pilate: "Thou couldest haue no power at all against me, excepte it were given thee from above: therefore he that delivered me vnto thee, hathe the greater sinne: And from thenceforth sought Pilate meanes to loose hym: but the Iewes cried, sayinge: if thou lette hym goe, thou arte not Cesars frende: for whosoeuer maketh himselfe a Kynge, is agaynst Cesars. When Pilate therefore heard that sayinge, he broughte Iesus forth, and sate downe to geue sentence in a place, that is called the Paument, but in the Hebrew tonge Gabbatha. It was the preparation day of Easter, aboute the sixth hour. And he saith vnto them: take ye hym and crucifie hym, for I finde no fault in hym."
forthwith came there out bloud and water. And he that sawe it bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thynges were done that the scripture should be fulfilled: ye shall not breake a bone of hym. And agayne another scripture sayeth: they shall loke upon hym whom they haue peirced. After this, Loseph of Arimathia (whyche was a Disciple of lesus, but secretely for feare of the Iewes) besoughte Pilate that he myghte take downe the bodye of lesus. And Pilate gaue him lycence: He came thersore and toke the bodye of Jesus. And there came also Nichodemus (which at the beginning came to lesus by nyght) and broughte of myrre and Aloes myngled together, aboute an hundreth pounde weyght. Then tooke they the bodye of lesus, and wounde it in Iynnen clothes wyth the odours, as the maner of the Iewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preyrynge of the Sabbathe of the Iewes, for the Sepulchre was nye at hande.

At Evensong.  
The first lesson. Eccl. Lii. Vnto the ende.  

EASTER EVEN.  
At Mattyns.  
The first lesson. Lamenta.iii. v. Vnto the ende.  

Domine deus salutis. psal. lxxviii.  
O Lorde God of my saluacion, I haue cryed daye and nyght before thee : O let my prayer enter into thy presence, incline thyn eare care vnto my callayg.  
For my soule is full of trouble : and my lyfe draweth nye vnto hell.  
I am countred as one of them that goe downe vnto the pytte : and I haue bene euyn as a manne that hath no strengthe.  
Free among the dead, lyke vnto them that bee wounded and lye in the graue, whiche be out of remembrance: and are cut awaye from thy hande.

EASTER EVEN.  

EASTER EVEN.  

EASTER EVEN.  

forthwith came there out bloud and water. And he that saw it bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myght beleue also. For these thynges were done that the scripture should be fulfilled: ye shall not breake a bone of hym. And agayne another scripture sayeth: they shall loke upon hym whom they haue peirced. After this, Loseph of Arimathia (whyche was a Disciple of Jesus, but secretely for feare of the Iewes) besoughte Pilate that he myghte take downe the bodye of Jesus. And Pilate gaue him lycence: He came thersore and toke the bodye of Jesus. And there came also Nichodemus (which at the beginning came to Jesus by nyght) and broughte of myrre and Aloes myngled together, aboute an hundreth pounde weyght. Then tooke they the bodye of lesus, and wounde it in Iynnen clothes wyth the odours, as the maner of the Iewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preyrynge of the Sabbathe of the Iewes, for the Sepulchre was nye at hande.
1661

Grant O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ; so by continuall mortifying our corrupt affections, we may be buried with him, and that through...
Sources
raised up from the dead by the glory of thee, O Father, so wee also may walk in newness of life, but our sins may never bee able to rise in judgement against us, and that for the merit of Jesus Christ that died, was buried and rose again for us. Amen.

[Rev. vii. post Pascha: Epistola, i Pet. iii 18-22.]

The Epistle.

It is better (if the will of God be so) that ye suffer for well doing then for evil doing. Forasmuch as Christ also hath suffered once for sins, the just for the unjust, to bring vs to God: and was kylled as pertaining to the flesh, but 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 long suffering of God was once looked for in the days of Noe, whyle the arke was a preparing: wherein a fewe, that is to saye, eyghte soules were save by the water. lyke also nowe saueth vs: not the putting away of the filthy of the fleshe, but in that a good conscience consenteth to God by the resurrection of Jesus Christ, which is on the right hande of God: and is gone into heauen: Angels, powers, and might, subdued vnto him.

[Dom. in tunc palmarum; Pasch., S. Mat. xxvi i-xxvii 81: Evangelium iii, xxvill 80-85.]

The Gospel.

When the euen was come, there came a rich man of Arimathea named Joseph, which also was Jesus discipule. He wente vnto Pilate & begged the bodye of Jesus. Then Pilate commande the bodye to be delivered. And when Joseph had taken the bodye, he wrapped it in a cleane linnen cloth, & laid it in his newe Tobe, which he had hewen out euene in the rocke, & rolled a greate stone to the doore of the Sepulchre, & departed. And there was Mary Magdalene, and the other Mary sitting over against the Sepulchre. The next daye that foloweth the daye of preparing, the high Priestes & Pharisees came the grave, and gate of death, we may pass to our joyfull resurrection, for his merits, who died, and was buried, and rose again for vs, thy son Jesus Christ our Lord. Amen.
In the morning, before matins, the people being assembled in the church: these Anthems shall be first solemnly sung, or, said.

Christ rising again from the dead, now dieth not. Death from henceforth hath no more power upon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christe Iesus our Lord. Alleluia Alleluia.

Christ is risen againe, the first fruytes of them that sleepe: for seyng that by man came death, by manne also commeth the resurrection of the dead: For as by Adam all men doe dye, so by Christ al men shalbe restored to lyfe. Alleluia.

Sources

1549

Statio & ordo processi in die paschae ante matutinae dum cruce. Psalmus omnium canticum antiphona.

[Communio Pascha nostrum immo­latus est christus alleluia: itaque epulemur in hymis sinceritatis et veri­latus est christus alleluia: itaque ohorus respondet vt loquitur...]

Christ rising againe from the dead, nowe dieth not. Death from henceforth hath nowe more power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth he liueth vnto God. And so likewise, count ye also your selues dead vnto sinne, but liuing vnto God in Christe Iesus our Lord. Alleluia Alleluia.

Christ is risen againe, the fryste fruytes of them that sleepe: for seyng that by man came death, by manne also commeth the resurrection of the dead. For as by Adam all men doe dye, so by Christ al men shalbe restored to lyfe. Alleluia.

Sources

1552

Statio & ordo processi in die paschae ante matutinae dum cruce. Psalmus omnium canticum antiphona.

Chorus respondet vt sequitur. Alleluia alleluia.

Christ shall be restored to Adam all men do dye, so by Christe Iesus our Lord. Alleluia alleluia alleluia.

Sources

1661

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Sources
Sacrificium

* Finita antiphona cum suo versu a tota aburo impiaet excelluntior pausma in stationes conuenues ad altare versum.
* Surrexit dominus de sepulcro.

Oremus.

* Deus qui pro nobis filium tuum crucis patibulum subire voluisti vt inimici a nobis expelleres potestatem: concede nobis famulis tuis vt in resurrectionis eius gaudii semper vivamus.
* Per eundem x$b dominum nostrum.

Amen. (Greg. 53)

(Procesationale f. 102)

Officium.

* Ps. cxxxviii (cxxxix) 18b, 5b, 6a : 1, 2

1549

The Priest.

* Shewe forth to all nations the glory of God.

The Aunswere.

* And among all people his wonderful works.

Let us praye.

* O God, who for our redemption diddest geue thine onely begotten sonne to the death of the crosse: & by thy glorious resurrection hast deluyered vs from the power of our enemye: Graunte vs so to dye dayly from sine, that we maye euermore liue with him in the joye of his resurrection: through the same Christ our Lorde. Amen.

* Proper psalmes and lessons.

At mattins.

* Psal. ii. (The first lesson. Exod. xii. Vnto

At the firste Communion.

* Conserua me domine. Psal. vii.
* Preserue me, O God : for in thee haue I put my trust.

O my soule, thou haste saied vnto the Lorde : thou art my God, my goodes are nothing vnto thee.

All my dryncke offerings of bloude wyll not I offer: neither make mention of their names within my lyppes.

The Lord himselfe is the porcion of myne inheritaunce, and of my Cuppe : thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre grounde : yea, I haue a goodly heritage.

I will thanke the Lorde for geuing me warning: my reynes also chasten me in the night season.

I haue sette God alwayes before me : for he is on my right hand, therefore I shall not fall.

Wherefore my hearte was glad, and my glory reioyzed : my fleshe also shall rest in hope.
Oratio.

Deus qui hodierna die per vigilan-
tum tuum eternitatis nobis aditum
duisti morte resurritis: vota nostra
que prevenienti aspiras, etiam ad-
issuando prossequere. Per eundem.
(Gal. 1:46)

The Collect.

Almightie God, whom through thy only begotten Son Jesus Christ hast overcome death, and opened unto the gate of everlasting life: we humbly beseech thee, that as by thy special grace, prevenyung vs, thou doest put in our minde good desires: so by thy continual helpe, we may bring thesame to good effect, through Jesus Christ our Lord: who liveth and reigneth. &c.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto the gate of everlasting life: we humbly beseech thee, that as by thy special grace preventing vs, thou dost put into our minds good desires: so by thy continual help, we may bring thesame to good effect, through Jesus Christ our Lord, who liveth, and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

If ye be risen againe with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affeccon on heauenly things, and not on earthly things. For ye are dead, and your lyfe is hyd with Christ in God. Whensoeuer Christ (which is our life) shall shew hymselfe, then shall ye also appear with hym in glory. Mortife therefore your earthly members, fornicacion, vncleanness, vnc-
naturall lust, euill concupiscence, and covetousnes, which is a wurship-
pyg of Idols: for which things sake, the children of disobedience, among whom ye walked sometyme when ye lyued in them.

The Epistle.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall also appear with him in glory. Mortifie therefore your members which are upon the earth: fornication, uncleanness, in-
ordinate affection, euill concupiscence, and covetousness, which is idolat-
ry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometyme, when ye lived in them.

At the second Communion.

[Lord, howe are they encreased that trouble me? many are they that rise against me. Many one there be that saye of my soule : there is no helpe for hym in his God. But thou, O Lord, art my defender : thou art my worship, & the lifer vp of my heade. I did call vpon the Lorde with my voice : and he heard me out of his holy hill. I laied me doune and slept : & rose vp again, for the Lord sustained me. I will not be afraied for tenne thousandes of the people : that haue set themselves against me round about. Vp Lorde and helpe me, O my God : for thou smytest al myt enemies upon the cheke bone, thou hast broken the teeth of the vngodly. Saluacion belongeth vnto the Lorde: and thy blessing is vpon thy people. Glory be to the father, and the sonne : and to the holye ghost. As it was in the beginnyng, is nowe, and euer shall be : world without end. Amen.]
The Collect.

Almighty father, which hast given thy only son to dye for our synnes and to ryse agayne for oure iustificacion: Graunt vs so to put away the leauen of malice and wickednesse, that we may alway serue the in purenesse of liuyng and trueth, through Iesus Christ our Lord.

The Epistle.

Know ye not that a little leauen sowreth the whole lompe of do we? Poure therefore the olde leauen, that ye maye be newe dowe, as ye are swete bread. For Christ our passe-over is offered vp for vs. Therfore let vs kepe holye daye, not with olde leauen, neither with the leauen of maliciousnes and wickednes: but with the swete breade of purenes and trueth.

The Gospell.

When the Sabboth was past, Mary Magdalene, and Mary Iacobye, and Salome, bought swete odoures, that they myghte come, and anoynt hym. And early in the mornyng, the first day of the Sabboth, thei came vnto the Sepulchre when the sunne was risen. And they sayed among themselues: who shall rolle vs away the stone fro the dare of the Sepulchre? And when they looked, they sawe HolVe that the stone was rolled away, for it was a very great one. And they went into the Sepulchre, and sawe a younge man sittyng on the right side, cloathed in a longe white garmente, and they were afrayed. And he sayed vnto them: be not afrayed, ye see Iesus of Nazareth which was crucified. He is rysen he is not here: Beholde the place where they had put hym. But goe your waye and tell his disciples, and Peter, that he goeth before you into Galile, there shall you see hym, as he sayed vnto you. And they went out quickly and fledde from the Sepulchre for they trembled, and were amased, neyther sayed they any thynge to any manne, for they were afrayed.
MONDAY IN EASTER WEEK

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At Evensong.

[Exod. xiii 6,9: Ps. cxvii (cxviii) 1]

At Mattins.

At the Communion.

[Nonne deo subiecta. Psalm. lxii.

My soule truely waiteth still vpon god: for of hym commeth my saluacion.

He verely is my strength & my saluacion: he is my defence, so that I shal not gretly fa!.

Howe long will ye imagine mischief against euery man? ye shalbe slaine at the sort of you, yea, as a tottering wal shall ye be, and like a broken hedge.

Their deuice is onely howe to put him out whom God will exalte: their delyse is in iyes, they geue good wordes with their mouth, but curse with their hearte.

Neuerthelesse, my soule, wayte thou still vpon God: for my hope is in him.

He truely is my strength and my saluacion: he is my defence, so that I shall not fall.

In god is my helth and my glory: the rocke of my might, and in God is my trust.

O put your trust in hym alway, ye people: powre oute your heartes before him, for God is our hope.

As for the children of men, thei are but vain, the children of men are deceitfull: vpon the weyghtes, they are altogether lighter than vanitie it selfe.

O trust not in wrong & robbery, geue not your selfes vnto vanitie: if riches encrease, set not your heart vpon them.

God spake once and twise: I haue also heard the same, that power belongeth vnto God.

And that thou Lorde art mercifull: for thou rewardest euery man according to his warke.

Glory be to the father, and to the sonne.&c.

As it was in the beginnyng, is nowe.&c.
MONDAY IN EASTER WEEK

Sources

[Deus qui solemnitate paschali mundo remedia contulisti: populum tuum quassumus domine celesti dono prosequere: vt & perfectam libertatem consuecius mereatur, et ad vitam proelios sempiternam. Per. (Greg. 68)]

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The Collect.

Almighty God, which through thy only begotten Son Jesus Christ hast overcome death and opened unto us the gate of everlasting life: we humbly beseech thee, that by thy special grace, preventing vs, thou dost put in our minds good desyres: so by thy continual help, we may bring thesame to good effect, through Jesus Christ our Lord: who liveth and reigneth. &c.

The Epistle.

Peter opened his mouth, and said: of a truth I perceive that there is no respecte of persons with God: but in all people, he that feareth hym and worketh righteousness, is accepted with hym. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things: which preaching was published throughout all Jewry (and began in Galilee, after the baptism which John preached) howe God annointed Jesus of Nazareth with the holy ghost, and with power. Which went about doing good, and heaulyng all that were oppressed of the deuil, for god was with him. And we are witnesses of all things which he did in the lande of the lews, and at Jerusalem: whom they slewed and hanged on tree. Hym God resedd ye third daye & shewed hym openly, not to all the people, but vnto vs witnesses (chosen before of God for thesame intent) which did eate and drinke with him after he arose from death. And he commanded vs to preache vnto the people, and to testifie, that it is he which was ordained of God to be the judge of the quicke and the deade. To him geue all the prophets witness, that through his name, whosoever belieueth in hym, shall receyue remisson of synnes.

The Gospel.

Luc. xxiii.
Beholde, two of the disciples wente that same day to a towne called

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The Collect.

Almighty God, which through thy only begotten Son Jesus Christ hast overcome death, and opened unto vs the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing vs, thou dost put into our minds good desires, so by thy continual help, we may bring thesame to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

For the Epistle.

Peter opened his mouth, and said, of a truth I perceive that there is no respecte of persons with God: but in all people, he that feareth hym and worketh righteousness, is accepted with hym. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ (he is Lord of all.) That word (I say) you know, which was published throughout all Iudae, and began from Galilee, after the Baptism which John preached: How God annointed Jesus of Nazareth with the holy Ghost, and with power: who 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 both in the land of the Jews, and in Jerusalem, whom they slewed and hanged on tree. Hym God resedd ye third daye and shewed hym openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preache vnto the people, and to testifie, that it is he which was ordained of God to be the judge of the quicke and the deade. To hym geue all the prophets witness, that through his name, whosoever belieueth in hym, shall receyue remisson of synnes.

Monday in Easter Week

Emmaus, which was from Jerusalem about 1x. furlonges: and they talked together of all the things that had happened. And it chanced that while they commoned together and reasoned, Jesus himself drew near, and went with them. But their eyes were holded that they should not know hym. And he sayd vnto them: what manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him: art thou only a stranger in Jerusalem, and haste not known the things which haue chaunced there in these dayes? he sayd vnto them: what things? And they sayd vnto him: of Jesus of Nazareth, which was a Prophet, mightie in dree and word before God and all the people: and houthe hye priests, and our rulers, deliuered him to be condemned to death, and haue crucified hym. But we trusted that it had been he which should haue redeemed Israel. And as touching all these thinges, to daye is even the third daye that they were done. Yea, and certayne women also of our companye made vs astonied, which came early vnto the Sepulchre, and founde it cuen so as he was alyue. And certayne of them whose name was Cleopas, came, saying that thev had seen a vision of Angels, which saide that he was a lyue. And certayne of them whyche were wyth vs, wente to the Sepulchre, and found it cuen so as the women had sayde, and reasoned: lesus himself drue that while they comoned together and reasoned: he woulde haue gone further. And they constrained hym, sayinge: abide with vs, for it draweth towrds nyght, and the daye is farre pere. And he was tary with them. And it came to passe as he sate at meate with them, he toke

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bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they sayd betwene themselues: dyd not our heartes burne within vs, while he talked with vs by the waye, and opened to vs the Scriptures? And they rose vp thesame houre and returned to Jerusalem, and founde the eleven gathered together, and them that were with them, saying: the Lorde is rysen in dede, and hath appered to Simon. And they tolde what thinges were done in the way, and howe they knewe hym in breaking of bread.

At Evensong.

Cl The seconde lesson. Act. iii. Vnto the ende.

Cl TUESDAYE in EASTER WEEK.

At Mattyns.


Cl At the Communion.


Praye the Lord (ye seruauntes :) O praise the name of the Lorde.
Blessed is the name of the Lorde: from this tyme furth for euer more.
The Lorde’s name is praysed: fró the rysyn vp of the sonne vnto the gyng downe of the same.
The lorde is hie aboue all heathen: and hys glory aboue the heauens.
Who is lyke vnto the Lorde our God, that hathe hys dwelling so hie: and yet humbleth himselfe, to beholde the thynges that are in heauen and earth.
He taketh vp the simple out of the dust: and lifteth the poore out of the mier.
That he maye set hym with the princes: eu en with the princes of his people.
He maketh the baren woman to kepe house: and to be a joyfull mother of children.
Glory be to the father and to the sonne.&c.

As it was in the beginning, is nowe, and evre.&c.
TUESDAY IN EASTER WEEK

The Collect.

Almighty father, which hastest heavenly only son to die for our sinners, & to rise againe for our justification: Grant vs so to put away the leauen of malice & wickednesse, that we may alwaye serue thee in purenesse of liuing & truthfull, through Jesus Christ our Lorde.

The Epistle.

Ye men, ye brethren, children of the generation of Abraham, & who soever among you feareth God: to you is this word of saluation sent.

The Epistle.

Ye men, ye brethren, children of the generation of Abraham, & who soever among you feareth God: to you is this word of saluation sent. For the inhabitants of Jerusalem, & their rulers, because they knew them not, nor yet the voices of the prophets, which are read euery Sabboth daye, they haue fulfilled them in condemning him. And when they found no cause of death in hym, yet desired they Pilate to kil hym. And when they had fulfilled all that were written of him, they took him down from the tree, and put hym in a Sepulchre. But God rayes hym agayn from death the third daye, and he was seen manye dayes of them which wente with him from Galile to Ierusalem: which are his witnesses vnto the people. And we declare vnto you, how that the promes (which was made vnto the fathers) GOD hath fulfilled vnto their children (euen vnto vs) in that he rayes hym agayn from death. Euen as it is written in the second Psalm: Thou art my sonne this daye haue I begotten thee. As concerning that he rayes hym vp from death, nowe no more to returne to corrupcion, he saied on this wise: The holy promises made to David, will I geue faithfully to you. Wherefore he sayeth also in another place: Thou shalt not suffer thyne holy to see corrupcion. For David (after that he had in his ymne fulfilled the wyll of GOD) fell on slepe, and was layed vnto his fathers and sawe corrupciou. But he whom GOD rayes agayn, sawe no corrupcion. Be it knowne vnto you therefore (ye
men and brethren) that through thy sayings in the law of Moses, and in the prophets, and in the psalms concerning me, that the Messiah is preached to you, that ye may believe, and that remission of sins should begin at Jerusalem. And ye are witnesses of these things.

At Euensong.

\[ \text{The seconde lesson. i. Cor. xv. vnto the eude.} \]
THE FIRST SUNDAY AFTER EASTER

SOURCES

C Dominica in octoaris pascha. Ad misam. Officium. [Ps. cxxxviii (cxxxix) 18b, 6b, 6a: 1, 2]

In missa dominica per hebdomadem. Laetio epistola beat. Ioannis apostoli. [Jn. 4]

Curariusini. Ommne quod natum est ex deo: victor victum mundum: fides nostra. Quis est qui victum mundum: qui credit quietam. Issus est filius

The Collect.
 Almighty Father, who hast given thine only son to dy for our sins, and to rise again for our justification: grant vs so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living, and truth, through the merits of the same thy son Jesus Christ our Lord, Amon.

The Epistle. [Jn. 5: 4]
Whatsoever 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

THE SECOND SUNDAY AFTER EASTER

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belleueth that Jesus is the sonne of God? This Jesus Christ is he that came by water and bloud, not by water only, but by water and bloud. And it is the spirite that beareth themesse, because the spirite is truthe. For there are three which beare recorde in heauen: the father, the woode, and the holy goste, and these three are one. And there are three which beare recorde in yeareth: the spirite, and water, and bloud, and these three are one. If we receive the witnesse of me, the witnesse of God is greater. For this is the witnesse of God that is greater, which he testifie of his soone. He that beleueth on the sonne of God, hath the witnesse in him selfe. He that beleueth not God, hath made him a lyer, because he beleueth not the recorde that God gauie of his sone.

And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospel.

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WHoseoever sins ye remitt, they are remitted vnto them. And whosesoever sins ye retayne, they are retayned.

The Gospel.

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beleueth that Jesus is the son of God? This Jesus Christ is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood; and it is the spirit that believeth, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel.
The Collect.

Almighty God, which hast given the holy Sonne to be vnto vs, bothe a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we may alwayes most thankfully receive that his inestimable benefite: and also dayly indevoure our selves, to folowe the blessed steppes of his most holy lyfe.

The Epistle.

This is thanke worthye, ye man for conscience toward God, indure griefe, & suffre wrong undeserved. For what praye is it, if when ye bee buffeted for your fautes, ye take it paciently? But and if when ye doe well, ye suffre wrong & take it paciently, the is there thanke with God. For hereunto verely were ye called: For Christ also suffered for vs, leaving vs an example, that ye should follow his steppes, which did no sinne, neither was there guile found in his mouth: which, when he was reviled, reviled not agayne: when he suffered, he threatened not: but commytted the vengeaunce to hym that judgeth righteously, which hym owne selfe bare our sinnes in hyss body on the tree, that we being deliuered from sinne, should lyue vnto righteoussenes.
By whose stripes ye were healed. For ye were as sheep going astray: But are nowe, turned vnto the shepheard, and bishop of your soules.

The Gospel. 

Jesus said to his disciples: I am the good shepherd; a good shepherd giveth his life for the sheep. 

An hired seruaunte, and he which is not the shepheard (neither the shepe are his owne) seeth the wolfe commyng, and leaueth the shepe and flieth, and the wolf catcheth, and skattereth the shepe. The hired seruaunte flyeth, because he is an hired seruaunte, and careth not for the shepe. I am the good shepheard, and knowe my shepe, and am knowe of mine. As my father knoweth me, euen so knowe I also my father; and I lay down my life for the sheep. And other shepe I have, whiche are not of this folde. Them also must I bring, and they shall heare my voyce; and there shall be one folde, and one shepheard.

THE THIRD SUNDAY AFTER EASTER.

by whose stripes ye were healed. For ye were as sheep going astray: but are now returned vnto the Shepherd, and Bishop of your Soules.
The Collect.

Almighty God, who hast shewed 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 are admitted into the fellowship of Christ's religion, that they may eschew those thynges that be contrary to their profession, and follow all such thynges as bee agreeable to the same: through our Lorde Jesus Criste. Amen.

The Gospel.

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But I will talke of the God of Iacob: and praye hym for euer.

All the horns of the vngodly also will I breake: and the horns of the righteous shall exalt.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

Oratio.

Deus, qui erantitibus vt in viam possint redire iustitiae, veritatis tuae lumen ostendi: da cunctis qui spians professione censetur: et illa respuerse que huic inimicas sunt nomini et ea que sunt apta sectari. Per dominum.

Leon. 301

Lectio epistole beati petri apostoli. [i. Pet. ii. o]


vestram inter gentes habentes bonam: et peregrinos abstinere vos a

The Collect.

Almighty God, which shewest to all men that bee in errore, the lyghte of thy truth, to the intente that thei may returne into the waye of ryghteousnesse: Graunte vnto all them that be admitted into the felowship of Chrystes relligion, that they may excheu those thyngeus that be contrary to theyr profession, and followe all suche thyngeus as bee agreeable to the same: througho our Lorde Iesus Chrysste.

The Epistle. [i. Peter. ii]

Dearly beloved, I beseeche you as strangers and pilgrimes, abstaine fro fleshly lustes, which fight against the soule: and see that ye haue honest conversacioni among the Gentiles, that whereas they backbiteit you as euill doers, they may see youre good works, and praye god in the daye of visytacion. Submit your selves therefor, vnto al maner ordinance of man,for the Lordes sake, whether it bee vnto the kyng as vnto the chiefe head: euyther vnto rulers, as vnto them that are sent of hym, for the punishment of euill doers, but for the laude of them that doe well. For so is the will of god, that wyth well doing, ye may stop the mouthes of foolish and ignoraunte men; as free, and not as hauyng the libertie for a cloke of maliciousus, but euyn as the seruauntes of God. Honour all men, love brotherly felowship, feare God, honor the Kyng.

The Collect. 

Almighty God, who shewest to them that be in errore, the light of thy truth, to the intent that they may return into the waye of righteousness; grant vnto all them that are admitted into the fellowship of Christes religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same througho our Lord Iesus Christ. Amen.

The Epistle. [i. Peter. ii]

Dearly beloved, I beseeche you as strangers, and Pilgrims, abstain fro fleshly lusts, which warre against the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God, in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, Whether it be to the King, as supreme, or vnto governors, as vnto them that are sent by him for the punishment of euill doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousus, but as the servants of God. Honour all men, Love the brotherhood. Fear God. Honour the King.

The Gospel. [St. John. xvi. 31]

Jesus sayed to his Disciples: After a while ye shall not see me, and agayne after a while ye shall see me: for I goe to the father. Then sayed some of his disciples betwene
Quid est hoc quod dicit nobis, modicum et non videbitis me: et iterum modicum et videbitis me, quia vado ad patrem? Dicebant ergo. Quid est hoc quod dicit modicum? Nescimus vos igitur nunc quidem tristitiæ quid loquitur. Cognouit autem Iesu habetis. Iterum autem videho vos: quia natus est homo in mundum. Et meminit pressura propter gaudium, quia volebant eum interrogare; nisi enim hora eius. Cum autem peperit puernum: iam non dixit eis. De hoc queritis inter vos, verum, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the worlde shall rejoyce. Ye shal sorrow, but your sorrow shalbe turned to ioye. A woman when she is in travail, hath sorrow, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguish, for ioye that a manne is borne into the world. And ye nowthefore haue sorrow: but I wyll see you agayne, and youre heartes shall reioyce, and your ioye shal no man take from you.
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The Collect.

Almighty God, which dost make the minds of all faithfull men to be one with thy people, that they maye loue the thynges, whiche thou commandest, and desyre that whiche thou dost promesse: that among the sondry and manystole chaunges of the vorld, our hearets may seare there be fixed, whereas true ioyes to be founde: Through Christ our Lorde.

The Epistle.

I am yet manye thynges to saie vnto you, but ye cannot beare them awaye.

The Gospel.

Jesus sayde vnto his disciples: nowe I goe my waye to him that sent me, and none of you asketh me whyther I goe. But because I haue saie such thynges vnto you, your hearets are full of sorrowe. Neuerthelesse, I tel you the trueth: it is expedient for you that I goe awaye. For if I goe not away, that comforter will not come vnto you. But if I depart, I will sende hym vnto you. And when he is come, he will rebuke the worlde of sinne, and of ryghteousnes, and of judgement. Of sinne, because they beleue not on me: Of ryghteousnesse, because I goe to my father, and ye shall see me no more: Of judgemen, because the prince of this worlde is judged alreadie. I haue yet manyste thynges to saie vnto you, but ye cannot beare them awaye.

O Almighty God, who alone canst order the vurly Wills, and affections of sinfull men: grant vnto thy people, that they maye love the thing which thou commandest, and desire that which thou dost promesse, that among the sundrie and manyfold chaunges of the vorld, our hearets may seare there be fixed, whereas true ioyes to be found, through Jesus Christ our Lord. Amen.

The Collect.

Amen.

The Epistle.

I am yet manye thynges to saie vnto you, but ye cannot beare them awaye.

The Gospel.

Jesus sayde vnto his disciples:

In illo tempore. Dixit Iesus discipulis suis. Vado ad eum qui misit me: et nemo ex vosis interrogat me, quao vadis. Sed quia hec locutus est iis de nobis: tristitia impleuit cor vestrum. Quod potest saluare, animas vestras.

Sescundum Ioahum.

THE FOURTH SUNDAY AFTER EASTER

SOURCES

Oratio.

Deus qui fidelium mentes valus effatis voluntatis: de populis tuis id amare quod prorsus, id desiendero quod promittis ut inter mundanos varietates, ibi nostrum fixa sint corda vbi vera sunt gaudia. Per dominum.

Lectione epistolate hacte aboeli apostoli


(Read at the second Sunday after Easter; the number of this lesson is 66.)

THE FOURTH SUNDAY AFTER EASTER

THE GOSPEL.

In illo tempore. Dixit Jesus discipulis suis: Vado ad eum qui misit me: et nemo ex vosis interrogat me, quao vadis. Sed quia hec locutus est iis de nobis: tristitia impleuit cor vestrum. Quod potest saluare, animas vestras.

Sescundum Ioahum.

THE GOSPEL.

Everything good gift, and every perfect gift, is from above, and commeth down from the father of lightnes, with whom is no variableness, neither shadowe of change. Of his owne will beget he vs with the word of truth, that we should be the firste fruite of his creatures. Wherefore ( dere brethren) lette every manne be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before God. Wherefore laye aparte all fylthynes, and superfluitye of maliciousnes, & receive with meyes that is graffed in you, whiche is able to saue your soules.

The Collect.

O Almighty God, who alone canst order the very Will's, and affections of sinfull men: grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that among the sundrie, and manyfold changes of the world, our hearts may seare there be fixed, whereas true ioyes to be found, through Jesus Christ our Lord. Amen.

The Collect.

THE GOSPEL.

In illo tempore. Dixit Iesus discipulis suis: Vado ad eum qui misit me: et nemo ex vosis interrogat me, quao vadis. Sed quia hec locutus est iis de nobis: tristitia impleuit cor vestrum. Quod potest saluare, animas vestras.

Sescundum Ioahum.

The Collect.

O Almighty God, who alone canst order the very Will's, and affections of sinfull men: grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that among the sundrie, and manyfold changes of the world, our hearts may seare there be fixed, whereas true ioyes to be found, through Jesus Christ our Lord. Amen.
...nowe, howbeit when he is come,(whiche is the spirite of trueth) he wyll leade you into all trueth. He shall not speake of hymselfe, but whateuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are mine: therefore sayde I vnto you, that he shall take of mine, and shewe vnto you.

**Officium.**

[Isa. xlviii 20: Ps. Ixv (Ixvi) 1, 2]
THE FIFTH SUNDAY AFTER EASTER

**Sources**

Oration.

Deus a quo cuncta bona procedunt, largire suppliantibus tuis ut cogitemus te inspirante que recta sunt: et te gubernante eadem faciamus. Per. (Gel. i 69)

Lectio epistole beati Iacobi apostoli.

[Verse citations and text from the Gospel and Epistle are provided, along with the Collect prayers in Latin and English.]

The Collect.

Lorde, from whom all good things do come: grante vs thy humble seruauntes, that by thy hylly inspiracione, we may thinke those things that be good, and by thy merciful guidynge may perfore the same: thorowe our Lorde Jesus Christe.

The Collect.

O Lorde, from whom all good things do come: grant to vs thy humble servants, that by thy holy inspiration, we may thinke those things that be good, and by thy merciful guidynge may perfore the same: through our Lorde Jesus Christ. Amen.

The Epistle.

[Verse citations and text from the Epistle are provided, along with the Collect prayers in Latin and English.]

The Collect.

Verily, verily, I saye vnto you: whatsoever ye shall ask the father in my name, he wil geue it you. Hitherto have ye asked nothig in my name. Ask ye and ye shall receiue, that your joye may be ful. These things haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye ye shal ask in my name, and I say not vnto you that I wil speake vnto my father for you: For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the world. Agayn, I leave the worlde, and goe to the father.

His discipyles sayed vnto hym: Loe, nowe talketh thou pleasantly, and speakest no Proverb. Nowe are we sure that...
thou knowest all thynges, and nedest not that any man should aske thee any questyone: therfore beleue we, that thou camest from God. Iesus answered them: Do ye now beleue? Behold, the houre draweth nere, and is already come, that ye shall be scattered euery man to hys owne, and shal leave me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye myght haue peace, for in the worlde shall ye haue tribulation: but be of good chere, I haue overcome the worlde.

The Ascension Day.

In die ascensionis dominii.

The Ascension Day.

Officium.

[Acts 11:10]
Grant, we beseech thee Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell.

1549

The Collect.

Graunt we beseech thee almightie God, that lyke as we do beleue thy only begett sonne our Lorde to haue ascended into the heauens: so we may also in heart and minde thither ascende, and with hym continually dwell.

1552

The Collect.

Graunt we beseech thee almightie God, that lyke as we do beleue thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and minde thither ascend, and with him continually dwell.

1661

The Collect.

Grant, we beseech thee Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

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THE ASCENSION DAY

In the former treatise (deare Theophilus) we have spoken of all that Jesus began to do and teach, vniuall the daye in which he was taken vp, after that he through the holye ghost, had geuen commandements vnto the Apostoles, whom he had chosen, to whom also he shewed himselfe aluye after his passion,(and that by many tokens) appearing vnto the xl. dayes and speaking of the kyngdome of God, and gathered them together, and commanded them that they should not departe from Jerusalem: but to wait for the promes of the father, whereof (sayth he) ye haue heard of me. For John trueely baptysed with water: but ye shalbe baptysed with the holye ghost, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, wyt tho at thys thyme restore agayne the kyngdome of Israel? And he said vnto them: It is not for you to know the tymes or the seasons, which the Father hath put in his owne power. But ye shall receive power after that the holye ghost is come vpon you. And ye shall be bee wytnesses vnto me, not onely in Jerusalem, but also in all Jewry, and in Samaria, & even vnto the vertiestall part of the eart h And when he had spoken these thynge, while they beheld, he was taken vp on hye, and a cloude receyued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, beholde, two men stode by thè in white apparel, which also sayde: ye men of Galile, why stand ye gasing vp into heauen? This same Jesus which is ascended...
THE SUNDAY AFTER ASCENSION DAY

Sources

qui assumptus est, in celum: sic veniet quemadmodum vidistis eum eustem in celum.


Iesus apperuerit vnto the eleuen as they sat at meat: & cast in their teeth theyr vnbeliefe, & hardenes of heart, because they beleued not them which had sene that he was risen agayne from the dead: & he said vnto them: go ye into all the worlde, & preache the gospel to all creatures: he that beleueth & is baptised, shall be saved. But he that beleueth not, shall be damned. And these tokens shall folowe them that beleue. In my name shall they cast out devils, they shall speake with newe tongues, they shall dryue awaye serpentes. And if they drinke any deadly thynge it shall not hurte them. They shall lay their handes on the sick, and they shall recover. So then when the Lord had spoken vnto the: he was received into heauen, and is on the right hand of God. And they wente furth, and preache the gospel to ali creatures: & cast in their waues.

They sate at meate: & cast in their waues: the fluddes are risen, 0 Lorde, the fluddes haue lyfte vp theyr noyse: the fluddes lyft vp theyr waues. And they wente furth, and preache euerywhere: The Lord working with them, and confirminge the worde wyth miracles folowing.

Proper Psalmes and lessons at Euensong.

Psalm. xxviii. The seconde lesson. Ephe.
Psalm. xxvii. The vnto the ende.

THE SUNDAY AFTER THE ASCENCION.

Walkis grace, and hath put on a glorious apparel: the Lord hath put on his apparell, and girded him selfe with strength.

He hath made the rounde worlde so sure: that it cannot be mowed. Euer since the worlde beganne, hath thy seate been prepared: thou art from everlastynge.

The fluddes are risen, O Lorde, the fluddes have lyfte vp theyr noyse: the fluddes lyft vp theyr waues. The waues of the sea are myghty, and rage horribly: but yet the Lorde that dwelleth on bygh is mightier.

*THE SUNDAY AFTER ASCENSION DAY*

1552
taken vp from you into heauen, shall so come, even as ye haue seen hym get into heauen.

1553
Jesus appereued vnto the eleuen, as they sat at meat, & cast in their teeth theyr vnbeliefe, & hardenes of heart, because they beleued not them which had sene him after he was risen.

And he said vnto them, Go ye into all the worlde, and preache the Gospell to every Creature. That belieueth, and is baptized shall be saved: but he that belieueth not shall be damned. And these signes shall follow them that believe, In my name shall they cast out devils, they shall speake with newe tongues, The Lord goe into heauen, and so come, euen as ye haue seen him goe into heauen.

*THE SUNDAY AFTER ASCENSION DAY*

1661
taken vp from you into heaven, shall so come in like manner as ye have seen him go into heaven.
THE SUNDAY AFTER ASCENSION DAY

1549

Thy testimonies, O Lorde, are very sure: holynece becometh thine house for ever.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and ever. &c.

The Collect.

O God, the kyng of glory, whiche hast exalted thinke only sone Jesus Christe, wyth greate triumphe vnto thy kingdom in heauen: we beseeche thee leave vs not comfortles, but sende to vs thine holy gost to confort vs, and exalte vs vnto the same place, wherby our sauiour Christe is gone before: who lyueth and reigneth. &c.

The Epistle.

[St. Pet. iii.]

The ende of all thinynes is at hande: be ye therefore sobre, and watche vnto yer. But above all thinynes haue fervent charite among your selues: for loue shall cover the multitude of synnes. Be ye herberous one to another without grudgeinge. As every man hath receyued the gyyte, euen so minister the same one to another, as good ministers of the manyfolde graces of God. If any man speake, let hym take as the wordes of God. If any man minister, let hym do it as of the ability which God ministreth to hym: that God in all thinynes may be glorified through Jesus Christ: to whom be praise and dominion for euer and euer. Amen

The Gospel.

[John. xvi.]

When the comforter is come whom I wyll sende vnto you from the father (euen the spyrte of trueth, which procedeth of the father) he shall testifie of me. 

These thynges haue I sayde vnto you, because ye should not bee offended. They shall excommunicate you: yea, the time shall come that whosoever killeth you, will thynke that he doeth God seruice. And suche thynges wyll they doe vnto you, be-

cause they have not known the father, neither yet me. But these thynges haue I told you, that whan the tyme is come, ye maye remembre then that I tolde you. These thynges sayde I not vnto you at the beginning, because I was present with you.

& In die sancto pentecostes.

Proper psalms and lessons at Mattyns.

Psalms. xlvi. The seconde lesson Act. x. Psalm. lxvi. Then Peter opened his mouth:

Psalm. calv. vnto the ende.

At the Communion.

At the Communion.

Rejoyce in the Lorde, O ye righteous: for it becommeth well the iust to be thankfull.

Praise the Lorde, wyth harpe: syng psalms vnto hym wyth the lute and instrument of tenne stringes.

Syng vnto the Lorde a newe song: sing praises lustely (vnto hym) with a good courage.

For the worde of the Lorde is true: and all hys workes are faythefull.

He loueth ryghteousnes and judgement: the earth is full of the goodnes of the Lorde.

By the worde of the Lord were the heauens made: and all the hostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon a heap: and layeth vp the depe as it were in a treasure house.

Let all the earth feare the Lorde: stande in aye of hym all ye that dwell in the warld.

For he speake and it was done: he commaundeth and it stoode faste.

The Lorde bryngeth the counsayll of the heathen to nought: and maketh the deuises of the people to be of none effect (and casteth out the counsayles of princes.)

The counsayll of the Lord shal endure for euer: and the thoughtes of his heart from generation to generation.

Blessed are the people whose God is the Lorde Iehouah: and blessed are the folke that haue chosen hym to bee their inheritaunce.
Deus qui hodie nunc corda fidelium sancti spiritus illustratione docuisti: da nobis in eodem spiritu recte sapere, et donec semper consolatione gaudere.

Per [dominum nostrum iesum christum filium tuum qui tecum viuit et regnat] in unitate [eiusdem spiritus] deus per omnia secula seculorum. (Greg. Ill)

The Collect.

God, which as upon this day hast taught the hearts of thy faithfull people, by the 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 reioyce in his holy comforte, through the merits of Christ Jesus our Saviour, who lyueth and reigneth with thee in the vnitie of the same spirit, one GOD world wythout ende.

The Epistle.

Witen the fiftie dayes were come to an ende, they were all wyth one accorde together in one place. And sodenlye there came a sounde from heauen, as it had been the comming of a mighty wynde, & it filled all the house where they sate. And there appeared vnto the...
In illo tempore. Dixit Jesus discipulis suis:

"If ye love me, keep my commandments, and I will pray the Father, and he shall give 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 comforters: but I will come to you. Yet a little while, and ye shall see me: for I, and ye shall see me. That day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, the same is he that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will shew my selfe vnto hym."

The Gospel.

[John. xiii.

Jesus saide vnto his disciples: If ye love me, keep my commandements, and I will pray the Father, and he shall give 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 comforters: but I will come to you. Yet a little while, and ye shall see me: for I, and ye shall see me. That day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, the same is he that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will shew my selfe vnto hym."

The Gospel.
world? Jesus answered, and said unto them: if a man love me, he will keep my sayings, and my father will love him: and we will come unto him, and dwelt with him. He that loveth me not, keepeth not my sayings. And the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you: I go, and come again unto you. If ye loved me, ye would rejoice, because I said: I go unto the Father: for my Father is greater than I. And now I lay you before it come, that when it is come to pass, ye may believe. Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me Commandment, even so do I.

Sources


 Proper Psalms and Lessons at Evensong. Psalm. CXXXI. The ii. Lesson. Actes. xix. It fortune when Apollo went to Corithum, unto After these things.

 Ps. lxxx (lxxxii) 17 : 2]

E Missa, ij. post pentecosten. Officum. O be joy full in the Lord (all ye landes) serve the Lorde with gladness, and come before his presence with a song. Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selves, we are his people and the sheepe of his pasture. O goe your waye into his gates with thankesgiving, and into his courtes with praysse: be thankesfull unto hym, and speake good of his name. For the Lorde is gracious, hys mercy is everlastynge: and his trueth endureth from generacion to generacion.
Oratio.

[Deus qui apostolis tuis sanctum dedisti spiritum: concede plabili tuo pie petitionis effectum: vt quibus dedisti hdem, lariarum et pacem. Per do. in vnitate eiusdom. (Greg. 91)]

The Collect.

God which. &c. (As vpon Whit-sunday)

Lection etiam apostolorum. [x. x.]

Viri fratres & patres, nobis procepit dominus populo predicare & testimoniari: quia ipse est qui constitutus est a deo iudex viorum & mortuum. Huic annis prophete testimonium haberent: remissionem peccatorum accipere per nomen eius, omnibus qui credunt in eum. Aduce loquente petro verba hie: coeedit spiritus DEUS qui apostolis tuis sanctum dedisti spiritum: concede plabi tue pie petitionis effectum: vt quibus dedisti hdem, lariarum et pacem. Per do. in vnitate eiusdom. (Greg. 91)
them whyke 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 shed out the gyfte of the holy gost. For they heard them speake with tongues & magnifye God. Then answered Peter, can any man forbid water, that these should not be baptysed whiche have receuyed the holye goste as we? And he commanded them to be baptysed in the name of the Lorde. Then prayed they him to tarye a fewe dayes.

The Gospel.

[John. iii. 152] God so loved the world, that he gave his only begotten Sonne, that whosoever believeth in hym, should not peryshe, but haue euerlasting lyfe.

[John. iii. 1661] God so loved the world, that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through hym might be saued. But he that believeth not is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnatiō: that lyght is come into the worlde, and men loved darckenes more then lyght, because theyr deedes were euill. For euerye one that euyl doeth, hateth the lyght, neyther commeth to the lyghte, lest he his dedes should be reprouced. But he that doeth the trueth, commeth to the lyghte, that his dedes may be knowen, nowe that they are wrought in God.

TUESDAY IN WHITSUNWEEK
Source: Sequentia sancti evangeliij. Secundum Iohannem.

John. iiij. 8

Evangelium. § Sequentia sancti evangeliij.

TUESDAY IN WHITSUNWEEK
Source: Post pentecoeten.

TUESDAY IN WHITSUNWEEK
Source: Post pentecoeten.

TUESDAY IN WHITSUNWEEK
Source: Post pentecoeten.

My song shall be of mercye and judgement: vnto thee (O Lorde) will I sing. O let me haue understanding: in the way of Godlynes.

When wilt thou come vnto me? I will walke in my house with a perfect heart. I will take no wicked thing in hande: I hate the sinnes of vnfaithfulenes, there shall no suche cleave vnto me.
A frowarde heart shall departe from me: I wyll not knowe a wicked person.

Whoso prieuely sclundreth his neighbour: him wyll I destroy.

Whoso hath also a proude looke, and an hie stomake: I will not suffre hym.

Mine iewes looke vnto suche as be saythfull in the lande: that they may dwell with me.

Whoso leadeth a godly lyfe: he shall he my seruaunt.

There shall no deceyfull person dwell in my house: he that telleth iewes shall not tarye in my syght. I shall zone destroye al the vngodly that are in the lande: that I may roote out al wicked doers from the cite of the Lorde.

Glory be to the father, &c. As it was in the beginning. &c.

The Collect.

God which. &c. (As vpon Whitsunday.)

The Epistle. [Acts. viii.

When the Apostles which were at Jerusalem hearde saye, that Samaria had receyued the word of God, they sent vnto them Peter and Iohn. Which when they were come downe, prayed for them, that they might receyue the holy Ghost. For as yet he was come on none of them: but they were baptysed onely in the name of Christ Iesu. Then laide they their handes on them, and they receyued the holy Ghost.

The Gospel. [Joh. x.

Verely, verely, I saye vnto you: he that entreth not by the doore into the shepedefode, but climeth vp some other waye, the same is a thefe & a murtherer. But he that entreth in by the doore, is the shepheard of the
SOURCES
ostium: pastor est ouium. Hunc ostiarii aperit: et oues vocem eius audiant. Et proprias oues vocat nominatim: et educit eas. Et cum proprias oues emisit: ante eas vadit. Et oues illum sequuntur: quia sciant vocem eius. A straunger will they not folowe, but will flye from hym: for they knowe not the voyce of straungers. This proverb spake Jesus vnto them, but they understood not what thinges they were which he spake vnto them. Then sayd Jesus vnto them agayne: Verely, verely, I say vnto you: I am the doore of the shepe. All (euæ as many as came before me) are theues and murtherers, but the shepe dyd not heare them. I am the doore, by me yf any enter in, he shall be safe, & shall goe in and out, and fynde pasture. A thefe cometh not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more abundauntly.

sheep: To him the porter openeth, & the shepe heare his voyce, & he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe, he goeth before them, & the shepe folowe hym: for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This parable spake Jesus vnto them: but they understood not what things they were which he spake vnto them. Then said Jesus vnto them again: Verely, verely, I say vnto you, I am the door of the sheep. All that ever came before me, are thieves, and robbers: but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come, that they might have life, and that they might have it more abundauntly.

1549
shep: To hym the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym: for they knowe his voyce. A straunger will they not folowe, but will flye from hym: for they knowe not the voyce of straungers. Thys proverb spake Jesus vnto them, but they understode not what thynges they were which he spake vnto them. Thë sayd Jesus vnto them agayne: Verely, verely, I say vnto you: I am the doore of the shepe. All (euæ as many as came before me) are theues and murtherers, but the shepe dyd not heare them. I am the doore, by me yf any enter in, he shall be safe, & shall goe in and out, and fynde pasture. A thefe cometh not but for to steale, kyll, and destroy. I am come that they myght haue lyfe, & that they myght haue it more abundauntly.

1552
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 puteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voyce of strangers. This parable spake Jesus vnto them: but they understood not what things they were which he spake vnto them. Then said Jesus vnto them again; Verily, verily, I say vnto you, I am the door of the sheep. All that ever came before me, are thieves, and robbers: but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come, that they might have life, and that they might have it more abundantly.
End of Volume I