

THE ENGLISH RITE

VOLUME II

# THE ENGLISH RITE

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

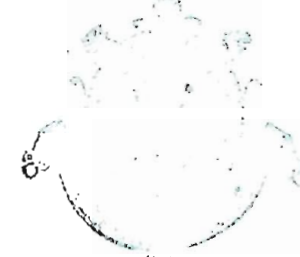
WITH AN INTRODUCTION AND AN APPENDIX

BY

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VOLUME II

II : A

## SOURCES

¶ In die sanote trinitatis.

## Officium.

[Benedicta sit sancta trinitas, atque indiuisa vnitas: confitebimur ei quia fecit nobiscum misericordiam suam (Tob. xii 6): Benedicamus patrem et filium: cum sancto spiritu.]

## Oratio.

Omnipotens sempiterno deus: qui dedisti famulis tuis in confessione vere fidei eterne trinitatis gloriam agnoscere: et in potentia maiestatis adoraro vnitatem: quesumus vt eiusdem fidei firmitate, ab omnibus semper muniamur aduersis. Qui vi. (Greg. 381).

Leotio libri apocalypsis beati Iohannis apostoli.

[iii. a] In diebus illis. Vidi ostium apertum in colo: et vox prima quam audiui, tanquam tube loquentis mecum: dicens. Ascendo huc: et ostendam tibi que oportet fieri cito post hec. Statim fui in spiritu. Et ecce sedes posita erat in colo: et supra sedem sedens. Et qui sedebat: similis erat aspectui lapidis inspidis, et sardinis. Et iris erat in circuitu sedis: similis visioni smaragdino. Et in circuitu sedis: sedilla viginti quatuor. Et super

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¶ TRINITIE SONDAY.

¶ At Mattyns.

¶ The first lesson. Gene. xviii. vnto

¶ The seconde lesson. Math. iii. vnto

¶ At the Communion.

[Deus misereatur. I.]

God be merciful vnto vs, & vs, and shewe vs the lyght countenaunce, & be mercifull vnto That thy way may be knowen earth: thy sauing health and nacions.

Let the people prayse thee, O yea lette all the people prayse O let the nacions reioyce & be for thou shalt iudge the folke eously, and gouerne the nacions earth.

Lette the people prayse the God: let all the people prayse t' Then shall the earth bryng her increase: and God, euen owne God, shall geue vs his bless. God shall blesse us: and all endes of the worlde shall feare hy. Glorie be to the father. &c. As it was in the beginning. &c.

The Collect.

Almighty and euerlasting whiche hast geuen vnto vs thy uautes grace by the confession true fayth to acknowlege the glory the eternal trinitie, and in the power of the diuine maiestie to worship vnitie: we besече thee that through the stedfastnes of this fayth we may euermore be defended all aduersitie, whiche liuest and reignest one God, worlde without end.

The Epistle.

[Apoca. iiii.]

After this I looked, and behold, a doore was open in heauen, & the first voice which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, and I will shew thee thinges which must be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was sette in heauen, and one sate on the seate. And he that sate, was looke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a rayne bowe aboute the seate, sight lyke vnto an Emeraulde. And

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TRINITIE SUNDAYE.

¶ The Collect.

Almightie & euerlasting god, which hast geuen vnto vs thy seruantes grace by the confessiō of a true fayth to acknowlege the glory of the eternall Trinitie, & in the power of the diuine maiestie to worshippe the vnitie: we besече thee that through the stedfastnes of thys faythe, we maye cuermore be defended from all aduersytie, whych lyuest & reygneest one God, world without ende. Amen.

¶ The Epistle.

[Apo. iiii.]

After this I looked, & behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, & I will shew thee thinges which muste bee fulfilled hereafter. And immediatly I was in the spyryte: And beholde, a seate was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, like vnto a Jasper stone, & a Sardyne stone. And there was a rayne bowe aboute the seate, in syght lyke vnto an Emeraulde. And

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TRINITY SUNDAY.

The Collect.

Almighty and euerlasting God, who hast given vnto vs thy seruants grace, by the confession of a true fayth, to acknowlege the glory of the eternall Trinity, and in the power of the diuine Majesty to worship the Vnity: We beseech thee, that thou wouldest keep vs stedfast in this Faith, and evermore defend vs\* from all Adversities, who liuest, and reignest one God, world without end. Amen.

¶ For the Epistle.

[Rev. 4. 41.]

After this I looked, and behold, a door was opened in heaven and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come vp hither, and I will shew thee things which must be hereafter. And immediatly I was in the spirit: and behold, a throne was set in heaven, and one sate on the throne. And he that sate, was to look vpon like a Jasper, and a Sardine stone: and there was a rainbow round about the throne, in sight lyke vnto an Emerald. And



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thronos viginti quatuor seniores sedentes, circumamicti vestimentis albis: & in capitibus eorum coronas aureas. Et de throno procedebant fulgura, et voces, et tonitrua. Et septem lampades ardentis ante thronum: qui sunt septem spiritus dei. Et in conspectu sedis: tanquam mare vitreum simile crystallo. Et in medio sedis, et in circuitu sedis: quatuor animalia plena oculis ante et retro. Et animal primum: simile leoni. Et secundum animal simile vitulo. Et tertium animal: habens faciem quasi hominis. Et quartum animal: simile aquile volanti. Et quatuor animalia: singula eorum habebant alas senas. Et in circuitu et intus plena sunt oculis: & requiem non habebant die ac nocte dicentia. Sanctus: sanctus, sanctus, dominus deus omnipotens: qui erat et qui est et qui venturus est. Et cum darent illa animalia gloriam & honorem & benedictionem sedenti super thronum, viuenti in secla seclorum: procidebant viginti quatuor seniores ante sedentem in throno. Et adorabant viuentem in secla seclorum.

## Euangelium. Secundum iohannem.

[iii. a  
In illo tempore. Erat homo ex phariseis nicodemus nomine: princeps iudeorum. Hic venit ad iesum nocte: et dixit ei. Rabbi, scimus quia a deo venisti magister. Nemo enim potest hec signa facere quo tu facis: nisi fuerit deus cum eo. Respondit iesus: et dixit ei. Amen amen dico tibi: nisi quis renatus fuerit denuo: non potest videre regnum dei. Dixit ad eum nicodemus. Quomodo potest homo nasci cum sit senex? Nunquid potest in ventro matris suo itorato introire, & renasci? Respondit iesus. Amen

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aboute the seate were seates. And vpon the seates .xxiii. Elders sitting, in white rayment, and their heades crownes of gold. out of the seate proceded lyght and thunderynges, and voyces, and were .vii. lampes of fyre, l. before the seate, whiche are the spirites of God. And before seate there was a sea of glasse vnto Christall, and in the myddes seate, and rounde about the seate, .iiii. beastes full of iyes, before behynde. And the fyrst beast lyke a Lyon: and the second lyke a calfe: and the third beast a face as a man: and the fourth was lyke a flying Egle. And the beastes had eche one of them syxe wynges aboute hym, and they were full of wythin. And they had no rest neyther night, saying: Holy, holy, Lord God almighty, was, and is, and is to come. when those beastes gaue glorie honour, and thanks to hym sate on the seate (whiche lyueth euer and euer) the .xxiii. elders fell downe before hym that on the throne, and worshipped that lyueth for euer, and their crounes before the throne, ing: thou art worthy, O Lorde God) to receiue glory, and honor, power, for thou haste created thinges, and for thy willes sake are, and were created.

## The Gospell.

[ Iohn. iii.  
There was a manne of the Pharisees named Nicodemus, a ruler of Iewes. The same came to Iesus by night, & sayd vnto him: Rabby, know that thou art a teacher come from God: for no mā coulde doe such miracles as thou doest, except he were with him. Iesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: except a manne be borne from aboue, he cannot see the kingdom of God. Nicodemus sayed vnto him: howe can a man be borne when he is olde? can he entre into his mothers wombe and bee borne agayne? Iesus answered verely verely, I saye vnto thee: except

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about the seate were .xxiii. seates. And vpon the seates .xxiii. Elders sitting, clothed in whyte rayment, and had on their heades crownes of golde. And oute of the seate proceded lightnings, & thunderinges, and voyces, and there were .vii. lampes of fyre, burning before the seat, which are the .vii. spirites of God. And before the seat there was a sea of glasse lyke vnto Christall, & in the myddes of the seate, and round about the seate, were .iiii. beastes full of eyes, before & behynde. And the fyrst beast was lyke a Lyon: and the seconde beaste lyke a calfe: & the third beest had a face as a mā: & the fourth beast was lyke a flying Egle. And the .iiii. beastes, had eche of them syxe wynges aboute hym, and they were full of eyes wythin. And they dyd not rest day neyther night, saying: Holy, holy, holy, Lorde God almighty, which was, and is, and is to come. And when those beastes gaue glory, and honoure, and thanks to hym that sate on the seate (whiche lyueth for euer and euer) the .xxiii. elders fel downe before hym that sate on the throne, and worshipped hym that lyueth for euer, and cast their crounes beefore the throne, saying: thou art worthy, O lord (our god) to receiue glory, and honour, and power, for thou haste created all thynges, and for thy wylles sake they are, and were created.

## ¶ The Gospell.

[ Iohn. iii.  
There was a man of the Pharisees named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, & sayde vnto hi: Rabbi, we knowe that thou arte a teacher come from God: for no man could do suche miracles as thou doest, excepte God were with him. Iesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: excepte a man be borne from aboue, he cannot see the kyngdō of God. Nicodemus sayd vnto him: how can a man be borne when he is olde? can he entre into his mothers wombe and be borne agayne? Iesus answered: verely, verely, I saye vnto thee, except

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round about the throne were four and twenty seats; and vpon the seats J saw four and twenty Elders sitting, clothed in white rayment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thundrings, and voyces: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like vnto Cristall: and in the midst of the throne, and round about the throne, were four beasts full of Eyes, before, and behind. And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the four beasts had each of them six Wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beastes give glory, and honour, and thanks to him that sate on the throne, who liveth for ever, and ever: The four and twenty Elders fall down before him that sate on the throne, and worship him that liveth for ever, and ever, and cast their crownes before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

## The Gospell.

[St: Iohn. 3. 41.  
There was a man of the Pharisees, named Nicodemus, a Ruler of the Jews. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne again, he cannot see the Kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Iesus answered, verily, verily J say vnto thee, Except

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amen dico tibi, nisi quis renatus fuerit ex aqua et spiritu sancto: non potest introire in regnum dei. Quod natum est ex carne, caro est. Et quod natum est ex spiritu: spiritus est. Non mireris quia dixi tibi: oportet vos nasci denuo. Spiritus ubi vult spirat: et vocem eius audis: sed nescis unde veniat aut quo vadat. Sic est omnis qui natus est ex spiritu. Respondit nicodemus: & dixit ei. Quomodo possunt hec fieri? Respondit iesus: & dixit ei. Tu es magister in israel: & hec ignoras? Amen amen dico tibi: quia quod scimus loquimur et quod vidimus testamur, & testimonium nostrum non accipitis. Si terrena dixi vobis & non creditis: quomodo si dixerero vobis celestia, credetis? Et nemo ascendit in celum nisi qui descendit de celo: filius hominis qui est in celo. Et sicut moyses exaltauit serpentem in deserto: ita exaltari oportet filium hominis. Vt omnis qui credit in ipsum non pereat: sed habeat vitam eternam.

¶ Dominica prima post festum trinitatis.

Ad missam. Officium.  
[Ps. xii (xiii) 6a, b: 1]

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a man be borne of water, and of spirite, he cannot entre into the kyrdome of God. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirite, is spirite. Maruaile not thou that I sayed to thee, ye must be borne from aboue. wynde bloweth where it lusteth, & thou hearest the sounde therof, but thou canst not tell whence it cometh, and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayed vnto hym: howe can these thinges be? Iesus answered, and sayd vnto him: art thou a maister in Israel, and knowest not these thinges? Verely verely, I say vnto thee: we speake that we do knowe, and testifie that we haue seen: and ye receyue not our witness. If I haue tolde you earthly thinges, and ye beleue not: howe shall ye beleue yf I tel you of heauenly thinges? And no manne ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lyft vp the serpent in the wilderness, euen so muste the Sonne of man be lyft vp, that whosoever beleueth in hym, perishe not, but haue euerlasting lyfe.

¶ THE FIRST SUNDAY AFTER TRINITY SUNDAY.

[Beati immaculati. psal. cxix.

Blessed are those that be vndefiled in the way: and walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies: & seke him with theyr whole heart.

For they whiche do no wickednes walke in his wayes.

Thou haste charged, that we shall diligently kepe thy commaundementes: O that my wayes were made so direct, that I myght kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke thee with an unfayned heart: when I shall haue learned the iudgements of thy ryghteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

Glory be to the father. &c.

As it was in the beginnyng. &c.

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a man be borne of water, & of the spirite, he cannot entre into the kyngdō of God. That whiche is borne of the fleshe, is fleshe: And that whyche is borne of the spyryte, is spirite. Maruaile not thou that I sayd to thee, ye must bee borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sound thereof, but thou cāst not tell whence it cometh nor whyther he goeth: So is euery one that is borne of the spyryte. Nicodemus answered, and sayd vnto hym: howe can these thinges be? Iesus answered, and sayde vnto hym: art thou a mayster in Israel, and knowest not these thinges? Verely, verely, I say vnto thee: we speake that we know, and testyfy that we haue seen: and ye receyue not our wytnesse. Yf I haue tolde you earthly thynges, and ye beleue not: howe shall ye beleue yf I tel you of heauenly thinges? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moses lyft vp the serpent in the wyldernes, euen so must the Sonne of man be lyfte vp, that whosoever beleueth in hym, perishe not, but haue euerlasting lyfe.

THE FIRST SUNDAY AFTER TRINITY SUNDAYE.

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a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit, is spirit. Marvell not that I said vnto thee, Ye must be born again. The wynde bloweth where it listeth, and thou hearest the sound thereof; but thou canst not tell whence it cometh, and whither it it goeth: so is every one that is born of the spirit. Nicodemus answered, and said vnto him. How can these things be? Jesus answered and said vnto him, Art thou a Master of Jsrael, and knowest not these things? Verily, verily I say vnto thee, We speak that we do know, and testifie that we have seen, and ye receive not our Witness. If I have tould you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things? And no man hath ascended vp to heaven, but he that came down from heaven, even the son of man, who is in heaven. And as Moses lifted vp the serpent in the wilderness: even so must the son of man be lifted vp: That whosoever believeth in him should not perish, but have eternal life.

THE FIRST SUNDAY AFTER TRINITY.

## SOURCES

## Oratio.

Deus in te sperantium fortitudo,  
 adesto propitius inuocationibus nostris:  
 & quia sine te nichil potest mortalis  
 infirmitas: presta auxilium gratie tue:  
 vt in exequendis mandatis tuis, &  
 voluntate tibi & actione placeamus.  
 Per. (Gel. i 62)

LECTIO epistole beati iohannis apostoli.  
 [i. iiii. a  
 CHARISSIMI.

Deus charitas est.  
 In hoc apparuit charitas dei in nobis:  
 quoniam filium suum vnigenitum misit  
 deus in mundum, vt viuamus per eum.  
 In hoc est charitas non quasi nos  
 dilexerimus deum: sed quoniam ipse  
 prior dilexit nos: et misit filium suum  
 propitiationem pro peccatis nostris.  
 Charissimi, si deus dilexit nos: & nos  
 debemus alterutrum diligere. Deum  
 nemo vidit vquam. Si diligamus in-  
 uicem, deus in nobis manet: & charitas  
 eius in nobis perfecta est. In hoc  
 cognoscimus quoniam in eo manemus  
 & ipse in nobis: quoniam de spiritu  
 suo dedit nobis. Et nos vidimus &  
 testificamur: quoniam pater misit  
 filium suum saluatorem mundi. Quis-  
 quis confessus fuerit quoniam iesus est  
 filius dei: deus in eo manet, et ipse in  
 deo. Et nos cognouimus et credimus  
 charitati: quam habet deus in nobis.  
 Deus charitas est. Et qui manet in  
 charitate in deo manet: et deus in eo.  
 In hoc perfecta est charitas dei nobis-  
 cum: vt fiduciam habeamus in die  
 iudicij: quia sicut ille est et nos sumus  
 in hoc mundo. Timor non est in  
 charitate: sed perfecta charitas foras  
 mittit timorem: quoniam timor penam  
 habet. Qui autem timet: non est  
 perfectus in charitate. Nos ergo dili-  
 gamus deum: quoniam ipse prior  
 dilexit nos. Si quis dixerit quoniam  
 diligo deum & fratrem suum oderit:  
 mendax est. Qui enim non diligit  
 fratrem suum quem videt: deum quem  
 non videt, quomodo potest diligere?  
 Et hoc mandatum habemus a deo: vt

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## The Collect.

God the strength of al them that  
 truste in thee, mercyfully  
 accepte oure prayers: And because  
 the weaknes of our mortall  
 nature can do no good thing  
 without thee, graunte vs the helpe of  
 thy grace, that in kepyng of thy com-  
 maundementes, we may please thee  
 bothe in will and dede: through Iesus  
 Christe our Lorde.

## The Epistle.

[i. Iohn. iiii.

DEARELY beloued, let vs loue one  
 another: for loue commeth of God. And  
 euery one that loueth is borne of God,  
 and knoweth God. He that loueth not,  
 knoweth not God: for God is loue.  
 In this appeared the loue of God to  
 vs ward, because that God sent his  
 onely begotten sonne into the worlde,  
 that we myght lyue through him.  
 Herein is loue, not that we loued God,  
 but that he loued vs, & sent his  
 sonne to be the agrement for our  
 synnes. Dearely beloued, if God so  
 loued vs, we ought also to loue one  
 another. No mā hath seen God at  
 any time. If we loue one another,  
 God dwelleth in vs and his loue is  
 perfecte in vs. Hereby knowe we  
 that we dwell in hym and he in vs:  
 because he hath geuen vs of his spirite.  
 And we haue seen, and do testifie,  
 that the father sent the sonne to be  
 the sauour of the worlde: whosoever  
 confesseth that Iesus is the sonne of  
 God, in him dwelleth God, and he in  
 God. And we haue knowen and be-  
 leued the loue that God hath to us.  
 God is loue, & he that dwelleth in  
 loue, dwelleth in God, and God in  
 him. Herein is the loue perfect  
 in vs, that we should haue truste  
 in the day of iudgemēt. For as he  
 is, euen so are we in this world. There  
 is no feare in loue, but perfect loue  
 casteth out feare: for feare hath  
 paynefulness. He that feareth, is not  
 perfect in loue. We loue him,  
 for he loued vs first. If a man  
 saye: I loue God, & yet hate his  
 brother, he is a liar. For howe canne he  
 that loueth not hys brother, whome he  
 hath seen, loue God whome he  
 hath not seen? And this com-  
 maundement haue we of him: that

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## The Collecte.

God the strength of al them that  
 trust in the, mercyfully  
 accept our prayers: And because  
 the weaknes of our mortal  
 nature can do no good thing  
 without thee, graunt vs the help of  
 thy grace, that in kepyng of thy cō-  
 maundementes, we may please thee  
 both in wil and dede: through Iesus  
 Christ our Lorde.

## The Epistle.

[i. Ioh. iiii

DEARELY beloued, let vs loue one  
 another: for loue cometh of God. And  
 euery one that loueth is borne of God,  
 & knoweth God. He that loueth not,  
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 In this appeareth the loue of God to  
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 onely begotten sonne into the worlde,  
 that we myghte lyue through hym.  
 Herein is loue, not that we loued God,  
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 sonne to be the agrement for our  
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 loued vs, we oughte also one to loue  
 another. No man hath seen God at  
 any tyme. Yf we loue one another,  
 God dwelleth in vs, and hys loue is  
 perfect in vs. Hereby knowe we  
 that we dwell in hym and he in vs:  
 because he hath geuen vs of hys spyrte.  
 And we haue seen, and do testifie  
 that the father sent the sonne to be  
 the sauour of the world: who soeuer  
 cōfesseth that Iesus is the sonne of  
 God, in him dwelleth God, and he in  
 God. And we haue knowen and be-  
 leued the loue that god hath to vs.  
 God is loue, and he that dwelleth in  
 loue, dwelleth in God, & God in  
 him. Herein is the loue perfect  
 in vs, that we should haue truste  
 in the daye of iudgement. For as he  
 is, euen so are we in thys worlde. There  
 is no feare in loue, but perfect loue  
 casteth out feare: for feare hath  
 paynefulness. He that feareth, is not  
 perfit in loue. We loue him,  
 for he loued vs fyrst. Yf a man  
 say: I loue God, & yet hate hys  
 brother, he is a liar. For how can he  
 that loueth not hys brother, whom he  
 hath seen, loue God whom he  
 hath not seen? And thys com-  
 maundemente haue we of hym: that

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## The Collect.

O God, the strength of al them that  
 put their trust in thee, mercyfully  
 accept our prayers: and because  
 through the weakness of our mortall  
 nature, we can do no good thing  
 without thee, grant vs the help of  
 thy grace, that in keeping of thy Com-  
 mandments, we may please thee,  
 both in will and deed, through Iesus  
 Christ our Lord. Amen.

## The Epistle.

[i. 8: Iohn. 4. 17.

Beloued, let vs love one  
 another: for love is of God; and  
 every one that loveth, is born of God,  
 and knoweth God. He that loveth not,  
 knoweth not God; for God is love.  
 In this was manifested the love of God  
 towards vs, because that God sent his  
 only begotten Son into the world,  
 that we might live through him.  
 Herein is love, not that we loved God,  
 but that he loved vs, and sent his  
 son, to be the propitiation for our  
 sins. Beloued, if God so  
 loved vs, we ought also to love one  
 another. No man hath seen God at  
 any time. If we love one another,  
 God dwelleth in vs, and his love is  
 perfected in vs. Hereby know we  
 that we dwell in him, and he in vs,  
 because he hath given vs of his Spirit.  
 And we have seen, and do testifie,  
 that the Father sent the Son, to be  
 the Saviour of the world. Whosoever  
 shall confess that Jesus is the son of  
 God, God dwelleth in him, and he in  
 God. And we have known, and be-  
 lieved the love that God hath to vs.  
 God is love, and he that dwelleth in  
 love, dwelleth in God, and God in  
 him. Herein is our love made per-  
 fect, that we may have boldness  
 in the day of Judgement: because as he  
 is, so are we in this world. There  
 is no fear in love, but perfect love  
 casteth out fear: because fear hath  
 torment: he that feareth, is not  
 made perfect in love. We love him:  
 because he first loved vs. If a man  
 say, I love God, and hateth his  
 brother, he is a liar: for he that  
 loveth not his brother, whom he hath  
 seen, how can he love God, whom he  
 hath not seen? And this Com-  
 mandment have we from him, that

## SOURCES

qui diligit deum, diligit & fratrem suum.

Secundum lucam.

[xv]. 2  
 IN illo tempore Dixit iesus discipulis suis parabolam hauc. Homo quidam erat diues, et induebatur purpura et bysso: et epulabatur quotidie splendide. Et erat quidam mendicus nomine lazarus, qui iacebat ad ianuam eius vlceribus plenus, cupiens saturari de micis que cadebant de mensa diuitis: et nemo illi dabat. Sed et canes veniebant: et lingeabant vlcera eius. Factum est autem vt moreretur mendicus: & portaretur ab angelis in sinum abrahe. Mortuus est autem et diues: et sepultus est in inferno. Eleuans autem oculos suos cum esset in tormentis: vidit abraham a longe, & lazarus in sinu eius. Et ipse clamans dixit. Pater abraham miserere mei, et mitte lazarus vt intingat extreum digiti sui in aquam, vt refrigeret linguam meam: quia crucior in hac flamma. Et dixit illi abraham. Fili, recordare quia recepisti bona in vita tua: et lazarus similiter mala. Nunc autem hic consolatur: tu vero cruciaris. Et in his omnibus iuter nos & vos chaos magnum firmatum est: vt hi qui volunt hinc transiro ad vos non possint, neque inde huc transmeare. Et ait. Rogo ergo te pater: vt mittas eum in domum patris mei (habeo enim quinque fratres) vt testetur illis ne et ipsi veniant in hunc locum tormentorum. Et ait illi abraham. Habent moysen & prophetas: audiant illos. At ille dixit. Non pater abraham, sed si quis ex mortuis ierit ad eos: penitentiam agont. Ait autem illi. Si moysen et prophetas non audiunt: neque si quis ex mortuis resurrexerit credont.

¶ Dominica .ij. post trinitatem.  
 Officium.

[Ps. xvii (xviii) 19a, 20: 2, 3a]

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he whiche loueth God, should loue his brother also.

The Gospell.

[ Luc. xvi.

There was a certayne riche man, whiche was clothed in purple and fyne white, & fared deliciously euery day: And there was a certayne begger, named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fell from the ryche mans borde, and no man gaue vnto hym. The dogges came also & licked his sores. And it fortunied, that the begger dyed, and was caryed by the Angels into Abrahams bosome. The riche man also dyed and was buried. And being in hell in tormentes, he lift vp his eyes & sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham, haue mercy on me: and send Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe tyme, receuedst thy pleasure: & contrarywise, Lazarus receiued payne: But nowe is he comforted and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would goe frō hence to you cannot: neither may come from thence to vs. Then he sayd I pray thee therfore father, sende hym to my fathers house (for I haue fyue brethren) for to warne them, leste they also come into this place of tormēt. Abrahā sayd vnto him: they haue Moses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him: If they heare not Moses and the Prophetes, neither will they beleue, though one rose from death agayne.

¶ THE SECOND SONDAY.

[In quo corrigit. psal. cxix.

Wherwithal shal a yong man clense his waye? euen by rulyng himselfe after thy worde.

With my whole heart haue I sought

1552

he whyche loueth God, shoulde loue hys brother also.

¶ The Gospell.

[ Luk. xvi

There was a certayne ryche mā, which was clothed in purple & fyne whyte, & fared deliciously euery day: And there was a certayne begger, named Lazarus, whiche laye at hys gate full of sores, desiringe to bee refreshed with the crumes which fell frō the ryche mannes boarde, & no man gaue vnto hym. The dogges came also & licked his sores. And it fortunied, that the begger dyed, and was caryed by the Aungels into Abrahams bosome. The ryche manne also dyed and was buried: And beyng in hell in tormentes, he lyfte vp his eyes & sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham haue mercy on me: & send Lazarus, that he may dippe the tippe of hys finger in water, and coole my tonge, for I am tormented in thys flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe time, receyuedst thy pleasure: and contrarywyse Lazarus receyued payne: But now he is comforted and thou art punished. Beyond al thys, betwene vs and you there is a great space set, so that they which would goe frō hence to you cannot: nether may come from thence to vs. Then he sayde: I praye thee therfore father, send him to my fathers house (for I haue fyue brethren) for to warne them, lest they come also into thys place of torment. Abraham sayde vnto hym: they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but yf one come vnto them from the dead, they will repent. He sayd vnto hym: Yf they heare not Moyses and the Prophetes, neyther wyll they beleue, though one rose from death agayne.

THE SECOND SUNDAY.

1661

he who loveth God, love his brother also.

The Gospell.

[8: Luke. 16. 419.

There was a certein rich man, who was clothed in Purple, and fine linen, and fared sumptuously every day. And there was a certein begger named Lazarus, who was layd at his gate, full of sores, and desiring to be fed with the Crumbs which fell from the rich mans table:

more over the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the Angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift vp his Eyes being in tormentes, and seeth Abraham a farr off, and Lazarus in his bosom. And he cried, and said, Father Abraham, haue mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receiuedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And besides all this, between vs, and you, there is a great gulf fixed, so that they who would pass from hence to you, cannot, neither can they pass to vs, that would come from thence. Then he said, J pray thee therefore Father, that thou wouldest send him to my Fathershouse: For J have five brethren, that he may testifie vnto them, lest they also come into this place of torment. Abraham saith vnto him, They haue Moses, and the Prophets, let them hear them. And he said, Nay, Father Abraham: but if one went vnto them from the dead, they will repent. And he said vnto him, Jf they hear not Moses, and the Prophets, neither will they be perswaded, though one rose from the dead

THE SECOND SUNDAY 3 AFTER TRINITY.

## SOURCES

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thee : O let me not goe wrong  
thy commaundementes.

Thy wordes haue I hyd wi  
heart : that I should not sinne  
thee.

Blessed art thou, O Lorde :  
me thy statutes.

With mylippes haue I been  
of all the iudgementes of thy  
I haue had as great delite  
way of thy testimonies as in all  
of ryches.

I will talke of thy comma  
mentes : and haue respect vnto  
wayes.

My delite shalbe in thy sta  
and I will not forget thy worde.  
Glorye be to the father. &c.  
As it was in the beginning. &c.

## Oratio.

Sancti nominis tui domine timorem  
pariter et amorem fac nos habere per  
petuum : quia nunquam tua gubernatione  
destituis, quos in soliditate tue  
dilectionis instituis.

Per. (Gel. i 65)

## Lectio epistole beati iohannis apostoli.

[i. iii. c

Carissimi. Nolite mirari, si odit  
vos mundus. Nos scimus quoniam  
translati sumus de morte ad vitam :  
quoniam diligimus fratres. Qui non  
diligit : manet in morte. Omnis qui  
odit fratrem suum : homicida est. Et  
scitis quoniam omnis homicida : non  
habet vitam eternam in se manentem.  
In hoc cognoscimus charitatem dei,  
quoniam ille pro nobis animam suam  
posuit : & nos debemus pro fratribus  
animas ponere. Qui habuerit sub  
stantiam huius mundi, & viderit  
fratrem suum necessitatem patientem,  
et clauerit viscera sua ab eo : quomodo  
charitas dei manet in eo? Filioli mei,  
non diligamus verbo neque lingua :  
sed opere & veritate.

## The Epistle.

[i. Iohn. iii.

Marueile not my brethren, thou  
the worlde hate you. We knowe  
we are translated from death vnto  
because we loue the brethren. He  
loueth not his brother, abideth  
death. Whosoever hateth his bro  
is a mansleare. And ye know that  
mansleare hath eternal lyfe abyding  
hym. Hereby perceyue we  
lo  
, because he gaue his lyfe  
vs : and we ought to geue oure lyf  
for the brethren. But whoso ha  
this worldes good, and seeth his brot  
hauc nede, and shutteth vp his

compassion from him : howedwelle  
the loue of God in him? My  
babes let vs not loue in word  
neither in tonge : but in dede and  
veritie. Hereby we knowe that  
are of the veritie, and canne quiet o  
heartes before hym. For yfoure hear  
condemne vs, God is greater then our  
heart, and knoweth al thinges. Derely  
beloued, if oure heart condemne vs not,

Graunt this. &amp;c.

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## ¶ The Collect.

Lorde, make vs to haue a per  
petuall feare and loue of thy holye  
name : for thou neuer faylest to helpe  
and gouerne them, whome thou doeste  
brynge vp in thy stedfast loue :

Graunt thys. &amp;c.

## ¶ The Epistle.

[i. Iohn. iii.

Maruayle not my brethren, though  
the world hate you. We know that  
we are translated from death vnto lyfe,  
because we loue the brethre. He that  
loueth not his brother, abydeh in  
death. Whosoever hateth hys brother,  
is a mansleare. And ye know that no  
mansleare hath eternal lyfe abyding  
in him. Hereby perceyue we  
loue  
, because he gaue his lyfe for  
vs : & we oughte to geue oure lyues  
for the brethren. But who so hath  
this worldes good, & seeth his brother  
haue nede, & shutteth vp his  
cōpassion from him : how dwelleth  
the loue of god in him? My  
babes, let vs not loue in worde,  
nether in tonge : but in dede & in  
veritie. Hereby we know that we  
are of the veritie and can quiet our  
heartes before him. For yf our heart  
condemne vs, God is greater thē our  
heart, & knoweth al thinges. Derely  
beloued, yf our heart condemne vs not,

## The Collect.

O Lord,

who never failest to help  
and govern them, whom thou dost  
bring vp in thy stedfast feare, and love :  
Keep vs, we beseech thee, vnder the  
protection of thy good providence,  
and make vs to haue a per  
petual feare, and love of thy holy  
name, through Jesus Christ our  
Lord. Amen.

## The Epistle.

[i. 8: Iohn. 3. 13.

Marvell not my brethren, if  
the world hate you. We know that  
we have passed from death vnto life,  
because we love the brethren : he that  
loveth not his brother, abideth in  
death. Whosoever hateth his brother  
is a murderer ; and ye know that no  
murderer hath eternal life abiding in  
him. Hereby perceive we the love  
of God, because he laid down his life for  
vs : and we ought to lay down our lives  
for the brethren. But whoso hath  
this worlds good, and seeth his brother  
have need, and shutteth vp his bowels  
of compassion from him ; how dwelleth  
the love of God in him? My little  
children, let vs not love in word,  
neither in tongue ; but in deed, and in  
truth. And hereby we know that we  
are of the truth, and shall assure our  
heartes before him. For if our heart  
condemne vs, God is greater then our  
heart, and knoweth all things.  
Beloued, if our heart condemne vs not,



## SOURCES

Euangelium. Secundum lucam.  
 In illo tempore Dixit iesus discipulis suis parabolam hanc. Homo quidam fecit cenam magnam: & vocauit multos. Et misit seruuum suum hora cene dicere inuitatis vt venirent: quia iam parata sunt omnia. Et ceperunt simul omnes excusare. Primus dixit illi. Villam emi: et necesse habeo exire, & videre illam. Rogo te: habe me excusatum. Et alter dixit. Iuga boum emi quinque: & eo probare illa. Rogo te habe me excusatum. Et alius dixit. Vxorem duxi: & ideo non possum venire. Et reuersus seruus nunciauit hec domino suo. Tunc iratus paterfamilias: dixit seruo suo. Exi cito in plateas & vicos ciuitatis: & pauperes ac debiles, cecos et claudos introduc huc. Et ait seruus. Domine, factum est vt imperasti: et adhuc locus est. Et ait dominus seruo. Exi in vias et sepos: et compello intrare: vt impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt: gustabit cenam meam.

¶ Dominica tertia post trinitatem.  
 Officium.  
 [Ps. xxiv (xxv) 16, 18: 1, 2]

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then haue we trust to Godwarde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thinges which are pleasaunt in hys syght. And thys is hys commaundement, that we beleue on the name of hys sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in him, and he in him: and hereby we knowe that he abydeth in vs, euen by the spirite whiche he hathe geuen vs.

The Gospell.

[Luk. xiiii.]  
 A Certaine man ordayned a great supper, & bade many, and sent his seruaunt at supper time, to saye to them that were bidden, come: for all thinges are now ready. And they al at once began to make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes go and see it, I pray thee haue me excused. And another sayed, I haue bought v. yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayd: I haue married a wyfe, and therefore I cannot come. And the seruaunt returned and brought his maister worde agayne therof. Then was the good manne of the house displeased, and sayed to hys seruaunt: goe out quickly into the stretes and quarters of the citie, and bring in hither the poore, and the feble, and the halte, and the blinde. And the seruaunte sayde: Lorde it is doone as thou haste commaunded, and yet there is roume. And the Lorde sayd to the seruaunt: goe out vnto the hye wayes and hedges, and compell them to come in, that my house may be filled. For I saye vnto you that none of those men whiche were bidden, shall taste of my supper.

THE THIRD SUNDAY.

[Retribue seruo tuo. psal. cxix]  
 O Doe wel vnto thy seruaunt: that I may liue and kepe thy worde.  
 Open thou myne eyes: that I may see the wonderous thinges of thy lawe.  
 I am a straunger vpon yearthe: O hyde not thy commaundementes from me.

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then haue we trust to Godward: and whatsoeuer we aske, we receyue of him, because we kepe hys commaundementes, & doe those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in hym: and hereby we knowe that he abydeth in vs, euen by the spyryte whiche he hath geuen vs.

¶ The Gospell.

[Luk. xiiii.]  
 A Certayne mā ordeyned a great supper, & bad many, & sent his seruaunt at supper time, to saye to thē that were biddē, come: for all thinges are now ready. And they al at once began to make excuse. The first saide vnto hym: I haue bought a farme, and I must nedes go and see it, I pray thee haue me excused. And another sayde: I haue bought .v. yoke of Oxen, and I goe to proue them, I pray thee haue me excused. And another sayd: I haue married a wyfe, and therefore I cannot come. And the seruaunt returned & brought his mayster worde agayne therof. Thē was the good man of the house displeased, and sayd to hys seruaunt: go out quickly into the stretes and quarters of the citie, and bringe in hyther the poore, and feble, & the halte, and blynde. And the seruaunt sayde: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunte: goe out vnto the hye wayes and hedges, and compell them to come in, that my house maye be fylled. For I say vnto you, that none of those men whych were byddē, shal taste of my supper.

THE THIRDE SUNDAIE.

1661

then have we confidence towards God. And whatsoeuer we aske, we receive of him, because we keepe his commaundments, and do those things that are pleasing in his sight. And this is his commaundment, that we should believe on the name of his son Iesus Christ, and love one another as he gave vs commaundement. And he that keepeth his commaundments, dwelleth in him, and he in him: and hereby we know, that he abideth in vs, by the spirit whiche he hath given vs.

The Gospell.

[8: Luke. 14. 416.]  
 A certein man made a great supper, and bad many: And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent, began to make excuse: The first said vnto him, I have bought a peece of ground, and I must needs go and see it: J pray thee have me excused. And another said, J have bought five yoke of oxen, and J go to proue them: J pray thee have me excused. And another said, J have married a Wife, and therefore I cannot come: So that servant came, and shewed his Lord these things. Then the Master of the house being angry said to his servant, Go out quickly into the Streets, and lanes of the City, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is don as thou hast commanded, and yet there is roome. And the Lord said vnto the servant, Go out into the high wayes, and hedges, and compell them to come in, that my house may be filled, For J say vnto you that none of those men which were bidden shall tast of my supper.

THE THIRD SUNDAY AFTER TRINITY

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My soule breaketh out for  
feruent desyre : that it bath  
vnto thy iudgementes.

Thou hast rebuked the proude  
cursed are they that doe erre  
commaundementes.

O turne from me shame and  
for I haue kept thy testimonies.

Princes also did sit and  
againste me : but thy seruau  
occupied in thy statutes.

For thy testimonies are my  
and my counsaylours.

Glory be to the father, and  
sonne : and to the holy goste.

As it was in the beginning, is  
and euer shalbe : worlde without  
Amen.

The Collect.

Lord, we beseche thee mo  
to heare vs, and  
whom thou hast geuen an heart  
syre to pray : graūt that by thy mi  
ayde we may be defended :

through Iesus Christe our Lorde.

The Epistle.

[i. Peter.

Submit your selues euery man  
to an other : knit youre selues toge  
in lowliness of mynde. For God  
systeme the proude, and geueth  
to the humble. Submit your  
therefore vnder the myghtie hand  
god, that he may exalt you when  
time is come. Cast al your care  
him : for he careth for you. Be so  
and watche : for your aduers  
the deuil, as a roaring Lyon, walk  
about, seeking whome he may  
uour : whome resiste stedfast in  
fayth, knowing that the same afflyccie  
are appoynted vnto youre brethren  
that are in the worlde. But the C  
of all grace which hath called vs  
his eternall glory by Christ  
shall his owne selfe (after that ye ha  
suffered a litle affliccion) make you  
fect, settle, strengthe, and stablyst  
you. To hym bee glory and dominie  
for euer and euer.

The Gospel.

[ Luc. xv.

Then resorted vnto him, all  
Publicanes and sinners for to heare  
hym. And the Phariseis and Scri  
murmured, saying. He receyueth

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The Collect.

Lord, we beseche thee mercifully  
to heare vs, and  
whom thou haste geuen an hartie de  
syre to pray : graunt that by thy myghtye  
ayde we maye be defended :

through Iesus Christe our Lorde.

The Epistle.

[i. Pet. v.

Submyt youre selues euery man one  
to another : knytte your selues together  
in lowliness of mynde. For God re  
sisteth the proude, & geueth grace  
to the hūble. Submit your selues  
therefore vnder the myghtie hande of  
God, that he maye exalt you whē the  
time is come. Cast al your care vpon  
hym : for he careth for you. Be sober,  
and watch : for your aduersary  
the deuil, as a roaring Lyon, walketh  
about, seekyng whome he may deu  
uoure : whom resiste stedfaste in the  
fayth, knowing that the same afflictions  
are appointed vnto your brethren,  
that are in the worlde. But the god  
of al grace whiche hath called vs vnto  
his eternal glory by Chryst Iesu,  
shall hys owne self (after that ye haue  
suffered a litle affliccion) make you per  
fect, settle, strength, and stablishe  
you. To hym be glory and dominion  
for euer and euer. Amen.

The Gospel.

[ Luk. xv.

Then resorted vnto hym, all the  
Publicans and sinners for to heare  
him. And the Phariseis and Scribes  
murmured, saying. He receiue

The Collect.

O Lord, we beseech thee mercifully  
to hear vs ; and grant that we to  
whom thou hast given an hearty de  
sire to pray, may by thy mighty  
aid be defended, and com  
forted in all dangers, and aduersities,  
through Iesus Christ our Lord. Amen.

The Epistle.

[j. St. Pet. 5. 45.

All of you be subject one  
to another, and be clothed  
with humility : for God re  
sisteth the proud, and giveth grace  
to the humble. Humble your selves  
therefore vnder the mighty hand of  
God, that he may exalt you in due  
time. Casting all your care vpon  
him, for he careth for you : Be sober,  
be vigilant : because your Adversary  
the devil, as a roaring lion walketh  
about, seeking whom he may deu  
uour. Whom resist, stedfast in the  
faith, knowing that the same afflictions  
are accomplished in your brethren  
that are in the worlde. But the God  
of all grace, who hath called vs into  
his eternall glory by Christ Iesus,  
after that ye have  
suffered a while make you per  
fect, stablishe, strengthen, settle  
you. To him be glory and dominion  
for ever, and ever. Amen.

The Gospel.

[St. Luke. 15. 41.

Then drew near vnto him all the  
Publicans, and sinners for to hear  
him ; and the Pharisees, and Scribes  
murmured, saying, this man receiveth

## SOURCES

quia hic peccatores recipit et manducat cum illis. Et ait ad illos parabolam istam: dicens. Quis ex vobis homo qui habet centum oves: & si perdiderit vnam ex illis: nonne dimittit nonaginta nouem in deserto, et vadit ad illam que perierat donec inueniat illam? Et cum inuenit eam: imponit in humeros suos gaudens. Et veniens domum conuocat amicos & vicinos: dicens illis. Congratulamini michi: quia inueni ouem meam que perierat. Dico vobis quia ita gaudium erit in celo super vno peccatore penitentiam agente: quam super nonaginta nouem iustis qui non indigent penitentia. Aut que mulier habens drachmas decem: & si perdiderit drachmam vnam, nonne accendit lucernam: et euertit domum: et querit diligenter donec inueniat eam? Et cum inuenit: conuocat amicos & vicinas dicens. Congratulamini michi quia inueni drachmam quam perideram. Ita dico vobis: gaudium erit coram angelis dei super vno peccatore penitentiam agente.

Dominica .iiij. post trinitatom.

Officium.

[Ps. xxvi (xxvii) 1 2 : 3a]

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sinner, and eateth with them. But he put furth thys parable vnto them, saying: What man among you hauing an hundreth shepe (if he lose one of them) doth not leaue ninetie and nine in the wildernes, and goeth after that whiche is lost, vntill he fynde it? And when he hath found it, he layeth it on his shoulders with ioye. And assone as he cumeth home he calleth together hys louers and neighbours, saying vnto thē: Reioyce with me, for I haue founde my shepe, which was lost. I say vnto you, that likewise ioye shalbe in heauen ouer one sinner that repenteth, more then ouer nintye and nine iust persons, which nede no repentaunce. Either what woman hauing ten grotes, (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she find it? And when she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote whiche I had lost. Likewise, I saye vnto you, shall there be ioye in the presence of the Aungels of god, ouer one sinner that repenteth.

¶ THE FOURTH SONDAY.

¶ At the Communion.

[Adhesit pavimento anima ps. cxix.

MY soule cleaueth to the dust: O quickē thou me according to thy woorde.

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Make me to vnderstand the waye of thy commaundmentes: and so shal I talke of thy wonderous workes.

My soule melteth away for very heauines: comfort thou me according vnto thy woorde.

Take from me the way of lying: and cause thometo make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I wil runne the waye of thy commaundmentes: when thou hast set my heart at libertie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

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sinner & eateth wyth them. But he put fourth this parable vnto them, saying; What man among you hauing an hundreth shepe (if he lose one of them) dooeth not leaue ninetie and nine in the wildernes, and goeth after that which is lost, vntill he finde it? And when he hath found it, he laieth it on his shoulders with ioye. And assone as he cometh home, he calleth together his louers & neighbours, saying vnto them: Reioyce with me, for I haue founde my shepe which was lost. I say vnto you, that likewise ioye shalbe in heauen ouer one synner that repenteth, more then ouer ninetie and nine iust persons, which nede no repentaunce. Either what woman hauing ten grotes (if she lose one) doth not light a candle and swepe the house, and seke diligently till she find it? And whē she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Likewise, I say vnto you, shal there be ioye in the presence of the Aungels of god, ouer one synner that repenteth.

THE FOURTH SUNDAIE.

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sinner, and eateth with them. And he spake this parable vnto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, vntill he finde it? And when he hath found it he layeth it on his shoulders, reioycing. And when he cometh home, he calleth together his freinds and neighbours, saying vnto them, Reioyce with me, for J have found my sheep, which was lost. J say vnto you, that likewise ioye shall be in heaven over one sinner that repenteth, more then over ninety and nine iust persons, which need no repentaunce. Either what woman havingten pieces of silver, if she lose one piece, doth not light a Candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her freinds, and her neighbours together, saying, Reioyce with me, for J have found the Piece which J had lost. Likewise, J say vnto you, There is ioye, in the presence of the Angels of God, over one sinner that repenteth.

THE FOURTH SUNDAY <sup>3</sup>AFTER TRINITY.



## SOURCES

Oratio.

Protector in te sperantium deus sine quo nichil est validum: nichil sanctum: multiplica super nos misericordiam tuam: vt te rectore te duce sic transeamus per bona temporalia, vt non amittamus eterna. per. [Gr.

Ad romanos.

[viii. d

FRATRES Existimo enim quod non sunt condigne passiones huius temporis: ad futuram gloriam que reuelabitur in nobis. Nam expectatio creature reuelationem filiorum dei expectat. Vanitati enim creatura subiecta est, non volens: sed propter eum qui subiecit eam in spe. Quia et ipsa creatura liberabitur a seruitute corruptionis: in libertatem glorie filiorum dei. Scimus enim quod omnis creatura ingemiscit: & parturit vsque adhuc. Non solum autem illa: sed et nos ipsi primitias spiritus habentes, & ipsi intra nos gemimus adoptionem filiorum dei, expectantes redemptionem corporis nostri. In xp̄o iesu: domino nostro.

Secundum lucam.

[vi. r

IN illo tempore. Dixit iesus discipulis suis. Estote misericordes: sicut et pater vester misericors est. Nolite iudicare: et non iudicabimini. Nolite condemnare: & non condemnabimini. Dimittite: et dimittimini. Date: et dabitur vobis. Mensuram bonam & confertam et cogitatum et superfluentem: dabunt in sinum vestrum. Eadem quippe mensura qua mensi fueritis: remetietur vobis. Dicebat autem illis et similitudinem. Nunquid potest cecus cecum ducere? Nonne ambo in foueam cadunt? Non est discipulus super magistrum. Perfectus autem omnis erit si sit sicut magister eius. Quid autem vides festucam in oculo fratris tui: trabem

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The Collect.

God, the Protector of all that truste in thee, withoute whome nothing is strong, nothyng is holye: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we mayso passe through thinges temporal, that we finally loose not the thynges eternal: Graunt this heauenly father, for Iesu Christes sake our Lorde.

The Epistle.

[Roma. viii.

I suppose that the afflictions of this life, are not woorthye of the glory which shalbe shewed vpon vs. For the feruent desyre of the creature abideth, looking when the sonnes of god shal appeare, because the creature is subdued to vanitie against the will therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme: not onely it, but we also whiche haue the first frutes of the spirite, mourne in our selues also, & waite for the adopcion (of the children of GOD) euen the deliuerance of our bodies.

The Gospell.

[Luc. vi.

BE ye mercifull as youre father also is mercifull. Iudge not and ye shall not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shal be forgeuen. Geue and it shalbe geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shal other men mete to you agayne. And he put furth a similitude vnto them. Can the blynd leade the blynd? doe they not both fall into the dicke? The disciple is not aboue hys maister: Euery man shal be perfect, euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owen eye?

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The Collect.

God, the Protector of al that trust in thee, without whō nothing is strong, nothing is holye: encrease and multiplye vpon vs thy mercye, that thou being our ruler and guide, we mayso passe through thinges temporall, that we finally loose not the thinges eternal: Graunte thys heauenly father, for Iesu Christes sake our Lorde.

The Epistle.

[Ro. viii.

I suppose that the afflictions of this life, are not woorthye of the glorye which shalbe shewed vpon vs. For the feruent desyre of the creature abydeeth, looking when the sonnes of God shal appeare, because the creature is subdued to vanitie agaynst the will therof, but for hys will whiche hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme: not onely it, but we also whiche haue the fyrst frutes of the spirite, mourne in our selues also, and wayte for the adopcion (of the chyldren of GOD) euen the deliuerance of our bodies.

The Gospell.

[Luce. vi.

BE ye mercifull as your father also is mercifull. Iudge not, and ye shal not be iudged: cōdemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shal be geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shal men geue into youre bosomes. For wyth the same measure that ye mete withal, shall other men mete to you agayne. And he put furth a similitude vnto thē. Can the blind leade the blynde? doe thei not both fall into the dicke? The disciple is not aboue his maister: Euery man shalbe perfecte, euen as his maister is. Why seest thou a mote in thy brothers eie, but considerest not the beame that is in thine own eye?

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The Collect.

O God, the Protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so pass thorow things temporall, that we finally lose not the things eternal: Grant this, O heauenly Father, for Iesus<sup>1a</sup> Christs sake our Lord. Amen.

The Epistle.

[Rom. 8. 418.

I reckon that the Sufferings of this present time are not worthy to be compared with the glory which shall be revealed in vs. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature it selfe also shall be delivered from the bondage of corrupcion into the glorious liberty of the children of God For we know that the whole creation groneth, and trauaileth in pain together vntill now. And not only they, but our selves also, which have the first frutes of the spirit, even we our selves grone within our selves, wayting for the adoption, to wit, the redemption of our body.

The Gospell.

[St: Luke. 6. 436.

Be ye therefore mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given vnto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosome. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a Parable vnto them, Can the blinde lead the blinde? shall they not both fall into the ditch? The disciple is not aboue his Master: but every one that is perfect, shall be as his Master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own Eye?

## SOURCES

autem que in oculo tuo est, non consideras? Aut quomodo potes dicere fratri tuo, frater sine eijciam festucam de oculo tuo ipse in oculo tuo trabem non vides? Hypocrita, cijce primum trabem de oculo tuo: et tunc perspicias vt educas festucam: de oculo fratris tui.

¶ Dominica .v. post trinitatem.  
Officium.  
[Ps. xxvi (xxvii) 7a, 9b : 1a]

## Oratio.

DA nobis quesumus domine vt et mundi cursus pacifice nobis tuo ordine dirigatur, et ecclesia tua tranquilla deuotione letetur. Per dominum. (Leon. xviii 38)

Lectio opistolo boati Petri apostoli.

[i. iii. a

Cuarissimi. Omnes vnanimes in oratione estote: compatientes, fraternitatis amatores, misericordes, modesti, humiles. Non reddentes malum pro malo: vel maledictum pro maledicto: sed econtrario benedicientes. Quia in hoc vocati estis: vt benedictionem

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Either howe canste thou say to thy brother? Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye. Thou yprocrite, caste out the beame out of thine owne eye firste, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ THE .V. SUNDAY.

[Legem pone psal. cxix.

TEache me, O Lorde, the waye of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole hearte.

Make me to goe in the path of thy commaundementes: for therein is my desyre.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy waye.

O stablish thy worde in thy seruauant: that I may feare thee.

Take away the rebuke that I am afrayd of: for thy iudgementes are good.

Beholde, my delite is in thy commaundementes: O quicken me in thy righteousnes.

Glory be to the father, and to sonne. &c.

As it was in the beginning. &c.

The Collect.

GRAunte Lorde, wee beseeche thee, that the course of thys world may be so peaceably ordred by thy gouernaunce: that thy congregacion may ioyfully serue thee in all godly quietnes: thorough Iesus Christ our Lorde.

The Epistle.

[i. peter. iii.

BE you al of one mynde, and of one heart, loue as brethren, be pitifull, be courteous (meke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, euen that yeshoulde bee heyres of the blessing. For he that doeth long after lyfe, and

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Eyther how canst thou saye to thy brother? Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine own eie? fyrst thou yprocrite, cast out the beame out of thine own eye, then shalt thou see perfectly to pull oute the mote that is in thy brothers eye.

THE FIFTH SUNDAIE.

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Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine Eye, when thou thy selfe beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see cleerly to pull out the mote that is in thy brothers Eye.

THE FIFTH SUNDAY AFTER TRINITY.

¶ The Collect.

GRAunt Lord, we beseeche thee, that the course of thys world may be so peaceably ordred by thy gouernaunce: that thy congregaciō may ioyfully serue thee in all Godly quietnes: through Iesus Christ oure Lorde.

¶ The Epistle.

[i. Pet. iii.

BE you al of one mind, and of one heart, loue as brethrē, be pietifull, be curteous, (meke) not rendring euill for euill, or rebuke for rebuke: but cōtrariwise blesse, knowing that ye are thereunto called, eue that ye should be heyres of the blessing. For he that dooeth long after life and

The Collect.

Grant o Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may ioyfully serve thee in all godly quietness, through Iesus Christ our Lord. Amen.

The Epistle.

[i. St. Pet. 3. 48.

Be ye all of one mind, having compassion one of another, love as brethren, be pittifull, be courteous: Not rendring evil, for evil; or railing, for railing: but contrariwise blessing, knowing that ye are therevnto called, that ye should inherit a blessing. For he that will love life, and

## SOURCES

hereditate possidestis. Qui enim vult vitam diligere, et cupit videre dies bonos: coherceat linguam suam a malo: et labia eius ne loquantur dolum. Declinet autem a malo et faciat bonum: inquirat pacem et sequatur eam. Quia oculi domini super iustos: et aures eius ad preces eorum. Vultus autem domini: super facientes mala. Et quis est qui vobis noceat: si boni emulatores fueritis? Sed et si quid patimini propter iustitiam: beati. Timorem autem eorum ne timueritis: vt nou conturbemini. Dominum autem xpm sanctificate: in cordibus vestris.

Euangelium. Secundum lucam.

[v. A

In illo tempore. Cum turbe irruerent ad iesum vt audirent verbum dei: et ipse stabat secus stagnum genezareth. Et vidit duas naues stantes secus stagnum: piscatores autem descendant, & lauabant retia. Ascendens autem in vnam nauim que erat simonis: rogauit eum vt a terra reduceret pusillum. Et sedens, docebat de nauicula turbas. Vt cessauit autem loqui: dixit ad simonem. Duc in altum: et laxate retia vestra in capturam. Et respondens simon: dixit illi. Preceptor: per totam noctem laborantes nichil cepimus: in verbo autem tuo laxabo rete. Et cum hoc fecissent: concluderunt piscium multitudinem copiosam. Rumpebatur autem rote eorum: & annuerunt socijs qui orant in alia naui, vt venirent et adiuaerent eos. Et venerunt & impleuerunt ambas nauiculas: ita vt pene mergerentur. Quod cum videret simon petrus: procidit ad genua iesu dicens. Exi a me domino: quia homo peccator sum. Stupor enim circumdederat eum: & omnes qui cum illo erant in captura piscium quam ceperant. Similiter autem iacobum et iohannem filios zobedei: qui erant socij simonis. Et ait ad simonem iesus. Noli timere: ex hoc iam homines eris capiens. Et sub-

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loueth to see good dayes, let hym refrayne his tongue from euill, and his lippes that they speake no guile. Let him eschewe euill and dooe good: let him seeke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and hys cares are open vnto theyr prayers. Agayne, the face of the lord is ouer them that doe euill. Moreouer, who is it that will harme you, if ye folowe that whiche is good? yea, happie are ye, if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for anye terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

[ Luc. V.

IT came to passe that (when the people preased vpon hym, to heare the worde of God) he stode by the lake of Genezareth, & saw two shippes stand by the lakes side, but the fishermen were gone out of them, & were washing their nettes. And he entred into one of the shippes (which pertained to Simō) & praied him that he would thrust out a litle frō the land. And he sate down & taught the people out of the ship.

When he had left speaking, he sayde vnto Simon: launche out into the depe, & let slip youre nettes to make a draught. And Simon answered, and sayde vnto him: Maister, we haue labored all night, and haue taken nothing. Neuertheles, at thy commaundement, I will looce furth the net. And when they had this done, they inclosed a greate multitude of fishes. But theyr net brake, and they beckened to theyr felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they sonke agayn. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from me, for I am a sinfull man. For he was astonied and al that were with him, at the draught of fishes which they had taken: & so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. And Iesus sayde vnto Simon: feare not, from henceforth thou shalt catche men. And

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loueth to see good dayes: let him refrayne his tong from euill, and his lippes that they speake no guyle. Let hym eschewe euill and dooe good: let hym seeke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are opē vnto theyr prayers. Again, the face of the Lord is ouer them that doe euill. Moreouer, who is it that will harme you, if ye folow that whiche is good? yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayd for anye terrour of them, neither bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

[ Luke. v

IT came to passe that (when the people preaced vpon him, to heare the word of God) he stode by the lake of Genezareth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, and were washing theyr nettes. And he entred into one of the shippes (which pertayned to Simon) and prayed hym that he woulde thrust out a litle from the land. And he sate down, and taught the people out of the ship.

When he had left speaking, he sayd vnto Simon: launch out into the depe, and letteslippe yournettes to make a draughte. And Simon answered, and sayde vnto him: Maister, we haue laboured all nyghte, and haue taken nothing. Neuerthelesse, at thy commaundemente, I will looce forth the nette. And when he had thus doone, they inclosed a greate multitude of fysshes. But theyr nette brake, and they beckened to theyr felowes (whiche were in the other shippe) that they shoulde come and helpe them. And they came and fylled both shippes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from me, for I am a sinfull manne. For he was astonied and all that were with hym, at the draughte of fyshes whiche they hadde taken: and so was also Iames and Iohn the sonnes of Zebede, which were partners wyth Simon. And Iesus sayde vnto Simon: feare not, from henceforth thou shalt catche men. And

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see good dayes; let him refrain his tongue from evil, and his lips, that they speak no guile. Let him eschew evil, and do good: let him seek peace and ensue it. For the Eyes of the Lord are over the righteous, and his ears are open vnto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled. But sanctifye the Lord God in your hearts.

The Gospell.

[8: Luke. 5. 41.

It came to pass, that as the people pressed vpon him to hear the word of God, he stood by the lake of Genesareth; And saw two ships standing by the lake: but the Fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sate down, and taught the people out of the ship. Now when he had left speaking, he said vnto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said vnto him, Master, we haue toiled all the night, and haue taken nothing: nevertheless at thy word, I will let down the net. And when they had this don, they inclosed a great multitude of Fishes, and their net brake; And they beckned vnto their partners which were in the other ship, that they should come and help them. And they came, and filled both their ships, so that they began to sink. When Simon Peter saw it, he fell down at Iesus knees, saying, Depart from me, for I am a sinfull man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John the Sons of Zebedee, who were partners with Simon. And Iesus said vnto Simon, Fear not, from henceforth thou shalt catch men. And when

## SOURCES

ductis ad terram nauibus: relictis omnibus, secuti sunt eum.

¶ Dominica .vj. post trinitatem.  
officium.  
[Ps. xxvii (xxviii) 8, 9: 1]

## Oratio.

Deus qui diligentibus te bona inuisibilia preparasti, infunde cordibus nostris tui amoris affectum, vt te in omnibus et super omnia diligentes, promissiones tuas que omne desiderium superant consequamur. Per. (*Gal.* iii 1)

## Ad romanos.

[vi. A]  
Fratres. Quicumque baptizati sumus in xpo iesu, in morte ipsius baptizati sumus. Consepulti enim sumus cum illo per baptismum in mortem, vt quomodo xps surrexit a mortuis per gloriam patris, ita et nos in nouitate vite ambulemus. Si enim complantati facti sumus similitudini mortis eius, simul & resurrectionis orimus. Hoc scientes quia vetus homo noster simul crucifixus est, vt destruat corpus peccati, vt ultra non seruiamus peccato. Qui enim mortuus est, iustificatus est a peccato. Si autem mortui

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they brought the shippes to lande, and forsooke all and folowed him.

## ¶ THE .VI. SONDAY.

[Et Veniat super me. psal. cxix.  
LET thy louing mercy come also vnto me, O lorde: euen thy saluacion, according vnto thy woorde.

So shall I make aunswere vnto my blasphemers: for my trust is in thy woorde.

O take not the woord of trueth vtterly out of my mouth: for my hope is in thy iudgements.

So shall I alway kepe thy lawe: yea, for euer and euer.

And I will walke at libertie: for I seeke thy commaundementes.

I will speake of thy testimonies also, euen before kinges: and will not be ashamed.

And my delight shalbe in thy commaundementes: which I haue loued.

My handes also will I lyfte vp, vnto thy commaundementes which I haue loued: and my study shall bee in thy statutes.

Glory be to the father. &c.

As it was in the beginning. &c.

## The Collect.

God, whiche hast prepared to them that loue thee, suche good thinges as passe al mans vnderstanding: Powre into our heartes such loue toward thee, that we louig thee in all thinges, may obteyne thy promises, whiche excede al that we can desire: Through Iesus Christe our Lorde.

## The Epistle.

[Roma. Vi.]  
KNOWE ye not, that all we whiche are baptised in Iesu Christe, are baptised to dye with hym? We are buried then with hym by baptisme for to dye: that lykewyse as Christe was raysed from deathe, by the glory of the father, euen so we also shoulde walke in a newe lyfe. For if we bee graft in deathe lyke vnto hym: euen so shall we bee partakers of the resurrection: Knowyng thys, that our olde manne is crucified with hym also, that the body of synne, myght vtterly be destroyed, that hēce furth we should not be seruaūtes vnto sinne. For he that is dead, is iustified

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they brought the shyppes to lande, and forsoke all and folowed hym.

## THE SIXTH SUNDAYE.

1661

they had brought their ships to Land, they forsook all, and followed him.

## THE SIXTH SUNDAY AFTER TRINITY.

## ¶ The Collect.

God whiche hast prepared to them that loue thee, suche good thinges as passe all mannes vnderstanding: Powre into our heartes such loue toward thee, that we louing thee in all thynges, may obtayne thy promises, whiche excede all that we can desyre: through Iesus Christ our Lorde.

## ¶ The Epistle.

[Rom. vi.]  
KNOWE ye not, that all we whiche are baptised in Iesu Christe, are baptised to dye with hym? We are buried then with hym by baptisme for to dye; that likewyse as Christ was raysed from death by the glorye of the father, euen so we also shoulde walke in a new lyfe. For yf we be graft in death like vnto hym: euen so shal we be partakers of the holy resurrection: Knowyng this, that our olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hencefurth we should not be seruauntes vnto synne. For he that is dead, is iustified

## The Collect.

¶ O God, who hast prepared for\* them that love thee, such good things as pass mans vnderstanding, pour into our hearts, such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Iesus Christ our Lord Amen.

## The Epistle.

[Rom. 6. 43.]  
Know ye not, that soe many of vs as were baptized into Iesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised vp from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection: Knowyng this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed

## SOURCES

sumus cum xp̄o, credimus quia simul etiam viuemus cum illo. Scientes quod xp̄s resurgens ex mortuis iam non moritur, mors illi vltra non domiabitur. Quod enim mortuus est peccato, mortuus est semel. Quod autem viuit, viuit deo. Ita et vos existimate vos mortuos quidem esse peccato, viuentes autem deo. In christo iesu domino nostro.

## Secundum matheum.

In illo tempore. Dixit iesus discipulis suis. Amen dico vobis: quia nisi abundauerit iustitia vestra plusquam scribarum & phariseorum, non intrabitis in regnum celorum. Audistis quia dictum est antiquis: non occides. Qui autem occiderit: reus erit iudicio. Ego autem dico vobis: quia omnis qui irascitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo racha: reus erit consilio. Qui autem dixerit fatue: reus erit gehenne ignis. Si ergo offers munus tuum ad altare, & ibi recordatus fueris quia frater tuus habet aliquid aduersum te: relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo. Et tunc veniens: offeres munus tuum.

¶ Dominica septima post trinitatem.

Officium.

[Ps. xlii (xlvii) 2 : 4]

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from sinne. Wherefore, yf we be dead with Christe, we beleue that we shal also liue with hym, knowing that Christ being raysed from deathe, dyeth no more. Deathe hath no more power ouer him. For as touchyng that he died, he died concerning sinne once. And as touchyng that he liueth, he liueth vnto God: Lykewyse consider ye also, that ye are dead, as touchyng synne, but are a lyue vnto God, throughe Iesus Christe our Lorde.

## The Gospell.

[ Mat. v.

Iesus sayd vnto his disciples: excepte your ryghteousnes excede the righteousnes of the Scribes and Phariseis, ye can not enter into the kyngdom of heauen. Ye haue hearde that it was sayed vnto them of the olde tyme. Thou shalt not kyl: whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoever is angry with his brother (vnaduyedly) shall be in daunger of iudgement. And whosoever saye vnto hys brother, Racha, shall be in daunger of a counsell. But whosoever saith, thou foole, shall be in daunger of hel fier. Therefore, if thou offerest thy gifte at the altare, and there remembreth that thy brother hath ought against thee, leaue there thyne offryng before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gifte. Agree with thyne aduersary quickly, whyles thou art in the way with him, leste at any tyme the aduersary delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee: thou shalt not come out thence, til thou haue payed the vttermost farthing.

¶ THE .VII. SONDAY.

[Memor esto psal. cxix.

O Thinke vp̄ thy seruaunte, as concerning thy word: wherin thou hast caused me to put my trust.

The same is my cumfort in my trouble: for thy worde hath quickened me.

The proude haue had me excedingly

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from synne. Wherefore, yf we be dead with Christ, we beleue that we shal also liue with hym, knowing that Christe beeing raysed from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he died, he died concernyng sine once: And as touchyng that he lyueth, he lyueth vnto god. Likewise cōsider ye also, that ye are dead, as touchyng sinne, but are a lyue vnto god, throughe Iesus Christ our Lorde.

## ¶ The Gospell.

[ Mat. v.

Iesus said vnto his disciples: except youre ryghteousnes excede the righteousnes of the Scribes and Phariseis, ye cannot enter into the kyngdom of heauen. Ye haue heard that it was sayd vnto them of olde time. Thou shalt not kyl: whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoever is angry with his brother (vnaduyedly) shall be in daunger of iudgement. And whosoever saye vnto hys brother: Racha, shall be in daunger of a counsell. But whosoever sayeth, thou foole, shall be in daunger of hel fier. Therefore, if thou offerest thy gifte at the altare, and there remembreth that thy brother hath oughte agaynste thee, leaue there thyne offryng beefore the altare, and goe thy waye firste and be reconcyled to thy brother, and then come and offre thy gyft. Agree with thyne aduersary quickly, whyles thou art in the waye wyth hym, lest at any tyme the aduersary delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prieson. Verely I saye vnto thee: thou shalte not come oute thence, tyll thou haue payed the vttermost farthyng.

THE .VII. SUNDAIE,

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from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died vnto sin once: but in that he liueth, he liueth vnto God. Likewise reckon ye also your selves to be dead indeed vnto sin: but alive vnto God through Iesus Christ our Lord.

## The Gospell

[8: Math. 5. 420.

Iesus said vnto his disciples, Except your righteousnes shall exceed the righteousness of the Scribes, and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the iudgement. But I say vnto you that whosoever is angry with his brother without a cause, shall be in danger of the iudgement: and whosoever shall say to his brother, Racha, shall be in danger of the Council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine Adversary quickly, whyles thou art in the way with him: lest at any time the adversary deliver thee to the iudge, and the iudge deliver thee to the officer, and thou be cast into prison. Verily, I say vnto thee, thou shalt by no means come out thence, till thou hast paid the vttermost farthing.

THE SEAVENTH SUNDAY AFTER TRINITY



## SOURCES

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in derision : yet haue I not shrynked from thy lawe.

For I remembred thine euerlasting iudgements, O lord : and receyued comfort.

I am horribly afrayde : for the vngodly, that forsake thy lawe.

Thy statutes haue bene my songes : in the house of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the nyght season : and haue kept thy lawe.

This I hadde : because I kepte thy cōmaundementes.

Glory be to the father, and to the sonne : and to the holy goste.

As it was in the beginning, is nowe, and euer shalbee : worlde without ende. Amen.

## Oratio.

Deus virtutum cuius est totum quod est optimum, insere pectoribus nostris amorem tui nominis: et presta in nobis religionis augmentum: vt que sunt bona nutrias: ac pietatis studio que sunt nutrita custodias. Per dominum, (Gel. iii 2)

## Ad romanos.

[v]. D

Fratres. Humanum dico propter infirmitatem carnis vestre. Sicut enim exhibuistis membra vestra seruire immunditie et iniquitati ad iniquitatem: ita nunc exhibete membra vestra seruire iustitie in sanctificationem. Cum enim serui essetis peccati: liberi fuistis iustitie. Quem ergo fructum habuistis tunc in illis in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, serui autem facti deo: habetis fructum vestrum in sanctificationem: finem vero vitam eternam. Stipendia enim peccati, mors: gratia autem dei vita eterna. In xpo iesu: domino nostro.

## Secundum marcum.

[viiij. A

In illo tempore. Cum turba multa esset cum iesu nec haberent quod manducarent: conuocatis discipulis ait illis. Misereor super turbam quia ecce

## The Collect.

Lord of al power and might, which art the author and geuer of all good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnesse, and of thy great mercy kepe vs in the same: Through Iesus Christ our Lorde.

## The Epistle.

[Roma. vi.

I speake grosly, because of the infirmitie of your fleshe. As ye haue geuen youre membres seruautes to vnclennesse, and to iniquitie (from one iniquitie to another:) euen so nowe geue ouer your membres seruautes vnto righteousnes, that ye maye bee sanctified. For when ye were the seruautes of sinne, ye were void of righteousnes. What fruite had you thē in those thinges, wherof ye are now ashamed? for the ende of those thynges is death. But nowe are ye deliuered from synne, and made the seruautes of God, and haue your fruite to bee sanctified, and the ende euerlastyng lyfe. For the rewarde of sinne is death: but eternall lyfe is the gifte of God: Through Iesus Christ our Lorde.

## The Gospell.

[ Mar. viii.

IN those dayes, when there was a verye great companie, and had nothing to eate: Iesus called hys Disciples vnto hym, and sayde vnto them: I haue

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## ¶ The Collect.

Lorde of al power and myght, which art the auctour and geuer of al good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourish vs with al goodnesse, and of thy greate mercye, kepe vs in the same: Through Iesus Christ our Lorde.

## ¶ The Epistle.

[Rom. vi.

I speake grosly, because of the infirmitie of youre fleshe. As ye haue geuen youre membres seruautes to vnclennes, and to iniquitie (from one iniquitie to another:) euē so nowe geue ouer your membres seruautes vnto ryghteousnesse, that ye may be sanctified. For whē ye were the seruautes of synne, ye were voyde of righteousnesse: What fruite had you then in those thinges, wherof ye are now ashamed? for the ende of those thinges is death. But nowe are ye deliuered from synne, and made the seruautes of God, and haue youre fruite to bee sanctified, and the ende euerlastyng lyfe. For the rewarde of synne is death: but eternall lyfe is the gyft of God: through Iesus Christ our Lorde.

## ¶ The Gospell.

[ Mat. viii.

IN those dayes, when there was a verye great cōpany, and had nothing to eate: Iesus called his disciples vnto hym, & sayed vnto them: I haue

## The Collect.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in vs true religion, nourish vs with all goodness, and of thy great mercy keep vs in the same, through Iesus Christ our Lord. Amen.

## The Epistle.

[Rom. 6. 419.

I speake after the manner of men, because of the infirmity of your flesh: for as ye have yeilded your members servants to vnclennesse, and to iniquity, vnto iniquity, even so now yeild your members, servants to righteousness, vnto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, wherof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit vnto holiness, and the end euerlasting life. For the wages of Sin is death: but the gift of God is eternal life through Iesus Christ our Lord.

## The Gospell.

[St: Mar. 8. 41.

Jn those dayes the multitude being verye great; and having nothing to eat; Iesus called his disciples vnto him and saith vnto them, J have

## SOURCES

iam triduo sustinent me, nec habent quod manducent. Et si dimisero eos ieiunos in domum suam: deficient in via. Quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui. Vnde istos poterit quis hic saturare panibus in solitudine? Et interrogavit eos. Quot panes habetis. Qui dixerunt. Septem. Et precepit turbe: discumbere super terram. Et accipiens septem panes: gratias agens fregit & dabat discipulis suis, vt apponerent. Et apposuerunt turbe. Et habebant pisciculos paucos: & ipsos benedixit et iussit apponi. Et manducaverunt: & saturati sunt. Et sustulerunt quod supernucrat de fragmentis: septem sportas. Erant autem qui manducaverant quasi quatuor milia: & dimisit eos.

¶ Dominica .viiij. post trinitatem.

Ad missam. Officium.

[Ps. xlviii (xlviii) 10, 11 : 2]

1549

compassyon on the people, because they haue nowe bene with me three dayes, and haue nothyng to eate: And if I sende them awaye fastyng to theyr owne howses, they shall faint by the way: for diuerse of them came from farre. And his disciples answered hym; where shoulde a man haue bread here in the wildernes, to satysfye these? And he asked them, how many loaves haue ye? They sayde, seuen. And he commaunded the people to sit downe on the ground. And he tooke the seuen loaves: And when he had geuen thankes, he brake and gaue to hys disciples, to sette before them. And they did set the before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate and were suffysed. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that dyd eate, were about foure thousande. And he sente them awaye.

¶ THE EIGHT SONDAY AFTER TRINITIE SONDAY.

¶ At the Communion.

[Portio mea domine. psal. cxix.

THou arte my porcion, O Lorde: I haue promised to kepe thy lawe.

I made mine humble peticion in thy presence with my whole heart: O be mercifull vnto me according vnto thy woorde.

I call mine owne waies to remembrance: and turne my feete into thy testimonies.

I made hast: and prolonged not the tyme to keepe thy commaundementes.

The congregacions of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight will I ryse, to geue thankes vnto thee: because of thy righteous iudgementes.

I am a companyon of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me thy statutes.

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compassion on the people, because they haue bene now with me three dayes, and haue nothing to eate: And if I sende them awaye fastyng to their own houses, they shal faint by the way: for diuerse of them came from farre. And his disciples answered hym: where shoulde a man haue bread here in the wildernes, to satysfye these? And he asked them, how many loaves haue ye? They said, seuen. And he commaunded the people to sit down on the ground. And he toke the seuen loaves: And when he had geuen thankes, he brake and gaue to his disciples to set before them. And they did set them before the people. And they had a few smal fishes. And whē he had blessed, he commaunded them also to be set before them. And they did eate, and were suffysed. And they tooke vp of the broken meate that was lefte, seuen baskettes full. And they that did eate, were about foure thousande. And he sente them awaye.

THE EIGHT SUNDAIE.

1661

compassion on the multitude, because they have now been with me three dayes, and have nothing to eat: And if I send them away fasting to their own houses they will faint by the way: for divers of them came from farr. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he tooke the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did sett them before the people. And they had a few smal fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: And they took vp of the broken meat that was left, seuen baskets. And they that had eaten were about four thousand, and he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

## SOURCES

1549

Glory be to the father, and to the sonne : & to the holy gost.

As it was in the begynnyng, is now, and euer shalbe : world without ende. Amen.

## The Collect.

God, whose providēce is neuer deceued, we humbly beseeche thee that thou wilt put away from vs all hurtful thinges, and geue those thinges which be profitable for vs: Through Iesus Christe our Lorde.

## The Epistle.

[Roma. viii.]

Brethren, we are debtors, not to the fleshe, to liue after the flesh. For if ye liue after y<sup>e</sup> flesh, ye shal dye. But if ye through the spirite doe mortifye the deedes of the body, ye shall liue. For as many as are led by the spirite of god, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare anye more, but ye haue receyued the spirite of adopcion, wherby we crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of god, & heires annexed with Christ: if so be that we suffre with hym, that we maye bee also glorified together with hym.

## The Gospell.

[Math. vii.]

Beware of false Prophetes, whiche come to you in shepes clothing, but inwardely they are rauening wolues. Ye shall know thē by their fruites. Do men gather Grapes of thornes? Or Figges of Thistles? Euen so euerye good tree bryngeth furth good fruites. But a corrupte tree, bringeth furth euill fruites. A good tree cannot bring furth bad fruites: neyther can a bad tree bring foorth good fruites. Euerye tree that bringeth not foorth good fruit, is hewen downe and caste into the fyer. Wherefore, by theyr fruites ye shall knowe them. Not euerye one that sayeth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doeth the will of my father whiche is in heauen, he shall entre into the kingdome of heauen.

## Oratio.

DEUS cuius prouidentia in sui dispositione non fallitur: te supplices exoramus: vt noxia cuncta submoueas: & omnia nobis profutura concedas. Per dominum (Gel. iii 3)

## Ad romanos.

[vii. o]

FRATRES. Debitores sumus: non carni vt secundum carnem viuamus. Si enim secundum carnem vixeritis: moriemini. Si autem spiritu facta carnis mortificaueritis: viuetis. Quicunque enim spiritu dei aguntur: hi sunt filij dei. Non enim accepistis spiritum seruitutis iterum in timore: sed accepistis spiritum adoptionis filiorum dei in quo clamamus, abba pater. Ipse enim spiritus: testimonium reddit spiritui nostro quod sumus filij dei. Si autem filii: & heredes. Heredes quidem dei: coheredes autem xpi.

## Secundum mathoum.

[vii. o]

IN illo tempore. Dixit Iesus discipulis suis. Attendite a falsis prophetis qui veniunt ad vos in vestimentis ouium: intrinsecus autem sunt lupi rapaces. A fructibus eorum cognoscetis eos. Nunquid colligunt de spinis vuas: aut de tribulis ficus? Sic omnis arbor bona: fructus bonos facit. Mala autem arbor: fructus malos facit. Non potest arbor bona fructus malos facere: neque arbor mala fructus bonos facere. Omnis arbor quo non facit fructum bonum excidetur: et in ignem mittetur. Igitur ex fructibus eorum: cognoscetis eos. Non omnis qui dicit michi domine domine, intrabit in regnum colorum: sed qui facit voluntatem patris mei qui in celis est: ipso intrabit in regnum celorum.

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## The Collect.

GOD whose providence is neuer deceued, we humbly beseeche thee, that thou wilt put away from vs all hurtfull thinges, and geue those thynges which be profitable for vs: Throughe Iesus Christe oure Lorde.

## The Epistle.

[Rom. viii.]

Brethren, we are debtors, not to the flesh to lyue after the fleshe. For if ye liue after y<sup>e</sup> fleshe, ye shal die. But yf ye through the spirite doe mortify the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare any more, but ye haue receiued the spirite of adopcion, wherby ye crye: Abba father. The same spiryte certyfyeth our spiryte, that we are the sōnes of God. If we be sōnes, then are we also heires, the heires I meane of god, & heires annexed with Christ: if so bee that we suffre with hym, that we may be also gloryfyed together with hym.

## The Gospell.

[Math. vii.]

Beware of false prophetes, which come to you in shepes clothing, but inwardly they are rauening wolues. Ye shall know them by their fruites. Doe men gather Grapes of thornes? Or Figges of Thistles? Euen so euerye good tree bringeth furth good fruites. But a corrupte tree, bringeth furth euill fruites. A good tree cannot bring furth bad fruites: neyther can a bad tree brynge forth good fruites. Euery tree that bryngeth not forth good fruit, is hewen downe and cast into the fyer. Wherefore, by theyr fruites ye shall knowe them. Not euery one that sayeth vnto me, Lorde, Lord, shall enter into the kingdom of heauen: but he that doeth the wyl of my father, whiche is in heauen, he shal entre into the kingdom of heauen.

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## The Collect.

O God, whose never fayling prouidence ordereth all things both in heaven and earth; we humbly beseech thee to put away from vs all hurtfull thinges, and to give vs<sup>b</sup> those things which be profitable for vs, through Iesus Christ our Lord. Amen.

## The Epistle.

[Rom. 8. 12.]

Brethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the spirit, do mortifie the deedes of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye haue not received the Spirit of bondage, again to fear: but ye haue received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and ioynt heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

## The Gospell.

[St. Mat. 7. 15.]

Beware of false Prophets, which come to you in shepes clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thornes, or figs of thistles. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Euery tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith vnto me, Lord Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.



## SOURCES

☩ Dominica .ix. post trinitatem.  
Officium.  
[Ps. liii (liv) 6, 7 : 3]

## Oratio.

Largire nobis quesumus domine  
semper spiritum cogitandi que recta  
sunt propitius et agendi: vt qui sine  
te esse non possumus, secundum te  
viuere valeamus. per. (Leon.: Gel.  
ii 4)

## Ad corinthios.

Fratres.

Non simus concupiscentes malorum:  
sicut et illi concupierunt. Neque  
idolatre efficiamini, sicut quidam ex  
ipsis: quemadmodum scriptum est.

1549

☩ THE IX SONDAY.

[Bonitatem. psal. cxix.

O Lord, thou hast delt graciously  
with thy seruauant: according vnto  
thy woorde.

O learne me true vnderstandyng,  
and knowledge: for I haue beleued  
thy commaundementes.

Before I was troubled I went wrong:  
but now I haue kept thy woorde.

Thou art good and gracious: O  
teache me thy statutes.

The proude haue imagined a lye  
agaynst me: but I will kepe thy com-  
maundementes with my whole hearte.

Theyr hearte is as fatte as braune:  
but my delyte hath bene in thy lawe.

It is good for me that I haue beene  
in trouble: that I may learne thy  
statutes.

The lawe of thy mouthe is dearer  
vnto me: then thousandes of golde  
and siluer.

Glory be to the father, & to the  
sonne: and to the holy gost.

As it was in the begynnyng, is nowe,  
and euer shalbe: world without ende.  
Amen.

## The Collect.

Graunt to vs lord, we beseche thee,  
the spirite to thinke, and doe alwayes  
suche thynges as beeryghtfull: that we,  
which cannot be  
without thee, may by thee be hable  
to lyue accordyng to thy will: Through  
Iesus Christe oure Lorde.

## The Epistle.

[i. Cor. x.

Brethren, I woulde not that ye  
should be ignoraunt, how that our  
fathers were al vnder the cloude: and  
all passed through the sea, and were  
al baptised vnder Moses in the cloude,  
& in the sea, and dyd all eate of one  
spirituall meate, and did all drinke of  
one spirituall drynke. And they  
dranke of the spirituall rocke that  
folowed them, whiche Rocke was  
Christ. But in many of them had God  
no delight. For they were ouer-  
throwen in the wilderness.

These are ensaumples to vs,  
that we should not luste after  
euill thinges, as they lusted.  
And that ye should not be worshippers  
of images, as were some of them,

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THE IX. SUNDAIE.

## ☩ The Collect.

Graunt to vs lord we beseche thee,  
the spirite to thinke and dooe alwayes  
suche thynges as be ryghtfull: that we,  
whiche cannot be  
without thee, may by thee be hable  
to liue accordinge to thy will. Through  
Iesu Christe our Lorde.

## ☩ The Epistle.

[i. Cor. x

Brethre, I would not that ye  
should be ignoraunt, how that our  
fathers wer al vnder the cloude: &  
all passed through the sea, and were  
all baptised vnder Moses in y<sup>e</sup> cloude,  
and in the sea, and did all eate of one  
spirituall meate, and dyd all drinke of  
one spirituall drinke. And they  
dranke of the spirituall Rocke that  
folowed them, whiche Rocke was  
Christ. But in many of thē had god  
no delyght. For they wer ouer-  
throwen in the wilderness.  
These are ensaumples to vs,  
that we shoulde not luste after  
euill thinges, as they lusted.  
And that ye shoulde not be worshippers  
of ymages, as were some of them,

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THE NINTH SUNDAY AFTER TRINITY.

## The Collect.

Grant to vs, Lord, we beseech thee  
the Spirit to thinke and do alwayes  
such things, as be rightfull: that we  
who cannot do any thing that is good  
without thee, may by thee be enabled  
to live according to thy will, through  
Jesus Christ our Lord. Amen.

## The Epistle.

[1 Cor. x. 41.

Brethren, I would not, that ye  
should be ignorant, how that all our  
Fathers were vnder the cloud, and  
all passed through the sea: And were  
all baptized vnto Moses in the cloud,  
and in the sea: And did all eat the same  
spiritual meat. And did all drink the  
same spiritual drink: (for they  
drank of that spiritual Rock that  
followed them: and that Rock was  
Christ): But with many of them God  
was not well pleased: for they were over-  
thrown in the wilderness. Now  
these things were our examples,  
to the intent we should not lust after  
evil things, as they also lusted.  
Neither be ye  
Idolaters, as were some of them,

## SOURCES

Sedit populus manducare et bibere: & surrexerunt ludere. Neque fornicemur, sicut quidam ex ipsis fornicati sunt: et ceciderunt vna die viginti tria milia. Neque tentemus xpm: sicut quidem eorum tentauerunt et a serpentibus perierunt. Neque murmureritis, sicut quidam eorum murmurauerunt: & perierunt ab exterminatore. Hec autem omnia in figura contingebant illis. Scripta autem sunt hec ad correptionem nostram: in quos fines seculorum deuenerunt. Itaque qui se existimat stare: videat ne cadat. Tentatio vos non apprehendat: nisi humana. Fidelis autem deus est, qui non patietur vos tentari supra id quod potestis: sed faciet cum tentatione etiam prouentum: vt possitis sustinere.

Secundum lucam.

[vi. o

In illo tempore. Dixit iesus discipulis suis parabolam hanc. Homo quidam erat diues qui habebat villicum: et hic diffamatus erat apud illum, quasi dissipasset bona ipsius. Et vocauit illum: et ait illi. Quid hoc audio de te? Redde rationem villicationis tue: iam enim non poteris villicare. Ait autem villicus intra se. Quid faciam: quia dominus meus aufert a me villicationem? Fodere non valeo: mendicare orubesco. Scio quid faciam, vt cum amotus fuero a villicatione: recipiant me in domos suas. Conuocatis itaque singulis debitoribus domini sui: dicebat primo. Quantum debes domino meo? At ille dixit. Centum cados olei. Dixitque illi. Accipo cautionem tuam et sedo: cito scribo quinquaginta. Deinde alio dixit. Tu vero quantum debes? Qui ait. Centum choros tritici. Ait illi. Accipo literas tuas: et scribo octoginta. Et laudauit dominus villicum iniquitatis: quia pru-

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accordyng as it is written: The people sate downe to eate, and drynke, and rose vp to playe. Neyther let vs bee defyled with fornycacion, as some of them were defyled with fornicacion, and fel in one daye thre and twentie thousande. Neyther lette vs tempt Christ, as some of them tempted, and were destroyed of Serpentes. Neyther murmure ye, as some of them murmured, & were destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to putte vs in remembrance, whome the endes of the worlde are come vpon. Wherefore lette hym that thynketh he standeth, take hede lest he fall. There hath none other temptation taken you, but suche as foloweth the nature of man. But God is faythful, which shall not suffer you to be tempted aboue your strength: but shal in the middes of the temptacion make a waye, that ye may be hable to beare it.

The Gospell.

[ Luc. xvi.

IESUSSAYDEVNTOHYS DISCIPLES: There was a certayne ryche manne, whiche had a Stewarde, and the same was accused vnto hym, that he hadde wasted his goodes. And he called hym, and sayde vnto hym: howe is it that I heare thys of thee? Geue accomptes of thy Stewardship, for thou mayst be no longer Stewarde. The Stewarde sayde within hymselfe: what shal I doe? For my maister taketh away from me the Stewardship. I can not dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardship, they may receiue me into theyr houses.

So when he had called all hys Maisters debtors together, he sayde vnto the first: how much owest thou vnto my Maister? And he sayde: an hundred tunnes of oyle. And he sayde vnto him: take thy Bill, and sitte downe quickly, and wryte fiftie. Then sayde he to another: howe much owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto him: take thy bill and write foure skore. And the Lorde commended the vniuste Stewarde, because he had done

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accordynge as it is written: The people sate downe to eate, and drynke, and rose vp to playe. Neyther lette vs bee defyled with fornicacion, as some of them wer defiled with fornicacion, and fell in one day three and twenty thousande. Neither let vs tempte Christe, as some of them tempted, and were destroyed of serpētes. Neither murmure ye, as some of them murmured, & wer destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to put vs in remembrance, whō the endes of the worlde are come vpon. Wherefore, lette hym that thynketh he standeth take hede lest he fal. There hath none other temptation taken you, but suche as folowed the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: but shal in the middes of temptacion make a waye, that ye may be hable to beare it.

¶ The Gospell.

[ Luk. xvi

IESUS SAYED to his disciples: There was a certayne ryche man, whiche had a Stewarde, and the same was accused vnto hym, that he had wasted his goodes. And he called him, & said vnto him: how is it that I heare this of thee? Geue accomptes of the Stewardship, for thou mayste bee no longer Stewarde. The Stewarde sayde within himselfe: what shal I doe? For my maister taketh a way from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardship, they maye receiue me into theyr houses.

-So when he had called all hys Maisters debtors together, he sayd vnto the first: how much owest thou vnto my Maister? And he sayde: an hundred tunnes of oyle. And he sayd vnto hym: take thy Byll, and sit downe quickly and write fiftie. Then sayde he to another: how much owest thou? And he sayde: an hundred quarters of wheate. He sayd vnto hym: take thy Byll and wryte foure skore. And the Lorde commended the vniuste Stewarde, because he had done

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as it is written, The people sate down, to eat and drink, and rose vp to play. Neither let vs comitt fornicacion, as some of them committed, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these thinges happened vnto them for ensamples: and they are written for our admonition, vpon whom the endes of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptacion also make a way to escape, that ye may be able to bear it.

The Gospell.

[8: Luke. 16. 41.

IESUS SAID vnto his disciples, There was a certein rich man, who had a steward, and the same was accused vnto him, that he had wasted his goods. And he called him, and said vnto him, How is it, that I hear this of thee? give an account of thy Stewardship: for thou mayest be no longer Steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the Stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their houses.

-So he calledeveryone of his Lords debtors vnto him, and said vnto the first, How much owest thou vnto my Lord? And he said An hundred measures of oyl. And he said vnto him, Take thy Bill, and sitt down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said vnto him, Take thy bill, and write fourscore. And the Lord commended the vnjust steward, because he had don

## SOURCES

denter fecisset: quia filij huius seculi prudentiores filijs lucis in generatione sua sunt. Et ego vobis dico. Facite vobis amicos de mammona iniquitatis: vt cum defeceritis: recipiant vos in eterna tabernacula.

¶ Dominica .x. post trinitatem.

Ad missam. Officium.

[Ps. liv (lv) 17a, 18b, 19a, 20, 23 : 2, 3a]

## Oratio.

Pateant aures misericordie tue domine precibus supplicantium: & vt petentibus desiderata concedas: fac eos que tibi placita sunt postulare. Per dominum nostrum. (Gel. iii b)

Ad corinthios.

[i. xij. a

¶ Fratres. Scitis quoniam cum goutes essetis: ad simulachra muta prout ducebamini euntes. Ideo notum vobis facio quod nemo in spiritu dei loquens: dicit anathema iesu. Et nemo potest

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wisely. For the children of this world are in their nacion wyser then the children of lyghte. And I saye vnto you: Make you frendes of the vnryghteous Mammon, that when ye shall haue nede, they may receyue you into euerlasting habitacions.

THE .X. SONDAY.

[Manus tue psal. cxix.

Thy handes haue made me and fashioned me: O geue me vnderstanding, that I may learne thy commaundementes.

They that feare thee will be glad, when they see me: because that I haue put my truste in thy woorde.

I know, O Lorde, that thy iudgements are ryghte: and that thou of very faithfulness, hast caused me to be troubled.

O let thy mercifull kindnes be my coumfort: Accordyng to thy woorde vnto thy seruaunt.

O let thy louing mercies, come vnto me, that I may liue: for thy lawe is my delighte.

Let the proude be confounded, for they goe wickedly aboute to destroye me: But I will bee occupied in thy commaundementes.

Let suche as feare thee, and haue knowen thy testymonies: be turned vnto me.

O let my hearte bee sounde in thy statutes: that I bee not ashamed.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

Let thy merciful eares, O Lorde, be open to the prayers of thy humble seruauntes: and that they maye obteyne theyr petitions, make them to aske suche thynges as shall please thee: Through Iesus Christ our Lorde.

The Epistle.

[i. Cor. xii.

Concerning spirituall thynges (brethren) I would not haue you ignoraunte. Ye knowe that ye were Gentiles, and wente youre wayes vnto dumme ymages, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God,

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wisely. For the children of thys worlde are in their nacion wiser thē the childrē of light. And I say vnto you: Make you frendes of the vnryghteous Mammō, that when ye shall haue nede, they maye receiue you into euerlasting habitacions.

THE TENTH SUNDAYE.

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wisely: for the children of this world are in their generation wiser then the children of light. And J say vnto you, Make to your selves freinds of the Mammon of vnryghteousness, that when ye fail, they may receive you into everlasting habitacions.

THE TENTH SUNDAY AFTER TRINITY.

¶ The Collect.

Let thy mercifull eares, O Lorde, be open to the prayers of thy humble seruauntes: and that they may obteyne theyr petitions, make them to aske suche thynges as shall please thee: through Iesus Christ our Lorde.

¶ The Epistle.

[i. Cor. xii

Concerninge spirituall thynges (brethren) I would not haue you ignoraunt. Ye know that ye wer Gentiles, and went your wayes vnto dumme ymages, euen as ye wer led. Wherefore I declare vnto you, that no man, speaking by the spirite of god,

The Collect.

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

The Epistle.

[1 Cor. 12. 41

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away vnto these dumb Idols, even as ye were led. Wherefore I give you to vnderstand that no man speaking by the spirit of God,

## SOURCES

dicere dominus iesus: nisi in spiritu sancto. Diuisiones vero gratiarum sunt: idem autem spiritus. Et diuisiones ministracionum sunt: idem autem dominus. Et diuisiones operationum sunt: idem vero deus qui operatur omnia in omnibus. Vnicuique autem datur manifestatio spiritus: ad vtilitatem. Alij quidem per spiritum datur sermo sapientie: alij autem sermo scientie secundum eundem spiritum. Alteri fides in eodem spiritu: alij gratia sanitatum in vno spiritu. Alij operatio virtutum, alij prophetia, alij discretio spirituum, alij genera linguarum, alij interpretatio sermonum. Hec autem omnia operatur vnus atque idem spiritus: diuidens singulis prout vult.

Secundum lucam.

[xix. B

In illo tempore. Cum appropinquasset iesus hierusalem: videns ciuitatem fleuit super illam dicens. Quia si cognouisses: & tu. Et quidem in hac die tua, que ad pacem tibi: nunc autem abscondita sunt ab oculis tuis. Quia ecce venient dies in te: et circundabunt te inimici tui vallo. Et circundabunt te & coangustabunt te vndique, & ad terram prosternent te: et filios tuos qui in te sunt. Et non relinquent in te lapidem super lapidem: eo quod non cognoueris tempus visitationis tue. Et ingressus in templum cepit oijcero vendentes in illo & omentes dicens illis. Scriptum est, quia domus mea domus orationis est. Vos autem fecistis illam: speluncam latronum. Et erat docens: quotidie in templo.

¶ Dominica .xj. post trinitatom.

Officium.

[Ps. lxxvii (lxxviii) 6b, 7a, 36b : 1]

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defyeth Iesus. Also no manne can say that Iesus is the Lorde, but by the holy Goste. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, and yet but one lorde. And there are diuerse maners of operations, and yet but one God, whiche woorketh all in all. The gifte of the spirite is geuen to euery man, to edifye with all. For to one is geuen through the spirite, the vtteraunce of wisdom: To an other is geuen the vtteraunce of knowlege, by the same spirite. To an other is geuen faythe, by the same spirite. To an other the gifte of healyng, by the same spirite. To an other, power to doe miracles. To an other prophecie. To an other iudgemente to dyscerne spirites. To an other diuerse tongues. To an other the interpretacion of tongues: But these all worketh euen the selfe same spirite, deuyding to euery man a seuerall gifte, euen as he will.

The Gospell.

[ Luc. xix.

AND when he was come nere to Hierusalem, he behelde the citie, and wept on it, saying: If thou hadst knowen those thinges, which belong vnto thy peace, euen in this thy day thou wouldest take hede. But nowe are they hyd from thyne eyes. For the dayes shall come vpon thee, that thy enemies also shall caste a banke aboute thee, and compass thee rounde, and keepe thee in on euery syde, and make thee euen with the ground, and thy children whiche are in thee. And they shall not leaue in thee one stone vpon an other, because thou knowest not the tyme of thy visitacyon. And he went into the Temple, and began to caste out them that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taughte dayelye in the Temple.

THE .XI. SONDAY.

MY soule hath longed for thy saluacion: and I haue a good hope, because of thy woorde.

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defyeth Iesus. Also no manne can say that Iesus is the Lorde, but by the holy goste. There are diuersities of gyftes, yet but one spirite. And there are dyfferences of administracions, and yet but one Lorde. And there are diuerse maners of operations, and yet but one God, which woorketh all in all. The gyfte of the spirite is geuen to euerye man, to edifye withall. For to one is geuen through the spirite, the vtteraunce of wisdom: To an other is geuen the vtterance of knowledge, by the same spirite. To an other is geuen fayth by y<sup>e</sup> same spirit. To another the gift of healing by y<sup>e</sup> same spirit. To another power to do miracles. To another to prophecie. To another iudgemēt to discerne spirites. To another dyuerse tongues. To another the interpretacion of tongues: But these all worketh the selfe same spyryte, deuydinge to euery man a seuerall gyfte, euen as he wyll.

¶ The Gospell.

[ Luk. xix

AND when he was come nere to Hierusalē, he behelde the citie, & wepte on it, saying: Yf thou hadst knowē those thinges, which belōg vnto thi peace, euen in this thy daye thou wouldest take hede. But nowe are they hyd frō thyne eyes. For the dayes shal come vnto thee, that thy enemies shall cast a banke aboute thee, and compass thee round, & kepe thee in on euery syde, and make thee euen wyth the grounde, & thy children which are in thee. And they shal not leaue in thee one stone vpon another, because thou knowest not the tyme of thy vysytacion. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto thē: It is wrytten, my house is the house of prayer, but ye haue made it a denne of theues. And he taughte dayly in the temple.

THE .XI. SUNDAIE.

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calleth Iesus accursed: and that no man can say, that Iesus is the Lord, but by the holy Ghost. Now there are diuersities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diuersities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of Wisdom, to another the word of knowledge by the same spirit: To another faith by the same spirit: to another the gifts of healing by the same Spirit. To another the working of miracles, to another prophesy, to another discerning of spirits, to another diuers kinds of tongues, to another the interpretation of tongues. But all these worketh that one, and the selfe same Spirit, dividing to every man severally as he will.

The Gospell.

[St: Luke. 19. 41.

AND when he was come nere, he beheld the City, and wept over it, saying, Jf thou hadst known, even thou, at least in this thy day, the things which belong vnto thy peace! But now they are hid from thine eyes. For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone vpon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought. Saying vnto them, It is written, My house is the house of prayer; but ye haue made it a den of thieves. And he taughte dayly in the temple.

THE ELEAVENTH SUNDAY <sup>3</sup>AFTER TRINITY.

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Myne eyes long soore for thy woorde,  
saying : O when wilt thou coumfort  
me?

For I am become lyke a bottle in  
the smoke : yet doe I not forget thy  
statutes.

Howe many are the dayes of thy  
seruaunte? when wilt thou be auenged  
of them that persecute me?

The proude haue dygged pyttes for  
me : whiche are not after thy lawe.

All thy commaundementes are true.  
They persecute me falsely, O be thou  
my helpe.

They had almost made an ende of  
me vpon earth : but I forsoke not thy  
commaundementes.

O quicken me after thy louyng  
kyndenes : and so shall I kepe the  
testimonies of thy mouth.

Glory be to the father, and to the  
sonne, &c.

As it was in the beginning, &c.

## Oratio.

D<sup>e</sup>us qui omnipotentiam tuam par-  
cendo maxime & miserando manifestas,  
multiplica super nos gratiam tuam : vt  
ad tua promissa currentes : celestium  
bonorum facias esse consortes. Per  
dominum. (Gel. iii 6)

## Ad corinthios.

[xv. a.]  
Fratres. Notum vobis facio euan-  
gelium quod predicauit vobis : quod et  
accepistis : in quo et statis : per quod  
& saluamini. Qua ratione predicauerim  
vobis si tenetis : nisi frustra credidistis.  
Tradidi enim vobis in primis quod &  
accepi : quoniam x<sup>p</sup>s iesus mortuus est  
pro peccatis nostris secundum scrip-  
turas. Et quia sepultus est : & qui  
resurrexit tertia die secundum scrip-  
turas. Et quia visus est cophe : &  
post hec vndecim. Deinde visus est  
plusquam quingentis fratribus simul :  
ex quibus multi manent vsque adhuc,  
quidam autem dormierunt. Deinde

## The Collect.

God whiche declarest thy al-  
mightie power, most chiefly in shewing  
mercy and pitie : Geue  
vnto vs abundauntly thy grace,  
that we running to

thy  
promises, maye be made partakers of  
thy heauenly treasure : through Iesus  
Christe our Lorde.

## The Epistle.

[i. Cor. xv.]  
Brethren, as perteyninge to the  
gospell, which I preached vnto you,  
which ye haue also accepted, and  
in the which ye continue, by y<sup>e</sup> which  
also ye are saued : I doe you to wete  
after what maner I preached vnto  
you, yf ye kepe it, except ye haue  
beleued in vayne. For firste of all I  
delyuered vnto you that whiche I  
receyued, howe that Christ dyed for our  
synnes, agreeing to the scriptures : and  
that he was buried, & that he arose  
agayne the thirde daye, accordyng to the  
scriptures : And that he was seene of  
Cephas, then of the .xii. After that  
was he seene of mo thē fye hundreth  
brethren at once, of whiche many  
remayne vnto this daye, and many  
are fallen a slepe. After that appeared  
he to Iames, then to all the Apostles.  
And last of al he was seene of me,

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## ¶ The Collect.

God which declarest thy al-  
mighty power, most chiefly in shewing  
mercy and pitie : Geue  
vnto vs abundauntly thy grace,  
that we runninge to

thy  
promyses, maye be made partakers of  
thy heauenly treasure : through Iesus  
Christ our Lord.

## ¶ The Epistle.

[i. Cor. xv.]  
Brethren, as pertayninge to the  
gospell whiche I preached vnto you,  
whiche ye haue also accepted, and  
in the whiche ye cōtinue, by the which  
ye are also saued : I doe you to wete  
after what maner I preached vnto  
you, yf ye kepe it, excepte ye haue  
beleued in vayne. For firste of all I  
delyuered vnto you that which I  
receiued, how that Christ dyed for our  
sinnes, agreeing to the scriptures : and  
that he was buried, and that he arose  
agayne the thirde daie, accordyng to the  
scriptures : And that he was seen of  
Cephas, then of the .xii. After that  
was he seen of moe than fyue hundreth  
brethrē at once, of which many  
remayne vnto this day, and many  
are fallen a slepe. After that appeared  
he to Iames, thē to al the Apostles.  
And last of all he was seen of me,

## The Collect.

°O God, who\* declarest thy All-  
mighty power, most chiefly in shewing  
mercy, and pity : mercifully grant  
vnto vs such a measure of thy grace,  
that we runninge the way of thy Com-  
mandments, may obtē thy gracious  
promises, and be made partakers of  
thy heavenly treasure, through Iesus  
Christ our Lord. Amen.

## The Epistle.

[i. Cor. xv. 41.]  
Brethren, I declare vnto you the  
gospell which I preached vnto you,  
which also you haue received, and  
wherein ye stand. By which  
also ye are saved, if ye keep in  
memory what J preached vnto  
you ; vnless ye haue  
believed in vain. For I delivered  
vnto you firste of all, that which J also  
received, how that Christ died for our  
sinnes according to the scriptures : And  
that he was buried, and that he rose  
againe the thirde daye according to the  
scriptures : And that he was seen of  
Cephas, then of the twelve. After that  
he was seen of above fyue hundred  
brethren at once : of whom the greater  
part remain vnto this present, but some  
are faln asleep. After that he was  
seen of Iames, then of all the Apostles.  
And last of all, he was seen of me

## SOURCES

visus est iacobo: deinde apostolis omnibus. Nouissime autem omnium tanquam abortiuo: visus est & michi. Ego enim sum minimus apostolorum qui nou sum dignus vocari apostolus: quoniam persecutus sum ecclesiam dei. Gratia autem dei sum id quod sum: & gratia eius in me vacua non fuit.

## Secundum lucam.

[xviii. a]  
In illo tempore Dixit iesus ad quosdam qui in se confidebant tanquam iusti, & aspernabantur: ceteros parabolam istam dicens. Duo homines ascenderunt in templum vt orarent: vnus phariseus & alter publicanus. Phariseus autem stans: hec apud se orabat. Deus gratias ago tibi quia non sum sicut ceteri hominum: raptores, iniusti, adulteri, velut etiam hic publicanus. Ieiuno bis in sabbato: decimas do omnium que possideo. Et publicanus a longe stans: nolebat nec ad celum oculos leuare, sed percutiebat pectus suum dicens. Deus propitius esto michi peccatori. Amen dico vobis: descendit hic iustificatus in domum suam ab illo. Quia omnis qui se exultat, humiliabitur: & qui se humiliat exaltabitur.

## ¶ Dominica .xij. post trinitatem.

## Officium.

[Ps. lxx (lxx) 2, 3: 4a]

1549

as of one that was borne out of due time. For I am the least of the apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more abundantly then they al: yet not I, but the grace of God whiche is with me. Therefore, whether it wer I or they, so we preached, and so ye haue beleued.

## The Gospell.

[ Luc. xviii.  
Christ tolde thys parable vnto certayne whiche trusted in themselues that they were perfect, & despised other. Two men wente vp into the temple to pray, the one a Pharise, and the other a Publican. The Pharise stode and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publican. I fast twice in the weke: I geue tythe of all that I possesse. And the Publican, stāding a farre of, woulde not lift vp hys eyes to heauen, but smote vpon his breste, saying: God bee mercifull to me a synner. I tell you, this manne departed home to hys house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

## THE .XII. SUNDAY.

[In eternum Domine. psal. cxix.

O Lorde, thy woorde endureth for euer in heauen.

Thy trueth also remayneth from one generaciō to another: thou haste layde the foundacyon of the earth, and it abydeth.

They continue thys day, according to thyne ordinaunce: for all thinges serue thee.

If my delyte had not beene in thy lawe: I shoulde haue perished in my trouble.

I will neuer forgette thy commaundementes: for with them thou haste quickened me.

I am thyne, Oh saue me: For I haue soughte thy commaundementes.

1552

as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cōgregacion of god. But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more abundantlye then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

## ¶ The Gospell.

[ Lu. xviii.  
Christe tolde this parable vnto certayne whiche trusted in themselues that they were perfecte, and despised other. Two men wente vp into the Temple to pray, the one a Pharise, and the other a Publycane. The Pharyse stode and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publicā. I fast twice in the weke: I geue tithe of all that I possesse. And the Publicā standing a farre of, would not lift vp hys eyes to heauen, but smote hys brest, saying: God be mercifull to me a sinner. I tel you, this man departed home to hys house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

## THE .XIJ. SUNDAY.

1661

also, as of one born out of due time. For J am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God, J am what J am: and his grace which was bestowed vpon me, was not in vain: but J laboured more abundantly then they all; yet not I, but the grace of God which is with me: Therefore whether it were I, or they, so we preach, and so ye believe.

## The Gospei.

[8: Luke. 18. 49.  
Jesus spake this parable vnto certayne which trusted in themselves that they were righteous, and despised others: Two men went vp into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with hymselfe, God J thank thee, that J am not as other men are, extortioners, vniust, adulterers, or even as this publican. I fast twice in the week, J give tythes of all that J possess. And the publican standing a far off, would not lift vp so much as his eyes vnto heauen, but smote vpon his breast, saying, God be mercifull to me a sinner. J tell you this man went down to his house iustified, rather then the other: for every one that exalteth hymselfe, shall be abased; and he that humbleth hymselfe shall be exalted.

## THE TWELFTH SUNDAY AFTER TRINITY.



## SOURCES

1549

The vngodly layde wayte for me to destroy me : but I wil consider thy testimonies.

I see that all thinges come to an ende : but thy commaundementes are exceding broade.

Glory be to the fater, and to the sonne : and to the holy gost.

As it was in the begynning, is nowe, and euer shalbe : world without ende. Amen.

## Oratio.

Omnipotens sempiternus deus: qui abundantia pietatis tue et merita supplicum excedis et vota, effunde super nos misericordiam tuam: vt dimittas que conscientia metuit: et adijcias quod oratio non presumit. Per. (Gel. iii. 7)

## Ad corinthios.

[ii. iii. a] Fratres. Fiduciam talem habemus per xpm ad deum, non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis: sed sufficientia nostra ex deo est. Qui et idoneos nos fecit ministros noui testamenti: non litera, sed spiritu. Litera enim occidit: spiritus autem viuificat. Quod si ministratio mortis literis deformata in lapidibus fuit in gloria: ita vt non possent intendere filij israel in faciem moysi, propter gloriam vultus eius que euacuatur: quomodo non magis ministratio spiritus erit in gloria? Nam si ministratio damnationis in gloria est: multo magis abundat ministerium iustitie in gloria.

## Secundum maroum.

[vii. d] In illo tempore Exions iesus de finibus tyri: venit per sidonem ad mare galilee inter medios fines decapoleos. Et adducunt ei surdum et mutum: et dorecabantur eum, vt imponat illi manum. Et apprehendens

## The Collect.

ALmightie and euerlastyng God, whiche arte alwayes more ready to heare then we to praye: And arte wonte to geue more then eyther we desyre or deserue: Powre down vpon vs the aboundance of thy mercy, for-geuing vs those thinges wherof our conscience is afraide, and geuyng vnto vs that that our prayer dare not presume to aske: through

Iesus  
Christ our Lorde.

## The Epistle.

[ii. Cor. iii.] Suche trust haue we through Christ to Godwarde, not that we are sufficiente of our selues to thynke any thing, as of our selues, but if we be hable vnto any thing, the same cummeth of god, whiche hath made vs hable to minister the new testament, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministracion of death, through the letters figured in stones, was glorious, so that the childre of Israel could not beholde the face of Moses, for the glory of his countenaunce (whiche glory is done away:) why shall not the ministracion of the spirite be much more glorious? for if the ministracion of condemnacyon be glorious, muche more dooeth the ministracion of righteousnes excede in glory.

## The Gospell.

[ Mar. vii.] Iesus departed from the coastes Tyre and Sydon, and came vnto the sea of Galile through the middes the Coastes of the .x. cities. And they broughte vnto hym one that was deaffe, and hadde an impedimente in his speche, and they prayed hym

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## The Collect.

ALmightie and euerlasting god, which art alwayes more readye to heare then we to praye: And art wont to geue more then either we desire or deserue: Powre down vpon vs the aboundance of thy mercy, for-geuing vs those thynges wherof our conscience is afraid, and geuing vnto vs, that that our prayer dare not presume to aske: through

Iesus  
Chryst our Lord.

## The Epistle.

[ii. Cor. iii.] Suche trust haue we through Christe to Godwarde, not that we are sufficiente of our selues to thynke anye thyng, as of oure selues, but yf we be hable vnto any thig, thesame cummeth of god, which hath made vs hable to minister the new testamēt, not of the letter but of the spirit. For the letter killeth, but y<sup>e</sup> spirit geueth life. If the ministraciō of death through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which glory is done away:) why shall not the ministracion of the spirite be much more glorious? for if the ministracion of condemnacion be glorious, much more doth the ministracion of righteousnes excede in glory.

## The Gospell.

[ Mar. vii.] Iesus departed from the coastes of Tyre and Sidon, and came vnto the see of Galile through the middes of the Coastes of the .x. cities. And thei broughte vnto hym one that was deaffe, and had an impediment in his speche, and they prayed hym to

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## The Collect.

Almighty and everlasting God, who<sup>d</sup> art alwayes more ready to hear, then we to pray, and art wont to give more then either we desire, or deserve: pour down vpon vs the aboundance of thy mercy, for-giving vs those things whereof our conscience is afraid, and giving vs those good things which we are not worthy to ask, but through the merits and mediation of Iesus Christ thy son our Lord. Amen.

## The Epistle.

[2 Cor. 3. 4.] Such trust haue we through Christ to Godward. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Who also hath made vs able ministers of the new testament; not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministracion of death written and ingraven in Stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be don away: How shall not the ministracion of the Spirit, be rather glorious? For if the ministracion of condemnacion be glory, much more doth the ministracion of righteousness exceed in Glory.

## The Gospell.

[St. Mar. 7: 31:] Iesus departing from the coasts of Tyre and Sidon, came vnto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring vnto him one that was deaf, and had an impediment in his speech; and they beseech him to

## SOURCES

eum de turba seorsum, misit digitos suos in auriculas eius: et expuens tetigit linguam eius. Et suspiciens in celum: ingemuit & ait illi. Effeta: quod est adaperire. Et statim aperte sunt aures eius: et solutum est vinculum lingue eius, & loquebatur recte. Et precepit illis: ne cui dicerent. Quanto autem eis magis precipiebat: tanto plus predicabant: et eo amplius admirabantur, dicentes. Bene omnia fecit: et surdos fecit audire, et mutos loqui.

¶ Dominica .xiiij. post trinitatem.  
Officium.  
[Ps. lxxiii (lxxiv) 20a, 19b, 22a,  
23a: 1]

## Oratio.

Omnipotens et misericors deus, de cuius munere venit vt tibi a fidelibus tuis digne & laudabiliter seruiatur: tribue nobis quesumus, vt ad promissiones tuas sine offensione curramus. Per dominum. (*Leon. xviii 29: Gel. iii 8*)

## 1549

put hys hande vpon hym. And when he had taken hym asyde frō the people, he put his fingers into his eares: & did spyt, and touched his tongue, and looked vp to heauen, & sighed and sayde vnto him: Ephata, that is to say: be opened. And straightway his eares were opened, and the stryng of his tongue was loosed, and he spake playne. And he commaūded them that they should tell no man. But the more he forbad them, so muche the more a great deale they published,

saying: He hath doone all thynges well, he hath made both the deaffe to heare, and the dumme to speake.

## THE .XIII. SUNDAY.

[Quomodo dilexi. psalm .cxix.

Lorde, what loue haue I vnto thy lawe? all the day long is my study in it.

Thou thorough thy cōmaundementes hast mademewyser then mine enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my study.

I am wiser then the aged: because I kept thy commaundementes.

I haue refrayned my feete from euery euill waye: that I may kepe thy woorde.

I haue not shrinked from thy iudgements: for thou teachest me.

O how swete are thy woordes vnto my throte? yea sweter then hony vnto my mouth.

Throughe thy commaundementes I gette vnderstandyng: therefore I hate all wicked wayes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

## The Collect.

Almightie and mercyfull God, of whose onely gyfte it cummeth, that thy faythfull people dooe vnto thee true and laudable seruyce: graunt we beseeche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same:

Through  
Iesus Christe our Lorde.

## 1552

put his hande vpon hym. And when he had taken hym asyde frō the people, he put hys fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen and sighed, and sayd vnto hym: Ephata, that is to say: be opened. And strayghtway his eares were opened, and the stryng of hys tongue was loosed, and he spake playne. And he commaūded them that they should tel no man. But the more he forbad thē, so much the more a great deale they published,

saying: He hath done all thynges well, he hath made both the deaffe to heare, and the dumme to speake.

## THE .XIIJ. SUNDAIE.

## ¶ The Collect.

Almightie and merciful god, of whose onely gyfte it cummeth, that thy faythfull people doe vnto thee true and laudable seruyce: graunte we beseeche thee, that we may so runne to thy heauenly promyses, that we fayle not finally to attayne the same:  
Through  
Iesus Christ our Lorde.

## 1661

put his hand vpon him. And he tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue. And looking vp to heauen, he sighed, and saith vnto him, Ephphatha, that is , Be opened. And straitway his eares were opened, and the string of his tongue was loosed, and he spake plain. And he charged them, that they should tell no man: but the more he charged them, so much the more a great deal they published it. And were beyond measure astonished, saying, He hath don all things well he maketh both the deaf to hear, and the dumb to speak.

THE .XIIJ<sup>TH</sup>. SUNDAY <sup>3</sup>AFTER TRINITY.

## The Collect.

Almighty, and mercyfull God, of whose only gift it cometh, that thy faithfull people do vnto thee true and laudable service: grant we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Iesus Christ our Lord. Amen.



## SOURCES

Ad galathas.

[iii. x

FRATRES. Abrahe dicto sunt promissiones: & semini eius. Non dicit et seminibus quasi in multis: sed quasi in vno et semini tuo, qui est xp̄s. Hoc autem dico testamentum confirmatum a deo: quo post quadringentos et triginta annos facta est lex, non irritum facit ad euacuandam promissionem. Nam si ex lege esset hereditas: iam nou ex repromissione. Abrahe autem per repromissionem donauit Deus. Quid igitur lex? Propter transgressores posita est: donec veniret semen cui promiserat, ordinata per angelos in manu mediatoris. Mediator autem vnus non est: deus autem vnus est. Lex ergo aduersus promissa dei? Absit. Si enim data esset lex que posset viuificare: vere ex lege esset iustitia. Sed conclusit scriptura omnia sub peccato: vt promissio ex fide iesu xp̄i, daretur credentibus.

Secundum lucam.

[x. d

IN illo tempore. Dixit iesus discipulis suis. Beati oculi qui vident que vos videtis. Dico enim vobis quod multi prophete & reges voluerunt videre que vos videtis et non viderunt: & audire que auditis et non audierunt. Et ecce quidam legisperitus surrexit: tentans illum et dicens. Magister quid faciendo vitam eternam possidebo? At ille dixit ad eum. In lege quid scriptum eum? Quomodo legis? Ille autem respondens: dixit. Diliges dominum deum tuum ex toto corde tuo: & ex tota anima tua: & ex omnibus viribus tuis: & ex omni mente tua: & proximum tuum sicut teipsum. Dixitque illi. Recte respondisti. Hoc fac: & viues. Ille autem volens iustificare seipsum:

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The Epistle.

[Gala. iii.

TO Abraham and his sede were the promises made. He sayeth not in the seedes, as manye: but in thy seede, as of one, whiche is Christe. This I say, that the lawe whiche began afterward, beyonde .iiii. C. and .xxx. yeres, doeth not disanul the testament that was confirmed afore of God vnto Christeward, to make the promyse of none effect. For if the inheritaunce come of the lawe, it cumeth not now of promise. But god gaue it to Abraham by promyse. Wherefore then serueth the lawe? The lawe was added because of transgression (til the sede came, to whom the promyse was made) and it was ordayned by Anguels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then agaynst the promise of God? God forbydde. For if there had beene a lawe geuen whiche coulde haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder sinne, that the promise by the faythe of Iesus Christe, should be geuen vnto them that beleue.

The Gospell.

[ Luc. x.

HAPPY are the eyes which se the thinges that ye se. For I tel you that many prophetes and kinges haue desired to se those thinges which ye se, & haue not sene them, and to heare those thinges whiche ye heare, and haue not heard them. And behold, a certayne lawier stode vp and tempted him, saying: Master, what shall I dooe to inherite eternall lyfe? he saide vnto him: what is written in the lawe? howe readest thou? and he aunswered, and sayd: Loue the Lorde thy God with all thy hearte, and with all thy soule, and with all thy strength, and with all thy mynd: and thy neighbour as thy selfe. And he sayed vnto him: Thou hast aunswered right. This doe, and thou shalt liue: but he willinge to iustifye hymselfe, sayde vnto Iesus: And who is my neighbour? Iesus aunswered and sayde. A cer-

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The Epistle.

[Galat. iii

TO Abraham & his sede wer the promises made. He sayth not in his seedes, as many: but in thy sede, as of one, which is Christe. This I say, that the law which began afterward, beyonde .iiii. C. and .xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christe ward, to make the promyse of none effecte. For yf the inheritaunce come of the law, it cometh not now of promyse. But God gaue it to Abraham by promise. Wherefore thē serueth the law? The law was added because of transgressiō (til the sede came, to whō the promesse was made) & it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God? God forbid. For yf there had been a law geuē which could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promyse by the fayth of Iesus Christe, should be geuen to them that beleue.

The Gospell.

[ Luke. x.

HAPPY are the eyes whiche see the thinges that ye see. For I tel you that many Prophetes and Kynges haue desired to see those thinges which ye see, and haue not seen them: and to heare those thynges which ye heare, and haue not heard thē. And behold, a certayne lawier stode vp and tempted hym, saying: Mayster, what shal I doe to inherite eternall lyfe? he sayde vnto hym: what is wrytten in the lawe? howe readest thou? and he aunswered, and sayde: Loue the Lorde thy God wyth all thy hearte, and wyth all thy soule, and wyth al thy strength, and wyth al thy mind: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered righte. Thys doe and thou shalt lyue. But he wyllinge to iustifye hymself, sayde vnto Iesus: And who is my neyghboure? Iesus aunswered, and sayde: A cer-

1661

The Epistle.

[Gal. 3. 16.

TO Abraham and his Seed were the promises made. He saith not, And to seedes, as of many; but as of one, And to thy seed, which is Christ. And this J say that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disanul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serueth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made, and it was ordeined by angels in the hand of a mediatur. Now a mediatur is not a mediatur of one, but God is one. Js the law then against the promises of God? God forbid: for if there had been a law given, which could haue given life, verily righteousness should haue been by the law. But the scripture hath concluded all vnder Sin; that the promise by faith of Iesus Christ, might be given to them that beleue.

The Gospell.

[8: Luke. xo. 23.

Blessed are the Eyes which see the things that ye see; For J tell you that many Prophets, and Kings haue desired to see those things which ye see, and haue not seen them: and to hear those things which ye hear, and haue not heard them. And behold a certein Lawyer stood vp and tempted him, saying, Master, what shall J do to inherit eternall life? He said vnto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy Strength, and with all thy mind; and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this do, and thou shalt live. But he willinge to iustifye himselfe, said vnto Iesus. And who is my neighbour? Iesus answering, said, A cer-

## SOURCES

dixit ad iesum. Et quis est meus proximus? Suspiciens autem iesus: dixit. Homo quidam descendebat ab hierusalem in hierico: & incidit in latrones. Qui etiam despoliauerunt eum: et plagis impositis abierunt, semiuiuo relicto. Accidit autem vt sacerdos quidam descenderet eadem via: & viso illo preterijt Similiter & leuita cum esset secus locum & videret eum: pertransijt. Samaritanus autem quidam iter faciens venit secus eum: et videns eum, misericordia motus est. Et appropians alligauit vulnera eius: infundens oleum et viuum. Et imponens illum in iumentum suum: duxit in stabulum et curam eius egit. Et altera die protulit duos denarios: et dedit stabulario & ait. Curam illius habe, et quodcumque supererogaueris: ego cum rediero reddam tibi. Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones? At ille dixit. Qui fecit misericordiam in illum. Et ait illi iesus. Vade: et tu fac similiter.

¶ Dominica xiiij. post trinitatem.

Ad missam. Officium.

[Ps. lxxxiii (lxxxiv) 10, 11a : 2, 3a]

1549

tayne man descended from Ierusalem to Hierico, and fell among theues, whiche robbed him of his rayment, and wounded him, and departed, leauing hym halfe dead. And it chaunced that there came downe a certayne Prieste that same waye, and when he sawe him, he passed by

And lykewyse a Leuite, when he went nye to the place, came and loked on him, and passed by

But a certayne Samaritane as he journeyed, came vnto him: and when he sawe him, he had compassion on him, and went to , and bounde vp his woundes, and powred in oyle and wine, and set him on his owne beast, and brought him to a commō inne, and made prouision for him. And on the morowe, when he departed, he toke out two pence, and gaue them to the hoste, and sayde vnto him: Take cure of hym, & whatsoeuer thou spendest more, when I come agayn, I will recompence thee. Which now of these three thinkest thou was neighbour vnto hym that fel among the theues? and he sayde : he that shewed mercye on hym. Then sayde Iesus vnto him: goe, and doe thou lykewyse.

THE .XIIII. SONDAY.

[Lucerna pedibus meis. psal. cxix.

Thy worde is a Lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastlye purposed: to kepe thy righteous iudgements.

I am troubled aboue measure: quicken me, O Lorde, according vnto thy woorde.

Let the freewill offerynges of my mouth please thee, O Lorde: and teache me thy iudgements.

My soule is alway in my hande: yet doe not I forget thy lawe.

The vngodlye haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioy of my heart.

I haue applyed my heart to fulfill

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tayne man descended from Ierusalem to Hierico, and fell among theues, whyche robbed hym of hys raymente, and wounded hym, and departed, leauinge hym halfe dead. And it chaunced that there came downe a certayne Prieste that same waye, and when he sawe hym, he passed by

And lykewyse a Leuite, when he wente nye to the place, came and loked on hym, and passed by

But a certayne Samaritane as he journeyed, came vnto hym: and when he sawe hym, he had compassion on hym, and wente to , and bounde vp hys woundes, and powred in oyle and wyne, and set him on hys owne beast, & broughte hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. Whyche nowe of these three thinkest thou was neyghbour vnto hym that fell amonge the theues? and he sayde vnto him: he that shewed mercy on him. Then sayde Iesus to hym: goe, and doe thou lykewyse.

THE .XIIII. SUNDAYE.

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tein man went down from Ierusalem to Iericho, and fell among thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead. And by chance there came down a certein Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certein Samaritan as he journied, came where he was: and when he saw him, he had compassion on him. And went to him, and bound vp his woundes, pouring in oyle, and wine, and set him on his own beast, and brought him to an Inne, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when J come again J will repay thee. Which now of these three; thinkest thou, was neyghbour vnto him that fell amonge the thieves? And he said , He that shewed mercy on him. Then said Iesus vnto him, Go, and do thou likewise.

THE XIV. SUNDAY <sup>3</sup>AFTER TRINITY.

## SOURCES

Oratio.  
Omnipotens sempiterno deus, da nobis fidei spei & charitatis augmentum: et ut mereamur assequi quod promittis: fac nos amare quod precipis. Per dominum. (Leon. xviii 33: Gel. iii 9)

## Ad galathas.

[v. o]  
Fratres. Spiritu ambulate: & desideria carnis non perficietis. Caro enim concupiscit aduersus spiritum: spiritus autem aduersus carnem. Hec enim sibi inuicem aduersantur: ut non quecunque vultis, illa faciatis. Quod si spiritu ducimini: non estis sub lege. Manifesta autem sunt opera carnis: que sunt fornicatio, immunditia, auaritia, impudicitia, luxuria, idolorum seruitus, veneficia: inimicitie, contentiones, emulationes, ire, rixe, dissensiones, secte: inuidie, homicidia, ebrietates, comessiones, et his similia. Que predico vobis sicut predixi: quoniam qui talia agunt, regnum dei non consequentur. Fructus autem spiritus est: charitas, gaudium, pax, patientia, longanimitas, bonitas, benignitas, mansuetudo, fides, modestia, continentia, castitas, Aduersus huiusmodi: non est lex. Qui autem sunt christi: carnem suam crucifixerunt, cum vitijs & concupiscentijs.

## Evangelium.

## ¶ Secundum lucam.

In illo tempore. Cum iret iesus in hierusalem: transibat per mediam samariam et galileam. Et cum ingrederetur quoddam castellum: occurrerunt ei decem viri leprosi. Qui steterunt a longe: & louauerunt vocem, dicentes. Iesu preceptor: misororo nostri. Quos ut vidit, dixit. Ite, ostendite vos sacerdotibus. Et factum est dum

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thy statutes alway: euen vnto the ende.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

## The Collect.

Almightye and euerlastyng God, geue vnto vs the increase of faythe, hope, and charitie, and that wee may obteyne that whiche thou doeste promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christ our Lorde.

## The Epistle.

[Gala. v.]

I say, walke in the spirite, and fulfill not the luste of the fleshe. For the fleshe lusteth contrarye to the spirite, and the spirite contrarye to the fleshe: these are contrary one to the other, so that ye cannot doe whatsoeuer ye woulde. But and if ye bee led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whiche are these, adultery, fornicacyon, vnclennes, wantonnesse, wurshipping of images, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicyons, sectes, enuying, murder, dronkennes, gluttony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche comyt suche thynges, shall not bee inheritors of the kyngdome of God. Contrariely, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulness, mekenes, temperaunce. Agaynste suche there is no lawe. They trulye that are Christes, haue crucified the fleshe with the affections and lustes.

## The Gospell.

[Luc. xvii.]

And it chaused as Iesus wente to Ierusalem, that he passed throughe Samaria and Galile. And as he entred into a certayne towne, there met hym .x. men that were lepers. Whiche stode a farre of, and put furth theyr voyces, and sayd. Iesu Maister haue mercye vpon vs. When he sawe them, he sayde vnto them: goe shewe your selues vnto the Priestes. And it came to passe,

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## ¶ The Collect.

Almightie & euerlastinge God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that which thou doest promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

## ¶ The Epistle.

[Gala. v.]

I say, walke in the spirite, & fulfil not the luste of the fleshe. For the fleshe lusteth contrary to the spirit, and the spirite contrary to the fleshe: these are contrary one to the other, so that ye canot do whatsoeuer ye would. But & yf ye be led of the spyryte, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these, adultery, fornicacion, vnclenes, wantonnes, worshypping of ymages, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuying, murder, dronkennes, gluttony, and suche lyke: of the whiche I tell you before, as I haue tolde you in tymes past, that they which comit suche thynges, shal not be inheritors of the kingdom of God. Contrarily, the fruyte of the spirite is loue, ioye, peace, longe sufferinge, gentylnes, goodnes, faythfulness, mekenes, temperaunce. Agaynst suche there is no lawe. They trulye that are Christes, haue crucified the fleshe with the affections and lustes.

## ¶ The Gospell.

[Lu. xvii.]

And it chaused as Iesus wēt to Ierusalem, that he passed throughe Samaria & Galile. And as he entered into a certayne towne, there met him .x. men that were lepers. Whiche stode a farre of, and put forthe theyr voyces, and sayd: Iesus Master haue mercy vpon vs. When he sawe them, he sayde vnto thē: go shewe your selues vnto the Priestes. And it came to passe,

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## The Collect.

Almighty and everlasting God, give vnto vs the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make vs to love that which thou dost command, through Iesus Christ our Lord. Amen.

## The Epistle.

[Gal. 5. 416.]

I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not vnder the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, vnclennes, lasciviousness, Idolatry, Witchcraft, hatred, Variance, emulations, wrath, Strife, Seditions, heresies, Envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also tould you in time past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is Love, ioy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christes have crucified the flesh with the affections, and lusts.

## The Gospell.

[St: Luke. 17. 411.]

And it came to pass, as Iesus went to Ierusalem, that he passed through the midst of Samaria, and Galilee. And as he entred into a certain village there met him ten men—that were lepers, who stood a far off: And they lifted vp their voices, and said, Iesus Master, haue mercy on vs; And when he saw them, he said vnto them, Go shewe your selves vnto the priests. And it came to pass,

## SOURCES

irent: mundati sunt. Vnus autem ex illis vt vidit quia mundatus est: regressus est cum magna voce magnificans deum. Et cecidit in faciem ante pedes eius: gratias agens. Et hic erat samaritanus. Respondens autem iesus: dixit. Nonne decem mundati sunt? Et nouem vbi sunt? Non est inuentus qui rediret et daret gloriam deo: nisi hic alienigena? Et ait illi. Surge et vade: quia fides tua te saluum fecit.

¶ Dominica .xv. post trinitatem.

Ad missam. Officium.

[Ps. lxxxv (lxxxvi) 1a, 2b, 3:4]

## Oratio.

Cvstodi quesumus domine ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas, tuis semper auxilijs & abstrahatur a noxijs, et ad salutaria dirigatur. Per dominum. (Gal. iii. 10)

Ad galathas.

[Gal. v 25-vi 10]

[vi. A

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that as they wente they were clensed. And one of them, when he sawe that he was clensed, turned backe agayn, & with a loude voice prayesd God, and fel downe on his face at his fecte, & gaue him thanks. And the same was a Samaritane. And Iesus aunswered, and sayde: Are there not .x. clensed? but where are those ix? There are not found that returned agayne to geue God prayse, saue onely this straungier. And he sayde vnto hym: Aryse, go thy way, thy fayth hath made thee whole.

THE .XV. SONDAY.

[Iniquos odio habui. psal. cxix.

I Hate them that imagyne enill thinges: but thy lawe doe I loue.

Thou arte my defence and shyld: and my trust is in thy woorde.

Away fro me ye wicked: I wil kepe the commaundementes of my God.

O stablishe me accordyng vnto thy woorde, that I may liue: and let me not be disapoynted of my hope.

Holde thou me vp, and I shalbe safe: yea my delyte shall euer be in thy statutes.

Thou haste troden downe all them that departe from thy statutes: for they imagine but deceipte.

Thou putttest awaye all the vngodly of the earthe lyke drosse: therfore I loue thy testimonies.

My fleshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

Kepe we besече thee, O Lorde, thy Church with thy perpetuall mercye, and because the frayltie of man, without thee, can not but fall: Kepe vs euer by thy helpe

, and leade vs to all thynges profitable to our saluacion: through Iesus Christ our Lorde.

The Epistle.

[Gala. vi.

YE see howe large a letter I haue written vnto you with myne owne hande. As manye as desyre with outwarde appearaunce to please carnally,

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that as they wente they were clensed. And one of thē, when he saw that he was clensed, turned backe agayne, & with a loude voyce prayesd God, & fel downe on his face at his fete, & gaue him thākes. And the same was a Samaritane. And Iesus answered, & sayd: Are there not .x. clēsed? but where are those nine? There are not found that returned agayne to geue God prayse, saue onely this straūger. And he said vnto him: Aryse, goe thy waye, thy faythe hath made thee whole.

THE .XV. SUNDAYE.

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that as they went, they were clensed. And one of them, when he saw that he was healed, turned back , and with a loud voyce glorified God, And fell down on his face, at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten clensed? but where are the nine? There are not found that returned to give glory to God, save this Stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

THE XV. SUNDAY AFTER TRINITY.

¶ The Collect.

Kepe we besече thee, O Lorde, thy Church wyth thy perpetuall mercye, and because the frayltie of man, without thee, cannot but fal: Kepe vs euer by thy helpe

, and leade vs to all thynges profitable to our saluacion: through Iesus Christ our Lorde. Amen.

¶ The Epistle.

[Galat. vi.

YE see how large a letter I haue written to you wyth myne owne hande. As manye as desyre with outwarde appearaunce to please carnallye,

The Collect.

Keep we beseech thee, O Lord, thy Church with thy perpetual, mercy. And because the frailty of man without thee cannot but fall, keep vs ever by thy help from all things hurtfull, and lead vs to all things profitable to our Salvation, through Iesus Christ our Lord. Amen.

The Epistle.

[Gal. 6. 411.

Ye see how large a letter I haue written vnto you with mine own hand. As many as desire to make a fair shew in the flesh,

## SOURCES

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the same constraune you to be circūcised, onely lest they should suffer persecuciō for the crosse of Christ. For they thēselues which are circūcised kepe not the lawe, but desyre to haue you circūcised, that they might reioyce in your fleshe. God forbid that I should reioyce, but in y<sup>e</sup> crosse of our lord Iesu Christ, wherby the world is crucified vnto me, & I vnto the world. For in Christ Iesu neither circūcision auaieth any thing at all, nor vncircūcisiyon: but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercye, and vpon Israell that perteyneth to God. From hencefurth, lette no manne put me to busines: for I beare in my body the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesu Christe, bee with your spirite. Amen.

The Gospell.

[ Math. vi.

NO man can serue two Maisters: for eyther he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye cannot serue God and Mammō. Therefore I say vnto you: be not careful for your life, what ye shal eate or drinke: nor yet for your body, what raimēt ye shal put on. Is not the lyfe more worth thē meat? & the body more of value then raimēt? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor cary into the barnes: and your heauenly father feedeth them. Are ye not muche better then they? Whiche of you (by takyng carefull thoughte) can adde one cubite vnto hys stature? And why care ye for rayment? Consider the Lilies of the felde, howe they growe. They labour not: neyther do they spynne. And yet I saye vnto you, that euen Salomon in all hys royaltie, was not clothed lyke one of these. Wherefore, if God so clothe the grasse of the felde (whiche though it stande to day, is to morow cast into the fornace :) shall he not muche more doe the same for you, O ye of lytle fayth? Therefore take no thoughte, saying: what shall we eate, or what shall we drinke, or wherewith shall we be clothed? after al these thinges

Secundum matheum.

[vi. o

IN illo tempore. Dixit iesus discipulis suis. Nemo potest duobus dominis seruire. Aut enim vnum odio habebit & alterum diliget: aut vnum sustinebit et alterum contemnet. Non potestis deo seruire, et mammonē. Ideo dico vobis: ne solliciti sitis animo vestre quid manducetis: neque corpori vestro, quid induamini. Nonne anima plus est quam esca: & corpus plusquam vestimentum? Respicite volatilia celi, quoniam non serunt, neque metunt, neque congregant in horrea: & pater vester celestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans, potest adijcere ad staturam suam cubitum vnum? Et de vestimento: quid solliciti estis? Considerate lilia agri: quomodo crescunt. Non laborant: neque nent. Dico autem vobis: quoniam nec salomon in omni gloria sua coopertus est sicut vnum ex istis. Si autem feum agri, quod hodie est, et cras in clibanum mittitur, deus sic vestit: quanto magis vos modice fidei? Nolite ergo solliciti esse, dicou-

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the same constraune you to be circūcised, onely lest they should suffer persecution for the crosse of Christe. For they thē selues which are circūcised kepe not the law, but desyre to haue you circūcised, that they might reioyce in your fleshe. God forbid that I should reioyce but in the crosse of our Lord Iesu Christ, whereby the world is crucified vnto me, & I vnto the world. For in Christ Iesu nether circūcisiō auayleth any thing at al, nor vncircūcisiō: but a new creature. And as many as walke according vnto this rule, peace be on thē, & mercy, & vpon Israel that pertayneth to God. Frō hencefurth, let no man put me to busynes: for I beare in my body the markes of the lord Iesu. Brethrē, the grace of our Lord Iesu Christ, be with your spirite. Amen.

¶ The Gospell.

[ Math. vi.

NO man can serue two Maisters: for ether he shall hate the one and loue the other, or elles leane to the one, & despise the other: ye cannot serue God & Mammon. Therefore I saye vnto you: be not careful for your lyfe, what ye shall eate or drinke: nor yet for your body, what raymente you shall put on. Is not the lyfe more worth thē meate? & the body more of value then raymēt? Beholde the foules of the ayre, for they sowe not, neither do they reape, nor carie into the barnes: & your heauenly father feedeth them. Are ye not muche better then they? Whiche of you (by takyng carefull thought) can adde one cubite vnto his stature. And why care ye for rayment? Consydre the Lilies of the felde, how they grow. They labour not: nether do they spinne. And yet I saye vnto you, that euen Salomō in al his royaltie, was not clothed like one of these. Wherefore, yf god so clothe the grasse of the field (which though it stand to day, is to morowe cast into the fornace :) shall he not muche more doe the same for you, O ye of lytle fayth? Therefore take no thought, sayinge: what shall we eate, or what shall we drinke, or wherewith shall we be clothed? after al these thinges

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they constrain you to be circūcised: onely lest they should Suffer persecution for the cross of Christ. For neither they themselves who are circūcised keep the law; but desire to have you circūcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Iesus Christ, by whom the world is crucified vnto me, and I vnto the world. For in Christ Iesus neither circūcision auaieth any thing, nor vncircūcision, but a new creature. And as many as walk according to this rule peace be on them, and mercy, and vpon the Jsrael of God. From hencefurth let no man trouble me, for J bear in my body the marks of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your Spirit. Amen.

The Gospell.

[St: mat: 6. 424.

NO man can serve two masters: for either he will hate the one, and love the other; or els he will hold to the one, and despise the other. Ye cannot serve God, and Mammon. Therefore J say vnto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more then meat, and the body then rayment? Behold the fowles of the aire: for they sow not, neither do they reape, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better then they? Which of you by taking thought, can add one Cubit vnto his Stature? And why take ye thought for rayment? Consider the Lilies of the Field, how they grow: they toil not, neither do they spin. And yet J say vnto you that even Solomon in all his glory, was not araid like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink, or wherewith shall we be clothed? (For after all these things



## SOURCES

tes. quid manducabimus, aut quid bibemus, aut quo operiemur? Hec enim omnia: gentes inquirunt. Scit enim pater vester: quia his omnibus indigetis. Querite ergo primum regnum dei, & iustitiam eius: & hec omnia adijcientur vobis.

¶ Dominica .xvj. post trinitatem.  
Officium.

[Ps. lxxxv (lxxvi) 3, 5:1]

## Oratio.

Ecclesiam tuam quesumus domine, miseratio continuata mundet et muniat: & quia sine te non potest salua consistere, tuo semper munere gubernetur. Per dominum. (Gel. iii 11)

Ad ephesios.

[iij. c

Fuertes. Obscuro vos ne deficiatis in tribulationibus meis pro vobis: que est gloria vestra. Huius rei gratia flecto gonia mea ad patrem domini

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doe the gentiles seke. For your heauenlye father knoweth that ye haue neede of all these thinges. But rather seeke ye firste the kyngdome of God, and the righteousnes thereof, and all these thynges shal be ministred vnto you. Care not then for the morowe: for the morowe day shal care for it selfe: sufficiente vnto the daye is the trauail therof.

THE .XVI. SONDAY AFTER TRINITIE SONDAY.

¶ At the Communion.

[Feci iudiciū psal. cxix.

I Deale with the thing that is lawful and right: O geue me not ouer vnto myne oppressoures.

Make thou thy seruante to delyte in that which is good: that the proud do me no wrong.

Myne eyes are wasted awaye with looking for thy health: and for the woorde of thy righteousnes.

O deale with thy seruante according vnto thy louyng mercy: and teache me thy statutes.

I am thy seruante: O graunte me vnderstandyng, that I may knowe thy testimonies.

It is time for thee Lorde, to laye to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therefore holde I straighte all thy commaundementes: and all false wayes I vtterly abhorre.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

Lorde we besече thee, let thy continuall pitie clense and defende thy congregacyon: and because it can not continue in safetie withoute thy succoure, preserue it euermore by thy helpe and goodnes: through Iesus Christe our Lorde.

The Epistle.

[Ephes. iii.

I Desyre that you faynt not because of my tribulacion that I suffer for youre sakes: whyche is youre prayse. For thys cause I bowe my knees vnto the father of our Lorde Iesus Christe,

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doe the Gētiles seke. For your heauenly father knoweth that ye haue neede of all these thinges. But rather seeke ye fyrst the kyngdom of God, & the righteousnes therof, & al these thinges shal be ministred vnto you. Care not then for the morow: for to morowe day shal care for it selfe: sufficient vnto the daye is the trauayle therof.

THE .XVI. SUNDAIE.

¶ The Collect.

Lorde we besече thee, let thy continuall pitie clense and defende thy congregacion: & because it cannot continue in safetie withoute thy succoure, preserue it euermore by thy helpe and goodnes: through Iesus Christe our Lorde.

¶ The Epistle.

[Eph. iii.

I Desyre that you faynte not because of my tribulacions that I suffre for youre sakes: whyche is youre prayse. For thys cause I bowe my knees vnto the Father of oure Lorde Iesus Christe,

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do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousnes, and all these things shall be added vnto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient vnto the day is the evil thereof.

THE XVI. SUNDAY <sup>3</sup>AFTER TRINITY.

The Collect.

O Lord we beseech thee let thy continual pity cleanse and defende thy church: and because it cannot continue in Safety without thy Succour, preserve it evermore, by thy help and goodness, through Iesus Christ our Lord. Amen.

The Epistle.

[Eph. 3. 413.

I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees vnto the Father of our Lord Iesus Christ,

## SOURCES

nostri iesu christi: ex quo omnis paternitas in celis et in terra nominatur. Vt det vobis secundum diuitias glorie sue virtutem corroborari per spiritum eius in interiori homine: xpm habitare per fidem in cordibus vestris. In charitato radicati et fundati: vt possitis comprehendere cum omnibus sanctis que sit latitudo, longitudo, et sublimitas, et profundum. Scire etiam supereminentem scientie charitatem christi: vt impleamini iu omnem plenitudinem dei. Ei autem, qui potens est omnia facere superabundanter quam petimus aut intelligimus: secundum virtutem, que operatur in nobis. Ipsi gloria in ecclesia & in xpo. iesu: in omnes generationes, seculi seculorum amen.

Sequentia sancti euangelij: secundum lucam.

[vii. a

IN illo tempore Ibat iesus in ciuitatem que vocatur naim: & ibant cum eo discipuli eius & turba copiosa. Cum autem appropinquaret porto ciuitatis: ecce defunctus efferebatur filius vnicus matris sue. Et hec vidua erat: et turba ciuitatis multa cum illa. Quam cum vidisset dominus: misericordia motus super eam, dixit illi. Noli flere. Et accessit: et tetigit oculum. Hi autem qui portabant: steterunt. Et ait. Adolescens: tibi dico surge. Et resedit qui erat mortuus et cepit loqui: & dedit illum matri sue. Accepit autem omnes timor: et magnificabant deum dicentes. Quia propheta magnus surrexit in nobis: et quia deus visitauit plobem suam.

¶ Dominica .xvij. post trinitatem.

Officium.

[Ps. cxviii (cxix) 137, 124a: 1]

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whiche is father ouer all that is called, father in heauen and in yearth, that he woulde graunt you, according to the riches of hys glory, that ye may be strengthened with might by his spirite in the inner manne: that Christe maye dwell in your heartes by fayth that ye being rooted and grounded in loue, might be able to comprehend with al saintes, what is the bredth and length, depth and heigth, and to knowe the excellent loue of the knowledge of Christe,

that ye myghte be fulfilled with all fulnes, which commeth of God. Vnto hym that is able to do exceedyng aboundantlye aboue all that wee aske or thinke, according to the power that worketh in vs, be praise in the congregacion by Christ Iesus, throughout all generations from tyme to tyme. Amen.

The Gospell.

[ Luc. vii.

AND it fortunēd that Iesus wente into a Cytie called Naim, and manye of hys dyscyples wente with hym, and muche people. When he came nye to the gate of the Cytie, beholde, there was a dead man caryed out, which was the only sonne of hys mother, and she was a wedowe, & muche people of the Cytie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. And he came nye and touched the coffen, and they that bare him stode styll. And he sayde: yong man, I saye vnto thee, aryse. And he that was dead, sate vp, and began to speake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophet is rysen vp among vs, and God hath visited hys people. And this rumor of hym wēt forth throughout all Iewrye, and throughout al the regions which lye round about.

¶ THE .XVII. SONDAYE.

[Mirabilia. psal. cxix.

Thy testimonies are wonderfull: therefore doeth my soule kepe them.

When thy worde goeth forth: it

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whyche is Father of all that is called father in heauen and in yearth, that he woulde graunt you, according to the riches of his glorye, that ye may be strengthened with might by his spirite in the inner man: that Christe maye dwell in youre heartes by fayth, that ye beyng rooted & grounded in loue, might be hable to comprehend with all saintes, what is the bredth, length, depth and heigthe, and to knowe the excellent loue of the knowlege of Christe,

that ye myght be fulfilled with all fulnes, which commeth of God. Vnto him that is hable to do exceedinge aboundantlye aboue all that we aske or thinke, according to the power that worketh in vs, be prayse in the congregacion by Christ Iesus, throughout al generations from tyme to tyme. Amen.

¶ The Gospell.

[ Luke. vii

AND it fortunēd that Iesus wēt into a Citie called Naim, & many of hys disciples wente with him, and much people. When he came nye to the gate of the citie: beholde, there was a dead man caried out which was the onely sonne of his mother, and she was a wedow, & muche people of the citie was with her. And whē the Lord saw her, he had compassiō on her, and said vnto her: wepe not. And he came nye and touched the coffen, & they that bare hym stode styll. And he sayde: yonge man, I saye vnto thee, aryse. And he that was dead, sate vp, & began to speake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A greate Prophete is rysen vp among vs, and God hath visited his people. And thys rumour of hym went forth throughout all Iewrye, and throughout all the regions whiche lye round aboute.

THE .XVIIJ. SUNDAYE.

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of whom the whole family in heaven, and earth is named, That he woulde grant you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man: That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: And to knowe the love of

Christ, which passeth knowledge, that ye might be filled with all the fulnes of God. Now vnto him that is able to do exceeding abundantly, aboue all that we aske or think, according to the power that worketh in vs, vnto him be glory in the Church by Christ Iesus, throughout all Ages, world without end. Amen.

The Gospell.

[St: Luke. 7. 411.

AND it came to pass the day after, that Iesus went into a City called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the City, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the City was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weep not. And he came and touched the biere (and they that bare him stood still) and he said, Young man I say vnto thee, Arise. And he that was dead, sate vp, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, Saying, That a great Prophet is risen vp among vs, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

THE XVIIJ. SUNDAY AFTER TRINITY

## SOURCES

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geueth lyghte and vnderstandyng euen vnto the symple.

I opened my mouth and drewe in my breath : for my delite was in thy commaundementes.

O looke thou vpon me, and be mercyfull vnto me : as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde : and so shall no wyckednes haue dominion ouer me.

O deliuer me from the wrongfull dealinges of menne : and so shall I kepe thy commaundementes.

Shewe the light of thy countinaunce vpon thy seruaunt : and teache me thy statutes.

Myne eyes gushe out with water : because men kepe not thy lawe.

Glory be to the father, and to the sonne : and to the. &c.

As it was in the begynnyng, is nowe and euer. &c.

## Oratio.

Tua nos domine quesumus gratia semper preueniat & sequatur: ac bonis operibus iugiter prestat esse intentos. Per dominum nostrum. (Greg. 172)

## Ad ephesios.

[liij. a  
Fratres. Obsecro vos ego vincus in domino: vt digne ambuletis vocatione qua vocati estis. Cum omni humilitate & mansuetudine, cum patientia, supportantes inuicem in charitate: solliciti seruare vnitatem spiritus in vinculo pacis. Vnum corpus et vnus spiritus: sicut vocati estis in vna spe vocationis vestre. Vnus dominus, vna fides, vnum baptisma. Vnus deus et pater omnium: qui est super omnes, et per omnia, et in omnibus nobis. Qui est benedictus in secula seculorum amen.

## Secundum lucam.

[xiiij. a  
IN illo tempore Cum introisset iesus in domum cuiusdam principis phariseorum sabbato manducare panem: et ipsi obseruabant eum. Et ecce homo quidam hydropicus: erat ante illum. Et respondens iesus: dixit ad legisperitos et phariseos dicens. Si

## The Collect.

Lorde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: through Iesus Christ our Lorde.

## The Epistle.

[Ephe. iiii.  
I (whiche am a prysoner of the Lordes) exhorte you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynes and mekenes, with humblenes of mynd, forbearyng one another through loue, and be diligente to kepe the vnitye of the spirite through the bonde of peace, being one body and one spirite, euen as ye are called in one hope of youre calling. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

## The Gospell.

[Luc. xiiii.  
IT chaunced that Iesus wente into the house of one of the chiefe Phariseis, to eat bread, on the Sabboth daye: and they watched hym. And beholde, there was a certayne manne before him, whiche had the dropsye. And Iesus answered, and spake vnto the lawiers and Phariseis, saying. Is it lawefull to heale on the Sabboth daye? And they

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## ¶ The Collect.

Lorde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: thorough Iesu Christ our Lord.

## ¶ The Epistle.

[Ephe. iiii.  
I (which am a prysoner of the lordes) exhorte you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynes and mekenes, with humblenes of mynde, forbearinge one another through loue: and be diligente to kepe the vnitye of the spirite, through the bonde of peace, being one body and one spirite, euen as ye are called in one hope of youre callinge. Lette there be but one Lorde, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

## ¶ The Gospell.

[Lu. xiiii.  
IT chaüced that Iesus went into the house of one of the chiefe Phariseis, to eat bread, on the Sabbothe daye: and they watched hym. And beholde, there was a certayne man before hym whyche had the dropsye. And Iesus answered, and spake vnto the lawiers and Phariseis, sayinge. Is it lawefull to heale on the Sabbothe daye? And they

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## The Collect.

Lord we pray thee, that thy Grace may alwayes prevent, and follow vs; and make vs continually to be given to all good works through Iesus Christ our Lord. Amen.

## The Epistle.

[Ephe. 4. 4.  
I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness, and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the Vnity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling.

One Lord, one faith, one baptism. one God, and Father of all, who is above all, and through all, and in you all.

## The Gospell.

[St. Luke: 14. 4.  
It came to pass, as Iesus went into the house of one of the chief Pharisees, to eat bread on the Sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Iesus answering, spake vnto the lawyers, and Pharisees, saying, Is it lawfull to heal on the Sabbath-day. And they



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licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanauit eum: ac dimisit. Et respondens ad illos: dixit. Cuius vestrum asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad hec respondere illi. Dicebat autem & ad inuitatos parabolam, intendens quomodo primos accubitus eligerent: dicens ad illos. Cum inuitatus fueris ad nuptias, non discumbas in primo loco: ne forte honoratior te sit inuitatus ab illo, et veniens is qui te et illum vocauit dicat tibi. Da huic locum. Et tunc incipias cum rubore: nouissimum locum tenere. Sed cum vocatus fueris, vade recumbe in nouissimo loco: vt cum venerit qui te inuitauit dicat tibi. Amice, ascende superius. Tunc erit tibi gloria: coram simul discumbentibus. Quia omnis qui se exaltat humiliabitur: et qui se humiliat, exaltabitur.

¶ Dominica .xviij. post trinitatem.

Officium.

[Ecclus. xxxvi 18: Ps. cxxi (cxxii) 1]

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helde theyr peace. And he toke hym and healed hym, and let hym go: and answered them, saying: which of you shall haue an Asse or an Oxe fallen into a pyt, and wyll not strayght way pul hym out on the Sabboth daye? And they coulde not aunswere him againe to these thinges. He put furth also a symilitude to the geastes, when he marked howe they preaced to be in the hiest roumes, & sayd vnto them: when thou arte biddē of any man to a wedding, sit not doune in the highest roume, lest a more honorable man then thou be bidden of hym, and he (that bad hym and thee) come and saye to thee: geue this man roume: and thou then begyn with shame to take the lowest roume. But rather when thou art bidden, go and sit in the lowest roume, that whē he that bad thee commeth, he may say vnto thee: frend sit vp hier. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoouer exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe, shalbe exalted.

¶ THE .XVIII. SONDAIE.

[Iustus es dñe psal. cxix.

Righteous art thou, O Lorde: and true is thy iudgement.

The testimonies that thou hast cōmaunded: are exceeding righteous and true.

My zeale hath euen consumed me: because myne enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am small and of no reputacion: yet do not I forgette thy commaundementes.

Thy ryghteousnes is an euerlastyng righteousnes: and thy lawe is the trueth.

Trouble and heauynes haue taken holde vpon me: yet is my delyght in thy commaundementes.

The ryghteousnes of thy testymonies is euerlastyng: O graunt me vnderstandyng and I shall lyue.

Glory be to the father. &c.

As it was in the begynning. &c.

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helde theyr peace. And he tooke hym and healed hym, and let hym goe: and answered them, saying: which of you shal haue an asse or an Oxe fallē into a pyt, and wyll not strayght waye pull hym oute on the Sabboth daye? And they coulde not aunswere hym agayne to these thinges. He put forth also a similitude to the geastes, when he marked how they preaced to be in the hiest roumes, and sayd vnto thē: whē thou arte bidden to a weddinge of any man, sytte not doune in the hyghest roume, leste a more honourable man then thou be bidden of him, and he (that bad him and thee) come and say to thee: geue this man roume: and thou begin with shame to take the lowest roume. But rather when thou arte bydden, goe and syt in the lowest roume, that when he that bad thee commeth, he maye saye vnto thee: frend, syt vp hyer. Then shalt thou haue worship in the presence of them that syt at meate wyth thee. For whosoouer exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

THE .XVIII. SUNDAYE.

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held their peace. And he tooke him, and healed him, and let him go: And answered them saying, Which of you shall have an Ass, or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a Parable to those who were bidden, when he marked how they chose out the chief rooms; saying vnto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him: And he that bad thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bad thee cometh, he may say vnto thee, Friend, go vp higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himselfe shall be abased; and he that humbleth himself, shall be exalted.

THE XVIIJ. SUNDAY AFTER TRINITY

## SOURCES

Oratio.

DA quesumus domine populo tuo diabolica vitare contagia: & te solum deum pura mente sectari. Per dominum. (*Gal. iii 13*).

Lectio epistole beati pauli apostoli. Ad corinthios.

[i. i. A

Fratres. Gratias ago deo meo semper pro vobis in gratia dei: que data est vobis in christo iesu. Quia in omnibus diuites facti estis in illo: in omni verbo et in omni scientia, sicut testimonium christi confirmatum est in vobis. Ita ut nichil vobis desit in vlla gratia: expectantibus reuelationem domini nostri iesu christi. Qui & confirmabit vos vsque in finem sine crimine: in die aduentus domini nostri, iesu xpi.

c Sequentia sancti euangelij: secundum matheum.

[xxii. p

IN illo tempore. Accesserunt ad iesum pharisei. Et interrogauit eum vnus ex eis legis doctor: tentans eum. Magister quod est mandatum magnum in lege? Ait illi iesus. Diliges dominum deum tuum ex toto corde tuo, et in toto anima tua: et in tota mente tua. Hoc est maximum et primum mandatum. Secundum autem: simile est huic. Diliges proximum tuum: sicut teipsum. In his duobus mandatis vniuersa lex pendet et prophete. Congregatis autem phariseis: interrogauit eos iesus, dicens. Quid vobis videtur de xpo: cuius filius est? Dicunt ei. Daud. Ait illis. Quo modo ergo dauid in spiritu vocat eum dominum dicens? Dixit dominus domino meo, sede a dextris meis: donec ponam inimicos tuos: scabellum pedum tuorum. Si ergo dauid vocat eum dominum: quomodo filius eius est? Et nemo poterat respondere ei verbum: neque ausus fuit quisquam ex illa die, eum amplius interrogare.

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The Collect.

Lorde wee beseche thee, graunte thy people grace to auoyde the infections of the deuyll, and with pure hearte and mynde, to folowe thee, the onely God: Through Iesus Christ oure Lorde.

The Epistle.

[i. Cor. i.

I thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Iesus Christe, that in all thynges ye are made riche by hym, in all vtterance, and in all knowledge, by the whiche thynges the testimonie of Iesus Christe, was confirmed in you, so that ye are behinde in no gyfte, wayting for the appearing of our Lorde Iesus Christe, whiche shall also strength you vnto the ende, that ye maye be blameles, in the daye of the commyng of oure Lorde Iesus Christe.

The Gospel.

[ Math. xxii.

When the Phariseis had heard, that Iesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctor of lawe) asked hym a question, temptyng hym, and saying: Maister, whiche is the greatest Comaundemēt in the lawe? Iesus said vnto him: Thou shalt loue the lorde thy God with al thy hearte, and with all thy soule, and with al thy minde. Thys is the fyrst and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. While the Phariseis were gathered together, Iesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayd vnto hym: the sonne of Dauyd. He sayde vnto them: howe then doth Daud in spirite call hym Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my ryghte hande tyll I make thyne enemies thy footstoole. If Daud then call hym Lorde, howe is he then hys sonne? And no man was hable to aunswere him any thing, neither durst any man (from that day furth) aske him any mo questions.

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c The Collect.

Lorde we beseche thee, graunte thy people grace to auoyde the infections of the deuyll, and wyth pure hearte and mynde to folowe thee, the onely God: through Iesus Christe oure Lorde.

c The Epistle.

[i. Cor. i.

I thanke my God alwayes on your behalfe, for the grace of God, whiche is geuē you by Iesus Christ, that in al thinges ye are made riche by him, in al vtterance, & in al knowledge, by the whyche thynges the testimonie of Iesus Christ, was confirmed in you: so that ye are behynd in no gyfte, wayting for the appearing of our Lorde Iesus Christe, which shall also strength you to the ende, that you may be blameles, in the daye of the comming of our Lord Iesus Christe.

c The Gospel.

[ mat. xxii

WHē the Phariseis had heard, that Iesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctor of lawe) asked hym a question, tempting him, & saying: Maister, whiche is the greatest cōmaundemente in the lawe? Iesus sayd vnto him: Thou shalt loue the lord thy god with al thy heart, & wyth al thy soule, & with al thy mynde. Thys is the first & greatest cōmaundemente. And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two cōmaundementes hange all the lawe and the Prophetes. While the Phariseis were gathered together, Iesus asked them, saying: what thinke ye of Christ? whose sonne is he? They sayd vnto him: the sōne of Daud. He sayd vnto thē: how then doth Daud in spirite call him Lord, saying: The lord sayd vnto my Lord, syt thou on my ryght hand tyll I make thine enemies thy footstoole. Yf Daud then call hym Lord, how is he then hys sonne? And no mā was hable to aunswere him any thing, nether durst any man (from that daye forth) aske him any moe questions.

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The Collect.

Lord we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee the only God, through Iesus Christ our Lord. Amen.

The Epistle.

[i. Cor. x. 4.

I thank my God alwayes on your behalfe, for the grace of God which is given you by Iesus Christ. That in every thing ye are enriched by him, in all vtterance, and in all knowledge: Even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; wayting for the coming of our Lord Iesus Christ, who shall also confirm you vnto the end, that ye may be blameless in the day of our Lord Iesus Christ.

The Gospel.

[8: Mat. 22. 42.

When the Pharisees had heard that Iesus had put the Sadduces to silence, they were gathered together. Then one of them, who was a Lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Iesus said vnto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the first and great cōmandment, And the second is like vnto it, Thou shalt love thy neighbour as thy selfe. On these two comandments hang all the law, and the Prophetes. While the Pharisees were gathered together, Iesus asked them saying, What think ye of Christ? Whose son is he? They say vnto him, The son of Daud. He saith vnto them, How then doth David in spirit, call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole. If Daud then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

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¶ Dominica .xix. post trinitatem.

THE .XIX. SONDAVE.

THE .XIX. SUNDAIE.

THE XIX. SUNDAY AFTER TRINITY

Officium.

[Clamaui. psal. cxix.

[Salus populi : Ps. lxxvii (lxxviii) 1]

I call with my whole hearte : heare me, O Lorde, I will kepe thy statutes. Yea, euen vpon thee do I call : helpe me and I shall kepe thy testimonies.

Early in the morning do I crie vnto thee : for in thy worde is my truste.

Myne eyes preuente the nyghte watches : that I myghte be occupied in thy wordes.

Heare my voyce (O Lorde,) accordyng vnto thy louyng kyndnesse : quicken me according as thou art wont.

They drawe nye that of malice persecute me : and are farre from thy lawe.

Be thou nye at hande, O Lorde : For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since : that thou hast grounded them for euer.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

O GOD, for asmuche as without thee, we are not able to please thee : Graunte that the workinge of thy mercye, maye in all thynges directe and rule our heartes : Through Iesus Christe our Lorde.

The Epistle.

[Ephe. iiii.]

Thys I saye and testyfy through the Lorde, that ye hencefurth walke not as other Gentyles walke, in vanytie of their mynde, whyle they are blynded in their vnderstandyng, beyng farre from a godly life, by the meanes of the ignorauncie that is in them, and because of the blyndenesse of their heartes, whiche beyng past repentaunce, haue geuen themselves ouer vnto wantonnes, to worke all maner of vncleannes, euen with gredynes. But ye haue not so learned Christe. If so be that ye haue hearde of hym, & haue been taught in him, as the trueth is in Iesu (as concernyng the conuersacion in tyme paste) to laie from you that olde man, which is corrupte, according to the deceiueable lustes. To be renewed also in the

¶ The Collect.

O GOD, for asmuche as wythoute thee, we are not hable to please thee : Graunt that the workinge of thy mercye, maye in all thynges dyrecte and rule our heartes : Through Iesus Christ our Lorde.

¶ The Epistle.

[Ephe. iiii.]

Thys I say and testyfy through the Lorde, that ye hencefoorth walke not as other Gentyles walke, in vanytie of their mind, whyle they are blynded in their vnderstanding, beinge farre frō a godlye lyfe, by the meanes of the ignoraunce that is in them, and because of the blyndenes of theyr heartes, which being past repentaunce, haue geuen themselves ouer vnto wātonnesse, to worke al maner of vncleannes, euē with gredynes. But ye haue not so learned Christe. Yf so be that ye haue hearde of him, and haue been taught in hym, as the trueth is in Iesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the disceyuable lustes. To be renewed also in the

The Collect.

O God, forasmuch as without thee, we are not able to please thee : mercifully grant, that thy holy Spirit may in all thynges direct, and rule our hearts, through Iesus Christ our Lord. Amen.

The Epistle.

[Ephe. 4. 17.]

This I say therefore, and testifie in the Lord, that ye henceforth walk not, as other Gentiles walk in the vanity of their mind, Having the vnderstanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts : Who being past feeling, have given themselves over vnto lasciviousness, to work all vncleanness with greediness. But ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Iesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts : And be renewed in the

Oratio.

Dirigat corda nostra quesumus domine tue miserationis operatio: quia tibi sine te placere non possumus. Per dominum. (Gel. iiii 14)

Ad ephesios.

[iii]. z

FRATRES.

Renouamini spiritu mentis

## SOURCES

vestro: et induite nouum hominem qui secundum deum creatus est, in iustitia, et sanctitate veritatis. Propter quod deponentes mendacium, loquimini veritatem vnusquisque cum proximo suo: quoniam sumus inuicem membra. Irascimini: & nolite peccare. Sol non occidat super iracundiam vestram. Nolite locum dare diabolo. Qui furabatur: iam non furetur. Magis autem laboret operando manibus suis quod bonum est: vt habeat vnde tribuat necessitatem patienti.

## Secundum matheum.

[ix. 4

In illo tempore Ascendens iesus in nauiculam transfretauit: et venit in ciuitatem suam. Et ecce offerebant ei paralyticum: iacentem in lecto. Videns iesus fidem illorum: dixit paralytico. Confide fili: remittuntur tibi peccata tua. Et ecce quidam de scribis: dixerunt intra se. Hic blasphemat. Et cum vidisset iesus cogitationes eorum: dixit. Vt quid cogitatis mala in cordibus vestris? Quid est facilius: dicere remittuntur tibi peccata tua: an dicere surge et ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata: tunc ait paralytico. Surge, tolle lectum tuum: & vade in domum tuam. Et surrexit: & abiit in domum suam. Videntes autem turbe, timuerunt & glorificauerunt deum: qui dedit potestatem talium hominibus.

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spirite of youre minde, and to putte on that newe man, which after God is shapen in ryghteousnes and true holynes. Wherefore, put awaye lying, and speake euery man trueth vnto hys neighbour, forasmuche as we are membres one of another. Be angrie and synne not: Let not the Sunne go doune vpon your wrath, neither geue place to the backbiter. Lette him that stole, steale nomore, but lette hym rather laboure with his handes the thing which is good, that he maye geue vnto him that nedeth. Let no fylthy communication procede out of your mouth. But that which is good to edifye withall, as oft as nede is, that it maye mynster grace vnto the hearers. And greue not ye the holy spirite of God, by whom ye are sealed vnto the daye of redempcion. Lette all bytternesse and fearcenesse, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with all malicyousnes. Be ye curteous one to another, mercifull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

## The Gospell.

[ Math. ix.

Iesus entred into a shyppe and passed ouer, and came into hys owne Cytie: And beholde, they broughte to hym a manne sycke of the Palsey, lying in a bed. And when Iesus sawe the fayth of them, he sayd vnto the sicke of the Palsey: Sonne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayd within themselues: this manne blasphemeth. And when Iesus sawe their thoughtes, he sayde: wherefore thynke ye euyl in your heartes? Whether is it easier to saye, thy synnes be forgeuen thee, or to saye, aryse and walke? But that ye maye knowe that the sonne of manne hath power to forgeue synnes in yearth: Then sayeth he vnto the sycke of the Palsey: Aryse, take vp thy bed, and go vnto thine house. And he arose and departed to hys house: But the people that sawe it, merueiled and glorified God whiche had geuen suche power vnto men.

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spirite of youre mynde, and to put on that newe man, whiche after God is shapen in righteousnes and true holines. Wherefore, put awaye lying, & speake euery man truth vnto his neighbour, for asmuche as we are membres one of another. Be angrie and synne not: Let not the Sunne go doune vpon your wrath, nether geue place to the backbiter. Let him that stole, steale nomore, but lette hym rather laboure wyth hys handes the thinge whiche is good, that he maye geue vnto him that needeth. Let no filthy communication procede out of youre mouthe. But that whiche is good to edifye withall, as oft as nede is, that it may minister grace vnto the hearers. And greue not the holy spyryte of God, by whom ye are sealed vnto the day of redempciō. Let al bitternes and fearcenes, & wrathe, & roaryng, & cursed speaking, be put awaye frō you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgeuig one another, euē as God for Christes sake hath forgeuen you.

## ¶ The Gospell.

[ Math. ix

Iesus entred into a shyp & passed ouer, & came into his owne cite: And behold, they broughte to hym a man sycke of the Palsey, lying in a bed. And when Iesus sawe the fayth of them, he sayd to the sycke of the Palsey: Sonne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayde within them selues: thys man blasphemeth. And when Iesus sawe theyr thoughtes, he sayd: wherefore thinke ye euyl in your heartes? Whether is it easier to say, thy synnes be forgeuen thee, or to saye, aryse and walke? But that ye maye knowe that the sonne of man hath power to forgeue synnes in earth: Then sayeth he to the sycke of the Palsey: Aryse, take vp thy bed, & go vnto thyne house. And he arose & departed to hys house: But the people that sawe it, merueyled & glorified God, whiche had geuen suche power vnto men.

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Spirit of your mind: And that ye put on the new man, which after God is created in righteousnes, and true holiness. Wherefore putting awaye lying, speake every man truth with his neighbour: for we are membres one of another. Be ye angry and sin not. let not the sun go down vpon your wrath: Neither give place to the devil: let him that stole, steale no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication procede out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers. And grieve not the holy spirit of God, whereby ye are sealed vnto the day of redemption. Let all bitterness, and wrath, and anger and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiveing one another, even as God for Christs sake hath forgiven you.

## The Gospel.

[8: Mat. 9. 41.

Iesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy lying on a bed: and Iesus seeing their faith, said vnto the sick of the palsy, Sonne, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Iesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk. But that ye may know that the son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take vp thy bed, and go into thine house. And he arose and departed to his house. But when the multitude saw it they marvelled, and glorified God, who had given such power vnto men.

## SOURCES

☩ Dominica .xx. post trinitatem.

Officium.

[Dan iii 31, 29, 30, 43, 43: Ps. xlvii (xlviii) 2]

## Oratio.

Omnipotens et misericors deus vniuersa nobis aduersantia propitiatus exclude: vt mente et corpore pariter expediti, que tua sunt liberis mentibus exequamur. per. (Gel. iii 15)

## Ad ephesios.

[v. d] Fratres. Videte itaque quomodo caute ambuletis: non quasi insipientes, sed quasi sapientes. Redimentes tempus: quoniam dies mali sunt. Propterea nolite fieri imprudentes: sed intelligente que sit voluntas dei. Et nolite inebriari vino in quo est luxuria: sed implemini spiritu sancto, loquentes vobismetipsis in psalmis, hymnis, et canticis spiritualibus: cantantes & psallentes in cordibus vestris domino. Gratias agentes semper pro omnibus in nomine domini nostri iesu xpi: deo & patri. Subiecti inuicem: in timore xpi.

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## THE XX. SONDAYE.

[Vide humilitatem meam psal. cxix.

O considre myne aduersytic, and delyuer me: For I do not forget thy lawe.

Auenge thou my cause and delyuer me: quicken me according vnto thy worde.

Health is farre from the vngodly: For they regarde not thy statutes.

Great is thy mercy, O Lorde: quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swarue from thy testimonies.

It greueth me when I see the transgressors: because they kepe not thy lawe.

Consider, O Lord, howe I loue thy commaundementes: O quicken me, according to thy louing kyndnesse.

Thy worde is true from euerlastyng: all the iudgements of thy righteousnes endure for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

## The Collect.

ALmighty and merciful God, of thy bountifull goodnes, kepe vs from all thynges that maye hurte vs: that we being ready both in bodye and soule, maye with free heartes accomplyshe those thynges, that thou wouldest haue doen: Through Iesus Christe oure Lorde.

## The Epistle.

[Ephe. v.

Take hede therfore, howe ye walke circumspectelye: not as vnwyse, but as wisemen, winnyng occasion, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the wyl of the Lorde is, and be not dronken with wyne, wherin is excesse. But be fylled with the spirite, speaking vnto your selues in Psalmes and Hymnes, and spirituall songes, synging and makyng melody to the Lorde in your heartes, geuing thankes alwaies for all thynges vnto God the father, in the name of oure Lord Iesus Christ: submittyng your selues one to another, in the feare of God.

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## THE .XX. SUNDAYE.

## ☩ The Collect.

ALmighty & merciful god, of thy bouitiful goodnes kepe vs fro all thynges that may hurt vs: that we beyng ready both in body and soule, maye with free heartes accomplyshe those thynges that thou wouldest haue done: Through Iesus Christ oure Lorde.

## ☩ The Epistle.

[Ephe. v.

Take hede therfore how-ye walke circumspectlye: not as vnwyse, but as wisemen, redeminge the tyme, because the dayes are euil. Wherfore, be ye not vnwyse, but vnderstand what the wyl of the Lord is, & be not dronken with wyne, wherin is excesse. But be fylled with the spirite, speaking vnto your selues in Psalmes & Himnes, and spiritual songes, singing & making melody to the Lord in your heartes, geuing thankes alwaies for al thynges vnto god the father, in the name of our lord Iesus Christ: submitting your selues one to another, in the feare of god.

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THE XX. SUNDAY <sup>3</sup>AFTER TRINITY.

## The Collect.

O Almighty and most mercifull God, of thy bountifull goodness, kepe vs, we beseech thee, from all things that may hurt vs: that we being ready both in body and Soule, may cheerfully accomplish those things that thou wouldest haue don, through Iesus Christ our Lord. Amen.

## The Epistle.

[Ephe. 5. 415.

See then that ye walk circumspectly, not as fools, but as wise redeeming the tyme, because the dayes are evil. Wherfore be ye not vnwyse, but vnderstanding what the will of the Lord is. And be not drunk with wine: wherein is excess: but be filled with the Spirit: Speaking to your selves in psalms, and hymns, and spirituall songs, singing, and making melody in your heart to the Lord, Giving thanks alwaies for all things vnto God and the Father, in the name of our Lord Iesus Christ, submitting your selves one to another in the fear of God.

## SOURCES

Secundum matheum.

In illo tempore Loquebatur <sup>[xxii. A</sup> iesus cum discipulis suis in parabolis: dicens. Simile factum est regnum celorum homini regi: qui fecit nuptias filio suo. Et misit seruos suos vocare inuitatos ad nuptias: et nolebant venire. Iterum misit alios seruos: dicens. Dicit inuitatis. Ecce prandium meum parauit, tauri mei et altitia occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexerunt. Et abierunt, alius in villam suam: alius vero ad negociationem. Reliqui vero tenuerunt seruos eius: et contumelios affectos occiderunt. Rex autem cum audisset, iratus est: & missis exercitibus suis perdidit homicidas illos: et ciuitatem illorum succendit. Tunc ait seruis suis. Nuptie quidem parate sunt: sed qui inuitati erant non fuerunt digni. Ite ergo ad exitus viarum: & quoscunque inueneritis vocate ad nuptias. Et egressi serui eius in vias, congregauerunt omnes quos inuenerunt bonos & malos: et implete sunt nuptie discumbentium. Intrauit autem rex vt videret discumbentes: & vidit ibi hominem non vestitum veste nuptiali, et ait illi. Amice: quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris. Ligatis manibus et pedibus eius: mittite eum in tenebras exteriores. Ibi erit fletus: & stridor dentium. Multi enim sunt vocati: pauci vero electi.

¶ Dominica .xxj. post trinitatem.

Officium.

[Esther xiii 9, 10, 11a : Ps. cxviii (cxix) 1]

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The Gospell.

[ Math. xxii.

Iesus sayde to hys discyples: The kyngdome of heauen is lyke vnto a manne that was a kyng, which made a Mariage for hys sonne, and sente furth his seruautes, to call them that were bid to the wedding, and they would not come. Agayne he sent furth other seruautes, saying: Tell them which are bydden: beholde, I haue prepared my diner, mine Oxen and my fatlynges are kylled, and all thynges are ready: come vnto the Mariage. But they made light of it, and went their wayes: One to his farme place, another to hys Marchaundise, and the remnaunte toke his seruautes, and intreated them shamefullye, and slewe them. But when the Kyng heard therof, he was wroth, and sent furth hys menne of warre, and destroyed those murtherers, and brent vp their citye. Then sayd he to hys seruautes: the Mariage in dede is prepared, but they which were bidden, were not worthy: Go ye therefore out into the hie wayes: and as many as ye fynde, bid them to the Maryage. And the seruautes went furth into the hie wayes, and gathered together all, as many as they coule fynde, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to se the geastes: and when he spied there a man, which had not on a wedding garment, he sayd vnto him: frende, howe cammest thou in hither not hauing a wedding Garment? And he was euen speacheles. Then sayd the Kyng to the mynisters: take and bynde hym hand and foote, and caste hym into vtter darckenesse, there shall be wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

THE .XXI. SONDAVE.

[Principes persecuti psal. cxix.

Prynces haue persecuted me without cause: But my hearte standeth in awe of thy wordes.

I am as glad of thy worde: as one that findeth great spoyles.

As for lies, I hate and abhorre them: But thy lawe do I loue.

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¶ The Gospell.

[ Mat. xxii

Iesus said to his disciples: The kingdom of heauen is lyke vnto a manne that was a king, which made a Mariage for his sone, and sent forth hys seruautes to call thē that were bidden to the wedding, and they would not come. Agayne he sente fourth other seruautes, saying: Tell them whych are bydden: behold, I haue prepared my diner, myne Oxē & my fatlynges are kylled, and all thynges are ready: come vnto the Mariage. But they made light of it, & wente theyr wayes: One to hys farme place, another to hys Marchaundise: and the remnaunt tooke his seruautes, & intreated them shamefully, and slewe them. But whē the Kyng heard therof, he was wrothe, and sent forth his men of warre, and destroyed those murtherers, & brent vp theyr cytie. Then sayd he to hys seruautes: the Mariage in dede is prepared, but they which were bydden, were not worthy: Go ye therefore oute into the hie wayes: and as many as ye fynde, byd them to the Maryage. And the seruautes went forth into the hie wayes, and gathered together all, as manye as they could fynd, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to see the geastes: and whē he spyed there a man, that had not on a wedding garment, he sayd vnto hym: frende, how cammest thou in hyther, not hauing a weddinge Garment? And he was euen speacheles. Then sayde the Kyng to the ministers: take and bynde hym hand and foote, and cast him into vtter darkenes, there shall be wepyng and gnashing of teeth. For many be called, but fewe are chosen.

THE .XXJ. SONDAIE.

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The Gospell.

[8: Mat. 22. 41.

Iesus said, The kingdom of heaven is like vnto a certain King, who made a marriage for his Son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully, and slew them. But when the King heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt vp their city; Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high Wayes, and as many as ye shall find, bid to the marriage. So those servants went out into the high wayes, and gathered together all, as many as they found, both bad, and good: and the wedding was furnished with guests. And when the King came in to see the guests, he saw there a man who had not on a wedding garment. And he saith vnto him, Freind, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the King to the servants, Binde him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping, and gnashing of teeth. For many are called, but few are chosen.

THE XXI. SUNDAY <sup>3</sup>AFTER TRINITY.



## SOURCES

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Seuen tymes a daye do I prayse thee:  
Because of thy righteous iudgementes.

Greate is the peace that they haue  
which loue thy lawe : and they are  
not offended at it.

Lorde, I haue loked for thy sauynge  
health : and doen after thy com-  
maundementes.

Mysoule hath kepte thy testimonies :  
and loued them exceedyngly.

I haue kepte thy commaundementes  
and testimonies : for all my wayes  
are before thee.

Glory be to the father, and to the  
sonne : and to the holy ghoste.

As it was in the begynning, is nowe,  
and euer shalbe : worlde without ende.  
Amen.

## The Collect.

Graunte wee besече thee, mercyfull  
Lorde, to thy faythfull people, pardon  
and peace : that they may be censed  
from all their sinnes, and serue thee  
with a quyet mynde : Through Iesus  
Christ our Lorde.

## The Epistle.

[Ephe. vi.]

MY brethren, be strong through the  
Lorde, & through the power of hys  
myghte. Put on all the armour of  
God, that ye maye stande  
agaynst the assaultes of the deuyll :  
for we wrestle not agaynst bloude and  
fleshe, but agaynst rule, agaynst  
power, against worldly rulers, euen  
gouerners of the darckenes  
of this worlde, agaynst spirituall crafti-  
nesse, in heauenly thinges. Wherefore,  
take vnto you the whole armour of  
God, that ye may be able to resist  
in the euyl daye, and stande perfecte  
in all thinges. Stande therfore, and  
your loynes gyrd with the trueth,  
hauyng on the brest plate of  
ryghteousnes, and hauyng shoes on  
youre feete, that ye may be prepared for  
the gospell of peace. Aboue all, take  
to you the shilde of faith, wherwith ye  
may quench al the fiery dartes  
of the wicked. And take the helmet of  
saluacion, and the sworde of the spirite,  
which is the worde of god. And  
pray alwaies with al maner of  
praier and supplicacion in the spirite,  
and wathe therunto with all in-  
stance and supplicacion, for al

## Oratio.

Largire quesumus domine fidelibus  
tuis indulgentiam placatus & pacem :  
vt pariter ab omnibus mundentur  
offensis : et secura tibi mente deser-  
uiant. Per dominum. (Gel. iii 16)

## Ad ephesios

[vi. a.]

FRATRES. Confortamini in domino :  
& in potentia virtutis eius. Induite  
vos armaturam dei : vt possitis stare  
aduersus insidias diaboli. Quoniam  
non est nobis colluctatio aduersus  
carnem et sanguinem : sed aduersus  
principes & potestates, aduersus  
mundi rectores tenebrarum harum,  
contra spiritualia nequitie in celestibus.  
Propterea accipite armaturam  
dei : vt possitis resistere in die malo,  
et in omnibus perfecti stare. State  
ergo succincti lumbos vestros in  
veritate : & induiti lorica iustitie,  
et calceati pedes in preparationem  
euangelij pacis. In omnibus sumentes  
scutum fidei : in quo possitis omnia  
tela nequissimi ignea extinguere. Et  
galeam salutis assumite : et gladium  
spiritus, quod est verbum dei.

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## ¶ The Collect.

Graunt we besече thee, mercyfull  
Lorde, to thy faythfull people, pardon  
and peace, that they may be censed  
from all theyr synnes, and serue thee  
wyth a quyet mynde : Throughe Iesus  
Christe our Lorde.

## ¶ The Epistle.

[Ephe. vi.]

MY brethren, be strong through the  
lorde, and through the power of his  
myghte. Putte on all the armour of  
God, that ye may stande  
agaynst al the assaultes of the deuyll :  
for we wrestle not agaynst bloud &  
fleshe, but agaynst rule, against  
power, agaynst worldly rulers, euen  
gouerners of the darckenes  
of thys worlde, agaynst spiritual crafti-  
nesse, in heauenly thinges. Wherefore,  
take vnto you the whole armour of  
God, that ye maye be able to resiste  
in the euyl daye, and stande perfecte  
in all thynges. Stand therfore, and  
your loynes gyrd with the truth,  
hauyng on the brest plate of  
ryghteousnes, and hauyng shoes on  
youre feete that ye maye be prepared for  
the gospell of peace. Aboue all, take  
to you the shyld of fayth, wherwith ye  
may quench al the fiery dartes  
of the wicked. And take the helmet of  
saluacion, and the sweord of the spirite,  
which is the worde of God. And  
praye alwayes with all maner of  
prayer & supplicacion in the spirite,  
and wathe therunto with al in-  
stance and supplicatiō, for al

## The Collect.

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

## The Epistle.

[Ephe. 6. 10.]

My brethren, be strong in the  
Lord, and in the power of his  
might. Put on the whole Armour of  
God, that ye may be able to stand  
against the Wiles of the devil.  
For we wrestle not against flesh and  
blood, but against principalities, against  
powers,  
against the Rulers of the darkness  
of this world, against spiritual wicked-  
ness in high places. Wherefore  
take vnto you the whole armour of  
God, that ye may be able to withstand  
in the evil day, and having don  
all, to stand. Stand therefore, having  
your loines girt about with truth,  
and having on the brest plate of  
righteousness. And your feet shod  
with the preparation of the  
gospel of peace. Above all taking  
the shield of faith, wherewith ye  
shall be able to quench all the fiery darts  
of the wicked. And take the helmet of  
Salvation, and the sword of the spirit,  
which is the word of God.  
Praying alwayes with all  
prayer and supplication in the spirit,  
and watching therevnto with all per-  
severance, and supplication for all

## SOURCES

## Secundum Iohannem.

[iiii]

IN illo tempore. Erat quidam regulus: cuius filius infirmabatur caphernaum. Hic cum audisset quia iesus adueniret a iudea in galileam: abiit ad eum et rogauit eum vt descenderet, et sanaret filium eius. Incipiebat enim mori. Dixit ergo iesus ad eum. Nisi signa et prodigia videritis: non creditis. Dixit ad eum regulus. Domine, descende priusquam moriatur filius meus. Dixit ei iesus. Vade, filius tuus viuut. Credidit homo sermoni quem dixerat ei iesus: et ibat. Iam autem eo descendente, serui occurrerunt ei: et nunciauerunt dicentes quia filius eius viueret. Interrogabat ergo horam a his: in qua melius habuerat. Et dixerunt ei. Quia heri hora septima: reliquit eum febris. Cognouit ergo pater quia illa hora erat in qua dixit ei iesus: filius tuus viuut. Et credidit ipse: et domus eius tota.

« Dominica .xxij. post trinitatem.

Ad missam. Officium.

[Ps. cxxix (cxxx) 3, 4a: 1, 2a]

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saintes and for me: that vtteraunce maye be geuen vnto me, that I may open my mouth frely, to vtter the secretes of my gospel (wherof I am a messenger in bondes) that therein I maye speake freelye, as I oughte to speake.

## The Gospel.

[ Iohn. iiii.

There was a certayne Ruler, whose sonne was sycke at Capernaum. Assone as the same heard, that Iesus was come out of Iewry into Galilee, he wente vnto hym, and besought hym that he woulde come doune and heale hys sonne. For he was euen at the pointe of death. Then sayd Iesus vnto hym: excepte ye see signes and wonders, ye will not beleue. The Ruler sayeth vnto hym: Syr, come doune or euer that my sonne dye. Iesus saieth vnto hym: go thy waye, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto hym. And he wente hys waye. And as he was goyng doune, the seruautes mette hym, and tolde hym, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And thy said vnto hym: yesterdaye at the seuenth houre, the feuer left hym. So the father knewe that it was the same houre, in the whiche Iesus said vnto hym: Thy sonne lyueth: and he beleued, and all hys housholde. Thys is agayne the seconde miracle that Iesus did, when he was come out of Iewry into Galilee.

« THE .XXII. SONDAYE.

Appropinquet deprecatio. psal. cxix.

Let my complaynte come before thee, O Lord: Geue me vnderstanding according vnto thy worde.

O let my supplicacion come before thee: Delyuer me according to thy worde.

My lyppes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my toungue shal sing of thy worde: For al thy commaundementes are ryghteous.

Let thyne hand helpe me: For

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sainctes & for me: that vtteraūce maye be geuen vnto me, that I maye open my mouth frely, to vtter the secretes of my Gospel (wherof I am a messenger in bondes) that therein I maye speake freely, as I oughte to speake.

## « The Gospell.

[ Iohn. iiii.

There was a certayne Ruler, whose sonne was sycke at Capernaum. Assone as the same heard, that Iesus was come oute of Iewrye into Galilee, he went vnto him, & besought him that he would come doune and heale his sonne. For he was euen at the poynt of death. Thē sayd Iesus vnto him: excepte ye see signes and wonders, ye will not beleue. The Ruler sayd vnto him: Syr, come doune or euer that my sonne dye. Iesus sayeth vnto him: goe thy way, thy sonne lyueth. The man beleued the worde that Iesus had spokē vnto him. And he went his waye. And as he was going doune, the seruautes mette him, & tolde him, saying: thy sonne lyueth. Thē enquired he of them the houre, when he began to amende. And they sayd vnto hym: yesterday at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the which Iesus said vnto him: Thy sonne lyueth: and he beleued, & al his houshold. This is agayne the second myracle that Iesus dyd, when he was come oute of Iewry into Galilee.

THE .XXIJ. SUNDAIE.

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saints. And for me, that vtterance may be given vnto me, that J may open my mouth boldly, to make known the mistery of the gospel: for which J am an Ambassadour in bonds: that therein J may speak boldly, as J ought to speak.

## The Gospel.

[8: Iohn. 4. 46.

There was a certein noble man whose son was sick at Capernaum. When he heard that Iesus was come out of Iudea into Galilee, he went vnto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Iesus vnto him, Except ye see signes, and wonders, ye will not believe. The Noble-man saith vnto him, Sir, come down, ere my child die. Iesus saith vnto him, Go thy way, thy son liveth. And the man believed the word that Iesus had spoken vnto him, and he went his way. And as he was now going down, his servants met him, and tould him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said vnto him, Yesterday, at the seventh hour, the feuer left him. So the father knew that it was at the same hour, in the which Iesus said vnto him, Thy son liveth; and himselfe believed, and his whole house. This is againe the second Miracle that Iesus did when he was come out of Iudea into Galilee.

THE XXIJ. SUNDAY AFTER TRINITY.

## SOURCES

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I haue chosen thy commaundementes.

I haue longed for thy sauynge healthe, O Lorde : And in thy lawe is my deliight.

O lette my soule lyue, and it shall prayse thee : And thy iudgementes shall helpe me.

I haue gone astraye like a shepe that is loste : O seke thy seruauant, for I do not forget thy commaundementes.

Glory be to the father, and to the sonne : and to the holy ghoste.

As it was in the begynning, is now, and euer shalbe : worlde without ende. Amen.

## Oratio.

Familiam tuam quesumus domine continua pietate custodi : vt a cunctis aduersitatibus te protegente sit libera : et in bonis actibus tuo nomini sit deuota. Per dominum. (Greg. 176)

## Ad philippenses.

[i. a.]

Fratres. Confidimus in domino iesu, quia qui cepit in vobis opus bonum : perficiet vsque in diem xpi iesu. Sicut enim est michi iustum hoc sentire pro omnibus vobis : eo quod habeam vos in corde et in vinculis meis, et in defensione & confirmatione euangelii : socios gaudij mei omnes vos esse. Testis enim michi est deus : quomodo cupiam omnes vos esse in visceribus iesu xpi. Et hoc oro : vt charitas vestra magis ac magis abundet in omni scientia, & in omni sensu. Vt probetis potiora : vt sitis sinceriores et sine offensa in diem christi, repleti fructu iustitie. Per iesum xpm : in gloriam et laudem dei.

## The Collect.

Lorde we beseche thee to kepe thy housholde the church, in contynual godlynnes : that through thy proteccion, it maye be free from all aduersyties, and deuoutly geuen to serue thee in good workes, to the glory of thy name : Through Iesus Christ our Lorde.

## The Epistle.

[phil. i.]

I thanke my God with all remembrance of you alwayes in al my praier for you, and pray with gladnes : Because ye are come into the fellowship of the Gospell, from the fyrst daye vnto now. And am surely certified of this, that he which hath begon a good worke in you, shall performe it vntyll the daye of Iesus Christ : as it becommeth me, so iudge I of you all, because I haue you in my hearte : forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and stablishyng of the gospell : for God is my recorde howe greatly I long after you al, fro the very heart roote in Iesus Christ. And this I praye, that your loue maye increase yet more and more in knowledge, and in all vnderstanding, that ye may accepte the thynges that are moste excellent, that ye maye be pure, and suche as offend no manne, vntyll the daye of Christ, beyng filled with the fruite of ryghteousnes, which cometh by Iesus Christ, vnto the glory and praise of God.

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## ¶ The Collect.

Lorde, we beseche thee to kepe thy housholde the church, in cotinual godlynnes : that through thy protection it maye be free from all aduersyties, & deuoutly geuen to serue thee in good workes, to the glorye of thy name : Throughe Iesus Christe our Lorde.

## ¶ The Epistle.

[Philip. i.]

I Thake my God with al remembrance of you alwayes in al my prayers for you, & praye with gladnes : Because ye are come into the fellowship of the Gospell, from the fyrst daye vntyll now. And am surely certified of this, that he whyche hath begon a good worke in you, shall performe it vntyll the daye of Iesus Christe : as it becometh me, that I should so iudge of you all, because I haue you in my hert : forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the gospell : for God is my record howe greatly I long after you al, fro the very heart roote in Iesus Christ. And this I praye, that your loue maye encrease yet more and more in knowledge, and in all vnderstanding, that ye may accepte the thynges that are most extellent, that ye maye be pure, and such as offend no man, vntil the day of Christ, being filled with the fruit of righteousnes, which cometh by Iesus Christ, vnto the glory and prayse of God.

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## The Collect.

Lord, we besech thee, to keep thy household the Church in continual godliness, that through thy protection it may be free from all aduersities, and devoutly given to serve thee in good works, to the glory of thy Name, through Iesus Christ our Lord. Amen.

## The Epistle.

[Phil. i. 43.]

I thank my God vpon every remembrance of you, Alwayes in every prayer of mine for you all, making request with ioy, for your fellowship in the Gospell, from the first day vntill now ; Being confident of this very thing, that he who hath begon a good work in you will perform it vntill the day of Iesus Christ, Even as it is meet for me to think this of you all, because I haue you in my heart, inasmuch as both in my bonds, and in the defence, and confirmation of the Gospell, ye all are partakers of my grace. For God is my record, howe greatly I long after you all in the bowels of Iesus Christ. And this I pray that your love may abound yet more and more in knowledge, and in all Judgement. That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. Being filled with the fruits of righteousnes which are by Iesus Christ vnto the glory and praise of God.

## SOURCES

Sequentia sanoti ouangelij: seoundum  
matheum. [xviiij. o

In illo tempore Dixit iesus discipulis  
suis parabolam hunc.

Simile est regnum celorum homini regi: qui voluit rationem ponere cum seruis suis. Et cum cepisset rationem ponere, oblatu est ei vnus qui debebat ei decem milia talenta. Cum autem non haberet unde redderet: iussit eum dominus eius venundari, et uxorem eius, & filios, & omnia que habebat: & reddi. Procidens autem seruus ille: rogabat eum dicens. Patientiam habe in me: & omnia reddam tibi. Misertus autem dominus serui illius, dimisit eum: et debitum dimisit ei. Egressus autem seruus ille, inuenit vnum de conseruis suis qui debebat ei centum denarios: et tenens suffocabat eum dicens. Redde quod debes. Et procidens conseruus eius: rogabat eum dicens. Patientiam habe in me: et omnia reddam tibi. Ille autem noluit: sed abiit, & misit eum in carcerem donec redderet debitum. Videntes autem conserui eius que fiebant, contristati sunt valde: et venerunt, & narrauerunt domino suo omnia que facta fuerant. Tunc vocauit illum dominus suus: et ait illi. Serue nequam, omne debitum dimisi tibi: quoniam rogasti me. Nonne ergo oportuit et te misereri conserui tui: sicut et ego tui misertus sum? Et iratus dominus eius tradidit eum tortoribus: quoadusque redderet vniuersum debitum. Sic et pater meus celestis faciet vobis: si non remiseritis vnusquisque fratri suo, de cordibus vestris.

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## The Gospell.

[ Math. xviii.

Peter sayd vnto Iesus: Lorde howe oft shall I forgeue my brother, if he synne agaynst me, tyll seuen tymes? Iesus sayeth vnto hym: I say not vnto thee vntyll seuen tymes: but seuentie tymes seuen tymes. Therefore is the kyngdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accomptes of his seruautes. And when he had begon to reckon, one was broughte vnto hym, whiche ought hym tenne .M. talentes, but foras- muche as he was not able to paye, his Lorde commaunded hym to be solde, and hys wyfe and chyldren and all that he had, and payment to be made. The seruaunt fell doune, and besoughte hym, saying: syr, haue pacience with me, and I wyll paye thee all. Then had the Lorde pytye on that seruaunt, and loosed hym, and forgaue hym the debt. So the same seruaunt went out, and founde one of hys felowes which ought hym an .C. pence, and he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And hys felowe fell doune, and besoughte hym, saying: haue pacience with me, and I will paye thee all. And he woulde not, but wente and cast hym into prison, tyll he shoulde paye the debt. So, when hys felowes sawewhat was doen, they were very sory, and came and tolde vnto their Lorde all that had happened. Then hys Lorde called hym and sayd vnto hym. O thou vngracious seruaunt, I forgaue thee all that debt, when thou desyredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his Lordewas wroth, and deliuered him to the lailers, tyll he should paye all that was due vnto him: So lykewyse shall my heauenly father do also to you, if ye from your heartes forgeue not (euery one hys brother) their trespasses.

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## The Gospell.

[ Mathew xviii.

Peter sayd vnto Iesus: Lorde, howe oft shall I forgeue my brother, if he sinne agaynst me, till seuen tymes? Iesus sayeth vnto hym: I saye not vnto thee vntyll seuen tymes: but seuentie tymes seuen tymes. Therefore is the kyngdome of heauen lykened vnto a certayne manne that was a Kinge, whiche woulde take accomptes of his seruautes. And when he had begon to reckon, one was brought vnto him, whiche ought hym tenne thousand talentes: but foras- muche as he was not able to pay, his lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruaunt fel down, and besought him, saying: syr, haue pacience with me, and I will pay thee all. Then had the lorde pietie on that seruaunte, and loosed hym, and forgaue him the debt. So the- same seruaunt went out, and found one of his felowes which ought him an hundred pence, and he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And his felow fel down, and besought him saying: haue pacience with me, and I wil pay thee al. And he woulde not, but wente and cast him into prieson, til he should paye the debt. So, when his felowes saw what was done, they wer very sory, and came and tolde vnto their lorde all that had happened. Then his lord called hym, and sayed vnto hym. O thou vngracious seruaunt, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his lord was wroth, and delyuered him to the lailers, till he shoulde paye all that was due vnto him: So likewise shal my heauenly father do also vnto you: if ye from your heartes forgeue not (euery one hys brother) their trespasses.

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## The Gospel.

[8: Mat. 18. 21.

Peter said vnto Iesus, Lord, how oft shall my brother Sin against me, and I forgive him? till seven times? Iesus saith vnto him, J Say not vnto thee untill seven times: but vntill seventy times Seven. Therefore is the kingdom of heaven likened vnto a certain King who would take account of his seruant. And when he had begun to reckon, one was brought vnto him, who ought him ten thousand talents. But foras- much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and J will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out, and found one of his fellow seruant, who ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was don, they were very sorry, and came and told vnto their Lord all that was don. Then his Lord, after that he had called him, said vnto him, O thou wicked servant, J forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow- servant, euen as J had pity on thee? And his Lord was wroth, and delivered him to the tormentours; till he should pay all that was due vnto him. So likewise shall my heavenly Father do also vnto you, if ye from your hearts forgive not every one his brother their trespasses.

## SOURCES

☩ Dominica .xxiiij. post trinitatem.  
Officium.  
[Jer. xxix 11, 12, 14: Ps. lxxxv  
(lxxxvi) 2]

## Oratio.

Deus refugium nostrum & virtus:  
adesto pijs ecclesie tue precibus auctor  
ipse pietatis: & persta vt quod fide-  
liter petimus, efficaciter consequamur.  
Per dominum. (Greg. 175)

## Ad philippenses.

[iii. c  
Fratres. Imitatores mei estote: et  
obseruate eos qui ita ambulant, sicut  
habetis formam nostram. Multi enim  
ambulant quos sepe dicebam vobis:  
nunc autem et flens dico inimicos  
crucis xpi. Quorum finis interitus:  
quorum deus venter est, & gloria in  
confusione eorum qui terrena sapiunt.  
Nostra autem conuersatio: in celis est.  
Vnde etiam saluatorem expectamus  
dominum nostrum iesum christum:  
qui reformabit corpus humilitatis  
nostre, configuratum corpori claritatis

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## ☩ THE XXIII. SONDAYE

[Nisi quia dominus. psal. cxliiii.  
IF the Lorde himselfe had not been  
on our side (nowe maye Israell saye :)  
if the Lord hymselfe had not been on  
our syde, when men rose vp agaynst  
vs.

They had swallowed vs vp quick :  
when they were so wrathfully dis-  
pleased at vs.

Yea, the waters had drowned vs :  
and the streame had gone ouer our  
soule.

The depe waters of the proude :  
had gone euen ouer our soule.

But praysed be the Lorde : which  
hath not geuen vs ouer for a praye  
vnto theyr teethe.

Our soule is escaped, euen as a  
birde out of the snare of the fouler :  
the snare is broken, and we are de-  
lyuered.

Our helpe standeth in the name of  
the Lorde : whyche hath made heauen  
and yearth.

Glory be to the father, and to the  
sonne. &c.

As it was in the begynning, is nowe.  
&c.

## The Collect.

God our refuge and strength,  
which art the author of all godlynes,  
be ready to heare  
the deuoute prayers of thy churche :  
and graunt that those thynges whyche  
we aske faithfully, we maye obtayne  
effectually; through Iesu Christ our  
Lorde.

## The Epistle.

[Phil. iii.  
Brethren be folowers together of  
me, and looke on them whiche walke  
euen so as ye haue vs for an example.  
For many walke (of whome I haue  
tolde you often, and nowe tell you  
weping) that they are the enemies of  
the crosse of Christ, whose end is  
damnacion, whose bely is theyr God,  
& glory to theyr shame,  
which are worldly mynded. But our  
conuersacion is in heauen, from whence  
we loke for the sauour, euen  
the Lorde Iesus Christ, which shall  
change our vyle body, that he maye  
make it like vnto hys glorious

## 1552

## THE .XXIIJ. SUNDAYE.

## ☩ The Collect.

God our refuge and strēgth,  
which art the author of al godlynes,  
bee ready to heare  
the deuoute praiers of the Churche :  
and graunt that those thynges whych  
we aske faithfully, we maye obtayne  
effectually: throughe Iesu Chryste our  
Lorde.

## ☩ The Epistle.

[Phil. iii.  
Brethren, be folowers together of  
me, and looke on them whiche walke  
euen so as ye haue vs for an ensample.  
For many walke (of whom I haue  
told you often, and now tell you  
weping) that they are the enemies of  
the crosse of Christ, whose end is  
damnacion, whose bely is theyr God,  
and glorye to theyr shame,  
whiche are worldly minded. But our  
conuersacion is in heauen, from whence  
we looke for the sauoure: euen  
the Lorde Iesus Christ, which shall  
change our vyle bodie, that he may  
make it like vnto his glorious

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## THE XXIIJ. SUNDAY AFTER TRINITY.

## The Collect.

<sup>10</sup>\* God our refuge, and strength,  
who art the Author of all Godliness,  
be ready, we beseech thee, to hear  
the devout prayers of thy Church,  
and grant that those things which  
we ask faithfully, we may obtain  
effectually, through Iesus<sup>3</sup> Christ our  
Lord. <sup>1b</sup>Amen.

## The Epistle.

[Phil. 3. 17.  
Brethren, be followers together of  
me, and mark them who walk  
so as ye have vs for an ensample.  
(For many walk, of whom J have  
tould you often, and now tell you even  
weeping, that they are the enemyes of  
the cross of Christ: Whose end is  
destruction, whose God is their belly:  
and whose glory is in their shame,  
who mind earthly things) For our  
conversation is in heaven, from whence  
also we look for the Saviour,  
the Lord Iesus Christ: who shall  
change our vile body, that it may  
be fashioned like vnto his glorious

## SOURCES

sue secundum operationem qua possit etiam subijcere sibi omnia. In xpo iesu : domino nostro.

¶ Sequentia saneti ouangelij secundum matheum.

[xxij. a

In illo tempore Abeuntes pharisei: consilium inierunt vt caperent iesum in sermone. Et mittunt ei discipulos suos cum herodianis: dicentes. Magister scimus quia verax es: et viam dei in veritate doces, & non est tibi cura de aliquo. Non enim respicis personam hominum. Dic ergo nobis quid tibi videtur? Licet census dari cesari, an non? Cognita autem iesus nequitia eorum: ait. Quid me tentatis hypocrite? Ostendite michi nummismata census. At illi obtulerunt ei denarium. Et ait illis iesus. Cuius imago est, et superscriptio? Dicunt ei. Cesaris. Tunc ait illis iesus. Reddite ergo que sunt cesaris cesari: et que sunt dei deo.

¶ Dominica .xxiiij. post trinitatem. Officium.

[Jer. xxix 11, 12: Ps. lxxxv (lxxxvi) 2]

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bodey: accordyng to the workyng, wherby he is able also to subdue all thynges vnto hymselfe.

The Gospell.

[ Math. xxii.

Then the Pharyseis wente out and toke counsayll, how they myghte tangle him in hys wordes. And they sent out vnto him their disciples with Herodes seruantes, saying: Mayster, we knowe that thou art true, and teacheste the waye of God truely, neither carest thou for any man, for thou regardest not the outward appearaunce of men. Tel vs therefore, howe thinkest thou? Is it lawful that tribute be geuen vnto Cesar, or not? But Iesus perceiuyng theyr wickednes, said: why tempte ye me ye ypocrites? Shewe me the tribute money. And they toke hym a peny. And he sayd vnto them: whose is this Image and superscription? they sayd vnto him, Cesars: Then said he vnto them: geue therefore vnto Cesar, the things which are Cesars: and vnto God, those things that are Goddes. When they had hearde these wordes, they meruayled, and left hym, and went their waye.

¶ THE .XXIIII. SONDAYE

[Qui cōfidūt psal. cxxv.

They that put theyr trust in the Lorde, shalbe euen as the mount Syon: which may not be remoued, but standeth fast for euer.

The hylles stande about Ierusalem: euen so standeth the Lorde round about hys people, from this time forth for euermore.

For the rodde of the vngodly commeth not into the lot of the righteous: lest the righteous put theyr hande vnto wickednes.

Do well (O Lorde:) vnto those that be good and true of hearte.

As for suche as turne backe vnto their owne wickednes: the Lorde shall leade them forth with the euell doers, but peace shalbe vpon Israell.

Glory be to the fater, & to the sonne, & to the holy gost.

As it was in the begynning, is nowe, & euer shalbe: worlde without ende. Amen.

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body: according to the working, whereby he is hable also to subdue all thynges vnto hymselfe.

¶ The Gospell.

[ Mat. xxii

Then the Phariseis went out and toke counsayl, how they myght tangle hym in his wordes. And they sent out vnto him their disciples wyth Herodes seruantes, sayinge: Mayster we knowe that thou art true, & teachest the waye of God truely, nether carest thou for any man, for thou regardest not the outwarde appearaunce of men. Tell vs therefore, howe thinkest thou? Is it lawful that tribute be geuen vnto Cesar, or not? But Iesus perceiuyng theyr wickednes, sayde: why tempte ye me ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he sayd vnto thē: whose is this Image and superscription? they sayde vnto him, Cesars: Thē sayd he vnto them: geue therefore vnto Cesar, the things which are Cesars: & vnto God, those things whiche are Gods. When they heard these wordes, they maruayled, and left him, and went their waye.

THE .XXIIII. SUNDAYE.

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body, according to the working whereby he is able even to subdue all thynges vnto hymselfe.

The Gospell.

[St: mat. 22. 15.

Then went the Pharisees, and took counsell how they might intangle him in his talk. And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell vs therefore, What thinkest thou? Is it lawfull to give tribute vnto Cesar, or not? But Iesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-mony. And they brought vnto him a Penny. And he saith vnto them, Whose is this image, and Superscription? They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things-that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

THE XXIIII. SUNDAY AFTER TRINITY.



## SOURCES

## Oratio.

Absolue quesumus domine tuorum delicta populorum: et a peccatorum nostrorum nexibus que pro nostra fragilitate contraximus, tua benignitate liberemur. Per domium. (Leon. 419)

Lectio epistole beati pauli apostoli.  
Ad Colossenses [i. 2]

Fratres. Non cessamus pro vobis orantes et postulantes: vt impleamini agnitione voluntatis dei. In omni sapientia & intellectu spirituali: vt ambulatis digne deo per omnia placentes. In omni opere bono fructificantes: & crescentes in scientia dei. In omni virtute confortati: secundum potentiam charitatis eius. In omni patientia et longanimitate: cum gaudio. In xpo iesu: domino nostro.

## Secundum Matheum.

In illo tempore. Loquentē Iesu ad turbas: ecce princeps vnus accessit, et adorauit eum dicens. Domine, filia mea defuncta est: sed veni: impone manum tuam super eam et viuet. Et

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## The Collect.

Lorde we beseche thee, assoyle thy people from their offences: that through thy bountifull goodnes, we may be delyuered from the bandes of al those sinnes, which by our frayltye we haue committed: Graunte thys. &c.

## The Epistle.

[Coloss. i.

WE geue thanks to God, the father of our Lord Iesus Christ, alwaies for you in our praier: for wee haue heard of your faith in Christ Iesu, and of the loue which ye beare to al saintes, for the hopes sake which is layde vp in store for you in heauen: of whyche hope ye heard before by the true worde of the gospel, whiche is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experyence in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe seruauit, which is for you a faythfull minister of Christ, whiche also declared vnto vs your loue whiche ye haue in the spirite. For thys cause we also, euer sence the daye we heard of it, haue not ceased to praye for you, and to desyre that ye myght be fulfilled with the knowledge of his wyll, in all wisdome and spirituall vnderstanding, that ye myght walke worthy of the Lorde, that in all thynges ye maye please, being fruitfull in al good workes, and increasyng in the knoweledge of God, strengthened with all myght, through hys glorious power, vnto all pacyence and long suffering, with ioyfulnesse, geuing thākes vnto the father, which hath made vs meete to be partakers of the inherytaunce of saynctes in lyght.

## The Gospel.

[ Math. ix

WHyle Iesus spake vnto the people, beholde, there came a certayne ruler, and worshipped hym, saying: my daughter is euen now disceased, but come and laye thy hande vpon her, and she shall lyue. And

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## The Collect.

Lord we beseche thee assoyle thy people frō their offences: that through thy bountifull goodnes, we maye be delyuered from the bandes of all those sinnes, which by our frailtie we haue cōmitted: Graunte thys. &c.

## The Epistle.

[Colos. i.

WE geue thanks to God, the father of our lord Iesus Christe, alwaies for you in oure prayers: for we haue hearde of youre fayth in Christe Iesu, and of the loue whiche ye beare to al saintes, for y<sup>e</sup> hopes sake which is laied vp in store for you in heauen: of whyche hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the day in the which ye heard of it, and had experience in the grace of god, through the truth, as ye learned of Epaphra our deare fellowe seruauit, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For thys cause we also, euer sence the day we heard of it, haue not ceased to praye for you, and to desyre that ye myght be fulfilled with the knowledge of his wil, in al wysdome & spiritual vnderstanding, that ye mighte walke worthy of the lorde, that in al thynges ye maye please, being fruitfull in al good workes, & increasing in the knoweledge of god, strengthened with al mighte, through hys glorious power, vnto all pacyence and long sufferynge, with ioyfulnesse, geuing thanks vnto the father, which hath made vs meete to be partakers of the inheritaunce of saintes in lyght.

## The Gospel.

[ Math. ix.

WHyle Iesus spake vnto the people: behold, there came a certayne ruler, and worshipped hym, saying: my daughter is euen now deceased, but come & lay thy hande vpon her, and she shall lyue. And

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## The Collect.

Lord, we besech thee, absolve thy people from their offences: that through thy bountifull goodness, we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Iesus Christs sake, our blessed Lord, and Saviour. Amen.

## The Epistle.

[Col. i. 43.

We give thanks to God, and the Father of our Lord Iesus Christ, praying alwaies for you: since we heard of your faith in Christ Iesus, and of the love which ye have to all the Saints; ffor the hope which is layed vp for you in heauen, whereof ye heard before in the word of the truth of the gospel: which is come vnto you, as it is in all the world, and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the Grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithfull minister of Christ: who also declared vnto vs your love in the Spirit. For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual vnderstanding. That ye might walk worthy of the Lord vnto all pleasing, being fruitfull in every good work, and increasing in the knowledge of God: strengthened with all might according to his glorious power, vnto all patience, and long suffering, with ioyfulness. Giving thanks vnto the Father who hath made vs meete to be partakers of the inheritance of the saints in light.

## The Gospel.

[8<sup>o</sup> mat: 9. 48.

While Iesus spake these things vnto Iohns disciples behold, there came a certein ruler, and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand vpon her and she shall live. And

## SOURCES

surgens iesus sequebatur eum: et discipuli eius. Et ecce mulier que sanguinis fluxum patiebatur duodecim annis: accessit retro, et tetigit fimbriam vestimenti eius. Dicebat enim intra se. Si tetigero tantum vestimentum eius: salua ero. At iesus conuersus et videns eam: dixit. Confide filia, fides tua te saluam fecit. Et salua facta est mulier, ex illa hora.

¶ Dominica proxima ante aduentum.  
Ad missam. Officium.  
[Jer. xxix. 11, 12, 14: Ps. lxxxv  
(lxxxvi) 2]

## Oratio.

Excita quesumus domine tuorum fidelium voluntates: vt diuini operis fructum propensius exequentes, pietatis tue remedia maiora percipiant. Per dominum. (Greg. 170)

## 1549

Iesus arose & folowed hym, and so did hys discyple. And beholde, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of hys vesture. For she sayde within her selfe: If I maye touche but euen hys vesture only, I shalbe safe. But Iesus turned hym about, and when he sawe her, he sayde: doughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen that same tyme. And whē Iesus came into the rulers house, and sawe the minstrelles and the people makyng a noyse, he sayde vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne: But when the people were put furth, he wente in, and toke her by the hande, and sayd: damosel aryse. And the damosel arose. And this noise went abrode into all that lande.

## ¶ THE .XXV. SONDAYE.

[Nisi dominus. psal. cxxvii.

Except the Lorde builde the house: their labour is but lost that builde it.

Excepte the Lorde kepe the citie: the watcheman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take reste: and eate the bread of carefulnes, for so he geueth hys beloued slepe.

Lo, chyldren and the fruite of the wombe, are an herytage and gifte: that commeth of the Lorde.

Lyke as the arrowes in the hande of the giaunt: euen so are the younge children.

Happy is the manne, that hath his quiuer full of them: they shall not be ashamed, when they speake with theyr enemies in the gate.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

## The Collect.

Stiere vp we besече thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruit of good workes, maye of thee, be plenteously rewarded: through Iesus Christe our Lorde.

## 1552

Iesus arose and folowed him, and so did his discyple. And beholde, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of his vesture. For she said within her self. If I may touche but euen his vesture only, I shal bee safe. But Iesus turned hym about, and when he sawe her, he said: doughter be of good cōfort, thy faith hath made thee safe. And the woman was made whole euen the same tyme. And whē Iesus came into the rulers house, and sawe the minstrelles and the people makyng a noyse, he sayd vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne: But when the people wer put furth, he went in, and toke her by the hande, and sayd: damosel arise. And the damosel arose. And this noise was abrode in all that lande.

## THE .XXV. SUNDAYE.

## ¶ The Collect.

Stiere vp we besече thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruite of good workes, maye of thee be plenteously rewarded: throughe Iesus Chryste our Lorde.

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Iesus arose and followed him, and so did his discyple. And behold a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her selfe, If I may but touch his Garment, I shall be whole. But Iesus turned him about, and when he sawe her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Iesus came into the rulers house, and sawe the minstrels, and the people making a noise, He said vnto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

## THE XXV. SUNDAY AFTER TRINITY.

## The Collect.

Stir vp, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works maye of thee be plenteously rewarded through Iesus Christ our Lord, Amen.

## SOURCES

Lectio hieremie prophete.

[xxiii. o

Ecce dies veniunt dicit dominus, et suscitabo dauid germen iustum: & regnabit rex & sapiens erit et faciet iudicium & iustitiam in terra. In diebus illis saluabitur iuda: et israel habitabit confidenter. Et hoc est nomen quod vocabunt eum: dominus iustus noster. Propter hoc ecce dies veniunt dicit dominus, et non dicent vltra, viuit dominus qui eduxit filios israel de terra egypti: sed viuit dominus qui eduxit et adduxit semen domus israel de terra aquilonis: & de cunctis terris ad quas eieceram eos illuc. Et habitabunt in terra sua. Dicit dominus omnipotens.

Secundum iohannem.

[vi. a

In illo tempore Cum subleuasset oculos iesus & vidisset quia multitudo maxima venit ad eum: dixit ad philippum Vnde ememus panes: ut manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset facturus? Respondit ei philippus. Ducentorum denariorum panes non sufficiunt eis: vt vnusquisque modicum quid accipiat. Dicit ei vnus ex discipulis eius: andreas frater simonis petri. Est puer vnus hic: qui habet quinque panes ordeaceos, & duos pisces. Sed hec quid sunt inter tantos. Dixit ergo iesus. Facite homines discumbere. Erat autem fenum multum in loco. Discubuerunt ergo viri: numero quasi quinque milia. Accepit ergo iesus panes: et cum gratias egisset, distribuit discumbentibus. Similiter & ex piscibus: quantum volebant. Vt autem impleti sunt: dixit discipulis suis. Colligite que superauerunt fragmenta: ne pereant. Collegerunt ergo & impleuerunt duodecim coplinos fragmentorum, ex quinque panibus ordeaceis & duobus piscibus: que

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The Epistle.

[Iere. xxiii.

Beholde the tyme commeth, sayeth the Lorde, that I wil raise vp the righteous brauch of Dauid, which king shal beare rule, and he shal prosper with wisdom, and shall set vp equitie and ryghteousnes agayne in the earth. In his tyme shal iuda be saued, and Israel shal dwell without feare. And this is the name that they shall call hym? euen the Lorde our ryghteousnesse: and therefore beholde, the tyme cummeth, sayeth the Lorde, that it shall no more be sayed: the Lord lyueth, whiche brought the children of Israell out of the lande of Egipt: But the Lorde liueth which brought furth and lead the seede of the house of Israel out of the north lande, and from all countreyes where I had scatered them: and they shal dwel in their owne land agayne.

The Gospell.

[Iohn. vi.

When Iesus lift vp his eyes, & sawe a great company come vnto him, he sayeth vnto Philip: whence shal we bye bread that these may eate? This he sayd to proue hym: for he hymselfe knewe what he would doe. Philip answered hym: two hundreth peniworthe of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) sayd vnto him: There is a lad here, which hath fyue barley loaves, & two fyshes: but what are they among so many? And Iesus sayd: make the people sit downe. There was muche grasse in the place. So the men sate downe, in nnumber about fyue thousande. And Iesus toke the bread, and when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set downe. And likewyse of the fishes as muche as they would. When they had eaten inough, he sayeth vnto his disciples: Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barley loaves, whiche broken meate remayned

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The Epistle.

[Ier. xxiii.

Beholde the tyme commeth, sayeth the lord, that I will rayse vp the righteous branche of Dauid, which king shal beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousnes agayn in earth. In his time shal iuda be saued, and Israel shal dwel without feare: And this is the name that they shal call him, euen the lorde ouer ryghteousnes: and therefore beholde, the time cometh, sayeth the Lorde, that it shal be no more sayd: the Lorde liueth, which brought the children of Israel out of the lande of Egipt: But the Lord liueth whiche brought furth & lead the seede of the house of Israel out of the northe lande, and from all countreyes where I haue scattered them: and they shall dwell in theyr owne lande agayne.

The Gospell.

[Iohn. vi.

When Iesus lift vp his eyes, & saw a great company come vnto hym, he sayth vnto Philip: whence shal we bye bread that these may eate? This he sayde to proue hym: for he hymselfe knewe what he would doe. Philip answered him: two hundreth peniworth of bread are not sufficient for the that euery man may take a litle. One of hys disciples (Andrew, Simon Peters brother) sayde vnto hym: There is a ladde here, which hath fyue barley loaves, and two fishes: but what are they among so many? And Iesus said: make y<sup>e</sup> people sit down: There was much grasse in the place. So y<sup>e</sup> men sat downe, in nuber about fyue thousand. And Iesus toke the bread, & when he had geuen thanks, he gaue to the disciples, and the disciples to the that wer set downe. And likewyse of the fyshes as much as they would. When they had eaten inough, he sayth vnto his disciples: Gather vp the broken meate which remayneth, that nothyng be lost. And they gathered it together, & fylled twelue baskettes with the broken meate of the fyue barley loaves, which broken meate remained

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For the Epistle.

[Ier: 23. 48.

Behold; the dayes come saith the Lord, that J will raise vnto David a righteous branch, and a King shall reign, and prosper, and shall execute iudgement, and iustice in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called. The Lord our Righteousness. Therefore behold the dayes come, saith the Lord, that they shall no more say, The Lord liveth who brought vp the children of Israel out of the Land of Egypt: But the Lord liveth, who brought vp, and who led the seed of the house of Israel out of the north country, and from all countreyes whither I had driven them, and they shall dwell in their own Land.

The Gospell.

[St: Iohn. 6. 48.

When Iesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Phillip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himselfe knew what he would do) Philip answered him, Two hundred peniworth of bread is not sufficient for them, that every one of them may take a litle. One of his discipies, Andrew, Simon Peters brother, saith vnto him, There is a lad here, who hath fyue barly loaves, and two small Fishes: but what are they among so many? And Iesus said, Make the men sit down. Now there was much grass in the place. So the men sate down, in number about fyue thousand. And Iesus took the loaves, and when he had given thanks, he distributed to the discipies, and the discipies to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said vnto his discipies: Gather vp the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelue baskettes, with the fragments of the fyue barly loaves, which remained over

## SOURCES

superauerunt his qui manducauerant. Illi ergo homines cum vidissent quod fecerat signum dicebant. Quia hic est vere propheta: qui venturus est in mundum.

Cum prolixum fuerit tempus inter inceptiōem historie Deū omnium. et aduentum domini: officium Dicit dominus. [23rd. sunday after Trinity] per tres dies dominicas cantetur vt supra notatum est. Cum vero breue fuerit tempus: semper proxima dominica ante aduentum quando de dominica agitur, cantetur Dicit dominus. cum oratione Excita quesumus domine. Epistola Ecce dies veniunt. Euangelium Cum subleuasset.

¶ In die sancti Andree.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1, 2]

§ Ad Matutinas *Lectio* vi: Qui [Andreas] cum peruenisset ad locum ubi crux parata erat: videns eam a longe exclamauit dicens. Salue crux . . . securus ergo et gaudens venio ad te: ita vt et tu exultans suscipias me,

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vnto them that had eaten. Then those menne (when they had seen the miracle that Iesus dyd) sayd: this is of a trueth the same Prophete that should come into the worlde.

SAINCT ANDREWES DAYE.

¶ At the Communion.

[Sepe expugnauerunt. Psal. cxxix.

Many tymes haue they fought against me from my youth vp: may Israell nowe saye.

Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backward: as many as haue euill will at Sion.

Let them be euen as the grasse growyng vpon the house toppes: whiche withereth afore it be pluckt vp.

Wherof the mower filleth not his hande: neyther he that bindeth vp the sheues, his bosome.

So that they whiche goe by, saye not so muche: as the Lorde prosper you, we wishe you good lucke in the name of the Lorde.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe and euer shalbe: worlde without ende. Amen.

The Collect.

Almightie God, whiche haste geuen suche grace to thy Apostle sainte Andrewe, that he counted the sharp and painful death of the crosse to be an high honour, and a great glory: Graūt vs to take & esteme al

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vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) sayed: this is of a trueth the same Prophete that shoulde come into the worlde.

¶ If there be any moe Sundaies before Advent Sundaye, to supply the same shalbe taken the service of some of those Sundaies that were omitted betwene the Epiphany and Septuagesima.

SAINCT ANDREWES DAYE

¶ The Collect.

Almightie god which *didst* geue such grace vnto thy holy Apostle Sainte Andrewe, that he *redily* obeyed the calling of thy sōne Iesus Christ, and folowed hym without delay: Graunte vnto vs all, that we

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and above, vnto them that had eaten: Then those men, when they had seen the miracle that Iesus did, said, This is of a truth that Prophet that should come into the World.

If there be any mo Sundaies before Advent Sunday, the service of some of those Sundaies that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting.

¶ And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall alwayes be vsed vpon the Sunday next before Advent.

SAINT ANDREWS DAY.

The Collect.

Almighty God, who *didst* give such grace vnto thy holy Apostle Saint Andrew, that he *readily* obeyed the calling of thy son Iesus Christ, and followed him without delay: grant vnto vs all, that we

## SOURCES

discipulum eius qui pependit in te: quia amator tuus semper fui et desideravi amplecti te . . .

8

Ad romanos.

[x. o

**Fratres.** Corde creditur ad iustitiam: ore autem confessio fit ad salutem. Dicit enim scriptura. Omnis qui credit in illum: non confundetur. Non enim est distinctio iudei et greci. Nam idem dominus omnium: diues in omnes qui inuocant illum. Omnis enim quicumque invocauerit nomen domini: saluus erit. Quomodo ergo inuocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine predicante? Quomodo vero predicabunt nisi mittantur? Sicut scriptum est. Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Sed non omnes obediunt euangelio. Esaias enim dicit. Domine, quis creditit auditui nostro? Ergo fides ex auditu: auditus autem per verbum xpi. Sed dico. Nunquid non audierunt? Et quidem in omnem terram exiuit sonus eorum: et in fines orbis terre verba eorum.

Secundum mathoum.

[iiii. o

In illo tempore. Ambulans iesus iuxta mare galilee: vidit duos fratres:

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troubles and aduersities which shall come vnto vs for thy sake, as thinges profitable for vs toward the obtayning of euerlasting lyfe: through Iesus Christe our Lorde.

The Epistle.

[Roma. x.

YF thou knowledge with thy mouthe, that Iesus is the Lordec, and beleue in thy heart, that God raised hym vp from death, thou shalt bee safe. For to beleue with the heart iustificeth: and to knowledge with the mouth maketh a manne safe. For the scripture sayeth: whoso-euer beleueth on him shall not be confounded: There is no difference betwene the Iewe and the Gentile. For one is Lord of al, whiche is riche vnto al that cal vpon him. For whoso-euer doeth call on the name of the Lorde, shall be safe. How then shall they cal on him, on whom they haue not beleued? How shall they beleue on hym, of whom they haue not heard? How shall they heare, without a preacher? And how shall they preache, excepte they be sent? As it is written: how beautifull are the feete of them whiche bryng tidinges of peace, and bring tidinges of good thinges. But they haue not al obeyed to the gospel, for Esay saith: Lord, who hath beleued our sayinges? So the, faith cummeth by hearing, and hearing cummeth by the worde of God. But I aske: haue they not heard? no doubt theyr sounde wente out into all landes, and theyr wordes into the endes of the world. But I demaund whether Israeldid knowe or not? First Moses sayeth: I will prouoke you to enuye, by them that are no people, by a folishe nacion I wyll angre you. Esay after that is bolde, and sayeth: I am found of them that sought me not: I am manifest vnto them that asked not after me. But against Israel he sayeth: Al daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh against me.

The Gospell.

[ Math. iiii.

As Iesus walked by the sea of Galile, he sawe two brethren: Simon,

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being called by the holy worde, maye furthwith geue ouer our selues, obediently to folow thy holy commandments: through the same Iesus Chryste our Lorde.

The Epistle.

[Rom. x.

YF thou knowledge with thy mouth, that Iesus is the lord, & beleue in thy heart that god raised hym vp from death, thou shalt bee safe. For to beleue with the hearte iustificeth: and to knowledge with the mouth maketh a man safe. For the scripture saieth: whoso-euer beleueth on hym, shall not be confounded: There is no difference betwene the Iewe & the Gentile. For one is lord of al, which is rich vnto al that cal vpon him. For whoso-euer doeth call on the name of the lordec shall be safe. How then shall they cal on hym, on whom they haue not beleued? How shall they beleue on hym, on whom they haue not heard? How shall they heare without a preacher? And how shall they preach, without they be sent? As it is written: how beautifull are the feete of them which bryng tydings of peace, & bring tidinges of good thinges? But they haue not al obeyed to the gospell, for Esay saith: Lordec, who hath beleued our sayinges? so the, faith cummeth by hearing, and hearing cummeth by the worde of God. But I aske: haue they not heard? no doubt their sounde went out into all landes, and theyr wordes into the endes of the world. But I demaund whether Israel did knowe or not? First Moses saith: I wil prouoke you to enuy, by them that are no people, by a folishe nacion I wyll angre you. Esay after that is bold, and sayeth: I am found of the that sought me not: I am manifest vnto them that asked not after me. But against Israel he sayeth: All daye long haue I stretched furth my handes vnto a people, that beleueth not, but speaketh agaynste me.

¶ The Gospell.

[ Mat. iiii.

As Iesus walked by the sea of Galile he sawe two brethren: Simon,

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being called by thy holy word, maye forthwith geue vpon our selues obediently to fulfill thy holy commandments, through the same Iesus Christ our Lord. Amen.

The Epistle.

[Rom. x. 49.

If thou shalt confess with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth vnto righteousness, and with the mouth confession is made vnto salvation. For the scripture saith, Whoso-euer believeth on him shall not be ashamed. For there is no difference betwene the Jew, and the Greek: For the same Lord over all is rich vnto all that call vpon him. For whoso-euer shall call vpon the name of the Lord shall be saved. How then shall they call on him in whom they haue not believed? and how shall they beleue in him of whom they haue not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they haue not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say haue they not heard? yes verily, their sound went out into all the earth, and their words vnto the endes of the world. But I say, did not Israel know? First, Moses saith, I will prouoke you to Jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest vnto them that asked not after me. But to Israel he saith, All day long I haue stretched forth my hands vnto a disobedient, and gainsaying people.

The Gospel.

[8: Mat. 4. 18.

Iesus walking by the sea of Galilee, sawe two brethren, Simon

## SOURCES

simonem qui vocatur petrus, et andream fratrem eius mittentes rete in mare. Erant enim piscatores. Et ait illis. Venite post me: et faciam vos fieri piscatores hominum. At illi continuo relictis retibus: secuti sunt eum. Et procedens inde vidit alios duos fratres, iacobum zebedei et iohannem fratrem eius, in naui cum zebedeo patre eorum reficientes retia sua: et vocauit eos. Illi autem statim relictis retibus et patre, secuti sunt eum.

¶ In die sancti thome apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1]

§ Ad Matutinas *Lectio* vii: Egit namque miro modo superna dementia ut discipulus ille dubitans . . . in nobis vulnera sanaret infidelitatis. Plus enim nobis Thomae infidelitas ad fidem, quam fides credentium discipulorum profuit: quia dum ille ad fidem palpando reducitur, nostra mens omni dubitatione postposita in fide solidatur (S. Greg. M. *Hom. xxvi in Evang.* 7)

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which was called Peter, & Andrew his brother, casting a net into the sea (for they were fyshers) and he sayeth vnto thē: folowe me, & I will make you to become fishers of men. And they streightway left their nettes, & folowed him. And when he was gone furth from thence, he sawe other two brethren, Iames the sonne of Zebede, and Iohn his brother, in the ship with Zebede theyr father, mendyng theyr nettes, and he called them. And they immediately left the shippe and theyr father, and folowed hym.

SAINTE THOMAS THE APOSTLE.

¶ At the Communion.

[Beati omnes. psal. cxxviii.

Blessed are al they that feare the Lorde : and walke in his wayes.

For thou shalt eate the labors of thine handes : O well is thee, and happy shalt thou be.

Thy wyfe shal be as the fruiteful vine : vpon the walles of thyne house.

Thy children lyke the Oliue braunches : round about thy table.

Loe, thus shal the man be blessed : that feareth the Lord.

The Lorde from out of Sion, shall so blesse thee : that thou shalt see Ierusalem in prosperitie all thy lyfe long.

Yea that thou shalt see thy chylders children : and peace vpon Israel.

Glory be to the fater, and to the sonne : and to the holy gost.

As it was in the beginning, is now and euer shalbe : worlde without ende. Amen.

The Collect.

Almightie euerlyuing God, whiche for the more confirmation of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurreccion : graunte vs so perfectly, and without al doubt to beleue in thy sōne Iesus Christe, that our faith in thy sight neuer be reprovod : heare vs, O Lorde, through thesame Iesus Christe: to whom with thee and the holy gost be all honour. &c.

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which was called Peter, and Andrew hys brother, castyng a net into the sea, (for they wer fishers) and he sayeth vnto them: folowe me, and I wyll make you to become fyshers of men. And they streight way lefte theyr nettes, and folowed hym. And when he was gone furth from thence, he saw other two brethren, Iames the sonne of Zebede, and Iohn his brother, in the shyp with Zebede their fater, mending theyr nettes, and he called them. And thei immediatly left the ship and theyr father, and folowed hym.

SAINCT THOMAS THE APOSTLE.

¶ The Collect.

Almightie euerlyuing God, whiche for the more confirmation of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sōnes resurrecciō: graunt vs so perfectly, & without al doubt to beleue in thy sonne Iesus Christ, that our fayth in thy syght neuer be reprovod: heare vs, O lord, through thesame Iesus Christ: to whō with the & the holy gost be al honour. &c.

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called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) And he saith vnto them, Follow me, and J will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren James the son of Zebedee, and John his brother, in a ship with Zebedee their Father, mending their nets; and he called them. And they immediatly left the ship, and their father, and followed him.

SAINT THOMAS THE APOSTLE.

The Collect.

Almighty <sup>and</sup> everliving God, who<sup>s</sup> for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: grant vs so perfectly, and without all doubt to believe in thy Son Iesus Christ, that our faith in thy sight <sup>may</sup> never be reprovod. Hear vs, O Lord, through the same Iesus Christ, to whom with thee, and the holy Ghost, be all honour <sup>and glory, now and for ever\*more.</sup> Amen.



## SOURCES

5 Epistola vt in communi. Ad ephesios.

Fratres. Iam non estis hospites & aduene: sed estis ciues sauctorum & domestici dei. Superedificati super fundamentum apostolorum et prophetarum: ipso summo angulari lapide xpo iesu. In quo omnis edificatio constructa: crescit in templum sanctum in domino. In quo & vos coedificamini in tabernaculum dei: in spiritu sancto.

Euangelium secundum Iohannem.

[xx. r

In illo tempore Thomas vnus ex duodecim qui dicitur didymus: non erat cum eis quando venit iesus. Dixerunt ergo ei alij discipuli. Vidimus dominum. Ille autem dixit eis. Nisi videro in manibus eius fixuram clauorum, & mittam digitum meum in locum clauorum, & mittam manum meam in latus eius: non credam. Et post dies octo iterum erant discipuli eius intus: & thomas cum eis. Venit iesus ianuis clausis: & stetit in medio, & dixit eis. Pax vobis. Deinde dixit thome. Infer digitum tuum huc, & vide manus meas, et affer manum tuam & mitte in latus meum: & noli esse incredulus sed fidelis. Respondit thomas: & dixit ei. Dominus meus: et deus meus. Dixit ei iesus. Quia vidisti me thoma, credidisti: beati qui non viderunt: & crediderunt.

¶ In conuersione sancti pauli.

Officium.

[Letemur omnes in domino hodie-  
num diem celebrantes in quo beatus

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The Epistle.

[Ephes. ii.

Now ye are not straungers nor foreiners: but citezens with the sainctes, and of the housholde of God, and are builte vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe beeing the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom ye also are built together, to be an habitation of God through the holy gost.

The Gospell.

[ Jhon xx.

Thomas one of the twelue, whiche is called Didimus, was not with them when Iesus came. The other disciples therfore sayed vnto him: we haue seenthe Lorde. But he sayed vnto them: excepte I see in his handes the printe of the nayles, and put my finger into the printe of the nayles, and thrust my hande into his syde, I will not beleue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the middes, and sayed: peace be vnto you. And after that he sayed to Thomas: bryng thy finger hither, and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng. Thomas aunswared and sayed vnto hym: my Lorde and my God. Iesus sayed vnto hym: Thomas, because thou haste seen me, thou haste beleued: blessed are they that haue not seen, & yet haue beleued. And many other sygnes truly dyd Iesus in the presence of his disciples, whiche are not written in this booke. These are written that ye myght beleue that Iesus is Christ the sonne of God, and that (in beleuyng) ye myght haue lyfe through his name.

¶ THE CONUERSION OF SAINTE PAULE.

At Mattyns.

The .ii. Lesson. Act .xxii. vnto. they heard hym.

[Confitebor tibi, psal. cxxxviii.

I will geue thanks vnto thee, O Lorde, with my whole hearte: euen

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¶ The Epistle.

[Eph. ii.

Nowe are ye not straungers nor foreiners: but citezens with the saynctes, and of the householde of God, and are builte vpon the foundation of the Apostles and prophetes, Iesus Chryste himselfe beeing the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the lorde, in whom ye also are builte together, to bee an habytacyon of God through the holy gost.

¶ The Gospell.

[ Iohn. xx.

Thomas one of the twelue, whiche is called Didimus, was not with them whē Iesus came. The other disciples therfore sayd vnto hym: we haue seen the lord. But he said vnto them: except I see in his handes the prynte of the nailles, and put my fygner into the printe of the nailles, and thrust my hande into hys syde, I will not beleue. And after eyght dayes, agayne hys disciples were within, and Thomas with them. Thē came Iesus when the doores were shut, and stode in the middes, & sayd: peace be vnto you. And after that, he sayd to Thomas: bryng thy fygner hyther: and see my handes, and reache hyther thy hande, and thruste it into my syde, & be not faithlesse, but beleuinge. Thomas answered and said vnto hym: my Lorde and my god. Iesus said vnto hym: Thomas, because thou hast seene me, thou haste beleued: blessed are they that haue not sene, & yet haue beleued. And many other signes truly did Iesus in the presence of his disciples, which are not wrytten in this booke. These are written, that ye myghte beleue that Iesus Chryste is the sonne of god, and that (in beleuing) ye myght haue life through hys name.

THE CONUERSION OF SAINT PAULE.

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The Epistle.

[Ephes. 2. 419.

Now therefore ye are no more strangers, and forreniers, but fellow-citizens with the Saints, and of the household of God; And are built vpon the foundation of the Apostles and prophets, Iesus Christ himselfe being the chief Corner-stone: In whom all the building fitly framed together, groweth vnto an holy Temple in the Lord; In whom ye also are builded together for an habitation of God, through the Spirit.

The Gospell.

[St: Iohn. 20. 424.

Thomas one of the twelue, called Didymus, was not with them when Iesus came. The other disciples therefore said vnto him, We haue seen the Lord. But he said vnto them, Except I shall see in his hands, the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight dayes againe his disciples were within, and Thomas with them: then came Iesus, the doors being shut, and stood in the midst, and said, Peace be vnto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithles, but believing. And Thomas answered, and said vnto him, My Lord, and my God. Iesus saith vnto him, Thomas, because thou hast seen me, thou hast beleued: blessed are they that haue not seen, and yet haue beleued. And many other Signes truly did Iesus in the presence of his disciples, which are not written in this booke. But these are written that ye might beleue that Iesus is the Christ the son of God; and that, beleeving ye might haue life through his Name.

THE CONVERSION OF SAINT PAUL.

## SOURCES

paulus conuersione sua presentem mundum decorauit: De illustratione sancte predicationis: et de conuersione beati pauli.]

Oratio.  
DEUS qui vniuersum mundum beati pauli apostoli tui predicatione docuisti:

da  
nobis quesumus vt qui eius hodie conuersionem colimus,

per eius ad te  
exempla gradiamur. Per. (Men. 22)

Leotio actuum apostolorum.

[ix. A  
IN diebus illis. Saulus ad huc spirans minarum et cedis in discipulos domini: accessit ad principem sacerdotum, & petijt ab eo epistolas in damascum ad synagogas: vt si quos inueniret huius vie viros ac mulieres,

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before the Gods, wyll I syng prayse vnto thee.

I wyll wurshippe towarde thy holy temple, and prayse thy name, because of thy louing kindnesse and trueth: for thou haste magnified thy name, and thy worde aboue all thinges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre of.

Though I walke in the midst of trouble, yet shalt thou refreshe me: thou shalt stretch forth thine hande vpon the furiousnesse of myne enemies, and thy ryght hande shall saue me.

The Lorde shall make good his louing kindnes toward me: yea thy mercy, O Lorde, endureth for euer, despyse not then the workes of thyne owne handes.

Glory bee to the father, and to the sonne: and to the holy gost.

As it was in the begynnynge, is now, and euer shall be: worlde without ende. Amen.

## The Collect.

GOD whiche haste taught all the worlde, through the preaching of thy blessed Apostle Sainct Paul;

graunt  
we besече thee, that we whiche haue his woonderfull conuersion in remembrance, maye

folowe and fulfill the holy doctryne that he taught: through Iesus Christ our Lorde.

## The Epistle.

[Actes. ix.

AND Saul yet breathyng out threatenynge, and slaughter againste the Disciples of the Lorde, wente vnto the hye priest, and desired of hym letters to carye to Damasco, to the Sinagoges: that if he founde any of

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## ¶ The Collect.

God which hast taught al the world, through the preaching of thy blessed Apostle Saynte Paul:

graunt  
we besече thee, that we whiche haue his woonderfull conuersion in remembrance, may

folowe and fulfyll thy holy doctryne that he taught: through Iesus Christ our Lorde.

## ¶ The Epistle.

[Acte. ix.

AND Saul yet breathing out threatenings and slaughter, against the disciples of the lord, wēt vnto the hye Priest, & desyred of him letters to carie to Damasco, to the Sinagoges: that yf he founde any of

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## The Collect.

O<sup>s</sup> God, who<sup>s</sup>

through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: grant, we beseech thee, that we, having his wonderfull conversion in remembrance, may shew forth our thankfulness vnto thee for the same, by following the holy doctrine which he taught, through Iesus Christ our Lord, <sup>1b</sup>Amen.

## For the Epistle.

[Actes. 9. 41.

AND Saul yet breathing out threatenings, and slaughter against the disciples of the Lord, went vnto the high priest; and desired of him letters to Damascus, to the synagogues, that if he found any of

## SOURCES

vinctos perduceret hierusalem. Et cum iter faceret: contigit vt appropinquaret damasco. Et subito circumfulsit eum lux de celo: et cadens in terram audiuit vocem dicentem sibi. Saule saule, quid me persequeris? Qui dixit. Quis es domine? Et ille. Ego sum iesus quem tu persequeris: durum est tibi contra stimulum calcitrare. Et tremens ac stupens: dixit. Domine, quid me vis facere? Et dominus ad illum. Surge & ingredere ciuitatem: et ibi dicetur tibi quid te oporteat facere. Viri autem illi qui comitabantur cum eo, stabant stupefacti: audientes quidem vocem, neminem autem videntes. Surrexit autem saulus de terra: apertisque oculis nichil videbat. Ad manus autem illum, trahentes: introduxerunt damascum. Et erat ibi tribus diebus non videns: & non manducauit neque bibit. Erat autem quidam discipulus damasci, nomine ananias: & dixit ad illum in visu dominus. Anania. At ille ait. Ecce ego domine. Et dominus ad eum. Surge: & vade in vicum qui vocatur rectus: & quere in domo iude saulum nomine tharsensem, ecce enim orat. Et vidit virum ananiam nomine, introeuntem et imponentem sibi manus: vt visum recipiat. Respondit autem ananias. Domine audiui a multis de viro hoc: quanta mala fecerit sanctis tuis in hierusalem, et hic habet potestatem a principibus sacerdotum alligandi omnes qui inuocant nomen tuum. Dixit autem ad eum dominus. Vade, quoniam vas electionis michi est iste: vt portet nomen meum coram gentibus et regibus & filiis israel. Ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit ananias: et introiuit in domum: & imponens ei manus dixit. Saule frater, dominus misit me iesus qui apparuit tibi in via qua veniebas: vt videas, & implearis spiritu sancto. Et confestim cecide-

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this way (whether they were menne or women) he might bring them bound vnto Ierusalem. And whē he iourneyed, it fortunēd that as he was come nigh to Damasco, sodenly there shyned rounde aboute hym a light from heauen, and he fel to the earth, & heard a voice saying to him: Saul, Saul, why persecutest thou me? And he said: what art thou Lorde? And the Lorde sayde: I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trēbling and astonied, sayed: Lord, what wilt thou haue me to doe? And the Lord sayed vnto him: arise and goe into the citie, & it shalbe tolde thee what thou must doe. The men whiche iourneyed with him, stode amased, hearing a voyce, but seeyng no man. And Saul arose from the earth, and when he opened hys iyes, he sawe no man: But they led hym by the hande, and brought hym into Damasco. And he was three daies without sight, and neither did eate nor drinke. And there was a certayne disciple at Damasco, named Ananias, & to him sayed the Lord in a vision: Ananias? and he said: behold, I am here Lord. And the Lord sayed vnto him: arise and goe into the strete (whiche is called streight) and seke in the house of Iudas, after one called Saul of Tharsus. For behold, he prayeth, and hath seen in a vision a manne named Ananias, cummyng in to him, & putting his hādes on him, that he might receiue his sight. Then Ananias aunswered: Lord, I haue heard by many of this man, howe much euil he hath done to thy saintes at Ierusalem: & here he hath auctoritie of the hie priestes, to bind al that call on thy name. The Lorde sayd vnto him: go thy way, for he is a chose vessel vnto me, to beare my name before the Gentiles, and kinges, and the childrē of Israel. For I wil shewe him, how great thinges he must suffer for my names sake. And Ananias wente his way, and entred into the house, and put his hādes on hym, and sayd: brother Saul, the Lord that appeared vnto thee, in the way as thou camest, hath

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thys way (wer they men or womē) he might bring thē bounde to Ierusalē. And when he iourneyed, it fortunēd that as he was come nyghe to Damasco, sodenly there shyned round about hym a lyght from heauen, and he fell to the earth, & hearde a voyce saying to him: Saul, Saul, why persecutest thou me? And he sayde: what arte thou Lorde? And the Lorde sayde: I am Iesus whom thou persecutest. It is hard for thee to kicke agaynste the pricke. And he bothe trēbling & astonied, saide: Lorde, what wilt thou haue me to doe? And the lord sayd vnto him: aryse and goe into the citie, and it shalbe tolde thee what thou must dooe. The menne whiche iourneyed with hym, stode amased, hearing a voyce, but seeing no mā. And Saul rose from the earth, and when he opened his eyes, he saw no man: But they led hym by the hand, & brought hym into Damasco. And he was three daies without sight, and neyther did eate nor drynke: And there was a certayne disciple at Damasco, named Ananias, and to him said the lord in a vision: Ananias? and he said: behold, I am here lord. And the lorde saied vnto hym: aryse and goe into the strete (which is called streight) and seke in the house of Iudas, after one called Saul of Tharsus. For behold, he praieth, and hath seen in a vision a man named Ananias, cummyng in to hym, and putting his handes on him, that he might receiue his sight. Thē Ananias answered: lord, I haue heard by many of thys man, how much euil he hath done to thy saintes at Ierusalem: and here he hath auctoritie of the hie priestes, to bind al that cal on thy name. The Lorde sayed vnto hym: goe thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I wil shew hym, how great thynge he must suffre for my names sake. And Ananias wente hys waye, and entred into the house, and put hys handes on hym, and sayed: brother Saul, the Lorde that appeared vnto thee, in the way as thou camest, hath

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this way, whether they were men or women, he might bring them bound vnto Jerusalem. And as he iourneyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the Earth, and heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Iesus whom thou persecutest: It is hard for thee to kick against the Pricks. And he trembling and astonished, said, Lord, what wilt thou haue me to do? And the Lord said vnto him, Arise and go into the City, and it shall be told thee what thou must do. And the men which iourneyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three dayes without sight, and neither did eat nor drink. And there was a certein disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul, of Tarsus: for behold he prayeth; And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much euil he hath done to thy Saints at Jerusalem: And here he hath Authority from the chief Priests, to bind all that call on thy name. But the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to bear my name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Iesus that appeared vnto thee in the way as thou camest) hath

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runt ab oculis eius tanquam squame : et visum recepit. Et surgens baptizatus est : & cum accepisset cibum confortatus est. Fuit autem cum discipulis qui erant damasci : per dies aliquot. Et continuo ingressus in synagogas predicabat iesum, quoniam hic est filius dei. Stupebant autem omnes qui eum audiebant : et dicebant. Nonne hic est qui expugnabat in iherusalem eos qui inuocabant nomen istud : et huc ad hoc venit vt vinctos illos duceret ad principes sacerdotum ? Saulus autem multo magis conualescebat, & confundebat iudeos qui habitabant damasci : affirmans quoniam hic est xps.

Secundum Matheum.

[c. xix. d.

In illo tempore. Dixit symon petrus ad iesum Ecce nos reliquimus omnia : et secuti sumus te. Quid ergo erit nobis ? Iesus autem dixit illis. Amen amen dico vobis : quod vos qui secuti estis me in regeneratione cum sederit filius hominis in sede maiestatis sue : sedebitis et vos super sedes duodecim, iudicantes duodecim tribus israel. Et omnis qui reliquerit domum, vel fratres aut sorores, aut patrem, aut matrem aut vxorem, aut filios, aut agros propter nomen meum : centuplum accipiet : et vitam eternam possidebit.

¶ In purificatione beate marie.

Officium.

[Ps. xlvii (xlviii) 10, 11 : 2]

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sēt me, that thou mightest receiue thy sight, & be filled with the holy gost. And immediately there fell frō his iyes as it had been scales, & he receiued sight, and arose, and was baptized, and receiued meate, and was coumforted. Then was Saul a certayne dayes with the disciples whiche were at Damasco. And straight way he preached Christe in the Sinagogues, howe that he was the sonne of God. But all that hearde him were amased, and sayed : is not this he that spoyled them whiche called on this name in Ierusalem, and came hither for that intent, that he might bring them bound vnto the hie priestes ? But Saul encreased the more in strength, and confounded the Iewes whiche dwelt at Damasco, affirming that this was very Christe.

The Gospell.

[ Math. xix.

Peter aunswered and sayed vnto Iesus : behold, we haue forsaken all, and folowed thee : what shall we haue therfore ? Iesus sayde vnto them : Verely I say vnto you, that

when the sonne of man shall sit in the seate of his Maiestie, ye that haue folowed me in the regeneracion, shall syt also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting lyfe. But manye that are first shalbe last, and the last shalbe first.

¶ At Euensong.

¶ The seconde lesson. Actes. xxvi. vnto the ende.

¶ THE PURIFICACION OF S. MARY THE VIRGIN.

[Ecce nunc benedicite. psal. cxxxiii.

BEhold (nowe) prayse the Lord all ye seruauntes of the Lorde, ye that by night stand in the house of the Lorde : (euen in the courtes of the house of our God.)

Lifte vp youre handes in the Sanctuary : and prayse the Lorde.

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sente me, that thou mightest receiue thy sight, and be filled with the holy gost. And immediately there fell from hys iyes as it had been scales, and he receiued sight, and arose, and was baptized, and receiued meate, and was coumforted. Then was Saul a certayne dayes with the disciples which were at Damasco. And streyghte waye he preached Christ in the Sinagogues, how that he was the sonne of god : But al that heard hym were amased, and said : is not this he that spoyled them whiche called on this name in Ierusalem, and came hither for that intente, that he might bring them bound vnto the hie priestes ? But Saul encreased the more in strengthe, and confounded the Iewes whiche dwelte at Damasco, affirming that this was very Christ.

¶ The Gospell.

[ Mat. xix.

Peter aunswered and said vnto Iesus : beholde, we haue forsaken al, and folowed thee : what shal we haue therfore ? Iesus sayd vnto them : Verely I saye vnto you, that

when the sonne of man shal sitte in the seate of his Maiestie, ye that haue folowed me in the regeneraciō, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or chylde, or landes, for my names sake, shal receiue an hundred folde, and shal inherite euerlasting lyfe. But many that are first shalbe last : and the last shalbe firste.

THE PURIFICACION OF SAINT MARY THE VIRGIN.

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sent me that thou mightest receiue thy sight, and be filled with the holy Ghost. And imediatly there fell from his Eyes as it had been Scales : and he received sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened. Then was Saul certein dayes with the disciples which were at Damasco. And straightway he preached Christ in the Synagogues, that he is the Son of God. But all that heard him were amazed, and said, Js not this he that destroyed them which called on this name in Ierusalem, and came hither for that intent, that he might bring them bound vnto the chief Priests ? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, proving that this is very Christ.

The Gospell.

[St: Mat. 19. 27.

Peter answered, and said vnto Iesus, Behold, we have forsaken all and followed thee, what shall we have therefore ? And Iesus said vnto them, verily I say vnto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye

also shall sit vpon twelve thrones iudging the twelve tribes of Jsrael. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit euerlasting life. But many that are first, shall be last, and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE COMMONLY CALLED THE PURIFICATION OF SAINT MARY, THE VIRGIN.

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The Lord that made heauē and earth : geue thee blessing out of Sion.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

## Oratio.

Omnipotens sempiternus deus, maiestatem tuam supplices exoramus. vt sicut vnigenitus filius tuus hodierna die cum nostre carnis substantia in templo est presentatus: ita nos facias purificatis tibi mentibus presentari. Per eundem. (*Greg.* 23)

## Lectio malachie prophete.

[ca. iij. a.]

Hec dicit dominus deus. Ecce ego mitto angelum meum: qui preparabit viam ante faciem meam. Et statim veniet ad templum sanctum suum dominator quem vos queritis: & angelus testamenti quem vos vultis. Ecce enim venit dicit dominus exercituum. Et quis poterit cogitare diem aduentus eius? Et quis stabit ad videndum eum? Ipse enim quasi ignis conflans: et quasi herba fullonum. Et sedebit conflans et emundans argentum. et purgabit filios leui. Et conflabit eos quasi aurum et quasi argentum: et erunt domino offerentes sacrificia in iusticia. Et placebit domino sacrificium iuda: et hierusalem sicut dies seculi. et sicut anni antiqui. Dicit dominus omnipotens.

## Secundum Lucam.

[ca ij z]

In illo tempore. Postquam impleti sunt dies purgationis marie secundum legem moysi: tulerunt iesum in hieru-

## The Collect.

Almightie and euerlastyng God, we humbly beseche thy Maiestie, that as thy onely begotten sonne, was this daye presented in the Temple, in the substance of our fleshe: so graunte that we may bee presented vnto thee with pure and cleare myndes: By

Iesus Christe our Lorde.

## The Epistle.

The same that is appoynted for the Sunday.

## The Gospell.

[ Luc. ii.]

When the time of their Purificacion (after the law of Moses) was come, they broughte hym

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## ¶ The Collect.

Almightie and euerlasting god, we humbly beseche thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple, in substance of our flesh: so graūt that we may be presented vnto thee wyth pure and cleare mindes: By

Iesus Chryste our Lord.

## ¶ The Epistle.

The same that is appointed for the Sundaye.

## ¶ The Gospell.

[ Luke. ii.]

When the time of theyr Purificaciō (after the law of Moses) was come, they broughte hym

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## The Collect.

Almighty and everliving God, we humbly besech thy Majesty, that as thy only begotten son was this day presented in the Temple in substance of our flesh: so we may be presented vnto thee with pure and clean hearts, by the same thy Son Iesus Christ our Lord. Amen.

## ¶ For the Epistle.

[Mal. 3. 1.]

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in, behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer vnto the Lord an offering in righteousness. Then shall the offerings of Judah and Ierusalem be pleasant vnto the Lord, as in the dayes of-old, and as in former years. And I will come near to you to iudgement, and I will be a swift witness against the sorcerers, and against the Adulterers, and against false swearers, and against those that oppress the hireling in his Wages, the widow, and the fatherless, and that turne aside the stranger from his right, and fear not me, saith the Lord of hosts.

## The Gospell.

[8: Luk. 2. 22.]

And when the dayes of her purificacion, according to the law of Moses, were accomplished, they brought him

## SOURCES

salem vt sisterent eum domino, sicut scriptum est in lege domini. Quia omne masculinum adaperiens vuluam: sanctum domino vocabitur. Et vt darent hostiam secundum quod dictum est in lege domini: par turturum, aut duos pullos columbarum. Et ecce homo erat in hierusalem, cui nomen symeon: & homo iste iustus et timoratus, expectans consolationem israel. Et spiritus sanctus erat in eo. Et responsum acceperat symeon a spiritu saucto non visurum se mortem: nisi prius videret xpm domini. Et venit in spiritu: in templum. Et cum inducerent puerum iesum parentes eius vt facerent secundum consuetudinem legis pro eo: et ipse accepit eum in vlnas suas: & benedixit deum et dixit. Nunc dimittis seruum tuum domine: secundum verbum tuum in pace. Quia viderunt oculi mei: salutare tuum. Quod parasti ante faciem omnium populorum. Lumen ad reuelationem gentium: & gloriam plebis tue israel.

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to Hierusalem, to presente hym to the Lorde (as it is written in the lawe of the Lorde: euerye manne childe that frste openeth the matrix, shalbe called holye to the Lorde:) and to offre (as it is sayd in the law of the lord) a payre of turtle Dooues, or two younge Pigions. And beholde, there was a manne in Hierusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolacion of Israel, and the holy gost was in him. And an aunswere had he receiued of the holy goste, that he should not see death, except he fyrst saw the Lordes Christ. And he came by inspiracion into the temple.

## 1552

to Hierusalem, to present hym to the Lorde (as it is written in the law of the Lord: euery man childe that fyrst openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is sayd in the lawe of the lord) a payre of turtle Dooues, or two young Pigions. And beholde, there was a manne in Hierusalem, whose name was Simeon. And thesame man was iust and godly, and loked for the consolacion of Israel, and the holy goste was in him. And an aunswere had he receiued of the holy gost, that he shoulde not see death, except he fyrst sawe the Lord Christ. And he came by inspiracion into the temple.

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to Jerusalem to present him to the Lord, (As it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord.) And to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Ierusalem, whose name was Simeon; and the same man was iust and devout, wayting for the consolation of Israel: and the holy Ghost was vpon him. And it was revealed vnto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the Temple, and when the Parents brought in the child Jesus, to do for him after the custome of the law, then took he him vp in his Arms, and blessed God, and said, 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: A light to lighten the Gentiles, and the glory of thy people Jsrael. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said vnto Mary his mother, Behold, this child is sett for the fall, and rising again of many in Israel; and for a sign which shall be spoken against, (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great Age, and had lived with an husband seven years from her Virginitie. And she was a widow of about four score and four years; which departed not from the Temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise vnto the Lord, and spake of him to all them that looked for redemption in Ierusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own City



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¶ Sancti mathie apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1, 2]

## SAINT MATHIES DAIE.

[Eripe me. psal. cxi.

Delyuer me, O Lorde, from the euill manne : and preserue me from the wicked manne.

Which imagine mischiefe in their heartes : and stirre vp stryfe all the day long.

They haue sharpened theyr tongues lyke a Serpente : Adders poyson is vnder theyr lippes.

Kepe me, O Lord, from the handes of the vngodly : preserue me from the wicked menne, whiche are purposed to ouerthrowe my goinges.

The proude haue layed a snare for me, and spred a net abrode with coardes : yea, and set trappes in my way.

I sayd vnto the Lord, thou art my God : heare the voyce of my prayers, O Lorde.

O Lorde God thou strength of my health : thou hast couered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord : let not his mischeuous imaginacion prosper, lest they be to proude.

Let the myschiefe of theyr owne lippes fall vpon the head of them : that cumpasse me about.

Lette hoate burning coales fall vpon them : let them bee caste into the fyer, and into the pyt, that they neuer ryse vp agayne.

A manne full of woordes shall not prosper vpon the yearth : euill shall hunte the wicked persone, to ouerthrowe hym.

Sure I am that the Lorde will auenge the poore : and maynteyne the cause of the helpelesse.

The righteous also shall geue thanks vnto thy name : and the iust shall continue in thy sight.

Glory be to the father, and to the sonne : and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe : world without ende. Amen.

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## SAINT MATHIES DAIE.

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Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was vpon him.

## SAINT MATTHIAS' DAY.

## SOURCES

## Oratio.

Deus qui  
 beatum  
 mathiam apostolorum tuorum collegio  
 sociasti: tribue [quesumus: vt eius  
 interuentione tue circa nos pietatis  
 semper viscera sentiamus.]  
 Per  
 dominum. (Men. 29)

## ¶ Lectio actuum apostolorum.

[ca. i a]

In diebus illis: exurgens petrus in  
 medio fratrum: dixit. Erat autem  
 turba hominum simul fere centum  
 viginti. Viri fratres: oportet impleri  
 scripturam quam predixit spiritus  
 sanctus per os dauid de iuda, qui fuit  
 dux eorum qui comprehenderunt iesum:  
 qui connumeratus erat in nobis, &  
 sortitus est sortem ministerij huius.  
 Et hic quidem possedit agrum de  
 mercede iniquitatis: et suspensus  
 crepuit medius et diffusa sunt omnia  
 viscera eius. Et notum factum est  
 omnibus habitantibus hierusalem: ita  
 vt appellaretur ager ille lingua eorum  
 acheldemach, hoc est: ager sanguinis.  
 Scriptum est enim in libro psalmodum.  
 Fiat commemoratio eius deserta et non  
 sit qui inhabitet in ea, et episcopatum  
 eius accipiat alter. Oportet ergo ex his  
 viris qui nobiscum congregati sunt in  
 omni tempore, quo intrauit & exiuit  
 inter nos dominus iesus incipiens a  
 baptisate iohannis vsque in diem qua  
 assumptus est a nobis testem resur-  
 rectionis eius nobiscum fieri vnum ex  
 istis. Et statuerunt duos ioseph qui  
 vocabatur barsabas: qui cognominatus  
 est iustus, et matthiam. Et orantes,  
 dixerunt. Tu domine, qui corda nosti  
 omnium: ostende quem elegeris ex  
 his duobus: vnum accipere locum  
 ministerij huius et apostolatus: de  
 quo preuaricatus est iudas: vt abiret

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## The Collect.

Almyghtie God, whiche in the  
 place of the traytor Iudas, didst  
 chose thy faythfull seruante Mathie,  
 to bee of the noumer of thy twelue  
 Apostles: Graunte that thy church  
 being alway preserued from false  
 Apostles, may be ordred and guided  
 by faythfull and true pastors: Through  
 Iesus Christ our Lorde.

## The Epistle.

[Actes. i.]

IN those dayes Peter stode vp in  
 the myddes of the Disciples, and sayd:  
 (the noumer of names that were  
 together, were aboute an .c. and  
 xx.) Ye menne and brethren, thys  
 scripture must nedes haue bene ful-  
 fylled, whiche the holye goste, through  
 the mouth of Dauid spake before  
 of Iudas, which was guide to  
 them that toke Iesus. For he was  
 nūbred with vs, and had obteyned  
 felowship in this ministracion. And the  
 same hath nowe possessed a plat of  
 grounde, with the rewarde of iniquitie:  
 and when he was hanged, he burst  
 a sunder in the middes, and all his  
 bowels gushed out: And it is  
 knowen vnto all the inhabitors of  
 Hierusalem: insomuche that the  
 same fylde is called, in theyr mother  
 tongue, Acheldama, that is to say, the  
 bloud fylde. For it is written in  
 the booke of Psalmes: hys habita-  
 cyon be voyde, and no man be  
 dwelling therin, and his busshoprike  
 let another take. Wherefore, of these  
 men whiche haue companied with vs  
 (all the tyme that the Lorde Iesus had all  
 his conuersacion among vs, beginning at  
 the baptisme of Iohn vnto that same  
 day, that he was takē vp from vs)  
 must one be ordeyned, to be a witnes  
 with vs of his resurreccion. And they  
 appoynted two, Ioseph whiche is  
 called Barsabas (whose synname  
 was Iustus) and Mathias. And when  
 they prayed, they sayde: Thou Lorde,  
 whiche knowest the heartes of all  
 men, shewe whether of these two  
 thou hast chosen, that he may  
 take the roume of thys ministraciō  
 and Apostleship, from which Iudas  
 by transgression fell, that he might goe

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## ¶ The Collect.

Almightie God, whiche in the  
 place of the traytor Iudas, didst  
 chose thy faithfull seruante Mathie  
 to be of the noumer of thy twelue  
 Apostles: Graunt that thy church  
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[Actes. i.]

IN those dayes Peter stode vp in  
 the mids of the disciples, and sayde:  
 (the number of names that wer  
 together, were aboute an hundred and  
 .xx.) Ye men and brethren, this  
 scripture must nedes haue beē ful-  
 filled, which the holy gost, through  
 y<sup>e</sup> mouth of Dauid spake before  
 of Iudas, whiche was guide to  
 them that tooke Iesus. For he was  
 numbred with vs, and had obteyned  
 felowship in this ministracion. And the  
 same hath now possessed a plat of  
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 & when he was hanged, burst  
 a sunder in the middes, and al his  
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 Hierusalem: insomuche that the  
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 men whiche haue companied with vs  
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 the baptisme of Iohn vnto that same  
 day, that he was taken vp frō vs)  
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 mē, shew whether of these two  
 thou haste chosen, that he maye  
 take the roume of this ministracion  
 and Apostleshyp, from which Iudas  
 by transgression fel, that he might goe

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## The Collect.

O Almighty God, who<sup>8</sup> into the  
 place of the traitour Judas, didst  
 choose thy faithfull servant Matthias  
 to be of the number of the twelve  
 Apostles: grant that thy church  
 being alway preserved from false  
 Apostles, may be ordered, and guided  
 by faithfull and true pastours, through  
 Iesus Christ our Lord. Amen.

## ¶ For the Epistle.

[Actes. i. 15.]

In those dayes Peter stood vp in  
 the midst of the disciples, and said,  
 (the number of the names  
 together were about an hundred and  
 twenty) Men and brethren, this  
 Scripture must needs haue been ful-  
 filled, which the holy Ghost by  
 the mouth of David spake before  
 concerning Iudas, which was guide to  
 them that tooke Iesus: For he was  
 numbred with vs, and had obtained  
 part of this ministry. Now  
 this man purchased a  
 field with the reward of iniquity,  
 and falling head-long he burst  
 asunder in the midst, and all his  
 bowels gushed out. And it was  
 known vnto all the dwellers at  
 Ierusalem, Insomuch as that  
 field is called in their proper  
 tongue, Aceldama, that is to say, The  
 field of blood. For it is written in  
 the book of Psalms, Let his habita-  
 tion be desolate, and let no man  
 dwel therein: and his Bishoprick  
 let another take. Wherefore of these  
 men which have companied with vs  
 all the time that the Lord Iesus went  
 in and out among vs: Beginning from  
 the Baptism of John vnto that same  
 day that he was taken vp from vs,  
 must one be ordeined to be a witness  
 with vs of his resurrection. And they  
 appointed two, Joseph  
 called Barsabas, who was surnamed  
 Justus, and Matthias. And  
 they prayed, and said, Thou Lord  
 which knowest the hearts of all  
 men, shew whether of these two  
 thou hast chosen; That he may  
 take part of this Ministry  
 and Apostleship, from which Judas  
 by transgression fell, that he might goe

## SOURCES

in locum suum. Et dederunt sortes eis: et cecidit sors super mathiam. Et annumeratus est cum vndecim apostolis.

## ¶ Euangelium secundum Matheum.

[cap. xi. d

IN illo tempore: Respondens iesus: dixit. Confiteor tibi pater domine celi et terre: quia abscondisti hec a sapientibus et prudentibus: et reuelasti ea paruulis. Ita pater: quoniam sic fuit placitum ante te. Omnia michi tradita sunt a patre meo. Et nemo nouit filium nisi pater: neque patrem quis nouit nisi filius: et cui voluerit filius reuelare. Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Tollite iugum meum super vos: & discite a me: quia mitis sum & humilis corde: et inuenietis requiem animabus vestris. Iugum enim meum suaue est: & onus meum leue.

## ¶ In annunciatione beate Marie virginis.

## Officium.

[Isa. xlv 8 a, b: 8 c, d]

## Postcommunio.

Gratiam tuam quesumus domine mentibus nostris infunde: vt qui angelo nuntiante xpi filij tui incarnationem cognouimus, per passionem eius & crucem ad resurrectionis gloriam perducamur. Per eundem. (Greg. 20)

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to his owne place. And they gaue furth theyr lottes, and the lot fell on Mathias, and he was coumpted with the eleuen Apostles.

## The Gospell.

[ Math. xi.

IN that tyme Iesus aunswered, and sayde: I thanke thee (O father) lord of heauē and earth, because thou haste hid these thynges from the wyse and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thinges are geuen ouer vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth anye manne the father, saue the sonne, and he to whomesoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall fynde rest vnto your soules: for my yoke is easye, and my burden is light.

## THE ANNUNCIACION OF THE VIRGIN MARIE.

## ¶ At the Communion.

[Domine non est exal. psal. cxxxi.

Lord, I am not hye mynded: I haue no proud lookes.

I doe not exercise my self in great matters: which are to hye for me.

But I refrayne my soule, and kepe it low, like as a childe that is wayned from his mother: yea my soule is euen as a wayned childe.

O Israell trust in the Lorde: from thys tyme furth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

## The Collect.

WE beseche thee lord, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnation, by the message of an Angel: so by hys crosse and passion, we may be broughte vnto the glory of hys resurreccyon: Through the same Christ our Lorde.

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to his own place. And thei gaue furth their lottes, and the lotte fell on Mathias, and he was coumpted with the eleuen Apostles.

## ¶ The Gospel.

[ Math. xi.

IN that time Iesus answered, and said: I thanke thee (O father) lord of heauē and earth, because thou hast hyd these thynges from the wyse and prudent, & hast shewed thē vnto babes: verely father, euē so wasit thy good pleasure. Al thinges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth anye man the father, saue the sonne, and he to whomsoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall finde rest vnto youre soules: for my yoke is easye, and my burden is lighte.

## THE ANNUNCIACION OF THE VYRGIN MARY.

## ¶ The Collect.

We beseche the Lord, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnaciō, by the message of an Angell: so by hys crosse and passion: we maye be brought vnto the glory of his resurrection: Through the same Christ our Lorde.

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to his own place. And they gave forth their lots: and the lot fell vpon Matthias, and he was numbred with the eleaven Apostles

## The Gospel.

[8: Mat. xi. 25.

At that tyme Iesus answered and said, J thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and prudent, and hast revealed them vnto babes. Even so Father, for so it seemed good in thy sight. All things are delivered vnto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the Son will reveal him. Come vnto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke vpon you, and learn of me, for I am meek, and lowly in heart: and ye shall finde rest vnto your Soules. For my yoak is easy, and my burden is light.

## THE ANNUNCIACION OF THE BLESSED VIRGIN MARY.

## ¶ The Collect.

We beseech thee, O Lord, pour thy grace into our hearts, that as we have knowen the Incarnation of thy son Iesus Christ by the message of an Angell: so by his cross and passion we may be brought vnto the glory of his resurrection, through the same Iesus Christ our Lord. Amen

## SOURCES

§

Lectio esaye prophete.

[c. vij. d

In diebus illis. Locutus est dominus ad achaz: dicens. Pete tibi signum a domino deo tuo in profundum inferni: siue in excelsum supra. Et dicit achaz. Non petam: & non tentabo dominum. Et dixit. Audite ergo domus dauid. Nunquid parum vobis est molestos esse hominibus, quia molesti estis et deo meo? Propter hoc dabit dominus ipse vobis signum. Ecce virgo concipiet et pariet filium: & vocabitur nomen eius emmanuel. Butyrum et mel comedet: vt sciat reprobare malum et eligere bonum.

Euangelium secundum Lucam.

[j. o

In illo tempore. Missus est angelus gabriel a deo in ciuitatem galilee cui nomen nazareth, ad virginem desponsatam viro, cui nomen erat ioseph, de domo dauid: & nomen virginis maria. Et ingressus angelus ad eam: dixit. Aue gratia plena dominus tecum: benedicta tu in mulieribus. Que cum audisset, turbata est in sermone eius: & cogitabat qualis esset ista salutatio. Et ait angelus ei. Ne timeas maria: inuenisti enim gratiam apud deum. Ecce concipies in vtero, et paries filium: et vocabis nomen eius iesum. Hic erit magnus et filius altissimi vocabitur. Et dabit illi dominus deus sedem dauid patris eius: et regnabit in domo iacob in eternum, et regni eius non erit finis. Dixit autem maria ad angelum. Quomodo fiet istud: quoniam virum non cognosco? Et respondens angelus: dixit ei. Spiritus sanctus superueniet in te: & virtus altissimi obumbrabit tibi. Ideoque & quod nascetur ex te sanctum: vocabitur filius dei. Et ecce elizabeth cognata tua: et ipsa concepit filium in

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The Epistle.

[Esai. vii.

GOD spake once againe vnto Ahaz, saying: require a token of the lord thy God, whether it be toward the depth beneath, or toward the heyghte aboue. Then sayde Ahaz: I will require none, neyther will I tempt the lorde. And he sayed: hearken to, ye of the house of Dauid, is it not inoughe for you, that ye bee grieuous vnto men, but ye must grieue my god also? And therefore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and hys mother shall call his name Emanuel. Butter and Hony shall he eate, that he may know to refuse the euil and choose the good.

The Gospell.

[ Luc. i.

And in the sixth moneth, the Aungell Gabriell was sent from god vnto a citie of Galile, named Nazareth, to a virgin spoused to a mā, whose name was Ioseph, of the house of Dauid, and the virgins name was Marye. And the Angel went in vnto her & sayd: Hayle ful of grace, the Lorde is with thee: Blessed art thou among women. When she sawe hym, she was abashed at his saying: and cast in her mind, what maner of salutacion that shoulde be. And the Angel sayd vnto her: feare not Mary, for thou hast found grace with god: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus: He shalbe great, & shalbe called the sonne of the hygheste. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none ende. Then sayd Mary vnto the Angel: How shal this be seeing I know not a man? And the Angel answered and said vnto her: the holy gost shall come vpon thee, and the power of the highest shal ouershadowe thee. Therefore also that holy thing whiche shall be borne, shall be called the sonne of God. And beholde, thy cosin Elizabeth, she hath also

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¶ The Epistle.

[Esai. vii.

God spake once agayn vnto Ahaz, saying: require a token of the lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then sayd Ahaz: I will require none, neyther will I tempt the Lorde. And he sayd: hearkē to, ye of the house of Dauid, is it not ynough for you, that ye be grieuous vnto men, but ye must grieue my god also? And therefore the Lord shall geue you a token: Behold, a virgin shal conceiue and beare a sonne, and thou hys mother shall call hys name Emanuell. Butter and hony shall he eate, that he may knowe to refuse the euill and choose the good.

¶ The Gospell.

[ Luke. i

And in the sixthe moneth, the Aungell Gabriell was sent frō God vnto a citie of Galile, named Nazareth, to a Virgyn spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marye. And the Angel wente in vnto her and sayde: Hayle full of grace, the Lorde is wyth thee: Blessed art thou among womē. When she sawe hym, she was abashed at hys sayinge: and caste in her mynde what maner of salutacion that should be. And the Aungell sayde vnto her: feare not Mary, for thou haste founde grace wyth God. Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt cal his name Iesus: He shalbe great, and shalbe called the sonne of the hygheste. And the Lorde God shall geue vnto him, the seate of his father Dauid, and he shall reygne ouer the house of Iacob for euer, and of hys kyngdom there shall be none ende. Then sayd Mary to the Aungell: Howe shall thys be, seeing I knowe not a man? And the Aungel answered and sayd vnto her: the holy gost shall come vpon thee, and the power of the hygheste shal ouershadowe thee. Therefore also that holy thing which shall be borne, shall be called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also

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¶ For the Epistle.

[Isai. 7. 410.

Moreover the Lord spake again vnto Ahaz, saying, Ask thee a Sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a signe, Behold, a Virgin shall conceive and bear a son, and shall call his Name Jmmanuel. Butter and honey shall he eat, that he may know to refuse the euill, and choose the good.

The Gospell.

[8: Luk. 1. 26.

And in the sixth month, the Angel Gabriel, was sent from God vnto a City of Galilee named Nazareth, to a Virgin espoused to a man, whose name was Joseph, of the house of David; and the Virgins name was Marye. And the Angel came in vnto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what maner of salutacion this should be. And the Angel said vnto her, Fear not Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give vnto him the throne of his father David. And he shall reign ouer the house of Jacob forever, and of his kingdom there shall be no end. Then said Mary vnto the Angell, How shall this be, seeing I knowe not a man. And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the son of God. And behold, thy cosin Elizabeth, she hath also

## SOURCES

senectute sua. Et hic mensis est sextus illi, que vocatur sterilis: quia non erit impossibile apud deum omne verbum. Dixit autem maria. Ecce ancilla domini. Fiat michi: secundum verbum tuum.

¶ Sancti marci euangeliste.  
Officium.  
[Ps. lxxiii (lxiv) 3 : 2]

## Oratio.

[Deus qui beatum marcum euangelistam tuum, euangelice predicationis gratia sublimasti: tribue quesumus eius nos semper & eruditione proficere:]

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conceiued a sonne in her age. And this is her sixt moneth, whiche was called baren: for with god shall nothing be vnpossible. And Mary sayd: beholde the handmayde of the Lorde: be it vnto me, accordyng to thy woorde. And the angel departed from her.

## ¶ SAINT MARKES DAY.

[Domine clamaui. psal. cxli.

Lord I call vpon thee, hast thee vnto me: and considre my voyce when I crye vnto thee.

Let my prayer be set furth in thy sighte as the incense: and let the lifyng vp of my handes be an euening Sacrifice.

Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

O let not myne hearte be enclyned to any euill thyng: let me not be occupied in vngodly workes, with the men that worcke wickednesse, leste I eate of suche thinges as please them.

Let the righteous rather smite me frendely: and reprove me.

But let not theyr precious Balmes breake myne head: yea I will pray yet against theyr wickednes.

Let theyr iudges be ouerthrowen in stonye places: that they may heare my wordes, for they are swete.

Our bones lye scattered before the pitte: Lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me: and from the trappes of the wicked dooers.

Let the vngodly fall into theyr owne nettes together: and let me euer escape them.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is nowe, and euer shall be: worlde without ende. Amen.

## The Collect.

ALmightye GOD, whiche haste instructed thy holye Church, with the heauenly doctrine of thy Euangelist Saint Marke: geue vs grace so to

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conceyued a sōne in her age. And this is the syxth moneth, which was called baren, for wyth God nothyng shall be vnpossyble. And Mary sayde: beholde the handmayde of the Lorde: be it vnto me, accordyng to thy woorde. And the Aungell departed from her.

## ¶ SAINT MARKES DAIE.

## ¶ The Collect.

ALmightye God, which hast instructed thy holy Church, wyth the heauenly doctryne of thy Euangelist Saint Marke: geue vs grace so to

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conceived a son in her old Age: and this is the sixth month with her who was called barren. For with God nothing shall be vnpossible. And Mary said, Behold, the hand-maid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

## ¶ SAINT MARKES DAY.

## The Collect.

O Almighty God, who<sup>s</sup> hast instructed thy holy Church with the heauenly doctrin of thy Euangelist Saint Mark: give vs grace<sup>s</sup> that<sup>s</sup> being

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et oratione defendi. per. (Men. 84)]

Ad ephesios.

[iii. a

FRATRES. Vnicuique nostrum data est gratia: secundum mensuram donationis xpi. Propter quod dicit. Ascendens in altum, captiuam duxit captiuitatem: dedit dona hominibus. Quod autem ascendit: quid est nisi quod et descendit primum ad inferiores partes terre? Qui descendit: ipse est et qui ascendit super omnes celos, vt adimpleret omnia. Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero euangelistas? alios vero pastores, et doctores. Ad consummationem sanctorum in opus ministerii, in edificationem corporis xpi: donec occurremus omnes in unitatem fidei et agnitionis filij dei, in virum perfectum. In mensuram etatis: plenitudinis xpi.

Euangelium in communi. Secundum Iohannem.

[xv. a

IN illo tempore. Dixit iesus discipulis suis. Ego sum vitis vera: et pater meus agricola est. Omnem palmitem in me non ferentem fructum: tollet eum. Et omnem qui fert fructum purgabit eum: vt fructum plus afferat. Iam vos mundi estis: propter

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bee established by thy holy gospell, that we be not, like children, caried away with euery blast of vayne Doctrine: Through Iesus Christ our Lorde.

The Epistle.

[Eph. iiii.

Vnto euery one of vs is geuen grace, accordyng to the measure of the gyfte of Christe. Wherefore he sayth: when he went vp an hie he led captiuitie captiue, & gauē gyftes vnto menne. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? he that descended, is euen thesame also that ascēded vp aboue al heauens, to fulfill al thynges. And the very same made some Apostles, some Prophetes, some Euāgelistes, some shepheardes and teachers: to the edifying of the Sainctes, to the worke & minystraciō, euen to the edifying of the body of Christe, till we all come to the vnitie of faith, & knowledge of the sonne of god, vnto a perfect man, vnto the measure, of the full perfect age of Christ. That we hencefurth should be no more children, wauering and caried about with euery winde of doctrine, by the wylines of men, through craftines, whereby they lay awayte for vs, to deceyue vs. But let vs folow the trueth in loue, and in all thynges grow in him, which is the head, euen Christ, in whom if al the body be coupled & knit together, throughout euery ioynite, wherwith one ministreth to an other (accordyng to the operacion, as euery parte hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospell.

[ Iohn. xv.

I Am the true vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, will he purge that it may bring furth more fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto

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bee established by thy holy gospell, that we be not, lyke chyliden, caried awaye with euery blast of vayne Doctrine: Through Iesus Christ our Lorde.

¶ The Epistle.

[Eph. iiii

Vnto euery one of vs is geuen grace, accordyng to the measure of the gyfte of Christe. Wherefore he sayeth: when he wente vp on hie, he led captiuitie captiue, and gauē gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the loweste partes of the yearth? he that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepheardes, and teachers: to the edifying of the Sainctes, to the worke and adminystracion, euen to the edifyinge of the body of Christe, tyll we all come to the vnitie of the fayth, & knowlege of the sonne of God, vnto a perfect mā, vnto the measure of the full perfect age of Christe. That we henceforth should be nomore childrē, wauering & caryied about with euery wind of doctrine, by the wilnesse of mē, through craftines, wherby they laye awayte for vs to disceiue vs. But let vs folow the trueth in loue, & in al thynges growe in hym, which is the head, euen Christ: in whom yf all the body be coupled and knytte together, throughout euery ioynite, wherewyth one ministreth to another (accordyng to the operacion, as euery part hath hys measure) he encreaseth the body, vnto the edifyinge of it selfe through loue.

¶ The Gospell.

[ Iohn. xv.

I Am the true vyne, and my father is an husbandman. Euery braunche that beareth not fruyte in me, he wil take awaye. And euery braunche that beareth fruyte, wyll he purge, that it may bringe forth more fruite. Nowe are ye cleane through the woordes whyche I haue spoken vnto

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not like children carried away with every blast of vain doctrine\*, we may be established in the truth of thy holy Gospel\*, through Iesus Christ our Lord. Amen.

The Epistle.

[Eph. 4. 47.

Vnto every one of vs is given grace according to the measure of the guift of Christ. Wherefore he saith, When he ascended vp on high, he led captivity captiue, and gave gifts vnto men: (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended vp far above all heavens, that he might fill all things.) And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some pastours and teachers; for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ: Till we all come in the vnitie of the faith, and of the knowledge of the son of God, vnto a perfect man, vnto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrin, by the slight of men, and cunning craftines, whereby they lie in wait to deceive: But speaking the truth in love, may grow vp into him in all things, which is the head, even Christ. From whom the whole body fitly ioyned together, and compacted by that which every ioynit supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, vnto the edifying of it selfe in loue.

The Gospell.

[St. Iohn. 15. 41.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken vnto



## SOURCES

sermonem quem locutus sum vobis. Manete in me: & ego in vobis. Sicut palmes non potest ferro fructum a semetipso, nisi manserit in vite: sic nec vos nisi in me manseritis. Ego sum vitis: vos palmites. Qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nichil potestis facere. Si quis in me non manserit, mittetur foras sicut palmes et arescet: & colligent eum & in ignem mittent et ardet. Si manseritis in me & verba mea in vobis manserint, quodcunque volueritis petetis: & fiet vobis.

☩ In dio apostolorum philippi & iacobi.

## Officium.

[Neh. ix 27b: Ps. xxxii (xxxiii) 1]

S. Jo. xvii 3

S. Jo. xiv 6.

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you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abyde in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, thesame bringeth furth mucche fruite. For without me, can ye do nothing. If a man byde not in me, he is cast furth as a braunche, and is withered: And men gather them, and cast them into the fyer, and they burne. If ye bide in me, and my woordes abyde in you, aske what ye will, and it shall be dooen for you. Herein is my father glorified, that ye beare much fruite, and become my Disciples: As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioy might remayne in you, and that your ioye might be full.

☩ SAINT PHILIP AND JAMES

☩ At Mattins.

The seconde lesson. Actes. viij. vnto. when the Apostles.

☩ At the Communion.

[Ecce quam bonum. Psal. cxxxiii.

Beholde, howe good and ioyfull a thyng it is: brethren to dwell together in vntie.

It is like the precious oyntment vpon the head, that ran down vnto the beard: euen vnto Aarons bearde, and went downe to the skirtes of hys clothng.

Like the dewe of Hermon: which fell vpon the hil of Sion.

For there the Lorde promised his blessing: and lyfe for euermore.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is now, and euer shall be: worlde without ende. Amen.

The Collect.

Almightie God, whome truely to knowe is euerlasting lyfe: Graunte vs perfectlye to knowe thy sonne Iesus Christe, to be the waye, the trueth,

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you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, excepte it byde in the vyne: nomore can ye excepte ye abyde in me. I am the vyne, ye are the braunches. He that abyde in me, and I in hym, the same bryngeth forth mucche fruyte: For wythout me, can ye doe nothinge. Yf a man byde not in me, he is cast forth as a braunche, and is wythered: And men gather them, and cast them into the fyre, and they burne. Yf ye abyde in me, & my woordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my Father glorified, that ye beare mucche fruyte, and become my Disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shal byde in my loue: euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, & that your ioye myght be full.

SAINT PHILIP AND JAMES

☩ The Collect.

Almightie God, whom truely to knowe is euerlasting lyfe: Graunte vs perfectlye to knowe thy sonne Iesus Christe, to be the waye, the trueth,

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you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. J am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Jf ye abide in me, and my words abide in you, ye shall aske what you will, and it shall be don vnto you; Herein is my ffather glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have J loved you: continue ye in my love. Jf ye keep my comādements, ye shall abide in my love: even as J have kept my Fathers commandements, and abide in his love. These things haue I spoken vnto you, that my ioy might remain in you, and that your ioy might be full.

SAINT PHILIP AND SAINT JAMES DAY.

The Collect.

O Almighty God, whom truly to know is everlasting life: grant vs perfectly to know thy son Iesus Christ to be the Way, the Truth,

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and the life, as thou haste taught  
saint Philip, and  
other the Apostles :

Through  
Iesus Christe our Lorde.

The Epistle. [ James. i.

Leotio.

[Sap. v 1-5]

JAMES the seruaunt of God, and of the Lord Iesus Christe, sendeth greeting to the .xij. Tribes which are scatered abroad. My brethren count it for an excedinge ioye, when ye fall into diuerse temptacions: Knowing this: that the tryinge of your faith, gendreth pacience: and let pacience haue her perfect worke, that ye may be perfecte, and sound, lackinge nothing. If any of you lacke wisdom, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is lyke a wau of the sea, whiche is tost of the wyndes, and caried with violence. Neither let that manne thynke, that he shall receive any thing of the Lorde. A waueryng mynded man, is vnstable in all his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautye of the fashion of it perisheth: euen so shall the riche manne perishe in hys wayes. Happy is the man that endureth temptation: For when he is tried, he shall receyue the crowne of lyfe, which the Lorde hath promised to them that loue him.

Secundum Iohannem.

&lt;x&gt; iij. a

IN illo tempore. Dixit iesus discipulis suis. Non turbetur cor vestrum. Creditis in deum: et in me credite. In domo patris mei: mansiones multe sunt. Si quominus dixissem vobis: quia vado parare vobis locum. Et si

The Gospell.

[ Iohn. xiii.

AND Iesus sayd vnto his disciples let not youre hearte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place

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and the lyfe, as thou haste taught  
Saint Philip, &  
other the Apostles :

Through  
Iesus Christ our Lorde.

¶ The Epistle. [ James. i.

JAMES the seruaunte of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes whiche are scattered abroad. My brethren, counte it for an excedinge ioye, when ye fall into dyuerse temptacions: Knowynge thys that the tryinge of youre fayth gendreth pacience, and lette pacience haue her perfecte worke, that ye may be perfecte, and sound, lackinge nothinge, Yf any of you lacke wysdome, lette hym aske of hym that geueth it: euen God, whiche geueth to all menne indifferently, and casteth no man in the teeth, and it shall bee geuen hym. But lette hym aske in faythe, and wauer not: for he that doubteth, is lyke a wau of the Sea, whyche is taste of the wyndes, and caryed wyth vyolence. Neyther lette that manne thynke that he shall receyue any thyng of the Lorde. A wauerynge mynded man, is vnstable in all hys wayes. Lette the brother whyche is of lowe degree, reioyce when he is exalted. Agayne, lette hym that is ryche, reioyce when he is made lowe. For euē as the flower of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche manne perishe in hys wayes. Happy is the man that endureth temptation: For when he is tried, he shal receyue the crown of lyfe, which the lord hath promised to them that loue hym.

¶ The Gospell.

[ Ioh. xiii

AND Iesus sayd vnto his disciples: let not your heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place

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and the Life, that following the steps  
of thy holy Apostles, Saint Philip, and  
Saint James, we may stedfastly  
walk in the way that leadeth to  
eternall Life through the same thy  
son Iesus Christ our Lord. Amen.

The Epistle.

[St: James. x. 41

JAMES a servant of God, and of the Lord Iesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all ioy when ye fall into divers temptations; Knowing this, that the tryinge of your faith worketh Patience. But let patience haue her perfect work, that ye may be perfect, and entire, wanting nothing. Jf any of you lack wisdom, let him ask of God, that giveth to all men liberally, and vpbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is vnstable in all his wayes. Let the brother of low degree, reioyce in that he is exalted; But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. Blessed is the man that endureth temptation: for when he is tryed he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospell.

[St: Iohn. 14. 41.

AND Iesus said vnto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place

## SOURCES

abiero et preparauero vobis locum, iterum veniam et accipiam vos ad meipsum: vt vbi sum ego, et vos sitis. Et quo ego vado vos scitis: et viam scitis. Dicit ei thomas. Domine: nescimus quo vadis. Et quo modo possumus viam scire? Dicit ei iesus. Ego sum via, veritas, et vita. Nemo venit ad patrem: nisi per me. Si cognouissetis me: et patrem meum vtique cognouissetis. Et amodo cognoscetis eum: & vidistis eum. Dixit ei philippus. Domine, ostende nobis patrem: et sufficit nobis. Dixit ei iesus. Tanto tempore vobiscum sum: et non cognouistis me? Philippe, qui videt me: videt et patrem. Quomodo tu dicis: ostende nobis patrem? Non credis quia ego in patre: & pater in me est? Verba que ego loquor vobis: a meipso non loquor. Pater autem in me manens: ipse facit opera. Non creditis quia ego in patre: et pater in me est? Alioquin propter ipsa opera credite. Amen amen dico vobis: qui credit in me, opera que ego facio & ipse faciet, et maiora horum faciet: quia ego ad patrem vado. Et quodcunque petieritis patrem in nomine meo: hoc faciam.

¶ Sancti barnabe apostoli.

## Officium.

[Ps. cxxxviii (cxxxix) 17:1, 2]

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for you, I wyl come agayne and receyue you, euen vnto my selfe: that where I am, there may ye be also. And whither I goe, ye knowe, and the way ye knowe. Thomas sayeth vnto hym: Lorde, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye? Iesus saith vnto him: I am the waye, & the trueth, & the lyfe: No man cometh vnto the father but by me: if ye had knowen me ye had knowen my father also: And nowe ye knowe hym, and haue seen him. Philip sayeth vnto him: Lorde shewe vs the father, and it suffiseth vs. Iesus sayeth vnto him: haue I been so long tyme with you, and yet haste not thou knowen me? Philip, he that hath seen me, hath seen my father, and howe sayest thou then, shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely, I say vnto you: he that beleueth on me, the workes that I doe, thesame shall he doe also, and greater workes then these shall he doe, because I go vnto my father. And whatsoever ye aske in my name, that wyl I doe, that the father may be gloryfied by the sonne. Yf ye shall aske any thyng in my name, I will do it.

SAYNCT BARNABE APOSTLE.

At mattyns.

¶ The second lesson. Act .xliii. Vnto the ende.

¶ At the Communion.

[Voce mea ad dominum. Psal. cxlii.

I Cried vnto the Lord with my voyce: yea euen vnto the Lord did I make my supplicacion.

I powred out my complayntes before him: and shewed him of my trouble.

When my spirite was in heauines, thou knewest my path: in the way wherein I walked, haue they priuely layed a snare for me.

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for you, I wyl come agayne and receiue you, euen vnto my selfe: that where I am, there ye may bee also. And whither I goe, you know, and the waye ye know. Thomas sayeth vnto hym: Lorde, we know not whither thou goest. And how is it possible for vs to know the waye? Iesus sayeth vnto hym: I am the way, and the trueth, and the lyfe: No man cometh to the father but by me: yf ye had knowen me ye had knowe my father also: And now ye knowe hym, and haue seen him. Philip sayeth vnto hym: Lorde shewe vs the father, and it suffiseth vs. Iesus sayeth vnto him: haue I been so long tyme wyth you, and yet hast thou not knowen me? Philip, he that hath seen me, hath sene my father: and how sayest thou then, shewe vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father and the father in me. Or els beleue me for the woorkes sake. Verely, verely, I saye vnto you: he that beleueth on me, the workes that I doe, thesame shal he doe also, and greater workes thē these shal he doe, because I goe vnto my father. And whatsoever ye aske in my name, that wyl I doe, that the father maye bee gloryfyed in the sonne. If ye shal aske any thing in my name, I wyl doe it.

SAINT BARNABE APOSTLE.

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for you, I will come again, and receive you vnto my selfe, that where J am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how can we know the way? Iesus saith vnto him, J am the Way, the Truth, and the life; no man cometh vnto the Father, but by me. If ye had knowen me, ye should have knowen my Father also; and from henceforth ye know him, and haue seen him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Have J been so long time with you, and yet hast thou not knowen me, Philip? He that hath seen me, hath seen the Father, and how saiest thou then, shew vs the Father? Believest thou not that J am in the Father, and the Father in me? the words that J speak vnto you, J speak not of my selfe; but the Father that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily, J say vnto you, he that believeth on me, the works that I do, shall he do also, and greater works then these shall he do; because J go vnto my Father; And whatsoever ye shall aske in my name, that will I do, that the Father may be glorified in the son. If ye shall ask any thing in my name, I will do it.

SAINT BARNABAS THE APOSTLE.

## SOURCES

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I looked also vpon my right hande :  
and see there was no man that woulde  
knowe me.

I had no place to flye vnto : and no  
manne cared for my soule.

I cried vnto thee, O Lord, and said :  
Thou art my hope and my porcion in  
the lande of the liuing.

Consider my complaynt : for I am  
brought very lowe.

O delyuer me from my persecutours :  
for they are to strong for me.

Bryng my soule out of prieson, that  
I maye geue thanks vnto thy name :  
which thing if thou wilt graunte me,  
then shall the righteous resorte vnto  
my company.

Glory be to the father. &c.

As it was in the beginning. &c.

## The Collect.

Lorde almightie, whiche haste  
indued thy holy Apostle Barnabas,  
with singuler giftes of thy holy gost :  
let vs not be desti-  
tute of thy manifold giftes, nor yet of  
grace to vse them alwaye to thy  
honoure and glory : Through Iesus  
Christ our Lorde.

## The Epistle.

[Act. xi.]

Tydynges of these thinges came vnto  
the eares of the congregacion, which  
was in Ierusalem. And they sent furth  
Barnabas, that he should goe vnto  
Antioche. Which when he came, and  
had seen the grace of God, was glad  
and exhorted them all, that with pur-  
pose of heart, they woulde continually  
cleaue vnto the Lorde. For he was a  
good man, and full of the holy gost  
and of fayth, and muche people was  
added vnto the Lorde. Then departed  
Barnabas to Tharsus, for to seke Saul.  
And when he had founde him, he  
brought him vnto Antioche. And it  
chaused, that a whole yere they  
hadde their conuersacion with the  
congregacion there, & taught muche  
people, in so muche that the disciples of  
Antioche were the first that were called  
Christen.

In those dayes came  
Prophetes from the citie of Ierusalem  
vnto Antioche. And there stode vp  
one of them, named Agabus, and  
signified by the spirite, that there

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## ¶ The Collect.

Lord almightie, which hast  
indued thy holy Apostle Barnabas,  
with singuler giftes of thy holy gost :  
let vs not be desti-  
tute of thy manifold gyftes, nor yet of  
grace to vse them alwaye to thy  
honoure and glory : Through Iesus  
Christ our Lorde.

## ¶ The Epistle.

[Actes xi.]

Tydynges of these thynges came vnto  
the eares of the congregacion, whiche  
was in Ierusalē. And they sent furth  
Barnabas, that he should goe vnto  
Antioche. Which when he came, &  
had seen the grace of god, was glad :  
and exhorted them al, that with pur-  
pose of heart, they would continually  
cleaue vnto the Lorde. For he was a  
good man, and ful of the holy gost  
and of fayth, and muche people was  
added vnto the lord. Then departed  
Barnabas to Tharsus, to seke Saul.  
And when he had founde hym, he  
brought him vnto Antioche. And it  
chaused, that a whole yere they  
had theyr conuersacyon with the  
congregacion there, and taught much  
people, insomuch that the disciples of  
Antioche wer the first that wer called  
Christen. In those dayes came  
Prophetes from the citie of Ierusalem  
vnto Antioche. And there stode vp  
one of them, named Agabus, and  
signified by the spirite, that there

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## The Collect.

O Lord God Almighty who didst  
endue\* thy holy Apostle Barnabas  
with singular gifts of the holy Ghost ;  
leave vs not, we beseech thee, desti-  
tute of thy manifold gifts, nor yet of  
grace, to vse them alway to thy  
honour and glory through Iesus  
Christ our Lord. Amen.

## ¶ For the Epistle.

[Actes. ii. 42.]

Tidings of these things came vnto  
the eares of the Church which  
was in Ierusalem ; and they sent forth  
Barnabas, that he should go as far as  
Antioch. Who when he came, and  
had seen the grace of God, was glad,  
and exhorted them all, that with pur-  
pose of heart they would  
cleaue vnto the Lord. For he was a  
good man, and full of the holy Ghost,  
and of faith ; and much people was  
added vnto the Lord. Then departed  
Barnabas to Tarsus for to seek Saul.  
And when he had found him, he  
brought him vnto Antioch. And it  
came to pass, that a whole year they  
assembled themselves with the  
Church, and taught much  
people ; and the disciples  
were called Christians first in  
Antioch. And in those dayes came  
Prophets from Ierusalem  
vnto Antioch. And there stode vp  
one of them named Agabus, and  
signified by the Spirit that there

Acts xi 24 (Epistle)

1 Cor. i 7, xii 4, 1 Pet. iv 10

Epistola [in communi : Eph. ii 19-22]

Lectio actuum apostolorum.

Acts xi 21b-26, xiii 1-3

¶

## SOURCES

§

Secundum iohannem.

[xv. B

IN illo tempore. Dixit iesus discipulis suis. Hoc est preceptum moum: vt diligatis inuicem sicut dilexi vos. Maiorem hac dilectionem nemo habet: vt animam suam ponat quis pro amicis suis. Vos amici mei estis: si feceritis que ego precipio vobis. Jam non dicam vos seruos: quia seruus nescit quid faciat dominus eius. Vos autem dixi amicos: quia omnia quecumque audiui a patre meo, nota feci vobis. Non vos me elegistis: sed ego elegi vos et posui vos vt eatis et fructum afferatis, & fructus vester maneat. Vt quodcumque petieritis patrem in nomine meo: det vobis.

¶ In die sancti Iohannis baptiste.

Officium.

[Isa. xlix 1, 2: Ps. xci (xcii) 2]

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should be greate dearth throughout all the world, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iewry: which thing they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.

[ Iohn. xv.

Thys is my commaundemente, that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man bestowe his lyfe for his frendes. Ye are my frendes, yf ye doe whatsoeuer I commaunde you. Henceforth call I you not seruauntes, for the seruaunte knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue herd of my father, haue I opened vnto you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remayne: that whatsoeuer ye aske of the father in my name, he may geue it you.

At Euensong.

¶ The Second Lesson. Act. xv. (Vnto) After certayne dayes.

¶ SAYNCT IOHN BAPTIST.

¶ Proper lessons at Mattyns.

The first lesson. Malach. iiii. Vnto the ende.  
The second lesson. Mat. iiii. Vnto the ende.

¶ At the Communion.

[Domine exaudi. Psal. cxliiii.

HEare my prayer, O Lorde, and considre my desire: herken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy sight shall no man luyng be iustified.

For the enemy hath persecuted my soul, he hath smittē my lyfe down to the ground: he hath laied me in the darknes, as the men that haue been long dead.

Therefore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remembre the tyme past, I muse vpon all thy workes: yea I

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should be great dearth throughout al the world, which came to passe in y<sup>e</sup> Emperour Claudius dayes. Then the dysciples, euery man accordyng to his habilitie, purposed to sende succoure vnto the brethren whiche dwelte in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

¶ The Gospell.

[ Iohn. xv.

This is my commaundemente, that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man beestowe his lyfe for hys frendes. Ye are my frendes, yf ye doe whatsoeuer I commaund you. Henceforth call I you not seruauntes, for a seruaunt knoweth not what his Lorde doth. But you haue I called frendes: for al thiges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remayne: that whatsoeuer ye aske of the father in my name, he maye geue it you.

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should be a great dearth throughout all the world; which came to pass in the dayes of Claudius Cesar. Then the disciples every man according to his Ability, determined to send relief vnto the brethren which dwelt in Judea. which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

The Gospell.

[8: Iohn. 15. 12.

This is my Commandment, That ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth J call you not servants; for the servant knoweth not what his Lord doth: but J have called you freinds: for all things that J have heard of my Father, J have made known vnto you. Ye have not chosen me, but J have chosen you; and ordeined you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall aske of the Father in my name, he may give it you.

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exercise my selfe in the workes of thy hādes.

I stretche forth my handes vnto thee : my soule gaspeth unto thee, as a thirstie lande.

Hear me, O Lord, and that soone, for my spirite wexeth faynte : hyde not thy face from me, lest I be lyke vnto them that goe downe into the pitte.

O let me heare thy louynge kindnesse betymes in the morning, for in thee is my trust : shewe thou me the waye that I shoulde walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lorde, from myne enemies : for I flye vnto thee to hide me.

Teache me to doe the thing that pleaseth thee, for thou art my God : let thy louyng spirite leade me forth vnto the lande of righteousnes.

Quicken me, O Lorde, for thy names sake : and for thy righteousnes sake, bring my soule out of trouble.

And of thy goodnes slay mine enemies : and destroie al them that vex me my soule, for I am thy seruaunt.

Glory be to the father. &c.

As it was in the beginning. &c.

## Oratio.

[DEUS qui presentem diem honorabilem nobis in beati Iohannis natiuitate fecisti: da populis tuis spiritualium gratiam gaudiorum: & omnium fidelium mentes dirige in viam salutis eterne. per dominum (Leon. 326)]

## Leotio Esaie prophete.

[Isa. XLix 1-7]

The Collect.  
ALmyghtie God, by whose prouidence thy seruaunte Iohn Baptiste was wonderfully borne, and sente to prepare the waye of thy sonne our sauoure, by preachinge of penaunce : make vs so to folowe hys doctrine and holy lyfe, that we may truly repent according to his preachyng, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the truethes sake : through Iesus Christe our lorde.

## The Epistle.

[Esai. xl.  
BE of good chere my people, O ye Prophetes comfort my people, sayeth your God, comfort Ierusalem at the heart, and tell her, that her trauaile is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hand sufficiēt correccion for al her sinnes. A voyce crieth in wildernes, prepare the waye

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## ¶ The Collect.

ALmighty God, by whose prouidence thy seruaunt Iohn Baptiste was wonderfully borne, and sent to prepare the waye of thy sōne our sauour by preachinge of penaunce : make vs so to folowe his doctrine and holy life, that we may truly repent, accordig to his preaching, and after hys example constantlye speake the trueth, boldly rebuke vice, and pacyently suffre for the truethes sake : throughe Iesus Chryste our Lord.

## ¶ The Epistle.

[Esay. xl.  
BE of good chere my people, O ye Prophetes cōfort my people, saith your god, comfort Ierusalem at the heart, and tel her, that her trauaile is at an end, that her offence is pardoned, that she hath receiued of the Lordes hande, sufficient correccion for all her sinnes. A voyce cryed in wildernes, prepare the waye

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## The Collect.

Almighty God, by whose prouidence thy servant Iohn Baptiste was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of <sup>th</sup>repentance: make vs so to follow his doctrine, and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truthes sake, through Iesus Christ our Lord. Amen.

## ¶ For the Epistle.

[Isai. 40. 41.  
Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Ierusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that cryeth in the wilderness, Prepare ye the waye



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of the Lorde in the wildernes, make strayght the path for our God in the deserte. Lette all valleyes be exalted, and euery mountayne and hyll be layed lowe: whatso is croked let it be made strayght, and lette the rough be made playne fieldes. For the glory of the Lorde shall appeare, and all fleshe shall at once see it: for why, the mouth of the Lorde hath spoken it. The same voyce spake. Now cry. And the Prophete aunswered: what shall I cry? that all fleshe is grasse, & that all the goodlynes thereof is as the floure of the felde. The grasse is wythered, the floure falleth away. Euen so is the people as grasse, whē the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hie hyll (O Sion) thou that bryngest good tydynges, lift vp thy voyce with power, O thou preacher Ierusalem: Lift it vp without feare, and say vnto the cities of Iuda: Beholde your God: beholde, the Lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth hys treasure with him, and his workes go before him. He shall feede his flocke lyke an heardman. He shall gather the lambes together with his arme, and carye them in his bosome, and shall kyndly entreate those that beare young.

Euangelium secundum Lucam.

[i. 7]

In illo tempore. Elizabeth impletum est tempus pariendi: et peperit filium. Et audierunt vicini et cognati eius quia magnificauit dominus misericordiam suam cum illa: & congratulabantur ei. Et factum est in die octauo venerunt circumcidere puerum: et vocabant eum nomine patris sui zachariam. Et respondens mater eius: dixit. Nequaquam: sed vocabitur iohannes. Et dixerunt ad illam: quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuobant autem patri eius: quem vellet vocari eum. Et postulans pugil-

The Gospell.

[ Luc. i.

Elizabethes tyme came that she should be deliuered, and she brought furth a sonne. And her neighbours and her cosins heard howe the Lorde had shewed greate mercye vpon her, and they reioysed wyth her. And it fortunēd that in the eight day they came to circumcise the childe: and called his name Zacharias, after the name of his father. And his mother answered, & sayd: not soo, but he shalbe called Iohn. And they sayed vnto her: There is none in thy kynred that is named w̄ this name. And they made signes to his father, howe he woulde haue him called. And he asked for writing tables, and wrot,

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of the lord in the wildernes, make strayghte the pathe for oure God in the desert. Let al valleyes bee exalted, and euery mountaine and hyll be layed lowe: whatso is croked let it be made strayghte, and let the rough be made playne fieldes. For the glorye of the lorde shall appeare, and all fleshe shal at once see it: for why, the mouth of the lord hath spoken it. Thesame voyce spake. Now cry. And the Prophete aunswered: what shal I crye? that al fleshe is grasse, and that all the godlynes therof is as the floure of the felde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our god endureth for euer. Go vp vnto the hie hil (O Sion) thou that bryngest good tydinges, lifte vp thy voyce with power, O thou preacher Ierusalem: Lifte it vp without feare, and saye vnto the cities of Iuda: Beholde your God: beholde, the lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal feede his flocke like an heardman. He shall gather the lambes together with his arme, and carye them in his bosome, and shall kyndly entreat those that beare young.

¶ The Gospell.

[ Luke. i.

Elizabethes tyme came that she shoulde be deliuered, and she broughte furth a sonne. And her neyghbours and her cosyns heard howe the Lorde had shewed greate mercye vpon her, and reioised with her. And it fortunēd that in the eighte daye they came to circumcise the child: and called hys name Zachari, after the name of hys father. And hys mother aunswered, and sayed: not so, but his name shall bee called Iohn. And they sayed vnto her: There is none in thy kinred that is named with this name. And they made sygnes to hys father, howe he woulde haue him called. And he asked for writing tables, and wroote,

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of the Lord , Make straight in the desert, a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth vpon it: Surely the people is grass.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee vp into the high mountain: O Ierusalem, that bringest good tidings, lift vp thy voice with strength; lift it vp, be not afraid: say vnto the Cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his Arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel.

[8: Luke. i. 47.

Elizabeths full tyme came that she should be delivered; and she brought forth a son. And her neighbours and her cosins heard, howe the Lord had shewed great mercy vpon her; and they reioiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered, and said, Not so; but he shall be called Iohn. And they said vnto her, There is none of thy kindred that is called by this name. And they made signs to his father, howe he would haue him called. And he asked for a writing-table, and wrote,

## SOURCES

larem : scripsit dicens. Iohannes est nomen eius. Et mirati sunt vniuersi. Apertum est autem illico os eius, & lingua eius : & loquebatur benedicens deum. Et factus est timor super omnes vicinos eorum : et super omnia montana iudee diulgabantur omnia verba hec. Et posuerunt omnes qui audierant in corde suo : dicentes. Quis putas puer iste erit? Etenim manus domini erat cum illo. Et zacharias pater eius impletus est spiritu sancto : et prophetauit dicens. Benedictus dominus deus israel : quia visitauit & fecit redemptionem plebis sue.

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saying : his name is Iohn. And they meruayled all. And hys mouthe was opened immediatly, & his tonge also, and he spake & praysed God. And feare came on al thē that dwelt nye vnto them. And al these sayinges were noysed abrode throughout all the hyll countrey of Iury, and all they that heard them laied thē vp in their heartes, saying : what maner of chylde shall thys bee? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy gost, and prophesied, saying : Praysed be the Lorde God of Israel, for he hath visited and redeemed his people. And hath raysed vp an horne of saluacion vnto vs, in the house of his seruauit Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were sence the world began. That we should be saued from our enemies, & from the hande of all that hate vs. That he would deale mercifully with our fathers, & remembre his holy couenaunte. And that he woulde performe the othe which he sware to our father Abrahā for to geue vs. That we deliuered out of the handes of our enemies, myght serue hym wythout feare, all the dayes of our life, in suche holines and ryghteousnes as are acceptable before hym. And thou child shalt be called the prophete of the hiest, for thou shalt goe before the face of the Lorde to prepare hys wayes : to geue knowledge of saluacion vnto his people for the remissiō of synnes. Through the tender mercy of our God, wherby the day spring frō an hie hath visited vs. To geue light to thē that sate in darkenes, & in the shadowe of death, to guyde our feete into the waye of peace. And the child grewe and waxed strong in spirite, and was in wildernes tyll the daye came, when he should shewe hymselfe vnto the Israelites.

## ¶ Proper lessons at Euensong.

The first lesson. Malach. iiii Vnto the ende.  
The seconde lesson. Mat. xiiii. (Vnto) when  
Iesus heard.

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saying : hys name is Iohn. And they meruayled all. And hys mouth was opened immedyatlye, and hys tonge also, and he spake and praysed god. And feare came on al thē that dwelt nie vnto hym. And all these sayinges was noised abrode throughout all the hie countreye of Iewry, and they that heard them layed thē vp in their heartes, saying : what maner of childe shall this be? And the hande of the Lord was with hym. And his father Zacharias was filled with the holy gost, and prophesied, saying : Praysed be the lord god of Israel, for he hath visited & redeemed his people. And hath raysed vp an horne of saluacion vnto vs, in the house of his seruauit Dauyd. Euen as he promysed by the mouth of his holy Prophetes, whiche were sence the worlde began. That we should be saued frō our enemies, & from the hand of al that hate vs. That he woulde deale mercifullye with our fathers, and remembre his holy couenaunte. And he would performe the othe which he sware to our father Abraham for to geue vs. That we beyng deliuered out of the handes of our enemies, myghte serue hym without feare, all the daies of our life, in such holynesse and ryghteousnesse as are acceptable for hym. And thou childe shalt be called the Prophete of the hiest : for thou shalt goe before the face of the Lorde to prepare his waies : To geue knowlage of saluaciō vnto his people for the remission of synnes. Through the tender mercy of our God, wherby the day spring from an hie hath visited vs. To geue light to them that sate in darkenes, and in the shadow of death, to guide our feete into the waye of peace. And the child grewe and waxed strong in spirite, and was in wyldernes tyll the daye came, when he should shewe hymselfe vnto the Israelites.

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saying, His name is John. And they marvelled all. And his mouth was opened immediatly, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill-Country of Judea. And all they that had heard them layed them vp in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Jsrael, for he hath visited, and redeemed his people, And hath raised vp an horn of salvation 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 be saved from our enemies, and from the hand of all that hate vs. To perform the mercy promised to our Fathers, and to remember his holy covenant :

The oath which he sware to our father Abraham, That he would grant vnto vs, that we, being delivered out of the hands of our enemies, might serve him without fear, In holyness and righteousnesse before him all the dayes of our life. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord, to prepare his wayes. To give knowledge of salvation vnto his people, by the remission of their sins ; Through the tender mercy of our God, whereby the day-spring from on high, hath visited vs. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing vnto Jsrael.

## SOURCES

¶ In die apostolorum petri & pauli.

Officium.

[Act. xii 11]

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¶ SAINCT PETERS DAYE.

At Mattyns.

The seconde lesson Act. iiii. Vnto the ende.

At the Communion.

[Benedictus dominus. psal. cxliiii.

Blessed be the Lorde my strengthe :  
whiche teachethe my handes to warre,  
and my fyngers to fyght.

My hope, and my fortresse, my  
castle, and deliuerer, my defender in  
whome I trust : whiche subdueth my  
people that is vnder me.

Lorde what is man that thou  
hast suche respect vnto him? or the  
sonne of man, that thou so regardest  
hym?

Manne is lyke a thing of naughte :  
hys tyme passeth awaye like a  
shadowe.

Bowe thy heauens, O Lorde, and  
come downe : touche the mountaynes  
and they shall smoke.

Cast furthe the lyghtnyng, and teare  
them : shote out thyne arowes and  
consume them.

Sende downe thyne hande from  
aboue : deliuer me and take me out  
of the great waters, frō the hande of  
straunge children.

Whose mouth talketh of vanitie :  
and their right hande is a right hande  
of wickednes.

I wyll syng a newe songe vnto thee,  
O God : and syng praises vnto thee  
vpon a ten stringed Lute.

Thou that geuest victorye vnto  
kynge : and haste delyuered Dauid  
thy seruaunt from the peryll of the  
sworde.

Saue me, and delyuer me from the  
hande of straunge children : whose  
mouth talketh of vanitie and their  
ryght hande is a right hande of  
iniquitie.

That our sonnes maye growe vp as  
the yong plantes : and that our  
doughters maye be as the pollyshed  
corners of the temple.

That our garners maye be full and  
plenteous with all maner of store : that  
our shepe may bring furth thousandes  
and ten thousandes in our stretes

That our oxen maye be stronge to  
labor, that there bee no decay : no  
leading into captiuitie, and no com-  
playning in our stretes.

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SAINCT PETERS DAYE.

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SAINT PETERS DAY.

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Happy are the people that be in suche a case : yea blessed are the people whiche haue the Lord for their God.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

## The Collect.

ALMightie God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Sayncte Peter many excellente giftes, and commaundedst him earnestly to fede thy flocke : make we beseeche thee, all byshops and pastors diligently to preache thy holy worde, and the people obedientlye to folowe the same, that they may receyue the crowne of euerlasting glorye, through Iesus Christ our Lorde.

## The Epistle.

[Actes. xii.]

AT the same tyme Herode the kyng stretched furth hys handes to vexce certayne of the congregacion. And he kylled Iames the brother of Iohn wyth the sworde. And bycause he saw that it pleased the Iewes, he proceded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, & deliuered him to foure quaternions of souldiers to be kept, entending after Easter to bryng him furthe to the people. And Peter was kept in prisone, but prayer was made without ceassing, of the congregacyon vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bounde with two chaynes : and the keepers before the dore, kept the prison. And beholde the angell of the Lorde was there present, and a lyght shyned in the habitacion. And he smote Peter on the side, and stiered him vp saying : aryse vp quickly. And his chaynes fell off from his handes. And the angell sayd vnto him : gyrde thy selfe, and bind on thy sandales. And so he dyd. And he sayeth vnto him : cast thy garment aboute thee, and folowe me. And he came out and folowed hym, and wyst not that it was truth whiche was done by the angell,

## Oratio.

[Deus qui hodiernam diem apostolorum tuorum petri et pauli martyrio consecrasti : da ecclesie tue eorum in omnibus sequi preceptum, per quos religionis sumpsit exordium. Per dominum. (Greg. 102)]

## Lectio actuum apostolorum.

[xii. o]

IN diebus illis. Misit herodes rex manus : vt affligeret quosdam de ecclesia. Occidit autem iacobum fratrem iohannis, gladio. Videns autem quia placeret iudeis : apposuit vt apprehenderet & petrum. Erant autem dies azymorum. Quem cum apprehendisset, misit in carcerem : tradensque quatuor quaternionibus militum ad custodiendum, volens post pascha producere eum populo. Et petrus quidem seruabatur in carcere : oratio autem fiebat sine intermissione ab ecclesia ad deum pro eo. Cum autem producturus eum esset herodes, in ipsa nocte erat petrus dormiens inter duos milites vinctus catenis duabus : et custodes ante ostium custodiebant carcerem. Et ecce angelus domini astitit : & lumen refulsit in habitaculo carceris. Percussoque latere petri : excitauit eum dicens. Surge velociter. Et ceciderunt catene : de manibus eius. Dixit autem angelus ad eum. Precingere : & calcia te caligas tuas. Et fecit sic. Et dixit illi. Circumda tibi vestimentum tuum : & sequere me. Et exiens sequebatur eum : & nesciebat quia verum est quod fiebat per angelum,

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ALMightie god, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Sayncte Peter many excellent giftes, and commaude st him earnestly to fede thy flocke : make we beseeche thee, all bishops and pastors dyligently to preache thy holy worde, and the people obediently to folowe thesame, that they may receiue the crowne of euerlastyng glorye, through Iesus Christe our Lorde.

## ¶ The Collect.

## ¶ The Epistle.

[Acte. xii.]

AT thesame tyme Herode the kyng stretched furth hys handes to vexce certayne of the congregacion. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased y<sup>e</sup> Iewes, he proceded farther and toke Peter also. Then wer the dayes of swete bread. And when he had caughte hym, he put him in prieson also, and delyuered hym to foure quaternions of souldiers to be kepte : intending after Easter to bryng him furth to the people. And Peter was kepte in prieson, but prayer was made wythoute ceassyng, of the congregacyon, vnto God for hym. And when Herode would haue broughte hym oute vnto the people, thesame nyghte slepte Peter betwene two souldyers, bounde with two chaynes : and the keepers beefore the doore, kepte the prieson. And beholde, the Aungel of the LORDE was there present, and a lyght shyned in the habitacion. And he smote Peter on the side, and stirred him vp, saying : arise vp quickly. And his chaynes fel from his handes. And the angel sayd vnto hym : gyrde thy selfe, and binde on thy sandales. And so he did. And he saith vnto hym : cast thy garment about thee and folowe me. And he came out and folowed hym, and wyst not that it was truth which was done by y<sup>e</sup> Angel,

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## The Collect.

O Almighty God, who<sup>s</sup> by thy Son Iesus Christ, didst give to thy Apostle Saint Peter, many excellent gifts, and commaudedst him earnestly to feed thy flock : make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the Crown of everlasting glory, through Iesus Christ our Lord. Amen.

## ¶ For the Epistle.

[Acts. 12. 41.]

About that time, Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of Iohn with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also. (Then were the dayes of vneleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the Church vnto God for him. And when Herod would haue brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door, kept the prison. And behold the Angel of the Lord came vpon him, and a light shined in the Prison ; and he smote Peter on the side, and raised him vp, saying, Arize vp quickly. And his chains fell off from his hands. And the Angell said vnto him, Gird thy selfe, and bind on thy Sandals : and so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he went out and folowed him, and wist not that it was true, which was don by the Angel ;

## SOURCES

existimabat autem se visum videre. Transeuntes autem primam & secundam custodiam: venerunt ad portam ferream que ducit ad ciuitatem, que vltro aperta esteis. Et exeuntes processerunt vicum vnum: & continuo discessit angelus ab eo. Et petrus ad se reuersus: dixit. Nunc scio vere quia misit dominus angelum suum, & eripuit me de manu herodis: & de omni expectatione plebis iudeorum.

Euangelium in communi vnus apostoli. Secundum matheum.

[xvi. b] In illo tempore. Venit iesus in partes cesaree philippi: & interrogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerunt. Alij iohaunem baptistam, alij autem heliam, alij vero hieremiam, aut vnum ex prophetis. Dixit illis iesus. Vos autem quem me esse dicitis? Respondens autem simon petrus: dixit. Tu es xps filius dei viui. Respondens autem iesus: dixit ei. Beatus es simon bariona, quia caro & sanguis non reuelauit tibi: sed pater meus qui in celis est. Et ego dico tibi quia tu es petrus: & super hanc petram edificabo ecclesiam meam. Et porte inferi non preualebunt aduersus eam. Et tibi dabo claues regni celorum. Et quodcumque ligaueris super terram: erit ligatum & in celis. Et quodcumque solueris super terram, erit solutum & in celis.

§ ¶ Sancte marie magdaleno. Ad missam. Officium. [Gaudeamus omnes: Ps. xlv (xlv) 1]

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but thought he had seen a vision. When they were past the first and the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accorde. And they went out, and passed thorow one strete, and furthwith the angell departed from him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sente hys angell, and hath deliuered me out of the hande of Herode, and from all the wayting for of the people of the Iewes.

The Gospell

[ Mat. xvi. ]  
When Iesus came into the coastes of the citie whiche is called Cesaria Philippi, he asked his disciples, saying: whome do men saye that I the sonne of man am? They sayed: some saye that thou art Iohn Baptiste, some Helias, some Ieremias, or one of the nombre of the prophetes. He sayeth vnto them: but whome saye ye that I am? Simon Peter aunswered, and said: Thou art Christ the sonne of the liuing God. And Iesus answered, and sayd vnto him. Happy art thou Simon the sonne of Ionas, for fleshe and bloude hath not opened that vnto thee: but my father which is in heauen. And I say also vnto thee that thou art Peter: and vpon this rocke I wyll buylde my congregacion. And the gates of hell shall not preuail agaynst it. And I wil geue vnto thee the keyes of the kingdome of heauen. And whatsoever thou byndest in earth, shalbe bounde in heauen: and whatsoever thou locest in earth, shalbe loaced in heauen.

At Euensong.

The second lesson Act. iiii. vnto the ende.

¶ SAINT MARYE MAGDALENE.

[Lauda anima mea. Psal. cxlvi.

Prayse the Lorde, O my soule: whyle I lyue will I prayse the Lord, yea as long as I haue any being I wyll syng prayses vnto my God. O put not your trust in prynces nor in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayne to his

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but thought he had seen a vision. When they were paste the fyrste and seconde watche, thei came vnto the yron gate, that leadeth vnto the citie, which opened to them by the own accorde. And they went out, and passed thorowe one strete, and furthwith the angel departed fro him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from al the waytyng of the people of the Iewes.

¶ The Gospell.

[ Mat. xvi. ]  
WHEN Iesus came into the coastes of the citie which is called Cesarea Philippi, he asked hys dycscyples, saying: whom do me say that I the sonne of man am? They said: Some say that thou art Iohn Baptist, some Helias, some Ieremias, or one of the Prophetes. He sayeth vnto them: but whom say ye that I am? Symon Peter aunswered, and sayed: Thou arte Christ the sonne of the liuing god. And Iesus answered, & said vnto him. Happy art thou Simon the sonne of Ionas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye vnto thee that thou arte Peter: and vpon thys rocke I wyll buylde my congregacion. And the gates of hell shall not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kyngdom of heauen. And whatsoever thou byndest in earth, shalbe bounde in heauen: and whatsoever thou locest in earth, shalbe loosed in heauen.

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but thought he saw a vision. When they were past the first and the second Ward, they came vnto the iron gate that leadeth vnto the City, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now J knowe of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jewes.

The Gospel.

[84 Mat. 16. 13.]  
When Iesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that J the son of man, am? And they said, some say that thou art Iohn the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith vnto them, But whom say ye that J am? And Simon Peter answered, and said Thou art Christ, the Son of the living God. And Iesus answered, and said vnto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it vnto thee, but my Father which is in heaven. And J say also vnto thee that thou art Peter, and vpon this rock J will build my Church; and the gates of hell shall not prevail against it. And J will give vnto thee the keyes of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

yearth : and then all his thoughtes  
peryshe.

Blessed is he that hath the God of  
Iacob for hys helpe : and whose hope  
is in the Lorde his God.

Whiche made heauen and yearth,  
the sea and all that therein is : whiche  
kepeth his promise for euer.

Whiche helpeth them to right that  
suffer wrong : whiche fedeth the  
hungry.

The Lorde loceth menne out of  
pryson : the Lorde geueth sight to the  
blynde.

The Lorde helpeth them vp that  
are fallen : the Lorde careth for the  
righteous.

The Lorde careth for the straungers,  
he defendeth the fatherles and  
wydowe : as for the waye of the  
vngodlye, he turneth it vp side downe.

The Lorde thy God, O Sion, shalbe  
king for euermore : and throughout  
all generacions.

Glory be to the father. &c.

As it was in the beginning. &c.  
Amen.

The Collect.

Mercifull father geue us grace, that  
we neuer presume to synne through  
the example of anye creature, but if  
it shall chaunce vs at any tyme to  
offende thy dyuine maiestie : that  
then we maye truly repent, and  
lament the same, after the example  
of Mary Magdalene, and by lyuelye  
faythe obtayne remission of all oure  
sinnes : throughe the onely merites of  
thy sonne oure sauour Christ.

The Epistle.

[Prou. xxxi.

WHosoever findeth an honest fayth-  
ful womā, she is muche more worth  
then pearles. The heart of her hus-  
bande may safely trust in her, so that  
he shall fall in no pouertie. She will  
doe him good and not euil, all the  
dayes of her lyfe. She occupieth woll  
and flaxe, and laboureth gladlye with  
her handes. She is lyke a mar-  
chauntes ship that bryngeth her  
vitayles frō a farre. She is vp in the  
night season to prouide meat for her  
houshold, and foode for her maydens.  
She considreth lande and byeth it,  
& with the fruite of her handes she

Oratio.

Largire nobis clementissime pater :  
quod sicut beata maria magdalena  
[vnigenitum tuum super omnia dili-  
gendo,] suorum obtinuit veniam pecca-  
torum : [ita nobis apud misericordiam  
tuam sempiternan impetret beatitu-  
dinem]. per eundem.

Epistola in communi de non virginibus.  
Lectio libri sapientie.

[prouer. vlt. 2

Mulierem fortem quis inueniet? pro-  
cul & de vltimis finibus precium eius.  
Confidit in ea cor viri sui : & spolijs  
non indigebit. Reddet ei bonum et  
non malum : omnibus diebus vite sue.  
Quesiuit lanam et linum : et operata  
est consilio manuum suarum. Facta  
est quasi nauis institoris : de longe  
portans panem suum. De nocte sur-  
rexit : deditque predam domesticis  
suis, et cibaria ancillis suis. Con-  
siderauit agrum & emit eum : de fructu  
manuum suarum plantauit vineam.



## SOURCES

Accinxit fortitudine lumbos suos: & roborauit brachium suum. Gustauit & vidit quia bona est negociatio eius: non extinguetur in nocte lucerna eius. Manum suam misit ad fortia: et digiti eius apprehenderunt fusum. Manum suam aperuit inopi: & palmas suas extendit ad pauperem. Non timebit domui sue a frigoribus niuis: omnes enim domestici eius vestiti sunt duplicibus. Stragulatam vestem fecit sibi: byssus et purpura indumentum eius. Nobilis in portis vir eius: quando sederit cum senatoribus terre. Sindonem fecit & vendidit: & cingulum tradidit chananeo. Fortitudo et decor indumentum eius: et ridebit in die nouissimo. Os suum aperuit sapientie: et lex clementie in lingua eius. Considerauit semitas domus sue: & panem ociosa non comedit. Surrexerunt filie eius, & beatissimam predicauerunt et vir eius laudauit eam. Multe filie congregauerunt diuitias: tu supergressa es vniuersas. Fallax gratia: et vana est pulchritudo. Mulier timens dominum: ipsa laudabitur. Date ei de fructu manuum suarum: & laudent eam in portis opera eius.

## Secundum lucam

[vij. \*

IN illo tempore. Rogabat iesum quidam phariseus: vt manducaret cum illo. Et ingressus domum pharisei: discubuit. Et ecce mulier que erat in ciuitate peccatrix, vt cognouit quod iesus accubuit in domo pharisei: attulit alabastrum vnguenti. Et stans retro secus pedes domini, lachrymis cepit rigare pedes eius: et capillis capitis sui tergebat. Et osculabatur pedes eius: & vnguento vngebat. Videns autem phariseus qui vocauerat eum: ait intra se dicens. Hic si esset propheta, sciret vtique, que et qualis est mulier que tangit eum: quia pec-

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planteth a vineyarde. She girdeth her loynes with strengthe, and courageth her armes. And yf she perceyue that her huswyfery doeth good, her candle goeth not out by night. She layeth her fingers to the spindle: and her hand taketh hold of the distafe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the colde of winter shall hurt her house, for all her household folkes are clothed with skarlet. She maketh her selfe fayre ornamentes, her clothing is white silke and purple. Her husband is much set by in the gates, whē he sitteth among the rewlars of the lande. She maketh cloth of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength & honour is her clothing, & in the latter day she shall reioyce. She openeth her mouth with wisdom, and in her tongue is the lawe of grace. She looketh wel to the wayes of her household: and eateth not her breade with ydlenes. Her children shall arise, and call her blessed: and her husband shall make much of her. Many daughters there be that gather riches together: but thou goest aboue them al. As for fauour it is deceitfull, & beutie is a vaine thing: but a woman that feareth the Lorde, she is woorthy to be prayesd. Geue her of the fruite of her handes, and lette her owne workes prayse her in the gates.

## The Gospell.

[Luc. vii.

AND one of the Phariseis desired Iesus that he woulde eate with him. And he went into the Phariseis house, and sate downe to meate. And behold a woman in that citie (whyche was a synner) assone as she knewe that Iesus sate at meate in the Phariseis house, she brought an Alabaster boxe of oyntement, and stode at his feete behind him weping, and began to washe his feete with teares, and dyd wipe them with the heares of her head, and kyssed his feete, and anoynted them with the oyntment. When the Pharisee (which had bidden him) saw that, he spake within himselfe, saying: if this mā were a prophete, he would surely

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## SOURCES

catrrix est. Et respondens iesus : dixit ad illum. Simon, habeo tibi aliquid dicero. At ille ait. Magister, dic. Et respondit ei iesus. Duo debitores erant cuidam feneratori : vnus debebat denarios quingentos, & alius quinquaginta. Non habentibus illis vnde redderent : donauit vtrisque. Quis ergo eum plus diligit? Respondens autem simon : dixit. Estimo quia is cui plus donauit. At ille dixit ei. Recte iudicasti. Et conuersus ad mulierem : dixit simoni. Vides hanc mulierem? Intraui in domum tuam, aquam pedibus meis non dedisti : hec autem lachrymis rigauit pedes meos : & capillis suis tersit. Osculum michi non dedisti : hec autem ex quo intrauit, non cessauit osculari pedes meos. Oleo caput meum non vnixisti : hec autem vnguento vnxit pedes meos. Propter quod dico tibi, remittuntur ei peccata multa : quoniam dilexit multum. Cui autem minus dimittitur : minus diligit. Dixit autem ad illam dominus. Remittuntur tibi peccata tua. Et ceperunt qui simul discumbebant : dicere intra se. Quis est hic qui etiam peccata dimittit? Dixit autem ad mulierem. Fides tua te saluam fecit : vade in pace.

¶ In die sancti iacobi apostoli.  
Ad missam. Officium.  
[Ps. cxxxviii (cxxxix) 17 : 1]

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knowe who and what maner of woman this is that touched him, for she is a sinner. Iesus answered and sayed vnto him : Simon I haue somewhat to say vnto thee. And he said : Maister say on. There was a certayne lender whiche had two debtors, the one ought him fyue hundreth pence, and the other fiftie. When they had nothing to pay, he forgauē them bothe. Tell me therefore whiche of them will loue him most? Simon answered, and sayed : I suppose that he to whome he forgauē most. And he sayd vnto him : thou hast truely iudged. And he turned to the woman, and sayde vnto Simon : Seeste thou this woman? I entred into thy house, thou gauest me no water for my feete : but she hath washed my feete with teares, and wiped them with the heares of her head. Thou gauest me no kysse : but she sence the tyme I came in, hath not ceased to kysse my feete. My head with oyle thou didst not anoint, but she hath anointed my feete with ointment. Wherefore I say vnto thee : many sinnes are forgeuē her for she loued much. To whom lesse is forgeuē, thesame doeth lesse loue. And he said vnto her : thy sinnes are forgeuē thee. And they that sate at meate with him, began to say within them selues. Who is this which forgeueth sinnes also? And he sayed to the woman. Thy fayth hath sauēd thee : go in peace.

¶ SAINCT IAMES THE APOSTLE.

Laudate dominum de celis. [Psal. cxlviii]  
O Prayse the Lorde of heauen : prayse him in the heigth.  
Prayse him all ye angels of his : prayse hym all his hoste.  
Praise him Sunne and Moone : praise ye him all ye starres and lyght.  
Praise him all ye heauens : and ye waters that be aboue the heauens.  
Let them prayse the name of the Lord : for (he spake the woorde, and they were made) he commaunded, and they were created.  
He hath made them fast for euer and euer : he hath geuen them a lawe, whiche shall not be broken.  
Prayse the Lorde vpō the earth, ye dragons, and al depes.

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SAINCT IAMES THE APOSTLE.

SAINT IAMES THE APOSTLE.

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Fyre, and hayle, snowe, and vapours, wynd, and storme : fulfilling his worde.

Mountaynes and al hilles : fruitful trees and al Ccders.

Beastes and all cattel : wormes and fethered foules.

Kinges of the earth and all people : princes and all the Iudges of the worlde.

Young men and maydens, olde men and children, prayse the name of the lorde : for his name onely is excellent, and his prayse aboue heauen and earth.

He shal exalt the horne of his people, al his saintes shal prayse him : euen the children of Israel, euen the people that serueth hym.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

GRAUNT, O mercyful God, that as thyne holye Apostle James leauing his father and al that he had, without delay, was obediente vnto the calling of thy sonne Iesus Christ, and folowed him : So we forsaking al worldly and carnal affeccions, may be euermore ready to folow thy cōmaundementes : thorough Iesus Christ our Lorde.

The Epistle.

[Act. xi.

IN those dayes came prophetes from the cite of Ierusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there shoulde be greate dearth throughout al the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, euerye man accordyng to hys habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iewry, whiche thing they also dyd, and sent it to the elders, by the handes of Barnabas and Saul. At the [Act. xii same time Herod the kinge stretched furthe his handes to vexe certayne of the congregaciō. And he killed Iames the brother of Iohn with the sword. And because he sawe that it pleased the Iewes, he proceded farther and toke Peter also.

S. Mat. iv 21, 22

Tit. ii 12

Epistola [Iam non estis in communi vnus apostoli. Eph. ii 19-22]

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¶ The Collect.

GRAUNT, O mercyfull God, that as thyne holy Apostle James, leauing hys father and al that he had, wythoute delaye, was obedient vnto the callinge of thy sonne Iesus Christ, and folowed hym : So we, forsaking all worldlye and carnall affections, maye be euermore readye to folowe thy comaundementes : through Iesu Christe our Lorde.

¶ The Epistle.

[Actes. xi

IN those dayes came Prophetes frō the cytie of Ierusalē vnto Antioche : And there stode vp one of them, named Agabus, and sygnifyed by the spyryte, that there shoulde be greate dearth throughout all the worlde, whiche came to passe in the Emperour Claudius daies. Thē the disciples, euery mā according to his habilitie, purposed to send succour vnto the brethrē which dwelt in Iewry, which thing they also did, & sent it to the elders by the hādes of Barnabas & Saul. At the same time Herode y<sup>e</sup> king stretched forth hys handes to vexe certayne of the congregaciō. And he killed Iames the brother of Iohn with the swoerd. And because he sawe it pleased the Iewes, he proceded farther and tooke Peter also.

The Collect.

Grant, O mercifull God, that as thine holy Apostle 'Saint James, leaving his father, and all that he had, without delay, was obedient vnto the calling of thy son Iesus Christ, and followed him ; so wee forsaking all worldly, and carnall affections, may be euermore ready to follow thy holy commandments through Iesus Christ our Lord. <sup>1b</sup>Amen.

¶ For the Epistle.

[Actes. xi. 47.

IN those dayes came Prophets from Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world ; which came to pass in the dayes of Claudius Cesar. Then the disciples, every man according to his Ability, determined to send relief vnto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas, and Saul. Now about that time Herod the King stretched forth his hands to vex certayne of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

## SOURCES

Secundum mathoum.

In illo tempore. Accessit ad iesum mater filiorum zebedei cum filijs suis: adorans, & petens aliquid ab eo. Qui dixit ei. Quid vis? Ait illi. Dic vt sedeant hi duo filij mei, vnus ad dexteram tuam: et vnus ad sinistram in regno tuo. Respondens autem iesus: dixit. Nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum?

Dicunt ei. Possumus. Ait illis. Calicem quidem meum bibetis: sedere autem ad dexteram meam vel ad inistram, non est meum dare vobis: sed quibus paratum est a patre meo.

¶ In die sancti bartholomei apostoli.  
Officium.  
[Ps. cxxxviii (cxxxix) 17: 1]

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The Gospell.

[ Mat. xx. ]  
Then came to hym the mother of zebedes children, with her sonnes, wurshipping him, and desiring a certayne thing of him. And he saied vnto her: what wilt thou? She said vnto him: Graunt that these my two sonnes may sit the one on thy right hand, & the other on thy left, in thy kyngdome. But Iesus answered, and sayd: ye wot not what ye aske. Are ye able to drinke of the cup that I shall drynke of, and to be baptised with the baptisme that I am baptised with? They sayd vnto him: we are able. He sayd vnto them: ye shall drynke in dede of my cup, & be baptised with the baptisme that I am baptised with: but to sit on my right hād, and on my left, is not myne to geue, but it shall chaunce vnto thē that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto him, & said: ye know that the princes of the nacions haue dominion ouer thē, and they that are great men, exercyse authoritie vpon them. It shall not be so among you. But whosoever will be great among you, let him be your minister: & whosoever will be chiefe among you, lette him be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue hys lyfe a redempcion for many.

SAINCT BARTHOLOMEWE

[Non nobis domine. Psal. cxv.]  
Not vnto vs (O Lorde) not vnto vs, but vnto thy name geue the praise: for thy louing mercy and for thy truethes sake.  
Wherfore shall the heathen say: where is nowe their God?  
As for our God he is in heaven: he hath doen whatsoever pleased hym.  
Their Idoles are siluer and golde: euen the woorkes of mens handes.  
They haue mouthes and speake not: eies haue they and see not.  
They haue eares, and heare not: noses haue they and smell not.  
They haue handes and handle not:

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¶ The Gospel.

[ Mat. xx. ]  
Then came to hym the mother of Zebedes chyldren, wyth her sonnes, worschypinge hym, and desyringe a certayne thynge of hym. And he sayde vnto her: what wylt thou? She sayde vnto hym: Graunt that these my two sonnes may sytte the one on thy right hand, and the other on thy lefte, in thy kingdom. But Iesus answered, and sayd: ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptyesed with the baptisme that I am baptyesed wyth? They sayd vnto hym: we are able. He sayd vnto them: ye shall drinke in dede of my cup, and be baptyesed wyth the baptisme that I am baptyesed wyth: but to sytte on my ryght hande, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde: ye knowe that the Princes of the nacions haue dominion ouer them, and they that are great men, exercyse authoritie vpon thē. It shall not be so amonge you. But whosoever wyl be greate amonge you, let hym be youre mynister, and whosoever wyl be chiefe amonge you, let hym be your seruaunt. Euen as the sonne of manne came not to be ministred vnto, but to mynister: and to geue hys lyfe a redempcion for many.

SAINCT BARTHOLOMEWE

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The Gospel.

[8: Mat. 20. 420.]  
Then came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certein thing of him. And he said vnto her, What wilt thou? She saith vnto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said, Ye know not what ye aske. Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism, that I am baptized with? They say vnto him, We are able. And he saith vnto them, Ye shall drink indeed of my Cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority vpon them. But it shall not be so among you: but whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your servant. Even as the son of man came not to be ministred vnto, but to minister, and to give his life a ransom for many.

SAINT BARTHOLOMEW Y<sup>e</sup> 3<sup>d</sup> APOSTLE

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feete haue they and walke not, neyther  
speake they thorough their throte.

they that make them are lyke vnto  
them : and so are all suche as put  
their trust in them.

But the house of Israell, trust thou  
in the Lorde : he is their succour and  
defence.

Ye house of Aaron put your trust  
in the Lord : he is their helper and  
defender.

Ye that feare the Lorde, truste ye in  
the Lord : he is their helper and  
defender.

The Lorde hath bene myndfull of  
vs, and he shal blesse vs : euen he  
shall blesse the house of Israell, he  
shall blesse the house of Aaron.

He shall blesse thē that feare the  
Lorde : both small and greate.

The Lorde shall encrease you more  
and more : you and your children.

Ye are the blessed of the Lord :  
whiche made heauen and yearth.

All the whole heauens are the  
Lordes : the yearth hath he geuen  
vnto the children of men.

The dead prayse not thee (O Lord) :  
neither al they that goe downe into  
the silence.

But we wyl prayse the Lorde : from  
this tyme foorth for euermore.

Glory be to the father, and to the  
sonne. &c.

As it was in the beginning. &c.  
Amen.

## The Collect.

O Almyghtie and euerlasting God,  
whiche hast geuen grace to thy  
apostle Bartholomewe truely to  
beleue and to preache thy worde :  
graūt we beseche thee, vnto thy  
churche, both to loue that  
he beleued, & to preache  
that he taught : through  
Christe our Lorde.

## The Epistle.

[Actes. v.]

By the handes of the Apostles were  
manye signes and wonders shewed  
among the people. And they were all  
together with one accorde in Salomons

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## ¶ The Collect.

O Almighty and euerlasting god,  
which hast geuen grace to thy  
Apostle Bartholomew truely to  
beleue and to preache thy worde :  
graunte we beseche thee, vnto thy  
churche, both to loue that  
he beleued, and to preache  
that he taughte : through  
Christ our Lorde.

## ¶ The Epistle.

[Actes. v.]

By the handes of the Apostles were  
manye sygnes and wonders shewed  
among the people. And they were all  
together with one accorde in Salomons

## The Collect.

O Almighty and everlasting God  
who didst<sup>a</sup> give to thine<sup>b</sup>  
Apostle Bartholomew, grace truly to  
believe, and to preach thy word :  
grant, we beseech thee, vnto thy  
Church, to love that word<sup>c</sup> which<sup>d</sup>  
he believed, and both to preach, and  
receive<sup>e</sup> the same<sup>f</sup> through Jesus<sup>g</sup>  
Christ our Lord. <sup>o</sup>Amen.

## ¶ For the Epistle.

[Acts. 5. 12.]

By the hands of the Apostles were  
manye signes and wonders wrought  
among the people, (and they were all  
with one accord in Solomons

## Oratio.

Omnipotens sempiterna deus, qui  
huius diei venerandam sanctamque  
letitiam in beati bartholomei apostoli  
tui festiuitate tribuisti : da ecclesie tue  
(quesumus) & amare quod credidit :  
& predicare quod docuit. per dom.  
(Leon. 474)

[Epistola iam non estis hospites in com-  
muni vnus apostoli. Eph. ii 19-22]

§ Lectio actuum apostolorum [in communi  
vnus apostoli]

[v. 11]

In diebus illis. Per manus aposto-  
lorum fiebant signa et prodigia multa  
in plebe : et erant vnanimiter omnes  
in porticu salomonis. Ceterorum autem

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nemo audebat coniungere se illis: sed magnificauit eos populus. Magis autem augebatur credentium in domino multitudo, virorum ac mulierum: ita vt in plateis eijcerent infirmos, & ponerent in lectulis & grabatis: vt veniente petro saltem umbra illius obumbraret quemquam illorum, et liberarentur omnes ab infirmitatibus suis. Concurrerat autem et multitudo vicinarum ciuitatum in hierusalem: afferentes egros, et vexatos a spiritibus immundis: qui curabantur omnes.

Euangelium in communi vnus apostoli.  
Secundum lucam.

[ii. o  
In illo tempore. Facta est contentio inter discipulos iesu: quis eorum videretur esse maior. Dixit autem eis. Reges gentium dominantur eorum: & qui potestatem habent super eos, benefici vocantur. Vos autem non sic. Sed qui maior est in vobis: fiat sicut iunior. Et qui precessor est: sicut ministrator. Nam quis maior est: qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum: sicut qui ministrat. Vos autem estis: qui permansistis mecum in tentationibus meis. Et ego dispono vobis (sicut disposuit mihi pater meus) regnum vt edatis & bibatis super mensam meam in regno meo. Et sedeat super thronos: indicantes duodecim tribus israel.

¶ In die sanoti mathei apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17: 1, 2]

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porche. And of other durst no man ioyne hymselfe to them: neuerthelesse the people magnified them. The number of thē that belued in the Lord, both of men & weomē, grewe more & more: in so muche that they brought the sicke into the stretes, and laied them on beddes and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them (and that they might al be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Ierusalem, bringing sicke folkes, & them whiche were vexed with vnclane spirites: And they were healed euery one.

The Gospell.

[ Luke. xxii.

AND there was a stryfe emong them whiche of them shoulde seme to be the greateste. And he sayd vnto them: the kynges of nacions reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shal not be so. But he that is greatest among you, shalbe as the younger: and he that is chiefe, shalbe as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate: But I am among you, as he that ministreth. Ye are they, which haue bidden with me in my temptacions. And I appoynt vnto you a kingdome, as my fater hath appointed to me, that ye may eate and drinke at my table in mykingdome, & sit on seates iudgeing the twelue Tribes of Israell.

SAINCT MATHEWE

Laudate dominum omnes Gentes. [Psal. cxvi.

. O Prayse the lorde all ye heathen: prayse him all ye nacions.

For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer.

Glory be to the fater, and to the sonne: and to the holy gost.

As it was in the beginning, is now, and euer shalbe worlde without ende. Amen.

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porche. And of other durst no man ioyne hymselfe to them: neuerthelesse the people magnified them. The nombre of them that beleued in the Lorde, both of men and womanne, grewe more and more: in so muche that they brought the sicke into the stretes, and laied them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myght shadowe some of them.

There came also a multitude oute of the cities rounde about, vnto Ierusalem, bryngyngesyckefolkes, and them whiche were vexed wyth vnclane spyrytes: And they were healed euery one.

¶ The Gospell.

[ Lu. xlii.

AND there was a stryfe amōge them, whiche of them shoulde seme to be the greatest. And he sayd vnto them: the kynges of nacions reigne ouer them, and they that haue authoritie vpō thē, are called gracious lordes: But ye shal not so be. But he that is greatest amonge you, shalbe as the yōger: & he that is chefe, shalbe as he that doeth minister. For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sytteth at meate? But I am amonge you, as he that ministreth. Ye are they which haue bidden with me in my temptaciōs. And I appoynt vnto you a kingdome, as my fater hath appointed vnto me, that ye maye eate and drinke at my table in my kingdom, & syt on seates iudgeing the twelue Tribes of Israel.

SAINCT MATHEWE

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porch. And of the rest durst no man ioyne hymselfe to them: but the people magnified them; And believers were the more added to the Lord, multitudes both of men, and women) In- somuch that they brought forth the sick into the streets, and laied them on beds, and couches, that at the least the Shadow of Peter passing by might overshadow som of them.

There came also a multitude out of the Cities round about vnto Ierusalem, bringing sick folks, and them which were vexed with vnclane Spirits, and they were healed every one.

The Gospel.

[S: Luke. 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said vnto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise authority vpon them are called benefactors. But ye shal not be so: but he that is greatest among you, let him be as the younger, and he that is chiefe, as he that doth serve. For whether is greater, he that sitteth at meate, or he that serveth? is not he that sitteth at meate? but J am among you as he that serveth. Ye are they which have continued with me in my Temptacions. And J appoynt vnto you a kingdom, as my Father hath appointed vnto me: That ye may eat, and drink at my table, in my kingdom, and sit on thrones, iudgeing the twelve tribes of Jsrael.

SAINCT MATTHEW 7<sup>s</sup> APOSTLE



## SOURCES

S. Mat. ix 9 (Gospel)

Epistola [Similitudo vultus in communi  
vultus euangeliste. Ezek. i 10-14].

Secundum Matheum.

[ix. A  
IN illo tempore. Cum transiret  
iesus vidit hominem sedentem in teloneo  
matheum nomine, & ait illi. Sequere  
me. Et surgens: secutus est eum. Et  
factum est discumbente eo in domo:  
ecce multi publicani & peccatores  
venientes discumbabant cum iesu &  
discipulis eius. Et videntes pharisei:  
dicebant discipulis eius. Quare cum  
publicanis & peccatoribus manducant  
magister vester? At iesus audiens:  
ait. Non est opus valentibus medicus:  
sed male habentibus. Euntes autem

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The Collect.

ALmightie God, which by thy  
blessed sonne diddest call Mathewe  
from the receipte of custome to be an  
Apostle and Euāgelist: Graunt vs  
grace to forsake all couetous desyres  
and inordinate loue of riches, and to  
folowe thy sayed sonne  
Iesus Christ: who lyueth and reyneth.  
&c.

The Epistle.

[ii. Cor. iii.]

SEyng that we haue suche  
an office, euen as God hathe had mercye  
on vs, we goe not out of kynde, but haue  
cast from vs the clokes of vn-  
honestye, and walke not in craftines,  
neyther handle we the word of God  
deceitfully, but open the  
trueth, & reporte our selues to euery  
mans conscience in the sight of God.  
If our gospell be yet hid, it is hid  
among them that are lost, in whom  
the God of this worlde hath blinded  
the mindes of them, whiche beleue not,  
leste the light of the gospell of the  
glory of Christ (whiche is the image of  
God) should shyne vnto them. For  
we preache not our selues, but Christe  
Iesus to be the Lorde, and oure selues  
yourseruantes, for Iesus sake. For it  
is God that commaunded the lighte to  
shyne out of darkenes, whiche hath  
shyned in our heartes, for to geue the  
light of the knowledge of the glory of  
God, in the face of Iesus Christe.

The Gospel.

[ Math. ix.]

AND as Iesus passed forth from  
thence, he sawe a man (named Mathewe)  
sitting at the receipt of custome, and  
he said vnto him: folow me. And  
he arose and folowed him. And it  
came to passe as Iesus sate as meate  
in his house: beholde, many Publicans  
also and sinners that came, sate  
downe with Iesus and his disciples.  
And when the Phariseis sawe it,  
they said vnto his disciples: why  
eateth your Maister with Publicanes  
and sinners? But when Iesus heard  
that: he saied vnto them: They that  
be strong nede not the phisicion, but  
they that are sicke. Goe ye rather

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¶ The Collect.

ALmyghty God, whyche by thy  
blessed sonne dyddeste call Mathewe  
from the receipte of custome to be an  
Apostle and Euangeliste: Graunte vs  
grace to forsake all couetous desyres,  
and inordynate loue of ryches, and to  
folowe thy sayde sonne  
Iesus Christe: who lyueth and reyneth.  
&c.

¶ The Epistle.

[ii. Corin. iii.]

SEyng that we haue such  
an offyce, euen as God hath had mercy  
on vs, we goe not out of kind, but haue  
cast from vs the clokes of vn-  
honestye, & walke not in craftinesse,  
nether handle we the word of God  
deceitfully, but open the  
trueth, and report oure selues to euery  
mans conscience in the sight of God.  
Yf our gospell be yet hid, it is hid  
amonge them that are lost, in whom  
the God of this worlde hath blinded  
the mindes of them which beleue not,  
leste the light of the gospell of the  
glory of Christ (whiche is the Image of  
God) should shine vnto them. For  
we preache not our selues, but Christ  
Iesus to be the Lord, and our selues  
your seruātes for Iesus sake. For it  
is God, that commaūdeth the light to  
shine out of darkenes, which hath  
shined in our heartes, for to geue the  
light of the knowledge of the glory of  
God, in the face of Iesus Christ.

¶ The Gospell.

[ Math. ix.]

AND as Iesus passed forth from  
thence, he sawe a man (named Mathew)  
sitting at the receipt of custome, &  
he sayd vnto him: folow me. And  
he arose and folowed hi. And it  
came to passe as Iesus sate at meate  
in hys house: behold, many Publicans  
also & synners that came, sate  
downe with Iesus & his disciples.  
And whē the Phariseis sawe it,  
they said vnto his disciples: why  
eateth your Maister with Publicans  
& sinners? But whē Iesus heard  
that, he sayd vnto them: They that  
be strōg nede not the phisicion, but  
they that are sicke. Go ye rather

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The Collect.

O Almighty God, who<sup>s</sup> by thy  
blessed Son didst call Matthew  
from the receipt of custome to be an  
Apostle, and Evangelist: grant vs  
grace to forsake all covetous desires,  
and inordinate love of riches, and to  
follow the same thy<sup>s</sup> \*son  
Jesus Christ, who liveth and reigneth  
with thee, and the holy Ghost, one  
God, world without end. Amen.\*

The Epistle.

[2. Cor. 4. 41.]

Therefore seeing we have this  
Ministry, as we have received  
mercy we faint not; But have  
renounced the hidden things of dis-  
honesty, not walking in craftiness,  
nor handling the word of God  
deceitfully, but by manifestation of the  
truth, commending our selves to every  
mans conscience in the sight of God.  
But if our Gospell be hid, it is hid  
to them that are lost. In whom  
the God of this world hath blinded  
the minds of them which believe not,  
lest the light of the glorious Gospell  
of Christ, who is the image of  
God, should shine vnto them. For  
we preach not our selves, but Christ  
Jesus the Lord: and our selves  
your servants for Iesus sake. For  
God who commanded the light to  
shine out of darknes hath  
shined in our hearts, to give the  
light of the knowledge of the glory of  
God in the face of Iesus Christ.

The Gospel.

[8: Mat. 9. 49.]

AND as Iesus passed forth from  
thence, he saw a man, named Matthew,  
sitting at the receipt of custom: and  
he saith vnto him, Follow me. And  
he arose, and followed him. And it  
came to pass, as Iesus sate at meat  
in the house, behold, many publicans,  
and sinners came, and sate  
down with him, and his disciples.  
And when the Pharisees saw it,  
they said vnto his disciples, Why  
eateth your Master with Publicans,  
and sinners? But when Iesus heard  
that, he said vnto them, They that  
be whole, need not a Physician, but  
they that are sick. But go ye

## SOURCES

discite quid est, misericordiam volo :  
& non sacrificium. Non enim veni  
vocare iustos : sed peccatores.

¶ Michaelis archangeli.  
Ad missam. Offitium.  
[Ps. cii (ciii) 20 : 1]

## Oratio.

Deus qui miro ordine angelorum  
ministeria hominumque dispensas :  
concede propitius vt a quibus tibi  
ministrantibus in celo semper assistitur :  
ab his in terra vita nostra muniatur.  
Per dominum (Greg. 126).

¶ Lectio libri apocalypsis beati Iohannis  
apostoli.

[Apoc. i 1-6]

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and learne what that meaneth : I wil  
haue mercy, and not sacrifice : for I  
am not come to call the righteous, but  
synners to repentaunce.

## SAINT MICHAEL AND ALL ANGELS.

¶ At the Communion.

[Laudate pueri Psal. cxiii.

Prayse the Lorde (ye seruantes :)  
O prayse the name of the Lorde.

Blessed be the name of the Lorde :  
from this tyme furth for euermore.

The Lordes name is praised : from  
the rising vp of the Sunne, vnto the  
goiing downe of thesame.

The Lorde is hye aboue all heathen :  
and his glory aboue the heauen.

Who is lyke vnto the Lorde our  
God, that hath his dwellyng so hye :  
and yet humbleth himselfe to beholde  
the thinges that are in heauen and  
earth ?

He taketh vp the symple out of the  
duste : and lifteth the poore out of  
the myre.

That he maye set hym with the  
princes : euen with the princes of his  
people.

He maketh the baren woman to  
kepe house : & to be a ioyfull mother  
of children.

Glory be to the father, and to the  
sonne. &c.

As it was in the beginning, is nowe,  
and euer. &c.

## The Collect.

Everlasting God, whiche haste  
ordained and constituted the seruices  
of all Angels and men in a wonderfull  
ordre : mercifully graunte that  
they whiche alwaye doe thee seruice  
in heauen, may by thy appointmēt  
succour and defende vs in  
earth : through Iesus Christe our  
Lorde. &c.

## The Epistle.

[Apoca. xii.

There was a great battaile in heauē :  
Michael and his Angels fought with  
the Dragō, and the Dragon foughte  
& his Angels, and preuailed not,  
neither was theyr place founde any  
more in heauen. And the great  
Dragon, that olde serpente, called the  
deuill and Sathanas, was cast out,

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and learne what that meaneth : I wil  
haue mercy, and not sacrifice : for I  
am not come to call the righteous, but  
synners to repentaunce.

## SAINT MICHAEL AND ALL ANGELS.

## ¶ The Collect.

EUerlasting God, which haste  
ordeyned & cōstituted the seruices  
of al Angels & men in a wonderfull  
ordre : mercifully graunte, that  
they which alwaye doe thee seruice  
in heauē, may by thy appoyntmēt  
succoure & defende vs in  
earth : through Iesus Christ our  
Lorde. &c.

## ¶ The Epistle.

[Apo. xii.

There was a greate battaile in heauē :  
Michael & hys Aungels fought with  
the Dragō, and the Dragō fought  
with his angels, and preuailed not,  
neither was their place founde anye  
more in heauē. And the great  
Dragon, that old serpēt, called the  
deuyll and Sathanas, was cast oute,

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and learn, what that meaneth, J will  
haue mercy, and not sacrifice, for J  
am not come to call the righteous, but  
sinners to repentance.

## SAINT MICHAEL AND ALL ANGELS.

## The Collect.

O everlasting God, who<sup>s</sup> hast  
ordeined, and constituted the seruices  
of Angels and men, in a wonderfull  
ordre : mercifully grant, that as thy  
holy Angels alwaye do thee seruice  
in heauen, so by thy appointment,  
they may succour and defend vs on  
earth, through Iesus Christ our  
Lord. <sup>1b</sup> Amen.

## ¶ For the Epistle.

[Revel. 12. 47.

There was war in heauen :  
Michael and his Angels fought against  
the dragon, and the dragon fought  
and his Angels ; And preuailed not,  
neither was their place founde any  
more in heauen. And the great  
dragon was cast out, that old Ser-  
pent, called the devil, and Satan,

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whiche deceiueth al the worlde. And he was caste into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauē is nowe made saluacion and strength, and the kyngedome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouer-came hym by the bloud of the lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therefore reioyce heauens, and ye that dwel in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrathe, because he knoweth that he hath but a shorte tyme.

## Secundum Matheum.

[xviii. a

IN illo tempore. Accesserunt discipuli ad iesum: dicentes. Quis putas maior est in regno celorum? Et aduocans iesus paruulum: statuit eum in medio eorum & dixit. Amen dico vobis: nisi conuersi fueritis & efficiamini sicut paruuli: non intrabitis in regnum celorum. Quicumque ergo humiliauerit se sicut paruulus iste: hic est maior in regno celorum. Et qui susceperit vnum paruulum talem in nomine meo: me suscepit. Qui autem scandalizauerit vnum de pusillis istis qui in me credunt: expedit ei vt suspendatur mola asinaria in collo eius, & demergatur in profundum maris. Ve mundo a scandalis. Necessesse enim vt veniant scandala. Verumtamen ve homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te: abscinde eum & projice abs te. Bonum est tibi ad vitam ingredi debilem aut claudum: quam duas manus vel duos pedes habentem mitti in ignem eternum. Et si oculus tuus scandalizat te: erue eum, et projice abs te. Bonum est tibi cum vno oculo in vitam intrare: quam duos oculos habentem mitti in gehennam ignis. Videte ne contem-

## The Gospel.

[ Math. xviii.

AT thesame time came the disciples vnto Iesus, saying: who is the greatest in the kyngdome of heauen? Iesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shall not enter into the kyngdome of heauen. Who-soeuer therefore humbleth hymselfe as thys childe, thesame is the greatest in the kyngdome of heauen. And whosoever receiueth such a childe in my name, receiueth me. But whoso doeth offende one of these lytleons whiche beleue in me, it were better for hym that a milstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whome the offence cometh. Wherefore, yf thy hande or thy foote hynder thee, cut him of, and cast it from thee. It is better for thee to entre into lyfe halt or maimed, rather then thou shouldest (hauing two hādes or two fete) be cast into euerlasting fyre. And yf thine iye offende thee, plucke it out, and caste it from thee. It is better for thee to entre into life with one iye, rather then (hauing .ii. iyes) to be cast into hell fyre. Take hede that

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whych deceyueth all the worlde. And he was cast into the earth, & his Angels were caste oute also with hym. And I heard a loude voyce, sayinge: in heauē is nowe made saluacion, & strength, & the kingdō of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whych accused thē before our God daye and night. And they ouer-came him by the bloud of the lābe, and by the word of their testimony, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

## ¶ The Gospell.

[ Mat. xviii

AT the same time came the disciples vnto Iesus, saying: who is the greatest in the kyngdom of heauē? Iesus called a childe vnto him, and set him in the midst of them, and said: Verely I saye vnto you, except ye turne and become as children, ye shall not enter into the kindom of heauen. Who-soeuer therefore humbleth himselfe as this child, thatsame is the greatest in the kyngdom of heauē. And whosoever receiueth suche a chylde in my name, receiueth me. But whoso doeth offend one of these litle ones which beleue in me, it were better for hym that a milstone were hanged about his necke, and that he wer drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the mā, by whom the offences cometh. Wherefore, yf thy hande or thy fote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maimed, rather thē thou shouldest (hauing two handes or two fete) bee caste into euerlastyng fyre. And if thine iye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one iye, rather thē (hauing two iyes) to be cast into hel fyre. Take hede that

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which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they over-came him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives vnto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the Sea: for the devil is come down vnto you, having great wrath, because he knoweth that he hath but a short time.

## The Gospel.

[8: Mat. 18. 41

At the same time came the disciples vnto Iesus saying, Who is the greatest in the kingdom of heaven? And Iesus called a little child vnto him, and set him in the midst of them, and said, Verily I say vnto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Who-soever therefore shall humble himselfe as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones, which believe in me, it were better for him, that a mil-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo vnto the World, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee it is better for thee to enter into life halt, or maimed, rather then having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell fire. Take heed that

## SOURCES

uatis uuum ex his pusillis. Dico enim vobis: quia angeli eorum in celis semper vident faciem patris mei: qui in celis est.

¶ Sancti luce euangoliste.

Officium.

[Ps. xxxvi (xxxvii) 30, 31a: 1]

§ Ad matutin. Lect. ii: Et in alia epistole suo loco ait [Paulus] de eo. Misimus etiam et fratrom nostrum cuius laus est in euangelio [2 Cor. viii. 18]: cuius omnia doctrine verba nichil aliud resonare videntur: nisi animo languentis medicinum. [Cp. S. Hieron. Ep. liii ad Paulinum 9].

§ Epistola [Similitudo vultus in communi in uultuato vnus euangoliste. Ezech. i 10-14]

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ye despise not one of these litleons. For I saye vnto you: that in heauen theyr Angels doe alwayes beholde the face of my father, which is in heauen.

¶ SAINCT LUKE EUANGELIST.

[Super flumina psal. cXXXvii.

By the waters of Babilon we sate downe & wepte: when we remembred (thee O) Sion.

As for our harpes we hanged them vp: vpon the trees that are therin.

For they that led vs awaye captiue, required of vs thē a song, and melody in our heauines: syng vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande?

If I forget thee, O Ierusalem: let my ryghte hande forget her cunning.

If I doe not remembre thee, let my tong cleaue to the rose of my mouth: yea yf I preferre not Ierusalem in my myrth.

Remembre the children of Edom, O Lord, in the day of Ierusalem, howe they saied: downe with it, downe with it euen to the grounde.

O daughter of Babilon, wasted with miserie: yea happie shal he be that rewardeth thee, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and throweth them againste the stones.

Glorye be to the father, and to the sonne.&c.

As it was in the beginning, is nowe, and euer.&c.

The Collect.

ALmightie God whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it maye please thee by the holosome medicines of hys doctryne, to heale al the diseases of our soules: through thy sonne Iesus Christe our Lorde.

The Epistle.

[ii. Timo. iiii.

Watche thou in al thynges, suffre afflictions, doe the worke throughly of an Euangelist, fulfyll thyne office vnto the vtmoste: be sobre. For I am nowe ready to be offred, and the

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ye despise not one of these litle ones. For I say vnto you: that in heauen theyr Aungels doe alwaies behold the face of my father, which is in heauen.

SAINCT LUKE THE EUANGELISTE.

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ye despise not one of these little ones; for J say vnto you that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

SAINT LUKE THE EVANGELIST.

¶ The Collect.

ALmightie god whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it may please thee by the holosome medicines of hys doctryne, to heale all the diseases of oure soules: through thy sonne Iesu Chryste oure Lorde.

¶ The Epistle.

[i. Tim. iiii

Watche thou in al thynges, suffre afflictions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermoste: be sobre. For I am now ready to be offred, and the

The Collect.

Almighty God, who<sup>s</sup> calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: <sup>s</sup>may it\* please thee, that by the wholesom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thyson Jesus<sup>s</sup> Christ our Lord. <sup>s</sup>Amen.

The Epistle.

[2 Tim. 4. 15.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For J am now ready to be offered, and the

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tyme of my departing is at hād. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō hencefurth there is layed vp for me a crowne of righteousnes, which the Lord (that is a righteous iudge) shal geue me at that day : not to me only, but vnto all them also that loue his comming. Doe thy diligēce that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tychicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euill: the Lord reward hym accordyng to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

The Gospell.

[ Luc. X.

The Lorde appointed other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whither he hymselfe woulde come. Therefore saied he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sēde furthe labourers into his haruest. Go your wayes: beholde, I sende you foorth as lambes amonge wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoever house ye entre, fyrst saye, peace be to this house. And yf the sonne of peace be there, your peace shall rest vpon him: if not, it shal returne to you agayne. And in thesame house tary styll, eatinge and drinkyng suche as they geue. For the labourer is worthy of his reward.

☩ SYMON AND JUDE APOSTLES.

[Laudate Dominum. Psalm. cl.

☉ Prayse God in his holynes: prayse hym in the firmament of his power.

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tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō hencefurth there is laied vp for me a crown of righteousnes, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but to al the that loue his coming. Doe thy dyligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sente to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euil: the lord reward hym accordyng to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

☩ The Gospell.

[ Luke. x.

The Lorde appoynted other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whither he him self would come. Therefore he said vnto them: the harueste is greate, but the labourers are few. Praye ye therefore the Lorde of the harueste, to sende forth labourers into the haruest. Go your wayes: beholde, I sende you foorth as lambes amonge wolues. Beare no wallet, nether scrip, nor shoes, and salute no man by the waye: into whatsoever house ye entre, fyrst saye: peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall returne to you agayne. And in the same house tarye styll, eatinge and drinkyng such as they geue. For the labourer is worthy of his reward.

SIMON AND JUDE APOSTLES.

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time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid vp for me a crown of righteousnes, which the Lord the righteous judge shall give me at that day: and not to me only, but vnto all them also that love his appearing. Do thy diligence to come shortly vnto me. For Demas hath forsaken me, having loved this present world, and is departed vnto Thessalonica; Crescens to Galatia, Titus vnto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus haue I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the Copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospell.

[St: Luke. 10. 41.

The Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come. Therefore said he vnto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your wayes, behold, I send you forth as lambs among Wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest vpon it: if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE APOSTLES.

Evangelium in communi in natiuitate vnus euangelisto. Secundum lucam.

In illo tempore. Designauit dominus & alios septuaginta duos: & misit illos binos ante faciem suam, in omnem ciuitatem & locum quo erat ipse venturus. Et dicebat illis. Messis quidem multa: operarij autem pauci. Rogate ergo dominum messis: vt mittat operarios in messem suam. Ite. Ecce ego mitto vos: sicut agnos inter lupos. Nolite ergo portare sacculum, neque peram, neque calceamenta: et nemiom per viam salutaueritis. In quancunque domum intraueritis: primum dicite. Pax huic domui. Et si ibi fuerit filius pacis: requiescet super illum pax vestra. Sin autem: ad vos reuertetur. In oadem autem domo manete: edentes & bibentes que apud illos sunt. Dignus est enim operarius: mercede sua.

☩ In die apostolorum simonis & iude. Officium.

[Ps. cxxxviii (cxxxix) 17: 1, 2]

## SOURCES

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Prayse him in his noble actes : prayse hym accordyng to his excellent greatnesse.

Prayse hym in the sounde of the trumpet : prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunce : prayse hym vpon the stringes and pipe.

Prayse hym vpon the well tuned cymbales : prayse hym vpon the loud cymbales.

Let euery thing that hath breth, prayse the lord.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

## The Collect.

ALmightie God, whiche hast builded the congregacion vpon the foundation of the Apostles and prophetes, Iesu Christ hymselfe beyng the head corner stone: graunte vs so to bee ioyned together in vnitie of spirite by theyr doctrine, that we may be made an holye temple acceptable to thee: through Iesu Christe our Lorde.

Eph. ii 20-23, iv 3

Ad romanos.  
[Rom. viii. 28-30]

## The Epistle.

[ Jude i.

Iudas the seruante of Iesu Christe, the brother of Iames: to them whiche are called and sanctified in God the father, & preserued in Iesu Christe: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluacion, it was nedeful for me to write vnto you, to exhort you that ye shoulde continually labour in the faith, which was once geuen vnto the saintes. For there are certain vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (which is the only lorde) and our lorde Iesus Christ. My minde is therefore to putte you in remembrance, for as muche as ye once knowe this, how that the lorde (after that he had deliuered the people out of Egypt) destroyed them whiche

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## ¶ The Collect.

ALmightie God, whiche haste builded thy congregacion vpon the foundation of the Apostles and Prophetes, Iesu Christ hym self beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by theyr doctryne, that we may be made an holye temple acceptable to thee: through Iesu Christ our Lord.

## The Collect.

<sup>80</sup> Almighty God, who hast built thy Church\* vpon the foundation of the Apostles and Prophets, Iesus<sup>3</sup> Christ himselfe being the head corner-stone: grant vs so to be joined together in vnity of spirit by their doctrine, that we may be made an holy temple acceptable vnto thee, through Iesus<sup>3</sup> Christ our Lord. <sup>1b</sup> Amen.

## ¶ The Epistle.

[ Jude. i.

Iudas the seruante of Iesu Christ, the brother of Iames: to them whyche are called & sanctified in God the father, & preserued in Iesu Christe: Mercy vnto you, & peace & loue, be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhorte you that ye shoulde continually labour in the fayth, which was once geue vnto the saintes. For there are certayn vngodly men craftely crept in, of which it was writtē afore time vnto such iudgement. The turne the grace of oure God vnto wantonnes, & denye god (which is the only lord) and our lord Iesu Christe. My mynde is therefore to put you in remembrance, for as much as ye once know this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them which

## The Epistle.

[8: Jude. 41.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy vnto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write vnto you of the common salvation: it was needful for me to write vnto you, and exhort you, that ye should earnestly contend for the faith which was once delivered vnto the Saints. For there are certain men crept in vnawares, who were before of—old ordeined to this condemnation, vngodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Iesus Christ. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed



## SOURCES

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afterward beleued not. The Angels also whiche kept not theyr firste estate, but lefte their owne habitacion, he hath reserued in euerlastyng chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, and the Cities aboute them, whiche in lyke maner defiled themselves with fornicacion, and folowed straunge fleshe, are set furth for an exauple, and suffre the paine of eternall fyre: lykewyse these being deceyued by dreames, defile the fleshe, despise rulers, and speake euell of them that are in auctoritie.

## The Gospell.

[ Iohn. xv.

This commaunde I you, that ye loue together. If the world hate you, ye know that it hated me before it hated you. If ye were of the worlde, the world would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I sayed vnto you: the seruaunt is not greater then the lorde. If they haue persecuted me they will also persecute you. If they haue kepte my saying, they will kepe yours also. But all these thynges will they doe vnto you for my names sake, because they haue not knowen him that sente me. If I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothing to cloke theyr synne with all. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no synne. But nowe haue they both seen and hated: not onely me, but also my father. But this happeneth that the saying might be fulfilled that is written in theyr lawe. They hated me without a cause. But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of trueth (whiche procedeth of the father) he shal testifie of me. And ye shal beare witness also, because ye haue been with me from the beginning.

Euangelium in communi vnius apostoli.  
Secundum iohannem.

[xv. o

In illo tempore. Dixit iesus discipulis suis. Hec mando vobis: vt diligatis inuicem. Si mundus vos odit: scitote quia me priorem vobis odio habuit. Si de mundo fuissetis: mundus quod suum erat diligeret. Quia vero de mundo non estis, sed ego elegi vos de mundo: propterea odit vos mundus. Mementote sermonis mei quem ego dixi vobis. Non est seruus maior domino suo. Si me persecuti sunt: & vos persequentur. Si sermonem meum seruauerunt: et vestrum seruabunt. Sed hec omnia facient vobis propter nomen meum: quia nesciunt eum qui misit me. Si [uon] venissem & locutus fuisset eis: peccatum non haberent. Nunc autem [excusationem non habent de peccato suo. Qui me odit, et patrem meum odit. Si opera non fecissem in eis que uero alius fecit, peccatum non haberent. Nunc autem] & viderunt et oderunt: & me & patrem meum. Sed vt adimpleatur sermo qui in lege eorum scriptus est: quia odio habuerunt me gratis.

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after beleued not. The Angels also which kepte not theyr fyrste state, but left theyr owne habitacion, he hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great day: euen as Sodom and Gomor, & the cities about them, which in like maner defyled the selues with fornicacion, & folowed straunge fleshe are set furth for an example, & suffre the payne of eternall fyre: lykewyse these being deceyued by dreames, defyle the fleshe, despise rulers, & speake euill of them that are in auctoritie.

## ¶ The Gospell.

[ Iohn. xv

Thys commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the worlde, the world would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I saye vnto you: the seruaunt is not greater then the Lorde. Yf they haue persecuted me, they wyll also persecute you. Yf they haue kept my saying, they wil kepe yours also. But all these thynges wyll they doe vnto you for my names sake, because they haue not knowē him that sent me. Yf I had not come and spoken vnto thē, they should haue had no synne: but now haue they nothing to cloke theyr synne wythall. He that hateth me, hateth my father also. Yf I had not done among thē the workes which none other man dyd, they shoulde haue had no sinne. But now haue they both seen and hated, not onely me but also my father. But this happeneth that the sayinge myghte be fulfilled that is wrytten in theyr lawe: They hated me without a cause. But whē the comforter is come, whom I wyl send vnto you frō the father, euē the spirite of trueth (which procedeth of the father) he shal testifie of me. And ye shal beare witness also, because ye haue been with me from the beginning.

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them that believed not. And the angels which kept not their first estate but left their own habitacion, he hath reserved in everlasting chains vnder darknes, vnto the iudgement of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornicacion, and going after strange flesh, are set forth for an example, suffering the Vengeance of eternall fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speake evil of dignities.

## The Gospell.

[8: iohn. 15. 17.

These things I command you, that ye love one another. If the world hate you, ye know, that it hated me, before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I saye vnto you. The Servant is not greater then the Lord: if they haue persecuted me, they will also persecute you; if they haue kept my saying, they will keep yours also. But all these things will they do vnto you for my names sake, because they know not him that sent me. If J had not come and spoken vnto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If J had not don among them the works which none other man did, they had not had sin: but now haue they both seen, and hated both me and my Father: But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, Even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall beare witness, because ye haue been with me from the beginning.

## SOURCES

¶ In die omnium sanctorum.

Ad missam. Officium  
[Gaudeamus omnes: Ps. xxxii 1]

## Oratio.

[Omnipotens sempiterne deus: qui nos omnium sanctorum merita sub vna tribuisti celebritate venerari: quesumus vt desideratam nobis tue propitiationis abundantiam, multiplicatis intercessoribus largiaris. Per dominum nostrum. &c. (Leon. 341)]

¶ Lectio libri apocalypsis beati Iohannis apostoli.

[vij. a.  
Ecce ego iohannes vidi angelum ascendentem ab ortu solis: habentem signum dei viul. Et clamauit voce magna quatuor angelis quibus datum est nocere terre & mari: dicens. Nolite

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## ¶ ALL SAINCTES

Propre lessons at Mattyns.

The first lesson. Sapi. iii. vnto blessed is rather the Baren.

The second lesson. Hebre. xl. xii. Sainctes by faith subdued vnto If ye indure chastisyng.

At the Communion.

[Cantate Domino. Psalm. cxlix

O Syng vnto the Lorde a newe song: let the congregacion of sainctes prayse hym.

Let Israel reioyce in him that made him: and let the children of Sion be ioyful in their kyng.

Let them prayse his name in the daunce: let them syng prayses vnto him with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth the meke hearted.

Let the sainctes be ioyful with glory: let them reioyce in their beddes.

Let the prayses of God be in theyr mouth: and a two edged sworde in their handes.

To be auenged of the heathen: and to rebuke the people.

To bynde theyr kynges in chaynes: and theyr nobles with lynkes of yron.

That they may be auenged of them, as it is written: suche honour haue all his Sainctes.

Glorye be to the father, and to the sonne. &c.

As it was in the begynning, is nowe, and euer. &c.

## The Collect.

ALMIGHTIE GOD, whiche haste knitte together thy electe in one Cōmunion and felowship in the mysticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy Saynctes in all vertues, and godly luyng, that we maye come to those vnspeakeable ioyes, whiche thou hast prepared for all them that vnfaynedly loue thee: through Iesus Christe.

## The Epistle.

[Apoca. vii.

Beholde, I Iohn sawe another Angel ascend from the rysyng of the Sunne, whiche had the seale of the luyng God, and he cryed with a loude voyce to the foure Aungels, (to whō power

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## ALL SAINCTES

## ¶ The Collect.

ALMIGHTY God, which hast knytte together thy electe in one Communion and felowshyppe, in the mysticall bodye of thy sonne Christe our Lorde: graunte vs grace so to folowe thy holy Sainctes in all vertues, and godlye luyng, that we maye come to those vnspeakeable Ioyes, whyche thou haste prepared for them that vnfaynedlye loue thee: Throughe Iesus Christe *oure Lorde*.

## The Epistle.

[Apo. vii.

Beholde, I Iohn saw another Angel ascend frō the rysyng of the Sunne, which had the seale of the liuing god, and he cryed with a loud voyce to the foure Angels (to whom power

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## ALL SAINTS DAY.

## The Collect.

O Almighty God, who<sup>s</sup> hast knitt together thine<sup>s</sup> Elect in one communion and fellowship, in the mysticall body of thy son Christ our Lord: grant vs grace so to follow thy blessed Saints, in all vertuous<sup>s</sup> and godly living, that we may come to those<sup>1a</sup> vnspeakeable ioyes, which thou hast prepared for them that vnfeignedly love thee, through Iesus Christ *our Lord*. <sup>1b</sup>Amen.

## ¶ For the Epistle.

[<sup>2</sup>Rev. 7. 42.

And I saw another Angel ascending from the East having the seal of the living God: and he cryed with a loud voice to the four Angels, to whom it

## SOURCES

nocere terro & mari, neque arboribus : quoadusque signemus seruos dei nostri in frontibus eorum. Et audiui numerum signatorum : centum quadraginta quatuor milia signati ex omni tribu filiorum israel. Ex tribu iuda : duodecim milia signati. Ex tribu ruben : duodecim milia signati. Ex tribu gad : duodecim milia signati. Ex tribu aser : duodecim milia signati. Ex tribu naphthalim : duodecim milia signati. Ex tribu manasso : duodecim milia signati. Ex tribu simeon : duodecim milia signati. Ex tribu leui : duodecim milia signati. Ex tribu isachar : duodecim milia signati. Ex tribu zabulon : duodecim milia signati. Ex tribu ioseph : duodecim milia signati. Ex tribu beniamin : duodecim milia signati. Post hec vidi turbam magnam quam dinumerare nemo poterat : ex omnibus gentibus & tribubus et populis et linguis, stantes ante thronum, et in conspectu agni, amicti stolis albis, & palme in manibus eorum. Et clamabant voce magna : dicentes. Salus deo nostro : qui sedet super thronum et agno. Et omnes angeli stabant in circuitu throni et seniorum : et quatuor animalium. Et ceciderunt in conspectu throni in facies suas : & adorauerunt deum dicentes amen. Benedictio et claritas et sapientia et gratiarum actio, honor et virtus et fortitudo deo nostro : in secula seculorum amen.

¶ *Sequentia sancti euangelij : secundum Matheum.*

[v. a

In illo tempore. Videns iesus turbas : ascendit in montem. Et cum sedisset :

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was geuen to hurte the earth and the sea) saying : Hurte not the earth neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noubre of thē whiche were sealed : & there were sealed an. C. and. xliiij. M.

of all the tribes of the childrē of Israel.

Of the tribe of Iuda were sealed xii. M.

Of the tribe of Ruben were sealed xii. M.

Of the tribe of Gad were sealed xii. M.

Of the tribe of Aser were sealed xii. M.

Of the tribe of Neptalim were sealed xii. M.

Of the tribe of Manasses were sealed xii. M.

Of the tribe of Symeon were sealed xii. M.

Of the tribe of Leui were sealed xii. M.

Of the tribe of Isachar were sealed xii. M.

Of the tribe of Zabulon were sealed xii. M.

Of the tribe of Ioseph were sealed xii. M.

Of the tribe of Beniamin were sealed xii. M.

After this I behelde, and loe, a great multitude (whiche no manne could nombre) of all nacions, and people, and tongues, stode before the seate, and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying : saluacion be ascribed to hym that sitteth vpon the seate of our god, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, and worshipped God, saying : Amē. Blessing and glory, and wisdom, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

[ Math. v.

Iesus seing the people, wēt vp into the mountaine : and when he

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was geuen to hurt the earth and the sea) saying : Hurt not the earth, nether the sea, nether the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noubre of thē which were sealed : & there were sealed an. C. and. xliiii. M.

of all the trybes of the children of Israel.

Of the trybe of Iuda were sealed. xii. M.

Of the trybe of Ruben were sealed. xii. M.

Of the trybe of Gad were sealed. xii. M.

Of the trybe of Aser were sealed. xii. M.

Of the trybe of Neptalim were sealed. xii. M.

Of the trybe of Manasses were sealed. xii. M.

Of the trybe of Simeon were sealed. xii. M.

Of the trybe of Leui were sealed. xii. M.

Of the trybe of Isachar were sealed. xii. M.

Of the trybe of Zabulon were sealed. xii. M.

Of the trybe of Ioseph were sealed. xii. M.

Of the trybe of Beniamin were sealed. xii. M.

After this I behelde : & loe, a great multitude (whiche no manne can nombre) of all nacions and people, and tōgues, stode before the seat, & before the lambe, clothed wyth long whyte garmentes, and Palmes in theyr handes, & cryed with a loud voyce, saying : saluaciō be ascribed to him that sitteth vpon the seate of our God, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, and the foure beastes, and fell before the seate on their faces, & worshypped God, sayinge : Amē. Blessinge, and glory, and wisdom, and thāke, and honour, and power, & might, be vnto our God for euermore. Amen.

¶ The Gospel.

[ Math. v.

Iesus seing the people, went vp into the mountayne : & when he

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was given to hurt the earth, and the Sea, saying, Hurt not the earth, neither the Sea, nor the trees, till we haue sealed the seruauntes of our God in their foreheads. And I heard the number of them which were sealed : and there were sealed an hundred, and fourty, and four thousand, of all the tribes of the children of Jrael.

Of the tribe of Iuda were sealed twelve thousand

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Neptali, were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Jssachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Ioseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and Palms in their hands : And cried with a loud voice, saying, Salvation to our God, which sitteth vpon the throne, and vnto the Lamb. And all the Angels stood round about the Throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God saying, Amen ; Blessing, and glory, and Wisdom, and thanksgiving, and honour, and power, and might be vnto our God, for ever, and ever, Amen.

The Gospel.

[St: Mat. 5. 41.

Jesus seeing the multitudes, went vp into a Mountain, : and when he

## SOURCES

accesserunt ad eum discipuli eius. Et aperiens os suum : docebat eos, dicens. Beati pauperes spiritu: quoniam ipsorum est regnum celorum. Beati mites: quoniam ipsi possidebunt terram. Beati qui lugent: quoniam ipsi consolabuntur. Beati qui esuriunt & sitiunt iustitiam: quoniam ipsi saturabuntur. Beati misericordes: quoniam ipsi misericordiam consequentur. Beati mundo corde: quoniam ipsi deum videbunt. Beati pacifici: quoniam filij dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam: quoniam ipsorum est regnum celorum. Beati estis cum maledixerint vobis homines: & persecuti vos fuerint, et dixerint omnia malum aduersum vos, mentientes propter me. Gaudete & exultate: quoniam merces vestra, copiosa est in celis.

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was set, his disciples came to hym, & after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that morne, for they shall receyue comfort. Blessed are the meke: for they shal receyue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shall obtayne mercy. Blessed are the pure in hearte, for they shal see God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly saye all maner of euill sayinges against you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

¶ Propre Lessons at Euensong.

The first lesson. Sapi. v. (vnto) His iealosity also.

The second lesson. Apoca. xix. (vnto) And I saw an Angel stand.

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was set, his disciples came to hym, and after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are thei that mourne, for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whych hunger and thyrst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shal obtayne mercy. Blessed are the pure in hearte: for they shall see God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsly saye all maner of euill sayinges agaynst you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

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was set, his disciples came vnto him. And he opened his mouth, and taught them, saying, Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the Earth. Blessed are they which do hunger, and thirst after Righteousnes: for they shall be filled. Blessed are the mercifull: for they shall obtayne mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Reioyce, and be exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you.

## SOURCES

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Ordinarium missae.

THE

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SUPPER OF THE LORDES,  
AND THE HOLY COMMUNION,  
COMMONLY CALLED THE MASSE.

So many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by worde, or dede: The Curate shall call hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughty life: that the congregacion may thereby be satisfied, which afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doe, as sone as he conueniently maye.

The same ordre shal the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgiue from the botome of his hearte, all that the other hath trespassed against him, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

*Injunction 26 (1547): For as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed communion of the body and blood of our Saviour Christ; curates shall in no wise admit to the receiving thereof any of their cure and flock, who hath maliciously and openly contended with his neighbor, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them (Wilkins Concilia iv p. 7)*

*Constitutions and Canons ecclesiastical 1003, can. 26, 27, 109, 113, 115.*

¶ Vpon the daye, and at the time appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbe requisite: And shall haue vpon them lyke wyse, the vestures appointed for their ministry, that is to saye, Albes, with tunacles.

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THE ORDER FOR THE ADMINISTRATION  
OF THE LORDES SUPPER  
OR HOLYE COMMUNION.

So many as entende to be partakers of the holy Communion, shall sygnifye their names to the Curate ouer nyght, or els in the morninge, afore the beginninge of morninge prayer, or immediatly after.

And yf any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doone any wronge to hys neyghbours, by woorde or dede: The Curate hauinge knowledge thereof, shall call hym, and aduertise hym, in any wyse not to presume to the Lordes Table, vntill he haue openly declared hym selfe to haue truly repented, and amended hys former naughty lyfe: that the congregacion maye hereby be satisfied, whiche afore were offended, and that he haue recompensed the parties, whome he hath done wronge vnto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conueniently maye.

¶ The same ordre shall the Curate vse, wyth those, betwyxte whome he perceyueth malice and hatred to rayne, not sufferinge them to be partakers of the LORDES table, vntill he knowe them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgiue from the bottome of hys hearte, all that the other hath trespassed agaynste hym, and to make amendes for that he hym selfe hath offended: & the other partie wyll not be perswaded to a godly vnitie, but remayne still in hys frowardnesse and malice: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

¶ The Table hauyng at the Communion tyme a fayre white linnen clothe vpon it, shall stande in the body of the Church, or

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THE ORDER FOR THE ADMINISTRATION  
OF THE LORDS SUPPER,  
OR HOLY COMMUNION

¶ So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least sometime the day before.

And if any of those be an open and notorious euill liuer, or haue don any wrong to his Neighbours by word or Deed, so that the congregation be thereby offended: yf Curate hauing knowledge thereof, shall call him and aduertise him, that in any wise he presume not to come to the Lords Table, vntill he haue openly declared himselfe to haue truly repented, and amended his former naughty life, that the Congregation may thereby be satisfied which before were offended; and that he haue recompensed the parties to whom he hath don wrong, or at least declare himselfe to be in full purpose so to do, assoon as he conveniently may.

The same order shall the Curate vse with those betwixt whom he perceiveth Malice, and hatred to reign: not suffering them to be partakers of the Lords Table, vntill he knowe them to be reconciled. And if one of the parties so at variaunce be content to forgiue from the bottom of his heart all that the other hath trespassed against him, and to make Amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnitie, but remaine still in his frowardnes, and Malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. ¶ Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrik shall be obliged to giue an Account of the same to the Ordinary within fourteen Dayes after, at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table at the Communion tyme hauing a fair white Linnen cloth vpon it, shall stand in the body of the Church, or

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-Then shall the Clearkes syng in Englishe for the office, or Introite. (as they call it) a Psalme appointed for that daye.

The Priest standyng humbly afore the middes of the Altar, shall saye the Lordes prayer, with this Collect.

§ Ad missam dicendam dum sacerdos indult se sacris vestibus dicat . . .

Oratio.

Deus cui omne cor patet & omnis voluntas loquitur, & quem nullum latet secretum: purifica per infusionem sancti spiritus cogitationes cordis nostri vt te perfecte diligere & digne laudare mereamur. per dominum. . . . Pater noster. . .

His finitis et officio misso inchoato: cum post officium Gloria patri incipitur: cecidat sacerdos cum suis ministris ad gradum altaris. . .

In dextro cornu altaris cum dyacono & subdiacono officium misso . . . prosequitur. Sequatur

Kyrio elison.

iiij. Lorde haue mercie vpon vs.

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in the chauncell, where Morninge prayer, and Eueninge prayer be appoynted to bee sayde.-

-And the Priest standing at the north syde of the Table, shall saye the Lordes prayer wyth thys Collecte folowinge.

Almightie God, vnto whom all heartes be open, all desires knowē, & frō whom no secretes are hid: clense the thoughtes of our heartes by the inspiraciō of thy holy spirit, that we may perfectly loue thee, & worthily magnifye thy holy name: through Christe oure Lorde. Amen.

¶ Then

the Priest shall rehearse distinctly all the .x. Commaunementes: and the people knelyng, shall after euerye Commandement aske Gods mercy for their transgressiō of thesame, after thys sorte.

¶ Minister.

God spake these wordes and sayd: I am the Lord thy God. Thou shalt haue none other Goddes but me.

¶ People.

Lorde haue mercy vpon vs, and incline our heartes to kepe thys lawe.

¶ Minister.

Thou shalt not make to thy selfe any grauen ymage, nor the lyknes of any thinge that is in heauen aboue, or in the yearth benethe, nor in the water vnder the yearth. Thou shalt not bowe downe to them, nor worshyppe them: for I the Lord thy God am a gelous God, and vysite the synne of the fathers

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in the Chancel, where Morninge & Evening Prayer are appointed to be said.

And the Priest standing at the north side of the Table shall say the Lords Prayer with the Collect foloweing, the people kneeling.

Our Father which art in heaven, Hallowed be thy Name. thy Kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that tres-passe against vs. And lead vs not into temptation, But deliver vs from evill Amen.

¶ The Collect.

Almighty God vnto whom all hearts be open, all desires known, and from whom no Secrets are hid: clense the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly loue thee, and worthily magnifye thy holy Name through Christ our Lord. Amen.

¶ Then

the Priest, turning to the people shall rehearse distinctly all the ten Comandments: And the People still kneeling, shall after every Commandment ask God mercy for their Transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

¶ Minister.

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

¶ People.

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

¶ Minister.

Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue; or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a iealous God, and visit the sins of the Fathers



Kyrie eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

iiij. Christ haue mercie vpon vs.

iiij. Lorde haue mercie vpon vs.

*upon the children vnto the thyrd and  
fourth generation of them that hate  
me, and shewe mercye vnto thousandes  
in them that loue me and kepe my  
commaundmentes.*

*People.*

*Lord haue mercy vpon vs, and en-  
cline our heartes to kepe thys lawe.*

*Minister.*

*Thou shalt not take the name of the  
Lord thy god in vayne, for the Lorde  
wyl not holde hym gilleles that taketh  
hys name in vayne.*

*People.*

*Lorde haue mercy vpon vs, and en-  
cline our. &c.*

*Minister.*

*Remembre that thou kepe holy the  
Sabboth daye. vi. dayes shalte thou  
laboure and doe all that thou haste to  
do, but the seuenth day is the sabboth  
of the lord thy god. In it thou shalt  
doe no maner of worke, thou and thy  
sonne and thy daughter, thy man  
seruaunte, and thy maide seruant, thy  
Cattel, and the straunger that is within  
thy gates: for in .vi. dayes the Lorde  
made heauen and earth, the Sea, and  
al that in them is, and rested the  
seuenth daye. Wherefore the lorde  
blessed the seuenth daye, and halowed it.*

*People.*

*Lorde haue mercy vpon vs, and en-  
cline our. &c.*

*Ministre.*

*Honoure thy father & thy mother,  
that thy daies may be long in the land  
which the lord thy god geueth the.*

*People.*

*Lorde haue mercy vpon vs, and en-  
cline our. &c.*

*Ministre.*

*Thou shalt doe no murther.*

*People.*

*Lord haue mercy vpon vs, and en-  
cline. &c.*

*Ministre.*

*Thou shalt not commit adulterie.*

*People.*

*Lorde haue mercy vpon vs, and en-  
cline. &c.*

*Ministre.*

*Thou shalt not steale.*

*upon the children vnto the third and  
fourth generation of them that hate  
me, and shewe mercy vnto thousandes  
in them that loue me, and keep my  
Commandments.*

*¶ People.*

*Lord haue mercy vpon vs, and in-  
cline our hearts to keep this Law.*

*¶ Minister.*

*Thou shalt not take the name of the  
Lord thy God in vaine, for the Lord  
will not hold him guiltles that taketh  
his name in vaine.*

*¶ People.*

*Lord haue mercy vpon vs, and in-  
cline our hearts to keep this Law.*

*¶ Minister.*

*Remember that thou keep holy the  
Sabbath day. six dayes shall thou  
labour, and do all that thou hast to  
do, but the seaventh day is the Sabbath  
of the Lord thy God. In it thou shalt  
do no mañer of work, thou, and thy  
son, and thy daughter, thy man-  
servant, and thy maid-servant, thy  
Cattel, and the stranger that is within  
thy Gates. For in six daies the Lord  
made heauen and earth, the sea, and  
all that in them is, and rested the  
seaventh day: wherefore the Lord  
blessed the seuenth day and hallowed it.*

*¶ People.*

*Lord haue mercy vpon vs, and in-  
cline our hearts to keep this Law.*

*¶ Minister.*

*Honour thy father and thy mother,  
that thy dayes may be long in the land  
which the Lord thy God giveth thee.*

*¶ People.*

*Lord haue mercy vpon vs, and in-  
cline our hearts to keep this Law.*

*¶ Minister.*

*Thou shalt do no murther.*

*¶ People.*

*Lord haue mercy vpon vs, and in-  
cline our hearts to keep this Law.*

*¶ Minister.*

*Thou shalt not commit adulterie.*

*¶ People.*

*Lord haue mercy vpon vs, and in-  
cline our hearts to keep this Law.*

*¶ Minister.*

*Thou shalt not steal.*

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Kyrie eleison.

Kyrie eleison.

Incipiatur semper in medio altaris quando-  
cunque dicitur.  
Gloria in excelsis deo.

Et in terra pax hominibus bone  
voluntatis.- (S. Lk. ii 14 vnto men a  
good wyl)

-Laudamus te. Benedicimus te.  
Adoramus te. Glorificamus te. Gra-  
tias agimus tibi propter magnam  
gloriam tuam Domine deus rex  
celestis deus pater omnipotens.-

-Domine fili vnigenite iesu xp̄e.  
Domine deus agnus dei filius patris.  
Qui tollis peccata mundi: mis-  
erere nobis.

Qui tollis pec-  
cata mundi: suscipe deprecationem  
nostram.-

-Quis es ad dexteram patris miserere  
nobis. Quoniam tu solus sanctus. Tu  
solus dominus. Tu solus altissimus.  
Iesu xp̄o cum sancto spiritu in gloria  
dei patris. amen.

Vertat se sacerdos ad populum oleuatque  
aliquantulum brachijs: innotisquo manibus  
dicat hoc modo.

Dominus vobiscum.

Et chorus respondeat.

Et cum splritu tuo.

et iterum conuertat se sacerdos ad altare: et  
dicat hoc modo.

Oremus.

Then the Priestestanding at Goddes borde  
shall begin,  
Glory be to God on high.

The Clearkes.  
And in yearth peace, good will to-  
wardes men.

We prayse thee, we blesse the, we  
worship thee, we glorifie thee, we  
geue thanks to thee for thy greate  
glory, O Lorde GOD heauenly kyng,  
God the father almightie.

O Lorde the only begotten sonne  
Iesu Christ, O Lorde GOD, Lambe of  
GOD, sonne of the father, that takest  
awaye the synnes of the worlde, haue  
mercie vpon vs :

thou that takest  
awaye the synnes of the worlde, re-  
ceyue our prayer.

Thou that sittest at the righte hande  
of God the father haue mercie vpon  
vs: For thou onely art holy, thou  
onely art the Lorde. Thou onely (O  
Christe) with the holye Ghoste, arte  
moste highe in the glory of God the  
father. Amen.

Then the priest shall turne hym to the  
people and saye.

The Lord be with you.

The aunswere.  
And with thy spirite.

The Priest.

Let us praye.

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¶ People.  
Lorde haue mercy vpon vs, and en-  
cline. &c.

¶ Ministre.  
Thou shalte not beare false witnessse  
agaynste thy neighbour.

¶ People.  
Lorde haue mercy vpon vs, and en-  
cline our heartes to kepe thys law.

¶ Ministre.  
Thou shalte not couet thy neyghbours  
house. Thou shalt not couet thy neigh-  
bours wife, nor his seruaūt, nor his  
maide, nor hys oxe, nor his asse, nor  
any thyng that is hys.

¶ People.  
Lorde haue mercye vpon vs, and write  
all these thy lawes in our heartes we  
beseche thee.

[P. 709]

[P. 711]

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¶ People.  
Lorde haue mercy vpon vs, and in-  
cline our heartes to kepe this Law.

¶ Ministre.  
Thou shalt not bear fals witnes  
against thy neighbour.

¶ People.  
Lorde haue mercy vpon vs, and in-  
cline our heartes to kepe this Law.

¶ Ministre.  
Thou shalt not couet thy neyghbours  
house, thou shalt not couet thy neigh-  
bours wife, nor his seruaūt, nor his  
maide, nor his ox, nor his Ass, nor  
any thing that is his.

¶ People.  
Lorde haue mercy vpon vs, and write  
all these thy Lawes in our heartes, we  
beseche thee.

[P. 709]

[P. 711]

## SOURCES

Deinde dicitur oratio.

Rom. xiii 4: for he is the mynister of God.

Prov. xxi 1: The kynges hart is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whythersoeuer he wyll.

§ Incepta vero vltima oratione anto epistolam: subdiaconus per medium chori ad legendam epistolam in pulpitu accodat.

Lectio beati pauli apostoli ad [romanos].

... procedens diaconus per medium chori: ipsum textum super sinistram manum solenniter gestando: ad pulpitu accodat. . . et tempor legatur ouangolium versus aquilonem.

Initium [or sequentia] sancti euangeli secundum [matheum].

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Then shall folowe the Collecte of the daye, with one of these two Collectes folowynge, for the Kyng.

Almightie God, whose kingdom is euerlasting, and power infinite, haue mercie vpon the whole congregaciō, and so rule the heart of thy chosen seruaūt Edward the sixt, our kyng and gouernour: that he (knowynge whose minister he is) maye aboue all thinges, seke thy honour & glory, and that we his subiectes (duely considering whose auctoritie he hath) maye faithfully serue, honour, & humbly obey him, in thee, and for thee, accordynge to thy blessed word, and ordinance: Through Iesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one God, worlde without ende. Amen.

Almightie and euerlasting GOD, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisdom: We humbly beseche thee, so to dispose and gouerne, the heart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour & glory, and study to preserue thy people, committed to his charge, in wealth, peace, and godlynnes: Graunt this, O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of saint Paule

written in the Chapter of . . . to the . . .

The Minister then shall reade thepistle. Immediately after the Epistle ended, the Priest, or one appointed to reade the Gospel, shall saye.

The holy Gospell written in the Chapter of . . .

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¶ Then shall folowe the Collecte of the daye, with one of these two Collectes folowynge, for the king: *the Priest standing up and saying.*

Let us praye. *Priest.*

Almightie god, whose kingdom is euerlasting, and power infinite, haue mercy vpon the whole congregacion, and so rule the heart of thy chosen seruaunt Edward the sixth, our kyng and gouernour: that he (knowynge whose minister he is) may aboue all thinges seke thy honour and glory: and that we hys subiectes (duly cōsidering whose auctoritie he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed worde & ordinance: Throughe Iesus Christ our lorde, who with thee, and the holy gost, lyueth and reigneth euer one god, world without end. Amen.

Almightie and euerlastyng god, we be taught by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, & that thou doest dispose, and turne them as it semeth best to thy godly wisdom: we humbly beseche thee, so to dispose and gouerne the heart of Edward the sixth, thy seruaunt, our king and gouernour, that in all hys thoughtes, wordes and workes, he maye euer seke thy honor and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlynnes. Graunt thys, O merciful father, for thy deare sonnes sake Iesus Christe our Lorde. Amen.

¶ Immediately after the Collectes, the priest shall reade the Epistle, *begynnyng thus.*

¶ The Epistle

Chapter of . . . written in the . . .

And he shall saye

the Epistle ended, the Gospell, *beginninge thus.* The Gospell wrytten in the Chapter of . . .

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¶ Then shall followe <sup>¶</sup> one of these two Collects for the King, *the Priest standing as before, and saying.*

¶ Let vs pray.

Almighty God, whose kingdom is euerlasting, and power infinite, haue mercy vpon the whole Church, and so rule the heart of thy chosen servant Charles, our King, and Governour, that he (knowynge whose minister he is) may above all things seek thy honour and glory; And that we and all his subjects (duly considering whose Authority he hath) may faithfully serue, honour, and humbly obey him in thee, and for thee according to thy blessed word, and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth euer one God, world without end. Amen.

¶ Or.

Almighty and everlastyng God, we are taught by thy holy word, that the hearts of Kings are in thy Rule and gouernaunce, and that thou dost dispose and turne them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Charles, thy servant, our King and Governour, that in all his thoughts, words and works, he may euer seek thy honour and glory, and study to preserue thy people committed to his charge, in wealth peace and godlynnes; Grant this O merciful Father for thy dear sons sake, Iesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the day\* and immediately after the Collect . . . the Priest shall read the Epistle, saying,

The Epistle [or The Portion of Scripture appointed for the Epistle] is written in the Chapter of . . . beginning\* at the . . . verse\*.

And he shall saye, ¶ Here endeth the Epistle.\* Then shall he read the Gospell (the People all standing vp) saying, The holy\* Gospell is written in the Chapter of . . . beginning\* at the . . . verse\*.

## SOURCES

Chorus respondeat.  
Gloria tibi domine.

Finito euangelio incipiat sacerdos in medio altaris.

Credo in vnum deum.

Deinde cantetur a choro non alternatim: sed a toto choro.

Patrem omnipotentem factorem celi & terre: visibilium omnium & invisibilium. Et in vnum dominum iesum xpm: filium dei vnigenitum Et ex patre natum ante omnia secula Deum de deo, lumen de lumine, deum verum de deo vero. Genitum non factum consubstantiali patri per quem omnia facta sunt Qui propter nos homines et propter nostram salutem descendit de celis Et incarnatus est de spiritu sancto ex maria virgine et homo factus est. Crucifixus etiam pro nobis sub pontio pylato: passus & sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in celum sedet ad dexteram patris. Et iterum venturus est cum gloria iudicare vivos & mortuos: cuius regni non erit finis. Et in spiritum sanctum dominum & viuificantem: qui ex patre filioque procedit. Qui cum patre & filio simul adoratur & conglorificatur: qui locutus est per prophetas. Et vnam sanctam catholicam & apostolicam ecclesiam. Confiteor vnum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi seculi. Amen.

§ Debet . . . sacerdos banna in facie ecclesie infra missarum solemnias . . . interrogare (Ordo ad faciendum sponsalia)

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The Clearkes and people shal aunswere.

Glory be to thee, O Lorde.

The priest or deacon then shall reade the Gospel:—

—After the Gospell ended, the Priest shall begin.

I beleue in one God.

The Clearkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visible, and inuisible:—

—And in one Lorde Iesu Christ, the onely begotten sonne of God, begotten of his father before all worldes. God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substance with the father, by whom all thinges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again accordyng to the scriptures, and ascended into heauē, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.—

—And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth frō the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the world to come. Amen.

¶ After the Crede ended, shall folowe the Sermon or Homely, or some porcion of one of the Homelies, as they shalbe hereafter decuded:

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¶ And the Epistle and Gospell beyng ended, shalbe sayde the Crede.

I beleue in one God,

the father almightye, maker of heauen and earth, & of al thinges visible, and inuisible:—

—And in one lorde Iesu Christ, the onely begottē sonne of God, begotten of his father before all worldes: God of goddes, lyght of lyght, very God of very God, begotten, not made, beeyng of one substance wyth the father, by whom al thinges were made: who for vs mē and for our saluaciō, came downe from heauen, & was incarnate by the holy ghost, of the vyrgin mary, & was made man: & was crucified also for vs, vnder Pōcius Pilate. He suffred & was buried, & the thyrde daye he arose agayn according to the scriptures: & ascended into heauen, & syteth at the ryght hande of the father. And he shall come agayne wyth glorye, to Iudge bothe the quick & the dead. *Whose kingdom shal haue none ende.*

And I beleue in the holy ghost, the Lord and geuer of lyfe, who procedeth frō the father and the sonne, who wyth the father & the sonne together, is worshypped & glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrectiō of the dead: and the lyfe of the world to come. Amen.

¶ After the Crede, if there be no sermon, shal folowe one of the homelies already set forth, or hereafter to be set forth by commune auctoritie.

¶ After suche sermon, homelie, or exhortacion, the Curate shal declare vnto the people whether there be any holye dayes or fasting daies the weeke folowing.

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And the Gospell ended, shall be sung, or said the Creed following, the People still standing as before.

I beleue in one God

the Father Almighty, Maker of heaven and earth, and of all things visible, and invisible:

—And in one Lord Iesus Christ, the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: Who for vs men, and for our Salvation came downe from heaven, And was incarnate by the holy Ghost of the Virgine Mary, And was made man, And was crucified also for vs vnder Pontius Pilate. He suffered and was buried, And the third day he rose againe according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: *Whose kingdom shall haue no end.*

And I belieue in the holy Ghost, The Lord and giver of life, who procedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of Sins, And I looke for the Resurrection of the dead, And the life of the world to come. Amen.

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¶ Then the Curate shall declare vnto the People what holy-Daies, or fasting-daies are in the weeke following to be observed. And then alsoe (if occasion be) shall notice be given of the Communion: and the Bannes of Matrimony published, and Briefes, Citations and excommunications read. And nothing

## SOURCES

Cp. Winchelsey *Sententia excommun.*: singularibus diebus dominicis et festiuis . . . in missarum solemnibus . . . denuncientur solenniter majoris excommunicationis sententia innodati (Wilkins *Conc.* ii 241)

*The order of the Communion 1548*

I Cor. xi 28: let a man examine himself, and so let him eat of the bread and drynke of the cup.

*Necessary doctrine* f. Ki: for they that so do, he made one with Christo, and dwelle in hym, and he in thom, as he sayth in the .vi. chapter of saint Johns gospoll [Jo. vi 56].

I Cor. xi 27, 29 sq.: whosoever shall eat of this breade, or dryncke of the cup of the lorde vnwortholy, shalbe gyltye of the body and bloude of the Lorde. . . . For he y<sup>t</sup> eateth or drincketh vnwortholy, eateth & dryncketh hys owne damnacyon, because he maketh no difference of the Lordes bodye. For thys cause manye are wenke and sycke among you, and manye slope.

S. Luko xxii 3: S. Jo. xiii 2.

I Cor. xi 31: yf we had iudged oure selues, we shuld not haue bene iudged. But when we are iudged of the Lorde . . .

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wherin if the people bee not exhorted to the worthy receyuing of the holy Sacrament of the bodye and bloude of our sauour Christ: then shall the Curate geue this exhortacion, to those that be minded to receiue thesame.

*Deuely beloved in the Lord, ye that minde to come to the holy Cōmunion of the bodie & bloud of our sauour Christ, must cōsidre what S. Paule writeth to the Corinthians, how he exhorteth all persones diligently to trie and examine them selues, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, yf with a truly penitent heart, and liuely fayth, we receyue that holy Sacrament: (for then we spiritually eate the fleshe of Christe, and drinke his bloude, then we dwell in Christ and Christ in us, wee bee made one with Christ, & Christ with us) so is the daunger great, yf we receyue thesame vnwortholy, for then we become gyltie of the body and bloud of Christ our sauour, we eate and drinke our owne damnaclan, not consideryng the Lordes bodie. We kindle Gods wraathe ouer us, we prouoke hym to plague us with diuerse diseases, and sondery kyndes of death. Therefore yf any here bee a blasphemor,*

*aduouterer, or bee in mallice, or enule, or in any other greuous cryme (excepte he be truly sory therefore, and earnestly mynded to leaue the same vices, and do trust hymselfe to bee reconcoiled to almightie God, and in Charitie with all the worldes) lette hym bewayle his synnes, and not come to that holy table, lest after the takyng of that most blessed breade: the deuill enter into hym, as he dyd into ludas, to fyll hym full of all Iniquitie, and brynge hym to destruccion, bothe of body and soule.*

*-Iudgs therefore your selues (brethren) that ye bee not iudged of the lorde. Let your myndes be without desire to synne, repent you truly for your*

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shall be proclaimed or published in the Church during the time of diuine Service, but by the Minister: nor by him any thing but what is prescribed in the Rules of this Book, or enoynd\* by the King, or \*by the Ordinary of the place\*.

¶ Then shall follow the Sermon or one of the Homilies already set forth, or hereafter to be set forth by *Authoritie*

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Phil. ii 8: He humbled hym selfe, and became obedient vnto death, euen the death of the crosse.

S. Luke i 79: to geue lyght to them that sate in darcknesse, and in the shadowe of death.

*Necessary doctrine f. I ii*: did than institute and ordeine, this most high & principlal sacrament of the new testament. Wherin is verely expressed, and presented the most exceding & inexplicable loue of our sauour Iesu Christ, towards vs, his church, with whom it hath pleased him to leaue for our nourishmēt, strength and cōfort, so precious and gloriouse a sacrament. . . cōtinuall remembrance; *Antididagma lix<sup>v</sup>*: quoniam . . . sancta sua passione sanguinisque pretiosi effusione nobis comparauit.

S. Luke i 74: might serue him without feare all the dayes of our lyfe, in such holynes & ryghteousnes: Eph. iv 24: in ryghteousnesse and true holynesse.

*Necessary doctrine f. K ii<sup>v</sup>*: dispoſo and preparo them selues, to the more often worthy receyuyng of the same.

*The Order of the Communion 1548*

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*synnes past, haue an earnest and lyuely faith in Christ our sauior,*

*bee in perfect charltie with all men, so shall ye bee mete partakers of those holy misteries. And aboute all thinges, ye must geue moste humble and heartie thankes to God the father, the sonne, and the holy ghoste, for the redempcion of the worlde, by the death and passion of our sauour Christe, both God and man, who did humble hymselfe euen to the death upon the crosse, for us miserable synners, whiche laye in darknes and shadowe of death, that he myghte make us the children of God, and exalte us to euerlastyng lyfe. And to thend that wee shoulde alwaye remembre the excedyng loue of oure maister, and onely sauour Iesu Christe, thus dying for us, and the innumerable benefites, whiche (by his precious bloudshedyng) he hath obteigned to us, he hath lefte*

*In those holy Misteries, as a pledge of his loue, & a continuall remembraunce of thesame his owne blessed body, & precious blood, for us to fede upon spirituallly, to our endles comfort and consolacion. To him therfore with the father and the holy ghost, let us geue (as we are most bounden) cōtinuall thankes, submittyng our selves wholly to his holy wyll and pleasure, and studyng to serue hym in true holines and righteousnes, all the dayes of our lyfe. Amen.*

¶ In Cathedral churches or other places, where there is dailie Communion, it shal be sufficient to reade this exhortacion aboue written, once in a moneth. And in parish churches, vpon the weke daies it may be lefte vnsayed.

¶ And if vpon the Sunday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhorte his parishoners, to dispose themselves to the receiuyng of the holy cōmunion more diligēty, sayyng these or like wordes vnto thē.

*Dere frondea, and you especially upon whose soules I haue cure and charge, on next, I do intende by Gads graue, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloud of Christe, to be taken of them, in the remembraunce of*

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*his moste fruitfull and glorious Passion :  
by the whiche passion, we haue obtelgned  
remission of our sinnes, and be made  
partakers of the kyngdom of heauen,  
whereof we bee assured and assertelgned,  
yf wee come to the sayde Sacrament,  
with heartie repentaunce for our offences,  
stedfast falthe in Goddes meroye, and  
earnest minde to obeye Goddes wyll, and  
to offende no more.  
Wherefore our duetie is to come to these  
holy misteries, with moste  
heartie thanks to bee geuen to  
almightie GOD,  
for  
his infinite meris and benefites geuen  
and bestowed upon us his unworthle  
seruauntes: for whom he hath not onely  
geuen his body to death, and shed his  
bloude, but also doth vouchsaue in a  
Sacrament and Mistery, to geue us his  
sayed bodye and bloud to fede upon  
spiritually. The whiche Sacrament  
being so Diuine and holy a thing,  
and so comfortabls to them whiche  
reclue it worthilye, and so dangerous  
to them that wyll presumatotakethesame  
unworthely: My duetie is to exhorte you  
in the meane season, to consider the  
greatnes of the thing,*

*and to serche and examine  
your owne consciences, and that not  
lyghtly nor after the maner of dis-  
simulers with GOD: But as they whiche  
shoulde come to a  
moste Godly and heauenly Banquet,  
not to come but in the marriage  
garment required of God in scrip-  
ture: that you may (so muoche as lieth in  
you) be founde worthie to come to suche a  
table. The waies and meanes  
therto is.*

*First that you betruly repentaunt of your  
former euill lyfe, and that you confesse  
wlth an unfayned heart to almighty God,  
yours synnes and unkyndnes towardes  
his Maiestie committed, eyther by wyll,  
worde, or dede, infirmitie or ignoraunoe:  
and that with inward sorowe and teares  
you bewaile your offences,  
and require of almighty god, mercie  
and pardō, prouising to him (from the  
botome of your heartes) thamendment  
of your former lyfe.*

*-And emonges all others, I am com-  
maunded of God, especially to moue and  
exhorte you, to reconcile your selves to*

S. Mat. xxii 11, 12

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*your neyghbours, whom you haue offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in loue and charitie with all the world, and to forgoe othar, as you woulde that god should forgoe you. And yf any man haue doen wrong to any other: let hym make satisfaccion, and due restitution of all landes & goodes, wrongfully taken awaye or withholden, before he come to Goddes borde, or at the least be in full mynde and purpose so to do, assone as he is able, or els let hym not come to this holy table, thinking to deceiue God, who seeth all mennes heartes. For neyther the absolucion of the priest, can any thing auayle them, nor the receyuyng of this holy sacrament doth any thyng but increase their damnacion.*

*And*

*yf there bee any of you,*

*whose consolence is troubled and greued in any thing, lackyng comforte or counsayll, let hym come to me, or to some other discrete and learned priest, taught in the lawe of God, and confesse and open his sinne and grieffe secretly, that he maie receyue suche ghostly counsayll, aduise, and comfort, that his consolence maye be releued: and that of us (as of the Ministers of GOD and of the churche) he may receyue comforte and absolucion,*

*to the satisfacolon of his minde, and auoydyng of all scruple and doubtfulnes: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doo use, to their further satisfyng, the auricular and secrete confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their owne consciences, particularly to open theyr sinnes to the Prieste: to be offended with them that are satisfied, with their humble confession to GOD,*

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and the generall confession to the church. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudgeing other mennes mindes or consciences: wher as he hath no warrant of Goddes word to thesame.

## S Deinde dicitur offertorium

¶ Then shall

folowe for the Offertory, one or moe, of these Sentences of holy scripture, to be song whyles the people dooe offer, or els one of them to bee said by the minister, immediatly afore the offeryng.

[ Mat. v.

Let your light so shine before me, that they may see your good woorkes, and glorify your father which is in heauen.

[ Mat. vi.

Laye not vp for your selues treasure vpon the yearthe, where the ruste and mothe dothe corrupte, and where theues breake through and steale: But laie vp for your selues treasures in heauen, where neyther ruste nor mothe dothe corrupt, & where theues do not breake through nor steale.

[ Math. vii.

Whatsoever you woulde that menne should doe vnto you, euen so do you vnto them, for this is the lawe and the Prophetes.

[ Math. vii.

Not euery one that sayth vnto me, lorde, lorde, shall entre into the kyngdome of heauen, but he that dothe the will of my father whiche is in heauen.

[ Luk. xix.

Zache stode furthe, and sayd vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doen any wronge to any man, I restore foure folde.

[i. Cor. ix.

Who goeth a warfare at any tyme at his owne coste? who planteth a vinearde, and eateth not of the fruite therof? Or who fedethe a flocke, and eateth not of the milke of the flocke?

[i. Cor. ix.

If we haue sown vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges?

[i. Cor. ix.

Dooe ye not knowe, that they whiche minister aboute holy thinges, lyue of

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and earnestly exhorte them to remembre the poore, saying one or moe of these Sentences folowing, as he thinketh most couenient by his discrecion.

[ Math. v.

Let your lyghte so shyne before men, that they may se your good woorkes, and glorifye your father whyche is in heauen.

[ Math. vi.

Laye not vp for youre selues treasure vpon the earth, where the ruste and mothe doeth corrupte, and where theues breake through and steale: But laye vp for youre selues treasures in heauen, where neyther rust nor mothe doeth corrupte, and where theues dooe not breake through and steale.

[ Math. vii.

Whatsoever you woulde, that men should doe vnto you, euen so do vnto them: for this is the lawe and the Prophetes.

[ Math. vii.

Not euery one that sayth vnto me, Lord, lorde, shal entre into the Kyngdome of heauen: but he that doeth the wyll of my father whych is in heauen.

[ Luk. xix.

Zache stode forth, and sayd vnto the Lord: beholde, Lord, the halfe of my goodes I geue to the poore, and yf I haue done any wronge to any man, I restore foure folde.

[i. Cor. ix.

Who goeth a warfare at any time of his owne coste? who planteth a vyneyarde, & eateth not of the fruyte thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke?

[i. Cor. ix.

Yf we haue sown vnto you spyrituall thinges, is it a great matter, yf we shall reape youre worldlye thynges?

[i. Cor. ix.

Do ye not knowe, that they which minister aboute holy thinges, lyue of

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¶ Then shall the Priest return to the Lords Table, and begin the Offertory saying one or more of these sentences folowing, as he thinketh most convenient in his discrecion.

[S<sup>t</sup>: Matt. 5.

Let your light so shine before men that they may see your good Works and glorifye your Father which is in heauen.

[S<sup>t</sup>: Matt. 6.

Lay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay vp for your selues treasures in heauen, where neither rust, nor moth doth corrupt, and where thieves do not break through and steal.

[S<sup>t</sup>: Matt. 7.

Whatsoever ye would that men should do vnto you, even so do vnto them, for this is the Law and the Prophets

[S<sup>t</sup>: Matt. 7.

Not every one that sayth vnto me Lord, Lord, shall enter into the Kingdom of heauen, but he that doth the will of my Father which is in heauen.

[S<sup>t</sup>: Luke. 19.

Zaccheus stood forth, and said vnto the Lord, Behold Lord, the half of my goods I give to the poor, and if I haue don any wronge to any man, I restore four fold.

[1. Cor. 9.

Who goeth a Warfare at any time of his own cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

[1. Cor. 9.

If we haue sown vnto you spiritual thinges, is it a great matter if we shall reape your worldly things.

[1. Cor. 9.

Do ye not know that they who minister about holy things, live of

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the Sacrifice? They whiche waite of the alter, are partakers with the alter? euen so hath the lorde also ordained: that they whiche preache the Gospell, shoulde liue of the Gospell. [ii. Cor. ix.]

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne doe accordynge as he is disposed in his hearte, not grudgyngly, or of necessitie, for God loueth a cherefull geuer. [Gala. vi.]

Let hym that is taughte in the woorde, minister vnto hym that teacheth, in all good thynges. Be not deceyued, GOD is not mocked. For whatsoeuer a manne sowethe, that shall he reape. [Gala. vi.]

While we haue tyme, let vs doe good vnto all men, and specially vnto them, whiche are of the housholde of fayth. [i. Timo. vi.]

Godlynes is greate riches, yf a man be contented wyth that he hath: For we broughte nothyng into the worlde, neither maye we cary any thing out. [i. Timo. vi.]

Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute, laying vp in stoare for themselues a good foundaciō, against the time to come, that they maie attaine eternall lyfe. [Hebre. vi.]

GOD is not vnrighteous, that he will forgette youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue mynstred vnto the saintes, and yet do minister. [Hebre. xiii.]

To doe good, and to distribute, forget not, for with suche Sacrifices God is pleased. [i. Iohn. iii.]

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? [Toby. iiii.]

Geue Almoose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned away from thee. [Toby. iiii.]

Bee mercifull after thy power: if thou haste muche, geue plenteously,

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the sacrifice? They whych wayte of the altare, are partakers wyth the altare. Euen so hath the Lord also ordeyned: that they which preache the Gospell, should lyue of the Gospell. [ii. Cor. ix.]

He whiche soweth lyttle shall reape lyttle, and he that soweth plenteously shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudgeing, or of necessitie: for God loueth a cherefull geuer. [Gala. vi.]

Let him that is taughte in the woorde, minister vnto him that teacheth, in all good thynges. Be not deceyued, god is not mocked: for whatsoeuer a man soweth, that shall he reape. [Gala. vi.]

Whyle we haue time, let vs doe good vnto al mē, and specially vnto them, whiche are of the household of fayth. [i. Tim. vi.]

Godlines is great riches, yf a man be contented with that he hath: for we brought nothyng into the world, neyther may we cary any thyng out. [i. Tim. vi.]

Charge them which are riche in this world, that thei be ready to geue, & glad to distribute: laieng vp in store for themselves a good foundation againste the time to come, that they may attayne eternal lyfe. [Hebr. vi.]

God is not vnrighteous, that he will forgette youre woorkes and labour that procedeth of loue: which loue ye haue shewed for his names sake, which haue minystred vnto saintes, and yet do ministre. [Hebr. xiii.]

To doe good, and to distribute, forget not: for with such sacrifices god is pleased. [i. Ioh. iii.]

Whoso hath this worldes good, and seeth hys brother haue nede, and shutteth vp hys compassion from hym, how dwelleth the loue of god in hym? [Toby. iiii.]

Geue Almoose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned away from thee. [Toby. iiii.]

Bee mercifull after thy power. If thou haste much, geue plenteously:

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the sacrifice? and<sup>3</sup> they who wait <sup>6</sup>at the Altar, are partakers with the Altar? even so hath the Lord also ordeined that they who preach the Gospel should live of the Gospel. [2 Cor: 9]

He <sup>4</sup>that soweth little, shall reape little: and he that soweth plenteously shall reape plenteously. Let every man do according as he is disposed in his heart, not grudging or of necessity for God loveth a cheerfull giver. [Gal. 6]

Let him that is taught in the word minister vnto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. [Gal. 6]

While we have time, let vs do good vnto all men, and specially vnto them <sup>6</sup>that are of the household of Faith. [1. Tim. 6]

Godlines is great riches, if a man be content <sup>1b</sup> with that he hath: for we brought nothing into the world, neither may we carry any thing out [1. Tim. 6]

Charge them who are rich in this world that they be ready to give, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attain eternal life. [Heb. 6]

God is not vnrighteous that he will forget your works and labour that procedeth of love, which love ye have shewed for his Names sake, who have ministred vnto <sup>4</sup>the\* Saints, and yet do minister. [Heb. 13]

To do good, and to distribute forget not, for with such sacrifices God is pleased. [1. 8. Iohn. 3.]

Whoso hath this worlds good, and seeth his brother have need, and shutteth vp his compassion from him, how dwelleth the love of God in him. [Tob. 4.]

Give <sup>4</sup>Alms\* of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. [Tob. 4.]

Be mercifull after thy power. If thou hast much, give plenteously.

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yf thou hast litle, do thy diligēce gladly to geue of that litle, for so gathereste thou thy selfe a good rewarde in the daie of necessitie.

[prouer. xix.]

He that hath pitie vpon the poore, lendeth vnto the Lord: & loke what he layeth out, it shalbe payed him again.

[Psal. xli.]

Blessed be the man that prouideth for the sicke and nedye, the lord shall deliuer hym, in the tyme of trouble.

Where there be Clearkes, thei shall syng one, or many of the sentences aboue written, accordyng to the length and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed, shall offer to the poore mennes boxe euery one accordyng to his habilitie and charitable mynde.

H Also sollen die gleubigen, die weil man den Glauben singet, jhre frey willige offer bringen, ein jeder nach dem segen der jm von der milten hand Gottes verlehnet ist.

Synod. Exon. 1287 cap. 54 (Wilkins Conc. ii 160), Act. 27 Henry VIII cap. 12 (ib. iii 324).

H Sollen doch die Jenigen, die zur Communion zugelassen seind, sich gleich auff das offer verfügen an jr eigen orth, vor dem Altar, Welchs orth man in jeder Kirche nach gelegenheit der platze darzu verordnen soll, Vnnd sollen sich die Man auff einn seiten, vnd die Frauen auff die andere seiten stellen.

§ Post offertorium vero porrigat dyaconus sacerdoti calicem cum patena & sacrificio. . . Ipso vero accipiens ab eo calicem, diligenter ponat in loco suo debito super medium altaris. & inolino parumpor olouet calicem . . . dicendo hanc orationem . . . Diota oratione reponat calicem & cooperat cum corporalibus, ponatque panem super corporalia deontor ante calicem vinum & aquam continentem.

Cp. Horas beatissimo virginis Marie secundum usum Sarum (Paris 1514) f. 7<sup>b</sup>: A general and deuowte prayer for the gode state of our moder the church miltant here in erth.

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[P. 688]

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Yf thou hast litle, doe thy dylygence gladly to geue of that litle, for so gathereste thou thy selfe a good rewarde, in the day of necessitie.

[Pro. xix.]

He that hath pitie vpon the poore, lendeth vnto the lord: and loke what he layeth out, it shalbe payed him agayne.

[Psa. lxi.]

Blessed be the man that prouideth for the sicke and nedye, the lord shall deliuer him in the tyme of trouble.

¶ Then shall the Churche wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the pore mens boxe,

and vpon the offering daies appointed, euery man and woman shall paye to the curate the due and accustomed offerings:

after whiche done, the priest shall saye.

Let vs pray for the whole state of Christes Churche militant here in earth.

If there be none almose given vnto the poore, than shall ye wordes of acceptyng our almose

Almightie & euer liuing god, which by thy holy apostle haste taughte vs to make praiers and supplications, and to geue thanks for al mē: we humbly beseeche the most mercifully to (accepte our almose

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Jf thou hast little, do thy diligēce gladly to geue of that litle: for so gatherest thou thy selfe a good rewarde in the day of necessitie.

[Prov. 19.]

He that hath pitie vpon the poor, lendeth vnto the Lord: and looke what he layeth out it shall be payed him again.

[Psal. 41.]

Blessed be the man that provideth for the sick, and needy: the Lord shall deliver him in the time of trouble.

¶ Whyles these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Almshouse for the Poore, and other deuotions of the People, in a decent Bason to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present, and place it vpon the holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much bread and Wine as he shall think sufficient.

-After which don the Priest shall say.

¶ Let vs pray for the whole state of Christ's Church militant here in Earth.

If there be no Alms or oblations

Almighty and everliving God, who by thy holy Apostle hast taught vs to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (to accept our Alms

II : O

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[P. 688]

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*Injunctions 1559: A form of bidding the prayers . . . Finally, let us praise God for all those, that are departed out of this life in the faith of Christ, and pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting (Wilkius Concilia iv p. 189)*

[P. 690]

[P. 632]

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*be left out* these our prayers whiche *unsayde.* we offere vnto thy diuine maiestie: besechyng thee to inspire continually, the vniuersal church with the spirite of truth, vnitie and concord: and graunt that al they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue.

We beseeche thee *also* to saue and defend *all Christian kinges, Princes, and gouernours,* and specially thy seruaunt, Edward our king, that vnder hym we maye be godly and quietly gouerned, and graunte vnto hys whole counsaile, & to all that be put in auctoritie vnder hym, that they may truly & indifferently minister iustice, to the punishment of wickednes & vice, and to the maintenance of goddes true religiō and vertue. Geue grace (O heauenly father) to al Bishops, pastours and Curates, that they maye both by theyr lyfe and doctryne, sette forth thy true and lyuely woorde, and rightly and duely admynister thy holy Sacramentes, and to all thy people geue thy heauenly grace, *and especially to thys congregacyon here presente,* that with meeke heart and due reuerence, they maye heare and receyue thy holy woorde, truly seruyng thee in holynesse and ryghteousnesse all the dayes of theyr lyfe. And we moste humbly beseeche thee of thy goodnes (O Lord) to comforte and succour al them which in this transitory life be in trouble, sorow nede, sickenes, or any other aduersitie :

Graunte this O father for Iesus Christes sake our only mediatur and aduocate. *Amen.*

*¶ Then shal folow this exhortacion at certaine times when the Curate shal see the people negligent to come to the holy Communion.*

*WE be come together at thys time derely beloued brethren, to fede at the lordes supper, vnto the whiche in*

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*oblations]* & Oblations *and*) to receive *be left out* these our prayers, which *unsaid.* we offer vnto thy diuine Majesty, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnitie and Concord: and grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in vnitie and godly love.

We beseech thee *also* to save and defend *all christian Kinges, Princes and Governours,* and specially thy servant Charles our King, that vnder him we may be Godly and quietly governed: and grant vnto his whole Council, and to all that are put in Authority vnder him that they may truly and indifferently minister iustice, to the punishment of wickednes, and vice, and to the maintenance of thy true religion and Vertue. Give grace (O heavenly Father) to all Bishops, and Curats, that they may both by their life, and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace, *and specially to this Congregation here present* that with meeke heart and due reverence they may hear and receive thy holy word, truly serving thee in holynesse and righteousnes all the dayes of their life. And we most humbly beseech thee of thy goodnes (O Lord) to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sicknes, or any other Adversity. *¶ And we also bless thy holy name, for all thy servants\* departed this life in\* thy faith\* and fear, beseeching thee\* to give vs grace so to follow\* their good examples\*, that with them we may be partakers of thy heavenly kingdom.* Grant this, O Father, for Iesus Christes sake our only Mediatour and Advocate. *Amen.*

[1<sup>p</sup>. 673, 676]



S. Luko xiv 10 sqq.

2 Cor. v 20: so pray we you in  
Christes sted.

goddes behalfe I byd you at that be  
here present, and beseche you for the  
lorde Iesus Christes sake, that ye wil  
not refuse to come therto, beyng so  
louingly called and bidden of god  
hymselfe. Ye knowe howe greuouse and  
vnkynde a thyng it is, when a man hath  
prepared a riche feast, decked hys table  
with all kynde of prouision, so that  
there lacketh nothing but the ghestes  
to sit down: and yet they which be  
called, without any cause moste vn-  
thankefully refuse to come. Whiche of  
you in suche a case woulde not be moued?  
Who would not thynke a great iniury  
and wrög done vnto him? Wher-  
fore most derely beloued in Christ,  
take ye good hede, lest ye with drawyng  
your selues from this holy supper, pro-  
uoke goddes indignacion against you.  
Yt is an easy matter for a man to say,  
I wil not Communicate, because I am  
otherwyse letted with worldly  
busines: but such excuses be not so  
easily accepted and allowed beefore  
god. Yf any man say, I am a greuouse  
sinner and therefore am afraied to  
come: wherfore then doe you not repent  
and amende. When god calleth you,  
be you not ashamed to saye you wyll  
not come? When you shoulde returne  
to God, wyll you excuse your selfe  
and saye that you be not ready? Con-  
sydre earnestely with your selues howe  
lytle such feyned excuses shall anayle  
before GOD. They that refused the  
feaste in the Gospell, because they had  
boughte a farme, or would trye theyr  
yokes of oxen, or because they wer  
married, wer not so excused, but  
counted unworthy of the heauenty  
feast. I for my part am here present,  
and accordyng to mine office, I bid you  
in the name of god, I cal you in  
Christes behalfe, I exhort you, as you  
loue your owne saluacion, that ye wilbe  
partakers of this holy Communion.  
And as the sonne of god did vonchesafe  
to yelde vp his soule by death vpon  
the Crosse for your helth: euen  
so it is your duetie to receue the com-  
munion together in the remembraunce  
of his death, as he  
hymselfe commaunded. Nowe if  
you will in nowysethus do, considre with  
your selues how great Iniurye you do  
vnto god, & how sore punishment

[P. 675]

[P. 677]

S. Mat. xxvi 26  
 Canon missae: Accipite et bibite ex  
 eo omnes.

[P. 662]

hangeth ouer your heads for thesame.  
 And wheras ye offend god, so sore in  
 refusing this holy Banquet, I admonishe,  
 exhort, and beseeche you, that vnto this  
 unkindnes ye wil not adde any more.  
 Which thing ye shal do, if ye stand  
 by as gasers and lokers on them that  
 do cōmunicate, & be no partakers of  
 the same your selues. For what thing  
 can this be accōpted els, the a further  
 contēpt, & unkindnes vnto god. Truly  
 it is a great vnthankfulnes to say nay  
 when ye be called: but the fault is  
 much greater when men stande by, &  
 yet wil neither eate nor drinke this  
 holy Communion with other. I praye  
 you what can this be els, but euen to  
 haue the misteries of Christ in derision?  
 It is said vnto all: Take ye & eate,  
 Take & drinke ye al of this, do this  
 in remembraunce of me. With what  
 face then, or with what cōtenaunce  
 shal ye heare these wordes? What  
 wil this be els but a neglecting, a  
 despising, & mocking of the Testament  
 of Christ? Wherfore, rather then  
 you should so do, depart you hence  
 & geue place to them that be godly  
 disposed. But whē you depart, I  
 beseeche you, pōndre with your selves  
 from whom you depart: ye depart  
 frō the lordes table, ye depart  
 frō your brethren,  
 & from the banquet of most heauely  
 sode. These thīges if ye earnestly  
 cōsidre, ye shal by gods grace returne  
 to a better minde, for the obtēining  
 wherof, we shall make  
 oure humble petycyons

while we  
 shal receiue the holy Communion.

¶ And some tyme shal be sayd this also, at  
 the discrecion of the Curate.

Deerly beloved

[P. 677]

¶ When the Minister giveth warning  
 for the Celebration of the holy Com-  
 munion, which he shall alwayes do  
 vpon the Sunday, or some holy day  
 immediatly preceding. After the  
 sermon or Homilie ended, he shall  
 read this exhortation following.

Deerly beloved,

On  
 -day next / purpose, through Gods  
 Assistance, to administer to all such as  
 shall be religiously and devoutly dis-  
 posed, the most comfortable Sacrament  
 of the Body and Blood of Christ, to be  
 by them received in remembrance of

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[P. 654]

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*forasmuch as our duetie is to  
rendre to Almighty  
god our heauenlye father moste  
hartye thanks, for  
that he hath geuen his sonne our  
sauour Iesus Christ, not only to die for  
vs, but also to be our spiritual fode and  
sustenance, as it is declared vnto vs,  
asuel by goddes worde, as by the holy  
Sacramentes of his blessed body, and  
bloud, the which  
being so  
comfortable a thyng to them which  
receiue it worthely, and so daungerous  
to thē that wil presume to receiue it  
unworthely: My duetie is to exhort you  
to conside the  
dignitie of the holy miistry, and the  
great perel of the unworthy receyuyng  
therof, and so to searche and examine  
your own consciences,*

*as you  
shoulde come holy & cleane to a  
most godly and heauenly feaste: so that  
in nowise you come but in the mariage  
garment requirsd of god in holy scrip-  
ture, and so come and be receiued,  
as worthy partakers of such a  
heauely table. The way & meanes  
thereto is:-*

*-First to examine your liues  
and conuersacion by the rule of  
gods commaundementes, & wherin-  
soeuer ye shal perceiue your selves  
to haue offended, either by wil,  
word, or dede,*

*there bewaile your own sinful liues,  
confesse your selves  
to almightie  
god with ful purpose of amendment  
of life.-*

*-And if ye shall perceiue your offences  
to be such, as be not only agaynst God,  
but also agaynst your neighbours, then  
ye shall recōcile your selues vnto them,*

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*his meritorious Cross and passion,  
whereby alone we obtain  
remission of our sins, and are made  
partakers of the kingdom of heauen.*

*Wherefore it is our duty to  
render most humble  
and hearty thanks to  
Almighty God our heavenly Father, for  
that he hath given his Son our  
Saviour Iesus Christ, not only to die for  
vs, but also to be our spiritual food, and  
sustenance*

*in that holy  
sacrament.*

*Which  
belng so diuine and  
comfortable a thing to them who  
receiue it worthily, and so daungerous  
to them that wil presume to receiue it  
unworthily: My duty is to exhort you  
in the mean season to consider the  
dignity of that holy mystery, and the  
great peril of the unworthy receiuing  
thereof, and so to search and examine  
your own Consciences (and that not  
lightly, and after the mañer of dis-  
semblers with God;) but so that ye  
may come holy and cleane to such a  
heauenly Feast,  
in the marriage-  
garment required by God in holy Scrip-  
ture, and be receiued  
as worthy partakers of that  
holy Table. The way and meanes  
thereto is:-*

*-First to examine your liues  
and conuersacions by the rule of  
Gods Comandments, and wherein-  
soeuer ye shall perceive your selves  
to haue offended, either by will,  
word or deed,*

*there to bawall your own sinfulnes,  
and to confesse your selves  
to Almighty  
God, with full purpose of Amendment  
of life.-*

*-And if ye shall perceive your offences  
to be such as are not only against God,  
but also against your Neighbours, then  
ye shall reoonolle your selues vnto them,*

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[P. 650]

[P. 658]

*ready to make restitution and satisfaction accordyng to the uttermost of youre powers, for all iniuries and wronges done by you to any other: and lykewyse beeyng ready to forgeue other that haue offended you, as you would haue forgeuenesse of your offences at gods hand:*

*otherwise the receiuing of the holy Communion, doth nothing els but encrease youre damnacion.*  
[P. 679]

*And because it is, requisite that no man should come to the holy Communion but with a full trust in goddes mercy, and with a quiet conscience: therefore if there be any of you whiche by the meanes afore said cannot quiet his own conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of gods word, & upon his grieffe, that he may receiue such gostly counsaill, aduise, and oomfort, as hys conscience maye be releued, & that by the ministry of gods worde, he may receiue comfort and the benefyte of aboaluclon, to the quietyng of his conscience, and auoidyng of al Scruple and doubtfulness.*  
[P. 665]

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*being ready to make restitution and satisfaction according to the uttermost of your powers, for all Iniuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as you would have forgiveness for your Offences at Gods hand:*

*otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer, or slanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your Sins, or els come not to that holy Table, lest, after the taking of that holy Sacrament, the Devil enter into you, as he entred into Judas, & fill you full of all iniquities, & bring you to destruction both of body, & soule. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience: therefore if there be any of you who by this meanes cannot quiet his own Conscience herein, but requireth further Comfort, or Counsel let him come to me, or to some other discrete and learned Minister of Gods word, and open his grief, that by the Ministry of Gods holy word, he may receiue the benefit of Absolution, together with ghostly counsel and aduice, to the quietyng of his Conscience, and auoydyng of all scruple, and doubtfulness.*

¶ Or in case he shall see the people negligent to come to the holy Communion; in stead of the former, he shall use this exhortation.  
Dearly beloved brethren, On I

[Pp. 665, 667]

intend, by Gods grace, to celebrate the Lords Supper. unto which in Gods behalfe, I bid you all that are here present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himselve. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision soe that there lacketh nothing, but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a Case would not be moved? Who would not thinke a great iniury and wrong don unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdraweing your selves from this holy Supper provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly busines. But such excuses are not so easilie accepted and allowed before God. If any man say I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent, and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should returne to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospell, because they had bought a farm, or would try their Yokes of Oxen, or because they were marryed, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeild up his Soule by death upon the Cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himselve hath commanded: Which if ye shall neglect to do, consider with

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[Pp. 667, 669] 1552

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*your selves how great iniury ye do  
vnto God, and how sore punishment  
hangeth over your heads for the same:*

\* when

*ye wilfully abstain  
from the Lords Table, and separate  
from your brethren, who come to feed  
on the banquet of that most heavenly  
food. These things if ye earnestly  
consider, ye will by Gods grace returne  
to a better mind: for the obteyning  
whereof we shall not cease to make  
our humble petitions vnto Almighty  
God our heavenly Father*

¶ Then shal the *priest*  
say thys exhortacion.

*DErely beloued in the lord: ye that  
minde to come to the holy Communion  
of the body and bloud of our sauioirc  
Christ, must oonsider what S. Paul  
wryteth to the Corinthians, howe he  
exhorteth al persons diligently to trie  
& examine them selves, before they*

¶ At the tyme of the Celebration of the  
Communion, the Communicants being  
conveniently placed for the receiuing  
of the holy Sacrament, the *Priest* shall  
say this exhortacion.

*Dearly beloued in the Lord, ye that  
mind to come to the holy Communion  
of the Body and Blood of our Saviour  
Christ, must oonsider how Saint Paul  
exhorteth all persons diligently to try  
and examine themselues, before they*



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*presume to eate of that bread, & drinke of that cup: for as the benefite is great if with a truly penitent heart and lively fayth, we receiue that holy Sacrament, (for thē we spirituallie eate the flesh of Christe, and drinke hys bloude, then we dwell in Chryste and Chryste in us, we bee one with Chryste, and Christe with us:) so is the daunger great, yf wee receiue the same unworthely. For then we be giltie of the body and bloud of Christe our sauour. We eate & drynke our owne damnacyon, not consydering the lordes body. We kindle goddes wrath against us, we prouoke hym to plague us wyth diuerse diseases, and sundry kyndes of death. Therefore, yf anye of you be a blasphemor of GOD, an hynderer or slaunderer of his woorde, an adulterer, or be in malice or enule, or in any other greuous oryme,*

*bewayle youre synnes, and come not to thys holie Table, leste after the takynge of that holie Sacramente, the Deuyll entre into you, as he entered into Iudas, and full you full of all iniquities, and bringe you to destruction, both of bodye and soule.-*  
*Iudge therefore youre selues (brethren) that ye be not iudged of the Lorde.*

[P. 662]

*Repent you truly for youre synnes past, haue a lyuely and stedfast fayth in Christ our Sauour. Amend your lyues, and be in perfecte charitie with all men, so shall ye be mete partakers of those holy misteries. And aboute al thinges, ye must geue most humble and hartle thanks to God the father, the sonne, and the holy ghost, for the redēpcion of the worlde, by the death and passion of our sauour Christe, bothe God and man, who dyd humble hym selfe, even to the death upon the Crosse, for us miserable synners, whiche laye in darkenesse, & shadowe of death, that he myghte make us the chyldren of God, and exalte us to euerlastinge lyfe. And to thende that we should alwaye remember the exceeding greate loue of our maister, and onely Sauoure Iesu Christ, thus dylng for us, and the*

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*presume to eat of that Bread, and drink of that Cup. For as the benefitt is great, if with a true penitent heart, and lively faith we receive that holy Sacrament (for then we spiritually eate the flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily, for then we are guilty of the body and blood of Christ our Saviour: we eat and drinke our own damnation, not considering the Lords body: We kindle Gods wrath against us; we prouoke him to plague us with diuers diseases, and sundry kinds of death.*  
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*Iudge therefore your selues, brethren, that ye be not iudged of the Lord.*

*Repent you truly for your Sins past: haue a lively and stedfast faith in Christ our Saviour. Amend your liues, and be in perfect Charity with all men, so shall ye be meet partakers of those holy mysteries. And aboute all thinges ye must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our sauour Christ, both God and Man, who did humble himselfe even to the death upon the Crosse, for us miserable Sinners; who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to euerlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Iesus Christ, thus dycing for us, and the*

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Innumerable benefytes (whiche by his precious bloudshedding) he hath obteyned to us, he hath instituted and ordeyned holy misteries, as pledges of hys loue, and continuall remembrance of hys death,

to our greate and endless comforte . . . To hym therefore with the father and the holy Ghoste, lette us geue (as we are most bounden) continuall thanks: submittinge oure selues wholly to hys holy wyll and pleasure, and studying to serue him in true holynesse and ryghteousnesse all the dayes of oure lyfe. Amen.

¶ Then shal the Priest saye to them, that come to receiue the holy Communion.

You that doe truly and earnestlye repente you of your synnes, and be in loue and charitie wyth your neyghbours, and entend to leade a newe lyfe, folowinge the commaundmētes of God, and walking from henceforth in hys holy wayes: Drawe nere, and take thys holy Sacrament to your comforte: make your humble confession to almightye God, before this congregacion here gathered together in his holy name, mekely knelynge upon your knees.

¶ Then shal this general confession be made in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, kneeling humbly upō theyr knees.

Almighty God, father of our Lorde Iesus Christe, maker of all thinges, Iudge of al men, we knowledge and bewayle our manyfolde synnes and wickednes, whiche we from tyme to tyme most greuouely have committed, by thought, woorde, and dede, agaynst thy deuynē Maiestie: prouokinge moste iustely thy wrath and indignacion agaynst us: we do earnestlye repent, and be hartely sory for these our misdoynge: the remembraunce of them is greuouse unto us, the burthen of them is Intollerable: haue mercy upon us, haue mercys upon us mooste mercifull father, for thy sonne oure Lorde Iesus Christes sake: forgeue us all that is paste, and graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and

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innumerable benefits which by his pretious bloodshedding he hath obteined to us: he hath instituted and ordeined holy mysteryes as pledges of his love, and for<sup>s</sup> a continuall remembrance of his death,

to our greate and endless comfort . . . To him therefore with the Father and the holy Ghost, let us give, (as we are most bounden) continuall thanks, submitting our selues wholly to his holy Will and pleasure, and studying to serue him in true holiness and righteousness all the dayes of our life. Amen.

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

Ye that do truly and earnestlye repent you of your Sins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes, Draw nere with faith, and take this holy Sacrament to your Comfort: and make your humble Confession to Almighty God,

meakly kneeling upon your knees.

¶ Then shall this general Confession be made in the Name of all those that are minded to receiue the holy Communion, <sup>9</sup> by one of the ministers, <sup>9</sup> both he and all the people<sup>a</sup> kneeling humbly upon their knees<sup>a</sup> and saying.

Almighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, We<sup>1b</sup> acknowledge and bewail Our manifold Sins and Wickednes, Which we from time to time Most grievously have committed, By thought, word and deed, Against thy diuine Maieaty, Prouoking most iustly Thy wrath and Indignacion agaynst us. We do earnestlye repent, And are heartily sory for these our misdoings, The remembrance of them is grievous unto us, The burthen of them is intolerable. Haue mercy upon us, Haue mercy upon us most mercifull Father; For thy son our Lord Iesus Christes sake, Forgive us all that is past, And grant that we may euer hereafter Serue and please thee In newnesse of lijs, To the honour and

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S	Hic eleuat saordes manus dicens	Then the Prieste shall saye.
	Dominus vobiscum.	The Lorde be with you.
	Et cum spiritu tuo.	Aunswere. And with thy spirite.
	Sursum corda.	Priest. Lift vp your heartes.
	Habemus ad dominum.	Aunswere. We lift them vp vnto the Lorde.
	Gratiam agamus domino deo nostro.	Priest. Let vs geue thankes to our Lorde God.
	Dignum et iustum est.	Aunswere. It is mete and right so to do.

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glorye of thy name: Through Iesus Christe oure Lorde. Amen.

¶ Then shal the Priest or the Bisshop (being present) stand up, and turninge himselfe to the people, saye thus.

Almightye God our heauenly father, who of his great mercy, hath promised forgeuenesse of synnes to all them, whiche wyth hartie repentance and true faythe, turne vnto him: haue mercy vpon you, pardon & deliuer you frō all your synnes, confirme and strengthe you in all goodnesse, and bring you to euerlasting lyfe: through Iesus Christ our Lorde. Amen.

¶ Then shall the priest also saye.

Hear what comfortable wordes our sauour Christ sayeth, to all that truly turne to hym.

Come vnto me al that trauayl and be heauy laden, and I shall refreshe you.-

-So GOD loued the world, that he gaue his onely begotten sonne, to thende that all that beleue in hym, should not perishe, but haue life euerlastinge.

Hear also what saint Paul sayeth.

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

Hear also what saint Iohn sayeth.

Yf anye man synne, we haue an aduocate wyth the father, Iesus Christe the righteous, and he is the propiciacion for our synnes.

¶ After the whych, the priest shall procede, sayinge.

Lyft vp youre heartes.

Aunswere.

We lyft them vp vnto the Lorde.

Prieste.

Let vs geue thankes vnto oure Lorde God.

Aunswere.

It is mete and right so to do.

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glory of thy name, Through Iesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himselfe to the people, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn vnto him: haue mercy vpon you, pardon and deliuer you from all your Sins, confirm and strengthen you in all goodnes, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

Hear what comfortable wordes our sauour Christ saith vnto all that truly turn to him

Come vnto me all that trauel and are heauy laden, and I will refresh you.

[68: Matt. 11. 28.

[68: John 3. 16.

So God loued the world that he gaue his only begotten Son, to the end that all that beleue in him should not perish but haue euerlasting life.

¶ Hear also what Saint Paul saith.

[61. Tim. 1. 16.

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

¶ Hear also what Saint Iohn sayeth.

[61. St: John. 2. 1.

If any man sin, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins.

¶ After which the Priest shall proceed, saying.

Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs give thancks vnto our Lord God

Answer.

It is meet and right so to do.

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Vere dignum et iustum est equum et salutare. Nos tibi semper et vbique gratias agere: domine sancto pater omnipotens eterne deus.

Et ideo cum angelis.

*Necessary doctrine f. c iv: dyd vnite . . the same nature of man, taken of the substance of the . . vyrgin, with his godhead . . very perfecte god, and very perfecte man, whiche holy worke of the incarnation, was . . wrought . . by the holy goste . . without . . spotte of sinne.*

§ Sequens praefatio dicitur in die pascho et per totam hebdomadem. . .

Et te quidem omni tempore sed in hac potissimum die gloriosius predicare cum pascha nostrum immolatus est xps. Ipse enim verus est agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit & vitam resurgendo reparauit. Et ideo cum angelis.

Sequens praefatio dicitur in die ascensionis domini & per octauam.

Per xpm dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit: & ipsis cornentibus est elouatus in celum: vt nos diuinitatis suo tribueret esse participas. Et ideo cum angelis.

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The Priest.

IT is very mete, righte, and our bounden dutie, that we shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almightie euerlasting God.

¶ Here shall folowe the propre preface, accordyng to the tyme (yf there bee any specially appointed) or els immediatly shall folowe.-

-Therefore with Aungels. &c.

## PROPRE PRAEFACES.

¶ Vpon Christmas daye

BECAUSE thou diddeste geue Iesus Christe, thyne onely sonne, to be borne as this daie for vs, who by the operaciō of the holy ghoste, was made very man, of the substaunce of the Virgine Mary his mother, & that without spotte of sinne, to make vs cleane from all sinne: Therefore. &c.

¶ Vpon Easter daie

BUT chiefly are we bounde to prayse thee, for the glorious resurreccion of thy sonne Iesus Christe, our Lorde, for he is the very Pascall Lambe, whiche was offered for vs, and hath taken awaye the synne of the worlde, who by his death hath destroyed death, and by his rising to lyfe agayne, hath restored to vs euerlasting lyfe. Therefore. &c.

¶ Vpon the Assencion daye

THROUGH thy moste dere beloued sonne, Iesus Christe our Lord, who after his moste glorious resurrecciō, manifestly appered to all his disciples, and in theyr sighte ascended vp into heaven, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with him in glory. Therefore. &c.

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Prieste.

IT is very mete, ryght, and our bounden duetie, that we should at al tymes, and in al places, geue thanks vnto thee O lorde holy father, almightye euerlastinge God.

¶ Here shall folowe the proper Preface, accordyng to the tyme, yf there be any specially appointed: or els immediatly shall folowe.-

-Therefore wyth Angelles. &c.

## PROPER PRAEFACES.

¶ Vpon Christmas daye, and seuen dayes after.

BECAUSE thou dyddeste geue Iesus Christe, thyne onely sonne, to be borne as this daye for vs, who by the operacion of the holye ghost, was made very man, of the substaunce of the Virgine Mary his mother, and that without spot of synne, to make vs cleane fro al sinne. Therefore. &c.

Vpon Easter daye, and seuen dayes after.

BUT chiefly are we bounde to prayse thee, for the glorious resurreccion of Thy sonne Iesus Christ our Lord, for he is the very Paschall lambe, which was offered for vs, & hath takē awaye the synne of the worlde, who by his death hath destroyed death, and by his rysing to life agayne, hath restored to vs euerlasting lyfe. Therefore. &c.

¶ Vpon the Ascencion daye, and seuen dayes after.

THROUGHE thy moste dere beloued, sonne, Iesus Christ our Lord, who after his most glorious resurreccion, manifestly appeared to all his *Apostles*, and in their syght Ascended vp into heauē, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with him in glory. Therefore with Angelles. &c.

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¶ Then shall the Priest turn to the Lords Table, and say.

IT is very meet, right, and our bounden duty, that we should at all tymes, and in all places, give thanks vnto thee, O Lord, Holy Father, Almighty euerlasting God.

¶ Here shall follow the proper Preface, according to the tyme, if there be any specially appointed: or els immediatly shall follow.

Therefore with Angells and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore prayseing thee, and sayeing, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. Amen.

## ¶ PROPER PRAEFACES.

¶ Vpon Christmas day, and seven dayes after.

BECAUSE thou didst give Iesus Christ thine only Son to be born as <sup>at this time\*</sup> for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgine Mary his Mother, and that without spot of sin, to make vs clean from all sin. Therefore with Angels &c.

¶ Vpon Easter Day, and seaven dayes after.

BUT chiefly are we bound to prayse thee for the glorious Resurrection of thy Son Iesus Christ our Lord, for he is the very paschal Lamb which was offered for vs, and hath taken awaye the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels &c.

¶ Vpon <sup>the</sup> \*Ascension day, and seaven dayes after.

THROUGH thy moste dearly<sup>d</sup> beloued Son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his *Apostles*, and in their sight ascended vp into heaven, to prepare a place for vs; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels &c.

These words, holy Father, must be omitted on Trinitie Sunday.

## SOURCES

¶ Sequens prefatio dicitur in die penthe-  
costes et per ebdomadem . . .  
Per xpm dominum nostrum . . .

Acts ii 2: sodenly there came a  
sounde frō heauen, as it had bene  
the comynge of a mightye wynde;  
*Necessary doctrine* f. o iv: descended  
and appered in the symilitude & lyke-  
nes of fyery tongues, and dyd lyght  
vpon the apostles and disciples of  
Christ, and inspired them with the  
knowlege of all truth.

¶ Sequens prefatio dicitur in die sancto  
trinitatis . . .

Vere dignum et iustum est equum  
et salutare. Nos tibi semper et vbique  
gratias agere: domine sanete pater  
omnipotens eterno deus. Qui cum  
vnigenito filio tuo et spiritu sancto  
vnus es deus vnus es dominus. Non  
in vnus singularitate persone: sed in  
vnus trinitate substantie. Quod enim  
de tua gloria reuelante te credimus,  
hoc de filio tuo: hoc de spiritu sancto  
sino differentia discretionis sentimus.  
Vt in confessione vere sempiternaque  
deitatis: et in personis proprietatis, & in  
essentia vnitas: & in maiestate adoro-  
tur equalitas. Quam laudant angeli  
<&c.>.

Et ideo cum angelis et archangelis  
cum thronis et dominationibus. Cumque  
omni militia celestis exercitus hymnum  
glorie tue canimus sine fine dicentes.

Sanctus. Sanctus. Sanctus dominus  
deus sabaoth. Pleni sunt caeli et terra  
gloria tua osanna in excelsis. Bene-  
dictus qui venit in nomine domini  
osanna in excelsis.

Orationes solennes . . . et primo pro  
vniuersali statu ecclesie. Oratio.

Oremus dilectissimi nobis in primis  
pro ecclesia sancta dei (*In die para-  
sceue*)

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¶ Vpon Whitsundaye

Throughe Iesus Christe our Lorde,  
accordynge to whose moste true pro-  
myse, the holy Ghoste came doune  
this daye from heauen, with a sodain  
great sounde, as it had been a mightie  
wynde, in the lykenes of fiery tongues,  
lightynge vpon the Apostles, to teache  
them, and to leade them to all trueth,  
geuyng them bothe the gifte of diuerse  
languages, and also boldnes with  
feruente zeale, constantly to preache  
the Gospell vnto all nacions, whereby  
we are brought out of darkenes  
and error, into the cleare light and  
true knowlege of thee, and of thy  
sonne Iesus Christ. Therefore.

&amp;c.

¶ Vpon the feast of the Trinitie

It is very meete, righte, and our  
bounden duetie, that we should at all  
tymes, and in all places, geue thanks  
to thee, O Lorde, almightie, euer-  
lastinge God, whiche arte one God, one  
Lorde, not one onely person, but three  
persones in one substaunce: For that  
whiche we beleue of the glory of the  
father, thesame we beleue of the sonne,  
and of the holy ghoste, without any  
difference, or inequality: whom the  
Angels. &c.

After which preface shall folowe  
immediatly

Therefore with Angels and Arch-  
angels, and with al the holy com-  
panye of heauen: we laude and  
inagnifye thy glorious name, euermore  
praysyng thee, and sayinge:

¶ Holy, holy, holy, Lorde God of  
Hostes: heauen and earth are full of  
thy glory: Osanna in the higheste.  
Blessed is he that cometh in the  
name of the Lorde: Glory to thee,  
O lorde, in the highest. This the  
Clarckes shall also syng.

¶ When the Clarckes have doen syngyng,  
then shall the Priest, or Deacon, turne  
hym to the people, and saye.

Let vs praye for the whole state of  
Christes church.

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¶ Vpon Whitsondaie, and sixe dayes after.

Through Iesus Christ our lorde,  
according to whose most true pro-  
mise, the holy goste came down  
this day from heauen, with a sodain  
great soūd, as it had been a mightie  
wynde, in the likenes of fierie tongues,  
lightinge vpon the Apostles, to teache  
them, and to leade them to all trueth,  
giuyng them both the gyfte of diuerse  
languages, and also boldnesse with  
feruent zeale, constantly to preache  
the Gospell vnto all nacyons, wherby  
we are broughte out of darknes  
and erreure, into the cleare light and  
true knowlege of the, and of thy  
sonne Iesus Christ. Therefore with.

&amp;c.

¶ Vpon the feast of Trinitie onely.

It is very mete, righte, and oure  
bounden duetie, that we should at al  
tymes, and in al places, geue thanks  
to thee, O lord, almightie and euer-  
lastyng god, whyche art one god, one  
Lord, not one only person, but three  
persons in one substaunce: for that  
whiche wee beleue of the glory of the  
father, thesame we beleue of the sōne,  
and of the holy gost without any  
difference, or inequality. Therefore  
with.

&amp;c.

¶ After which preface, shall folowe  
immediatly

Therefore with Angelles, and Arch-  
angelles, and with all the com-  
panye of heauen, we laude and  
magnifie thy glorious name, euermore  
praysyng thee and saying.

Holy, holy, holy, Lorde God of  
hostes: heauen and yearth are full of  
thy glory,

O lorde most hygh. glory be to thee

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¶ Vpon Whitsunday, and six dayes after.

Through Iesus Christ our Lord,  
according to whose most true pro-  
mise the holy Ghost came down, <sup>as</sup> at  
this time\*, from heauen with a sudden  
great sound, as it had been a mighty  
wind, in the likeness of fiery Tongues  
lighting vpon the Apostles to teach  
them, and to lead them to all truth,  
giving them both the gift of diuers  
languages, and also boldness with  
feruent zeal, constantly to preach  
the Gospell vnto all Nations, whereby  
we <sup>have</sup> been brought out of darknes  
and erreour into the clear light, and  
true knowledge of thee, and of thy  
Son Iesus Christ. Therefore with  
Angels &c.

¶ Vpon the Feast of Trinity only.

Who<sup>s</sup> art one God, one  
Lord, not one only person, but three  
persons in one Substance. For that  
which we beleue of the glory of the  
Father, the same we beleue of the Son,  
and of the holy Ghost, without any  
difference or inequality. Therefore  
with Angels &c.

¶ After each of which Prefaces<sup>s</sup> shall  
immediatly be sung or said,

Therefore with Angels and Arch-  
angels, and with all the Com-  
pany of heaven, we laud and  
magnifie thy glorious Name, evermore  
praysyng thee, and saying,

Holy, holy, holy, Lord God of  
Hosts, heaven and earth are full of  
thy glory.

O Lord most High. Amen. Glory be to thee,

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¶ Then the Priest turnyng hym to the Altar, shall saye or syng, plainly and distinctly, this prayer folowing.

1 Tim. ii 1

§ TE igitur . . . supplices rogamus ac petimus

vti accepta habeas et benedicas hec dona . . . Imprimis que tibi offerimus: pro ecclesia tua sancta catholica quam pacificare: custodire adunare & regere dignoris toto orbe terrarum vna cum famulo tuo papa nostro N, & antistite nostro N, et rege nostro N, & omniibus orthodoxis: atque catholice et apostolice fidei cultoribus.

1 Tim. ii 2: that we may lyue a quyete & peacable lyfe, wyth all Godlynes and honesty.

S. Luko i 74: that we . . . myghtaorne him without feare all the dayes of our lyfe, in such holynes & ryghteousnes as are accepto before hym.

§ Memento domino famulorum famularumque tuarum N. & N Et omnium circumstantium . . . pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis . . .

Almightye and euerlyuyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplications, and to geue thanks for all menne: We humbly besече thee moste mercyfully

to receyue these our prayers: whiche we offere vnto thy diuine

Maiestie, besechyng thee to inspire continually the vniuersall church, with the spirite of truethe, vnitie and concord: And graunt that all they that doe confesse thy holye name, maye agree in the trueth of thy holye worde, and lyue in vnitie and godly loue. Speciallye wee besече thee to saue and defende

thy seruaunte, Edwarde our Kyng, that vnder him we maye be Godly and quietly gouerned. And graunte vnto his whole couisaile, and to all that bee put in authoritie vnder hym, that they maye truly and indifferently minister iustice, to the punishment of wickednesse and vice, & to the maintenaunce of Goddes true religion & vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that they maye both by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely administer thy holye Sacramentes. And to all thy people geue thy heauenly grace,

that with meke hearte and due reuerence, they maye heare and receyue thy holy worde, truly seruyng thee in holynes and righteousnes, all the dayes of their lyfe. And wee moste humbly besече thee of thy goodnes (O Lorde) to coumforte and succoure all the, whiche in this transytory lyfe bee in trouble, sorowe, nede, sycknes, or any other aduersitie. And especiallye we commend vnto thy merciful goodnes, thys congregacion whiche is here assembled in thy name, to celebrate the commemoration of the most glorious deathe of thy sonne:

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*Antididagma* f. lxi: quas possumus tibi gratias habemus, quod illis . . . tam admirabilem gratiam dedisti.

§ Communicantes et memoriam venerantes: imprimis gloriose semperque virginis marie genetricis dei et domini nostri iesu xpi Sed & beatorum apostolorum ac martyrum tuorum . . . Et omnium sanctorum tuorum . . . Μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων· πατριαρχῶν, προφητῶν, ἀποστόλων . . . μαρτύρων . . . ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, εὐδόξου δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας (*Lit. S. Bas.* p. 59)

§ Memento etiam domine famulorum famularum tuarum N et N qui nos precesserunt cum signo fidei et dormiunt in somno pacis: ipsis domine & omnibus in xpo quiescentibus locum refrigerij lucis & pacis vt indulgeas deprecamur.

§ Vt in die iudicij ad dexteram tuam statuti, a te audire mereamur illam vocem dulcissimam venite benedicti in regnum patris mei (*Missa de quinque vulneribus xpi* f. xxi b)  
S. Mat. xxv 34

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And here wee doe geue vnto thee moste high prayse, & heartie thanks, for the wonderfull grace and vertue, declared in all thy saintes, from the begynninge of the worlde: and chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Iesu Christ our Lord and God, & in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O Lorde) and stedfastnes in thy faythe, and keeping thy holye commaundementes, graunte vs to folowe. We commende vnto thy mercie (O Lorde) all other thy seruantes, whiche are departed hence from vs, with the signe of fayth, and nowe do reste in the slepe of peace: Graunte vnto them, we beseeche thee, thy mercy, and euerlasting peace, and that at the daye of the generall resurreccion, we and all they whiche bee of the misticall body of thy sonne, maye altogether bee set on his right hand, and heare that his most ioyful voice: Come vnto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the begynning of the worlde: Graunte this, O father, for Iesus Christes sake, our onely mediator and aduocate.

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¶ Then shal the priest kneeling  
down at Goddes borde, saye in the  
name of all them that shal receyve the  
Communion, this prayer folowyng.  
WE doe not presume to come to thys  
thy table (O meroifull Lorde) trustyng in  
our owne ryghteousnesse, but in thy  
manifolde and greates mercies: we bee  
not worthy so muche as to gather vp the  
crommes under thy Table, but thou art the  
same Lorde, whose propertie is alwayes  
to haue mercye: graunte us therefore  
(gracious lorde) so to eate the fleshe of  
thy dere sonne Iesus Christ, and to drinke  
his blood,

that our synful bodyes may be  
made cleane by his body, and our soules  
washed through his most precious  
bloude, and that we may euermore  
dwell in hym, and he in us. Amen.

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¶ Then shall the Priest kneeling  
down at the Lords Table, say in the  
Name of all them that shall receiue the  
Communion, this prayer following.  
We do not presume to come to this  
thy Table (O meroifull Lord) trusting in  
our own righteousnes, but in thy  
manifold, and great mercyes. We are  
not worthy so much as to gather vp the  
Crums. under thy Table. But thou art the  
same Lord, whose property is alwayes  
to haue mercy: grant us therefore  
gracious Lord, so to eat the flesh of  
thy dear son Iesus Christ, and to drink  
his blood,

that our sinfull bodyes may be  
made clean by his body, and our soules  
washed through his most pretious  
blood, and that we may evermore  
dwell in him, and he in us. Amen.

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*Necessary doctrine f. d. ii:* Our sauour **CHRIST** hath offored hym selfe vpon the crosse, a sufficient redemption & satisfaction for the sinnes of al the world.

*Antididagma f. lvi\*:* per Christum semel in cruce . . . plenario & sufficienter impetrata; lxiii\*: qui seipsum . . . Deo patri cœlesti cruentum sacrificium pro peccatis mundi obtulit . . . semel in cruce oblatum; lvi\*: præcepit quo ut sanctissimum illud sacrificium patri cœlesti iterū atque iterum ac semper quousque veniat, spiritualiter, & cōmemoratiue offeramus.

Σὲ παρακαλοῦμεν . . . εἰσεὶν τὸ Πνευμά σου τὸ πανάγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογήσαι αὐτὰ καὶ ἀγιασάσαι (*Lit. S. Bas. p. 68*)

§ *Vt nobis cor+pus et san+guis fiat dilectissimi filij tui domini nostri iesu xpi, Qui pridie quam pateretur [thesame night in which he was betrayed I Cor. xi 23, Lit. S. Jus. p. 51]: accipit panem . . . & . . . tibi gratias agens bene+dixit fregit deditque discipulis suis dicens*  
Accipite et manducate ex hoc omnes, Hoc est enim corpus meum τὸ ὑπὲρ ὑμῶν κλῶμενον καὶ διδόμενον (*Lit. S. Jus. p. 52*)  
I Cor. xi 24 This doo ye in remembrance of me.

*Simili modo posteaquam coatum est accipiens . . . calicem . . . tibi gratias agens . . . dedit . . . discipulis suis: dicens . . . bibite ex eo omnes. Ille est enim calix sanguinis mei novi . . . testamenti . . . qui pro vobis & pro multis effundetur in remissionem peccatorum. Hec quotienscunquo feceritis, in mei memoriam facietis I Cor. xi 25 this dooe, as oft as yo drinke it, in remembrance of me.*

O God heauenly father, whiche of thy tender mercie, diddeste geue thine only sonne Iesu Christ, to suffer deathe vpon the crosse for our redempcion, who made there (by his one oblacion once offered) a full, perfect, and sufficient sacrifice, oblacion, and satisfaction, for the sinnes of the whole worlde, and did institute, and in his holy Ghospell commaunde vs to celebrate a perpetuall memorie of that his precious deathe, vntyll his comming again: Heare vs (o mercifull father) we besech thee: and with thy holy spirite and worde vouchsafe to bl+esse and sanc+tifie these thy gyftes, and creatures of bread and wyne,

that they maye be vnto vs the bodye and bloud of thymoste derelybeloued sonne Iesus Christe. Who in thesame nyghte that he was betrayed: tooke breade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples, sayinge: Take, eate, this is my bodye whiche is geuen for you; do this in remembrance of me.

Likewise aftersupper he toke the cuppe, and whē he had geuen thanks, he gaue it to them, saying: drinke ye all of this, for this is my bloude of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembrance of me.

Here the prieste must take the bread into his hādes.

Here the priest shall take the Cuppe into his hādes.

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¶ Then the priest *standing vp*shal saye,  
as

foloweth.

*Almighty god our* heauely father, which of thy tender mercy diddeste geue thine only sonne Iesu Christ, to suffer death vpon the crosse for oure redempcyon, who made there (by hys one oblacyon of *hymselfe* once offered) a ful, perfecte and sufficient Sacrifice, oblacyon, and satisfaction, for the sinnes of the whole world, and did institute, and in his holy Ghospell commaunde vs, to *continue* a perpetuall memorie of that hys precyous death, vntyll hys commynge agayne. Heare vs O mercifull father wee beseeche thee: and *Graunte that wee, receyuing*

these thy creatures of bread and wine, *according to thy sonne our sauior Iesu Christes holy institution, in remembrance of his death and passiō,* may be *partakers of his most blessed* body and bloud:

who in the same night that he was betraied, toke bread, and whē he had geuen thanks, he brake it, and gaue it to hys Disciples, saying: Take, eate, this is my body which is geuen for you. Doe this in remembrance of me. Lykewyse after supper he toke the cup, and when he had geuen thanks, he gaue it to them, saying: drinke ye all of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes, do this, as ofte as ye shall drinke it in remembrance of me.

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¶ When the Priest, *standing* before the Table, hath so ordered the bread and Wine, that he may with the more readines and decency break the Bread before the people, and take the Cup into his hands; he shall say the Prayer of Consecration as followeth.

*Almighty God, our* heauenly Father, who of thy tender mercy didst give thine only son Iesu Christ to suffer death vpon the Cross for our redemption, who made there (by his one oblacion of *hymselfe* once offered) a full, perfect, and sufficient Sacrifice, oblacion and satisfaction for the sins of the whole World, and did institute and in his holy Gospell comand vs to *continue* a perpetuall memory of that his pretious death, vntil his coming again: Hear vs, (O mercifull Father, we most humbly beseech thee, and *grant that we receiving*

these thy Creatures of Bread and Wine, *according to thy Son our Sauior Iesus Christes holy Institution, in remembrance of his death and passion,* may be *partakers of his most blessed* body and blood:

who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after supper (d) He took the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the new testament, which is shed for you and for many for the remission of Sins: Do this as oft as ye shall drink it in remembrance of me. Amen.

(a) Here the Priest is to take the Patten into his hands.

(b) And here to break the bread.

(c) And here to lay his hand vpon all the bread.

(d) Here he is to take the Cup into his hands.

(e) And here to lay his hand vpon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

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§ VNde et memores domine nos tui serui: sed et plebs tua sancta eiusdem xpi filij tui domini dei nostri

tam beate passionis necnon et ab inferis resurrectionis: sed et in celos gloriose ascensionis offerimus preclare maiestati tue, de tuis donis ac datis.

*Antididagma* f. lviii: deinde offertur commune laudis et gratiarum actionis sacrificium pro tota Ecclesia . . . propter uniuersa Dei beneficia . . .

Tertio, facta consecratione Christus ipse offertur, corpus eius & sanguis eius, & sacratissima ipsius passio, per commemorationem & repraesentationem eius. Ac quarto demum offertur Ecclesia ipsa & tota Christi communitas, quae se Deo patri in hac sacrosancta actione dedicat & sacrificat; f. lxx: Ecclesia tradit & offert seipsam patri hostiam uiuam uotis spiritualibus; Rom. xii I make your bodies a quyeck sacryfyce, holy and acceptable vnto God: whyche is your reasonable seruyng of God (vns selb, unsere leib vñnd seel) . . . vt quotquot ex hac altaris participatione: sacrosanctum filij tui cor & pus et sanguis & nem sumpserimus: omni benedictione caelesti et gratia repleamur. . .

*Lat. S. Bas. p. 65: ἵνα . . . ἐνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου, καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν:* S. Jo. vi 56 dwelloth in me, and I in him.

§ iube heo (*Antidid.* lxxvi: proces et uota nostra) perferri per manus sancti angeli tui in sublimo altaro tuam, in conspectu diuine maiestatis tuo . . . non estimator meriti: sed uenio quesumus largitor . . . Por xpm dominum nostrum . . . Por ipsum: et cum ipso: et in ipso: est tibi deo patri omnipo tenti: in unitate spiritus sancti: omnia honor & gloria per omnia secula seculorum Amen.

¶ These wordes before rehersed, are to be sayed, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.

Wherefore, O Lorde and heauenly father, accordyng to the Institucion of thy derely beloued sonne, our sauioure Iesu Christe, we thy humble seruauntes doe celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoriall whiche thy sonne hath willed vs to make: hauing in remembraunce his blessed passion, mightie resurrection, and glorious ascencion, renderynge vnto thee moste heartye thanks, for the innumerable benefites procured vnto vs by thesame, entyerely desyringe thy fatherly goodnes, mercifully to accepte thys our Sacrifice of praye and thanks geuynge: moste humblye besechinge thee to graunte, that by the merites and deathe of thy sonne Iesus Christ, and through faith in his bloud, wee and all thy whole church, may obteigne remission of our sinnes, and all other benefites of his passion. And here wee offre and present vnto the (O Lord) oure selfe, oure soules, and bodyes, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly besechyng thee, that whosoeuer shalbee partakers of this holy Communion, maye woorthely receiue the most precious body and bloude of thy sonne Iesus Christe: and bee fulfilled with thy grace and heauenly benediction, and made one bodye with thy sonne Iesu Christ, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfold synnes) to offre vnto thee any Sacrifice: Yet we beseeche thee to accepte this our bounden duetic and seruice, and commaunde these our prayers and supplications, by the ministrye of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waying our merites, but pardoning our offences, through Christe our Lorde, by whom, and with whom, in the vnitie of the holy Ghost, all honoure and glorye, be vnto thee, O father almighty, world without ende. Amen.

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## SOURCES

Oremus.

Preceptis salutaribus moniti et diuina institutione formati audemus dicere. Pater noster qui es in celis sanctificetur nomen tuum. Adueniat regnum tuum. Fiat voluntas tua sicut in celo & in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Chorus dicit.

Sed libera nos a malo. Sacerdos priuatim. Amen. . .

Hic faciat tres oruces infra calicem cum tertia parte hostie dicens

Pax domini \* sit aem \* per vo \* biscum.

Chorus respondeat.

Et cum spiritu tuo.

1 Cor. v 7, 8: Christ our passouer is offered vp for vs. Therforo, let vs kepe holy daye.

1 Pet. ii 24: whyche hys owne selfe bare oure synnes in hys body on the tree.

S. Jo. i 29: Beholde the lambe of God, whyoh taketh awaye the synne of the worlde.

Pp. 696, 698, 700: *The Order of the Communion* 1648

H Omnipotens æterne Deus, Pater Domini nostri Iesu Christi, Creator rerum omnium, iudex cunctorum hominum, agnoscimus & deploramus . . .

. . . quibus

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Let us praye.

As our sauour Christe, hath commaunded and taughte vs, we are bolde to saye: Our father whiche arte in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in earth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespases, as wee forgeue them that trespasse againste vs. And leade vs not into temptacion.

The aunswere.

But deliuer us from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alway wyth you.

The Clearkes.

And with thy spirit.

The Priest.

Christ our Pascal labe is offred vp for vs, once for al, whē he bare our sinnes on his body vpō the crosse, for he is the very lambe of God, that taketh away the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

*Here the prieste shall turne hym towards those that come to the holy Communion, and shall saye.*

*You that do truely and earnestly repente you of your synnes to almightie God, and be in loue and charitie with your neyghbours, and entende to leade a newe life, folowing the cōmaundmētes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy churche here gathered together in hys name, mekely knelyng upon your knees.*

*Then shall this generall Confession be made, in the name of al those that are minded to receiue y<sup>r</sup> holy Communio, either by one of thē, or els by one of the ministers, or by the Priest hymselfe, all knelng humbly upon their knees.*

*Almightie GOD, father of oure Lorde Iesus Christ, maker of all thinges, iudge of all manne, we knowledge & bewaile our manifold sinnes and wyckednes, whiche we from tyme to tyme, moste greuously haue committed, by thoughte, woorde and dede, agaynste*

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## SOURCES

maiestatem tuam grauissime offendimus. .

miserere  
nostri optime & clementissime Pater  
per Filium tuum Dominum nostrum  
Iesum Christum. .

ad gloriam nominis tui . . per Dominum  
nostrum Iesum Christum.

§ Misereatur vestri omnipotens deus,

et dimittat vobis omnia peccata  
vestra: liberet vos ab omni malo,  
conseruet & confirmet in bono, & ad  
vitam perducatur eternam. Amen.

H Höret den Euangelischen trost,  
*Necessary doctrine f. I:* the penitent may  
desire to here of the minister, the comfort-  
able wordes of remission of sinnes.

H Joann 11. Also hatt Gott die welt ge-  
liebet, das er seineneinigen Son gab, auff  
das alle die an ihn glauben, nitt verloren  
werden, sonder das ewig leben haben.  
Oder i. Tim. J.

Das ist gewiszlich war, vnd ein  
theuwr werdes wort, Christus Iesus  
ist kommen in die welt, die sündler  
selig zu machen . . .

Oder J. Joann. 11.

Lieben kindlin, ob iemand sundiget,  
so haben wir ein fursprechen bei dem  
Vatter, Iesum Christum, der gerecht  
ist, vnd der selbig ist die versünung  
für vnser sunde.

Οὐ διὰ τὰς δικαιοσύνας ἡμῶν . . . ἀλλὰ διὰ  
τὸ ἔλεη σου καὶ τοῦ οἰκτιρισμοῦ σου . . . θαρ-

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*thy diuine maiestie, prouokyng moost  
iustely thy wrath and indignacion  
against us: we do earnestly repente,  
and be hartely sory for these oure mis-  
doinges, the remembraunce of them  
is greuous unto us, the burthen of  
them is intollerable: haue mercie upon  
us, haue mercie upon us, mooste merci-  
full father, for thy sonne our Lorde  
Iesus Christes sake, forgeue us all  
that is past, and graunte that we may  
euer hereafter, serue and please thee  
in newnes of life, to the honour &  
glory of thy name: Through Iesus  
Christe our Lorde.*

*Then shall the Prieste,  
stande up, and turning hymselfe to  
the people, say thus.*

ALMIGHTIE GOD our heauenly  
father, who of his greate mercye, hath  
promysed forgeuenesse of synnes to  
all them, whiche with heartye repent-  
aunce and true fayth turne vnto hym:  
*haue mercy upon you, pardon and  
deliver you from all your sinnes, con-  
firme and strengthen you in all good-  
nes, and bring you to euerlasting  
lyfe: through Iesus Christe our Lord.  
Amen.*

*Then shall the Priest also saye.*

*Heare what comfortable woordes our  
sauour Christe sayeth, to all that  
truely turns to him.*

*Come unto me all that trauel and bee  
heauy laden, and I shall refresh you.-*

*-So God loued the world that he gaue  
his onely begotten sonne, to the ende that  
all that beleue in hym, shoulde not  
perishe, but haue lyfe euerlasting.*

*Heare also what saynt Paule sayeth.*

*This is a true saying, and woorthie of  
al men to be receyuod, that Iesus Christe  
came into this worlde to saue sinners.*

*Heare also what saint Iohn sayeth.*

*If any man sinne, we haue an aduo-  
cate with the father, Iesus Christe the  
righteous, and he is the propiciacion  
for our sinnes.*

*Then shall the Prieste turning hym to  
goddess boord, knele down, and saye in the  
name of all them that shall receyue the  
Communion, this prayer following.*

*WE doe not presume to come to this  
thy table (o mercifull lorde) trustinge in*

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## SOURCES

ροῦνται προσεγγίζομεν τῷ ἀγίῳ σου θυσια-  
στηρίῳ (Lit. S. Bas. p. 329: op. Dan. ix. 18,  
Lit. S. Jas. p. 46)

S. Mark vii 28: the whelpes also eate  
vnder the table of the chyldrens cromes.

Deus cui proprium est misereri semper et  
parcere (p. 184 above).

St. Jo. vi 56: he y<sup>e</sup> eateth my fleshe and  
drynoketh my bloude dwelleth in me, and I  
in hym.

S. Thom. Aq. Summa iii 74 § 1: quantum  
ad effectum consideratum in unoquoque  
sumentium, quia ut [Ambrosius] super Ep. i  
ad Cor. hoc sacramentum valet ad tuitionem  
animae et corporis, et ideo corpus Christi sub  
specie panis pro salute corporis, sanguis vero  
sub specie vini pro salute animae offertur,  
sicut dicitur [Lev. xvii] quod anima carnis  
in sanguine est [see Ambrosiaster in 1 Cor.  
xi 26]: *Horologion*, Venice 1870, p. 486  
συγκρίσάν μοι τὸ σῶμα ἀπὸ δαμῆς τοῦ  
ζωοποιοῦ σώματός σου καὶ γλύκανόν μου τὴν  
ψυχὴν τῷ σῶτι τριμίωλματι.

SH Corpus domini nostri iesu xpi der  
für dich gegeben ist custodiat corpus  
tuum et animam tuam in vitam  
eteruam.

[Sanguis] domini nostri iesu xpi das  
für deine sunde vergossen ist custodint  
corpus tuum et animam tuam in vitam  
eteruam.

§ Agnus dei: qui tollis peccata mundi  
miserere nobis.

Agnus dei, qui tollis peccata mundi  
miserere nobis.

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our owne righteousnes, but in thy  
manifold and great mercies: we be  
not woorthieso mucheas to gather vpthe  
cromes under thy table, but thou art the  
same lorde whose propertie is alwayes  
to haue mercie: Graunte vs therefore  
(gracious lorde) so to eate the fleshe of  
thy dere sonne Iesus Christe, and to drinke  
his bloude, in these holy Misteries, that  
wee may continually dwell in him, and  
he in vs, that oure sinful bodies may be  
made cleane by his body, and our soules  
washed throughe his moste precious  
bloud.

Amen.

¶ Then shall the Prieste first receiue the  
Communion in both kindes hymselfe, and  
next deliuer it to other Ministers,

If any be there presente (that they maye  
be readye to helpe the chiefe Minister) and  
after to the people

¶ And when he deliuereth the Sacramēt of the  
body of Christ, he shall say to euery  
one these wordes.

The body of our Lord Iesus Christ  
whiche was geuen for thee, preserue thy  
bodye and soule unto euerlasting lyfe.

And the Minister deliuering the Sacrament of  
the bloud, and geuing euery one to drinke once  
and no more, shall saye.

The bloud of our Lord Iesus Christe  
whiche was shed for thee, preserue thy  
bodye and soule unto euerlastyng lyfe.

If there be a Deacon or other Priest, then shal he  
folow with the Challice: and as y<sup>e</sup> Priest minis-  
treth the Sacramēt of the body, so shal he  
(for more expedition) minister y<sup>e</sup> Sacrament of  
the bloud, in fourne before written.

In the Communion tyme the Clerkes shal  
syng.

ii. O lambe of god that takeste  
awaye the synnes of the worlde:  
haue mercie vpon vs.

O lambe of god that takeste awaye

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¶ Then shal the minister first receiue the  
Communion in both kyndes hymselfe, and  
nexte deliuer it to other ministers,

If any be there present (that thel may  
helpe the chief minister) and  
after to the people  
in theyr handes kneeling.

And when he deliuereth the bread  
, he shall say

Take and eate this, in remembrance  
that Christe died for the, and fede on  
him in thy heart by faith, with thanks  
geuyng.

¶ And the minister that deliuereth the cuppe,  
shall saye,

Drinke this in remembrance that  
Christes bloud was shed for thee, and  
be thankfull.

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[P. 691]

¶ Then shall the Minister first receive the  
Communion in both kinds hymselfe, and  
then proceed to deliuer the same to the  
Bishops, Priests, and Deacons\* in like  
mañer (if any be present)

and  
after that to the people also in order,\*  
into their hands, all\* meekly kneeling.

And when he deliuereth the bread  
to any one he shall say

The body of our Lord Iesus Christ,  
which was given for thee, preserue thy  
body and soule unto euerlasting life:\*  
take and eat this in remembrance  
that Christ dyed for thee, and feed on  
him in thy heart by faith with thanks-  
giving.

¶ And the Minister that deliuereth the Cup  
to any one,  
shall say.

The blood of our Lord Iesus Christ,  
which was shed for thee, preserue thy  
body and soule unto euerlasting life:\*  
drinke this in remembrance that  
Christes blood was shed for thee, and  
be thankfull.

## SOURCES

B Agnus dei, qui tollis peccata mundi  
dona nobis pacem (Giff vs dynen frede).

*The Order of Communion 1548*

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the sinnes of the worlde : graunt vs  
thy peace.

Beginning so soone as the Priest doeth  
receiue the holy Communiō : and whē the  
Communiō is ended, thē shal the Clarke  
syng the post Communion.

¶ Sentēces of holy scripture, to be said or  
song euery daie one, after the holy Com-  
munion, called the post Communion.

[Math. xvi.

If any man will folowe me, let him  
forsake hymselfe, and take vp his  
crosse and folowe me. [Mar. Xiii.

Whosoever shal indure vnto the  
ende, he shalbe sauēd. [Luc. i

Praysed be the Lorde god of Israell,  
for he hath visyted and redemed his  
people : therefore let vs serue hym all the  
dayes of our life, in holines and righte-  
ousnes accepted before hym. [Luc. Xii.

Happie are those seruautes, whome  
the Lorde (when he cummeth) shall  
fynde wakyng. [Luc. Xii.

Be ye readie, for the sonne of  
manne will come, at an hower when  
ye thinke not. [Luc. Xii

The seruaunte that knoweth hys  
maisters wyll, and hath not prepared  
hymselfe, neyther hath doen accord-  
yngē to his will, shalbe beaten with  
many stripes. [Iohn. iiii.

The howre cummeth and now it is,  
when true woorshippers shall woorship  
the father in spirite and trueth.

[Iohn. v.

Beholde, thou art made whole, sinne  
no more, leste any wurse thing happen  
vnto thee. [Iohn. viii.

If ye shall continue in my worde,  
then are ye my very disciples, and ye  
shall knowe the trueth, and the trueth  
shall make you free. [Iohn. Xii.

While ye haue lighte, beleue on the  
lyght, that ye may be the children of  
light.

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¶ If the consecrated Bread or Wine be all  
spent before all haue communicated,  
the Priest is to consecrate more, according  
to the forme before prescribed : *Begin-  
ning at [Our Saviour Christ in the same  
night &c]* for the blessing of the  
Bread; and at [*Likewise after Supper &c.*]  
for the blessing of the Cup.

¶ When all haue communicated,\* the  
Minister shall\* returne\* to the Lords  
Table, and\* reverently place vpon it  
what remaineth of the consecrated  
Elements, covering\* the same\* with a  
fair Linnen cloth.\*



He that hath my commaunde-  
mentes, and kepeth them, thesame is  
he that loueth me. [John. xiiii.]

If any man loue me, he will kepe  
my woorde, and my father will loue  
hym, and we will come vnto hym,  
and dwell with him. [John. xv.]

If ye shall byde in me, and my  
woorde shal abyde in you, ye shall  
aske what ye will, and it shal bee  
doen to you. [John. xv.]

Herein is my father glorified, that  
ye beare muche fruite, and become  
my disciples. [John. xv.]

This is my commaundement, that  
you loue together, as I haue loued  
you. [Roma. viii.]

If God be on our syde, who can be  
against vs? whiche did not spare his  
owne sonne, but gaue hym for vs all.  
[Roma. viii.]

Who shall lay any thing to the  
charge of Goddes chosen? it is GOD  
that iustifieth, who is he that can  
condemne? [Roma. xiiii.]

The nyghte is passed, and the daye  
is at hande, let vs therfore caste awaye  
the dedes of darkenes, and put on the  
armour of light. [i. Corin. i.]

Christe Iesus is made of GOD,  
vnto vs, wisdom, and righteousnes,  
and sanctifying, and redempcion, that  
(accordyng as it is written) he whiche  
reioyceth shoulde reioyce in the Lorde.  
[i. Corin. iii.]

Knowe ye not that ye are the  
temple of GOD, and that the spirite  
of GOD dwelleth in you? yf any  
manne defile the temple of GOD,  
him shall God destroy. [i. Corin. vi.]

Ye are derely bought, therefore  
glorifie God in your bodies, and in  
your spirites, for they belong to God.  
[Ephes. v.]

Be you folowers of God as deare  
children, and walke in loue, euen as  
Christe loued vs, and gaue hymselfe  
for vs an offering and a Sacrifice of  
a swete sauoure to God.

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¶ Then shall the priest saye the lordes  
prayer, the people repeating after him  
euery petition.

¶ Then shall the Priest say the Lords  
Prayer, the People repeating after him  
euery petition.

Our Father which art in heaven,  
Hallowed be thy Name. Thy king-  
dom come. Thy will be don in earth  
as it is in heaven.

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§ Vertat se sacerdos ad populum . . . dicens.  
 Dominus vobiscum.  
 Et cum spiritu tuo.  
 Et iterum reuertens se ad altare dicat.  
 Oremus.  
 Deinde dicat postcommunione.

Then the Priest shall geue thanks to God,  
 in the name of all them that haue communi-  
 cated, turning him first to the people, and  
 saying.

The Lorde be with you.

The aunswece.

And with thy spirite.

The Priest.

Let vs praye.

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¶ After shalbe sayde as foloweth.

¶ After shall be said as followeth.

father,  
 O Lorde and heauenly  
 wethy humbleseruauntes,

Father,  
 O Lord and heauenly  
 We thy humble servants

entierly desire thy fatherly good-  
 nes, mercifully to accepte thys our  
 Sacrifice of prayse and thankes geu-  
 yng: moste humbly besechyng thee  
 to graunte, that by the merites &  
 death of thy sonne Iesus Christ, and  
 through faith in his blood, we and all  
 thy whole church, may obtain re-  
 mission of our sinnes, and al other  
 benefytes of hys passion. And here  
 we offer and presēt vnto the, O  
 lord, our selfe, our soules &  
 bodies, to be a reasonable, holy, and  
 liuely Sacrifice vnto the: humbly  
 beseching the, that *al we which*  
 be partakers of thys holy Communion,  
 maye

be fulfilled  
 with thy grace and heauenly bene-  
 diction.

And  
 although we be vnworthy, through  
 our manifold synnes, to offer vnto  
 thee any Sacrifice: yet we beseche

entirely desire thy fatherly good-  
 nes mercifully to accept this our  
 Sacrifice of prayse and thanksgiv-  
 ing, most humbly beseeking thee  
 to grant that by the merits and  
 death of thy sonn Iesus Christ, and  
 through faith in his blood, we and all  
 thy whole Church may obtain Re-  
 mission of our Sins, and all other  
 benefits of his passion. And here  
 we offer and present vnto thee, O  
 Lord, our selues, our soules and  
 Bodies to be a reasonable holy and  
 lively sacrifice vnto thee, humbly  
 beseeking thee, that *all we who*  
 are partakers of this holy Communion,  
 may

be fulfilled  
 with thy Grace, and heauenly Bene-  
 diction.

And  
 although we be vnworthy through  
 our manifold sins to offer vnto  
 thee any sacrifice, yet we beseech

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ALmightie and euerlyuyng GOD,  
wee moste hartely thāke thee, for that  
thou hast vouchsafed to feede vs  
in these holy  
Misteries, with the spirituall foode of  
the moste precious body & bloude of  
thy sonne, our sauour Iesus Christ,  
and hast assured vs (duely receyuing  
the same) of thy fauour and  
goodnes toward vs, and that we be  
very membres incorporate in thy  
Mistical bodye, which is  
the blessed companie of all faithfull  
people: and heyres throughe  
hope, of thy euerlastinge kingdome, by  
the merites of the moste precious deathe  
and passion, of thy deare sonne.  
We therefore moste humbly beseche  
thee, O heauenly father, so to assiste  
vs with thy grace, that we may cōtinue  
in that holy fellowship, and doe all suche  
good woorkes, as thou haste prepared  
for vs to walke in: through Iesus  
Christe our Lorde, to whom with thee,  
and the holy goste, bee all honour  
and glorye, worlde without ende.

Eph. ii 10: good workes, which  
God ordeyned that we shulde walke in  
them.

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thee to accepte this our bounden  
duetie and seruice,

not weighing our merites, but  
pardoning our offences, throughe *Iesus*  
Christ our Lord, by whom & with  
whō, in the vnitie of the holy gost,  
al honour and glory be vnto the O  
father almightie, world without ende.  
Amen.

¶ Or this.

ALmightie and euerliuing God,  
we most hartely thāke the, for that  
thou *doest* vouchsafe to fede vs, *whiche*  
*haue duely receiued* these holy  
misteries, with the Spiritual fode of  
the most precious body and bloud of  
thy sonne, our sauour Iesus Christ,  
and *doest* assure vs  
*therby* of thy fauour and  
goodnesse towarde vs, and that we be  
very membres incorporate in thy  
mistical bodye, which is  
the blessed companie of all faithfull  
people, and *bee also* heyres throughe  
hope, of thy euerlastyng kyngdome, by  
the merytes of the most precious death  
& Passion of thy deare sonne:  
we *now* most humbly beseche  
thee, O heauenly father, so to assiste  
vs with thy grace, that we may cōtinue  
in that holy fellowship, & do al such  
good workes as thou hast prepared  
for vs to walke in, through Iesus  
Christ our Lorde, to whom with thee  
and the holy gost, be all honour  
and glory, worlde without ende. *Amen.*

¶ Then shalbe sayd or song.

GLorye be to god on hygh.

And in yearth peace, good wil to-  
wardes men.-

-We praise thee, we blesse thee, we  
worshippe thee, we glorifie thee, we  
geue thanks to thee, for thy great  
glorye: O Lorde God heauenly kyng,  
God the father almightie.-

-O lorde the onely begotten sonne  
Iesu Christ: O lord God, Lambe of  
god, sonne of the father, that takest  
away the sinnes of the world, haue  
mercy vpon vs: *Thou that takest*

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thee to accept this our bounden  
duty and service;

not weighing our merits, but  
pardoning our offences, through *Iesus*  
Christ our Lord; by whom, and with  
whom, in the Vnity of the holy Ghost,  
all honour and glory be vnto thee, O  
Father Almighty, World without end.  
Amen.

Or this.

Almighty and everliving God, We  
most heartily thank thee for that  
thou *doest* vouchsafe to feed vs, *who*  
*have duly received* these holy  
mysteris, with the spiritual food of  
the most pretious body and blood of  
thy sonn our saviour Iesus Christ,  
and *doest* assure vs  
*therby* of thy fauour and  
goodnes towards vs, and that we are  
very members incorporate in the  
mistical body of thy son which is  
the blessed Company of all faithfull  
people, and are *also* heirs through  
hope of thy everlasting kingdom, by  
the merits of the most pretious death  
and passion of thy dear Son. And  
we most humbly besech  
thee, O heavenly Father, so to assiste  
vs with thy grace, that we may continue  
in that holy fellowship, and do all such  
good works as thou hast prepared  
for vs to walke in, through Iesus  
Christ our Lord to whom with thee  
and the holy Ghost be all honour  
and glory world without end. *Amen.*

¶ Then shall be said or sung.

Glory be to God on high,

and in Earth peace, good will to-  
wards men.

We prayse thee, we bless thee, we  
worship thee We glorifie thee, we  
give thanks to thee for thy great  
glory, O Lord God, heavenly King,  
God the Father Almighty:

O Lord the only begotten Son,  
Iesu Christ, O Lord God, Lamb of  
God, Son of the Father, that takest  
away the sins of the World, haue  
mercy vpon vs. *Thou that takest*

[P. 644]

*Rationale*: The Priest giveth at the departure, sometime, the benediction in the name of the whole Trinity.

*The Order of the Communion 1548*

Phil. iv 7 the peace of God (which passeth all vnderstandynge) kepe your hertes & myndes: 2 Pet. i 2 peace be multiplyed throwe the knowledge of God and of Iesus oure Lorde.

Benedictio dei omnipotentis patris et filii et spiritus sancti descendat super vos et maneat semper (*Pontificale Exoniense* p. 163)

*Then the Priest turning hym to the people, shall let them depart with this blessing:*

*The peace of GOD (which passeth all understanding) kepe your heartes and mindes in the knowledge and loue of GOD, and of his sonne Iesus Christ our lord. And the blessing of God almightie, the father, the sonne & the holy gost, be emonges you, and remayne with you alway.*

*Then the people shall aunswere.*

*Amen.*

Where there are no clearkes, there the Priest shall saye all thinges appointed here for them to syng.

When the holy Communion is celebrate, on the workedaye, or in priuate howses: then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Dearely beloued. &c.

Collectes to be sayed after the Offertory, when there is no Communion, euery suche daye one.

§ Anesto domine supplicationibus nostris: & viam famulorum tuorum in salutis tue prosperitate dispone: vt inter omnes vici et vitio huius varietates, tuo semper protegantur auxilio. Per do. (*Missæ pro iter agentibus: oratio [Gel. iiii 24]*)

§ Dirigere & sanctificare et regere dignare domine deus quesumus corda et corpora nostra in lege tua: & in oporibus mandatorum tuorum vt hic

Assist vs mercifully, O Lord, in these our supplications, and prayers, and dispose the way of thy seruantes, towarde the attainement of euerlasting saluacion: that emonge all the chaunges and chaunces of this mortal life, they may euer be defended by thy moste gracious and readye helpe: through Christe our Lorde. Amen.

O Almighty Lorde and euerlyuyng GOD, vouchesafe, we beseeche thee, to direct, sanctifye, and gouerne, bothe our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie proteccion, both here

*away the synnes of the world, haue mercy vpon vs. Thou that takest away the synnes of the world, receiue our prayer .-*

*-Thou that sittest at the ryghte hande of God the father, haue mercy vpon vs: For thou only art holy: Thou only art the Lord. Thou only (O Chryste) with the holy goste, art moste high, in the glory of god the father. Amen.*

¶ *Then the Priest or the Bischoppe, if he be present, shall let them*

*depart with this blessing.*

*The peace of god which passeth all understādyng, kepe your heartes and mindes, in the knowlege and loue of god, and of his sonne Iesu Chryst our Lorde: and the blessing of god almightie, the father, the sonne, and the holy gost, be emongeste you, and remayne with you alwayes.*

*Amen.*

¶ *Collectes to be said after the Offertorie, when there is no Communion, euery suche daye one. And the same maye be sayed also as often as occasion shall serue, after the Collectes, cyther of Mornynge and Euenynge prayer, Communion, or Letany, by the discrecion of the minister.*

Assist vs mercifully, O Lord, in these our supplications and praiers, and dispose the way of thy seruantes, towarde the attainement of euerlasting saluacion: that among all the chaunges and chaunces of thys mortal life, they may euer be defended by thy most gracious and ready helpe: through Christ our Lord. Amen.

O Almighty lorde and euerlyuyng god, vouchesafe, we beseeche thee, to direct, sanctifye, and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie protection, both here

*away the sins of the world, haue mercy vpon vs. Thou that takest away the sins of the world, receiue our prayer8,-*

*-Thou that sittest at the right hand of God the Father haue mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the Glory of God the Father. Amen.*

¶ *Then the Priest (or \*Bishop if he be present) shall let them*

*depart with this blessing.*

*The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and loue of God, and of his son Iesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you alwayes.*

*Amen.*

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

Assist vs mercifully, O Lord, in these our supplications and praiers, and dispose the way of thy servants towarde the attainment of euerlasting Salvation; that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready help, through Iesus Christ our Lord. Amen.

O Almighty Lord, and euerlasting God, vouchesafe, we beseech thee, to direct, sanctifye, and govern both our hearts and bodies in the wayes of thy lawes, and in the Works of thy Comaundments, that through thy most mighty Protection both here

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& in eternum te auxiliante sani et salui esso mereamur. Per. (*Ad primam preces*)

§ *Actiones nostras quesumus domine aspirando preueni et adiuuando prosequere: vt cuncta nostra operatio a te semper incipiat: et per te cepta finiatur. Per dominum. (Sabbato .iiii. temporum quadragesime: oratio 5 [Greg. 34])*

Ecclus. i 5  
S. Mat. vi 8  
Rom. viii 26

S. Jo. xiv 13, 14

Ps. xvli 6, &c.

*Orat. dom. xxi p. Trin.: presta vt quod fideliter petimus, efficaciter consequamur (p. 542): I Jo. v 14*

S. Mat. vi 33: seke yo fyrste the kyngdomo of God and the righteousnesse therof

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and euer, we may be preserued in body and soule: Through our Lorde and sauour Iesus Christe. Amen.

Graunt we besече thee almightie god, that the wordes whiche wee haue hearde this daye with our outwarde eares, may throughe thy grace, bee so grafted inwardly in our heartes, that they may bring forth in vs, the fruite of good luyng, to the honoure and prayse of thy name: Through Iesus Christ our Lorde. Amen.

Preuent vs, O lorde, in all our doinges, with thy moste gracious fauoure, and further vs with thy continuall helpe, that in al our workes begonne, continued, and ended in thee, we may glorifye thy holy name: and finally by thy mercy obtaine euerlasting lyfe: Through. &c.

Almightie God, the fountaine of all wisdom, whiche knoweste our necessities before we aske, and our ignorance in asking: we besече thee to haue compassion vpon our infirmities, and those things whiche for our vnworthines we dare not, and for our blyndnes we cannot aske, vouchsaue to geue vs for the woorthines of thy sonne Iesu Christe our Lorde. Amen.

Almightie god, whiche haste promised to heare the petitions of the that aske in thy sonnes name, we besече thee mercifully to incline thine eares to vs that haue made nowe our prayers and supplications vnto thee: and graunte that those things which we haue faythfullye asked accordyng to thy will, maye effectually be obtayned to the reliefe of oure necessitie, and to the setting forth of thy glorye: Through Iesus Christe our Lorde.

For rayne.

O God heauenly father, whiche by thy sonne Iesu Christ, haste promised to all the that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenance: send vs (we besече thee) in this our necessitie, such moderate rayne and showers, that we maie receiue the fruites of the earth, to our comforte

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and euer, we may be preserued in body and soule: through our lord and sauour Iesus Christ. Amen.

Graunte we besече thee almightie God, that the wordes which we haue heard this day, with our outward eares, may throughe thy grace, be so grafted inwardly in our heartes, that they may bring furth in vs, the fruite of good luyng, to the honour and prayse of thy name: throughe Iesus Christ our Lord. Amen.

Preuent vs, O lord, in al our doinges, with thy most gracious fauoure, and further vs with thy continuall helpe, that in all oure workes begon, continued, and ended in thee: we may glorify thy holy name, and finally by thy mercie obtaine euerlasting lyfe: through *Iesus Christ our Lorde. Amen.*

Almightie God, the fountaine of all wisdom, whiche knowest our necessities before we aske, and our ignorance in asking: we besече thee to haue compassion vpon oure infirmities, and those things which for oure vnworthynesse we dare not, & for our blyndnes we cannot aske, vouchsafe to geue vs for the worthynesse of thy sonne Iesus Christ our lord. Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy sonnes name: we besече thee mercifully to encline thine eares to vs that haue made now our praier and supplications vnto thee: and graunt that those things which we haue faythfully asked according to thy wyl, may effectually be obtayned, to the reliefe of our necessitie, and to the setting forth of thy glory, throughe Iesus Christe our Lorde. *Amen.*

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and ever, we may be preserued in body and soule, through our Lord and Saviour Iesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good living, to the honour and prayse of thy Name through Iesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through *Iesus Christ our Lord. Amen.*

Almighty God, the Fountain of all Wisdom, who knowest our necessities before we aske, and our ignorance in asking; We beseech thee to have compassion vpon our infirmities; And those things which for our vnworthynesse we dare not,—and for our blindness we cannot—ask, vouchsafe to give vs for the worthynesse of thy son Iesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of them that aske in thy sons Name, we beseech thee mercifully to incline thine ears to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the Relief of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. *Amen.*

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and to thy honor: Through Iesus  
Christ our Lorde.

For fayre wether.

O Lorde God, whiche for the sinne  
of manne, didste once drowne all the  
worlde, excepte eight persons, and  
afterwarde of thy great mercie, didste  
promise neuer to destroy it so agayn :  
We humbly beseche thee, that although  
we for oure iniquities haue woorthelye  
deserued this plague of rayne and  
waters, yet vpon our true repentaunce,  
thou wilt send vs suche wether  
whereby we maye receiue the fruites  
of the earth in due season, and learne  
bothe by thy punishmente to amende  
our liues, and by the grauntinge of  
our peticion, to geue thee prayse and  
glorye: Through Iesu Christ our Lorde.

C . . . auff die bestimpte tage, Nemlich den  
Mitwochen vnd Freitag, die Letaney . . .  
singen lassen.  
*Injunctions 1547 u. 24.*

P Diweil . . . sich . . . begeben mag, das auff  
etlich Fest vnd Sontag, nicht Communi-  
canten vorhanden, . . . so sol der Priester nit  
in gewonlichem Messgewand, sonder in  
einem Chormantel, oder nur in einem Chor-  
rock, fur den Altar tretten, vnd es aller ding  
halten, wie oben gesetzt ist, bis auff die  
gemeinen Predig.

Nach der predig aber sol man die gemein  
Litanei singen, mit einer Collecta pro pace,  
vnd dann mit dem Benedicamus Domino,  
vnd gemeinem segn beschliessen.

And then  
shall adde one or two of the Collectes  
afore written, as occasion shall serue by  
hys discrecion. And then turning him to  
the people shall let them departe with the  
accustomed blessing.

And thesame order shal be vsed all  
other daies, whensoever the people be  
customably assembled to praye in the  
church, and none disposed to communi-  
cate with the Prieste.

Lykewyse in Chapelles annexed, and all  
other places, there shalbe no celebration of  
the Lordes supper, excepte there be some  
to communicate with the  
priest  
And in  
suche Chapelles annexed where the people  
hath not been accustomed to pay any holy  
bread, there they must either make some  
charitable prouision for the beryng of  
the charges of the Communion, or els  
(for receyuyng of thesame) resorte to their  
parishe Church.

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¶ Vpō the

Communion,

shalbe sayde all  
that is appoynted  
at the  
Communion, vntyl the ende of  
the Homelie, concluding with the general  
prayer, for the whole state of Christes  
churche militant here in earth: and  
one or moe of these collectes  
before rehearsed, as occasion shal serue.

¶ And there shalbe no celebration of  
the lordes Supper, excepte there bee a good  
nombere to communicate wyth the  
priest, accordyng to hys discrecion.

¶ And yf there be not aboue twentie persons  
in the Parishe, of discrecion to receyue the  
Communion: yet there shalbe no Com-  
munion, excepte foure, or three at the least  
communicate wyth the prieste.

-And in Cathedrall & Collegiate churches,  
where be many

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holy dayes,

yf there be no

¶ Vpon the Sundales, and other Holy dayes

Communion)

(if there be no  
shall be said all  
that is appointed  
at the  
Communion, vntil the end of  
the generall  
Prayer. [for the whole state of Christes  
Church militant here in earth] together  
with one or moe of these Collects last  
before rehearsed,

concluding with the  
blessing.

¶ And there shall be no Celebracon of  
the Lords supper, excepte there be a con-  
uenient number to communicate with the  
Priest, according to his discrecion.

¶ And if there be not aboue twenty persons  
in the parish of discrecion to receive the  
Communion; yet there shall be no Com-  
munion, excepte foure (or three at the least)  
communicate with the Priest.

¶ And in Cathedrall, and Collegiate Churches,  
and Colledges, where there are many

*The Order of Communion 1548*

*Decretum III de cons. ii 77: singuli autem accipiunt dominum Christum, et in singulis portionibus totus est, nec per singulos minuitur, sed integrum se prebet in singulis.*

For auoyding of all matters and occasion of discencion, it is mete that the bread prepared for the Comunion, be made through all this realme, after one sorte and fashion: that is to say, vnleauened, and rounde, as it was afore, but without all maner of printe, and some thing more larger and thicker then it was, so that it may be aptly deuicid in diuers peeces: and euery one shalbe deuicid in two peeces, at the least, or more, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receiued in parte, then in the whole, but in eche of them the whole body of our sauoure Iesu Christ.

And forsomuche as the Pastours & Curates within this realme, shall continually fynde at their costes and charges in their cures, sufficient bread and wine for the holy Communion (as oft as their Parishioners shalbe disposed for their spirituall comforte to receiue thesame) it is therfore ordred, that in recompence of such costes and charges, the Parishioners of euery Parische shall offre euery Sunday, at the tyme of the Offertory, the iust valour and pryce of the holy lofe (with all suche money, and other thynges as were wont to be offered with thesame) to the vse of their Pastours and Curates, and that in suche ordre and course, as they were wonte to fynde and pay the sayed holy lofe.

Also that the receyuing of the Sacramente of the blessed body and bloud of Christ, may be moste agreable to the institucion therof, and to the vsage of the primatiue Church: In all Cathedrall and Collegiate churches, there shal alwayes some Communicate with the priest that ministrereth. And that thesame may be also obserued euery where abroad in the countrey: Some one at the least of that house in euery paryshe, to whom by course after the ordynance herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall prouyde to offre for them, shal receiue the holy Communion with the priest: the which maye bee the better done, for that they knowe before, when they course cometh, and may therfore dispose themselves to the worthy receyuing of the Sacramente. And with him or them who doeth so offre the charges of the Communion: all other, who be then Godly disposed therunto, shal likewise receiue the Communion. And by this meanes the Minister hauyng alwayes some to communicate with him, may accordingly solemnise so high and holy misteries, with all the suffrages & due ordre

*Priestes and Deacons, they shall all receyue the Communion wyth the minister euery Sondaye at the least, excepte they haue a reasonable cause to the contrary.*

¶ And to take awaye the supersticion, whiche any person hath, or myghte haue in the bread and wyne, it shall suffice that the bread bee suche, as is usuall to bee eaten at the Table, wyth other meates, but the beste and pureste wheate bread, that conueniently maye be gotten.  
-And yf any of the bread or wine remayne the Curate shal haue it to hys owne vse.

¶ The bread and wyne for the Communion, shall be prouyded by the Curate, & the churchwardes, at the charges of the Parische, and the Parische shalbe discharged of such summes of moneye, or other duties, which hether to they haue payde for the same, by order of theyr houses euery Sundaye.

[P. 716]

*Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they haue a reasonable cause to the contrary.*

¶ And to take away all occasion of dissension and superstition, which any person hath or might haue concerning the Bread, and Wine, it shall suffice that the bread be such as is usuall to be eaten, but the best, and purest wheat bread that conueniently may be gotten.  
¶ And if any of the Bread and wine remain vnconsecrated, the Curate shall haue it to his own Vse: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call vnto him, shall, immediatly after the blessing, reverently eat and drink the same.  
¶ The Bread and Wine for the Communion shall be provided by the Curate, and the Church-wardens at the charges of the parish.

[P. 716]



## SOURCES

*Necessary doctrine f. R ii:* And when they be wery of prayer, than let them use reading of the worde of God, or some other good or heavenly doctrine, so that they do it quietly without disturbance of other, that be in the church, or els let them occupie theyr mindes, with holosome and godly meditations.

*Conc. Lateran. IV. can. 21:* omnis utriusquo sexus fidelis, postquam ad annos discretionis pervenit . . . suscipiens reverenter ad minus in Pascha eucharistiao sacramentum: *Decretum III de cons. ii 16 et si non frequentius, saltem ter in anno communicent homines . . . in Pasca videlicet, et Pentecosten, et Natale Domini.*

Bingham *Origines* XV 5 § 6

*Conc. Caesaraugust. I can. 3: Tolet. I can. 13:* [S. Thom. Aq.] *Opusc. LXV de off. sacerdot. (Opp., Venico 1593, xvii app. f. 108\*)*

## 1549

appointed for the same. And the priest on the weke day, shall forbear to celebrate the Communion, excepte he haue some that will communicate with him.

Furthermore, every man and woman to be bound to heare and be at the diuine seruice, in the Parische church where they be resident, and there with deuout prayer, or Godly silence and meditation, to occupy themselves. There to pay their ducties, to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willingly vpon no iust cause, doeth absent themselves, or doeth vngodly in the Parische church occupy themselves: vpon proffice therof, by the Ecclesiasticall lawes of the Realme, to bee excommunicate, or suffre other punishment, as shal to the Ecclesiasticall iudge (according to his discrecion) seme conuenient.

And although it bee read in aunciente writers, that the people many yeares past, receiued at the priestes handes, the Sacramēt of the body of Christ in their owne handes, & no commaundement of Christ to the contrary: Yet forasmuche as they many tymes conueyghed the same secretly away, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thing hereafter should be attempted, and that an vniformitie might be vsed, throughout the whole Realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.

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¶ *And note, that every Parishioner shall communicate, at the least three tymes in the yeare: of which, Easter to be one: and shal also receyue the Sacramentes, and other rites, according to the order in this booke appoynted. And yerely at Easter, every Parishioner shal reckon with his Person, Vicare, or Curate, or his, or their deputie or deputies, & paye to them or hym, all Ecclesiasticall ducties, accustomedly due, then and at that tyme to be payde.*

## 1661

¶ *And note, that every parishioner shall communicate at the least three tymes in the yeare, of which Easter to be one.* <sup>7b</sup>

\* *And yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall Duties accustomedly due, then and at that time to be paid.*

¶ *"After the Divine Service ended", the money given at the Offertory "shall be" disposed of to such "pious", and "charitable Uses", as "the Minister, and Churchwardens" shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

## SOURCES

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1552: on a leaf inserted between fol. O.i & fol. O.ii.

1559-1661: omitted

1661: Burnet *Hist. of his own time* I, Lond. 1724, p. 183: 'One important addition was made, chiefly by *Gairden's* means: He pressed that a declaration, explaining the reasons of their kneeling at the Sacrament, which had been in King *Edward's* Liturgy, but was left out in Queen *Elizabeth's* time, should be again set where it had once been.'

Burnet *Hist. Ref.* III, Lond. 1715, p. v: 'we know who was the Author of that Chango [in margin 'D. P. G.' i.e. Dr. Peter Gunning], and who pretended that a *Corporal Presence* signified such a Presence as a Body naturally has, which the Assertors of Transubstantiation it self do not, and cannot pretend is in this Case: Where they say the Body is not present Corporally, but Spiritually, or as a Spirit is present.'

S. Tho. Aq. in *Sentt.* IV x q. 2 a. 2 q. 3 ad 4: ibi corpus est aliquod ut in loco, ubi commensurantur dimensiones eius dimensionibus loci: et secundum hoc corpus Christi non est nisi in uno loco tantum, scilicet in caelo; *Quodlib.* III i 2: ergo Deus non potest facere quod idem corpus localiter sit simul in duobus locis.

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Although no ordre can be so perfectly deuysed, but it may be of some, eyther for theyr ignorance and infirmitie, or els of malice and obstinacie, mysconstrued, depraued, and interpreted in a wrong parte. And yet because brotherly charitie willeth, that so muche as conueniently may be, offences should be taken away: therefore we willing to dooe thesame. Whereas it is ordeyned in the booke of common prayer, in the administration of the Lordes Supper, that the Communicantes kneelinge shoulde receiue the holye Communion: whiche thyng beyng well mente, for a sygnificacyon of the humble and gratefull acknowledgeyng of the benefites of Christe, <sup>genen vnto the woorthye recyuer,</sup> and to auoyde the prophanacion and dysordre whiche about the holye communion myghte elles ensue. Lest yet thesame kneelinge

myght be thought or taken otherwyse, we dooe declare that it is not mente thereby, that any adoration is done, or oughte to be doone, eyther vnto the Sacramentall bread or wyne there bodelye receyued, or vnto anye reall and essentiall presence there beeyng of Chrystes naturall fleshe and bloude. For as concernyng the Sacramentall bread and wyne, they remayne styll in theyr verye naturall substauces, and therefore may not be adored, for that were Idolatrye to be abhorred of all faythfull christians. And as concernyng the naturall bodye and bloud of our sauour Christ, they are in heauen and not here: for it is agaynst the trueth of Christes true naturall bodye, to be in moe places then in one at one tyme.

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Whereas it is ordained in this Office, for the Administration of y<sup>e</sup> Lord's Supper, that y<sup>e</sup> Communicants should receiue y<sup>e</sup> same kneelinge: (With Order is well meant, for a signification of our humble, & gratefull acknowledgement of y<sup>e</sup> Benefits of Christ, therein given to all worthy Receivers, & for y<sup>e</sup> avoiding of such Profanation, and disorder in the holy Communion, as might otherwise ensue:) Yet lest y<sup>e</sup> same kneeling should by any Persons, either out of ignorance, & infirmity, or out of malice, & obstinacy, be misconstrued, and depraved: It is here declared: that thereby no Adoration is intended, or ought to be done, either unto y<sup>e</sup> Sacramentall bread, or wine, there bodily received, or unto any Corporal Presence of Christ's naturall Flesh, & Blood For y<sup>e</sup> Sacramentall bread, & wine remain still in their very naturall Substances, & therefore may not be adored, (for that were Idolatrye, to be abhorred of all faithfull Christians;) And y<sup>e</sup> naturall body & blood of our Saviour Christ are in Heaven, & not here; it being against y<sup>e</sup> truth of Christ's naturall body, to be at one time in moe places, than one

## SOURCES

See pp. 174-190

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THE LETANY AND SUFFRAGES.

O GOD the father of heauen . . .  
lyfe euerlasting. Amen.

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## SOURCES

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## OF THE ADMINISTRATION OF PUBLIC BAPTISME TO BE VSED IN THE CHURCHE.

It appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme was not commonlye ministred but at two tymes in the yeare, at Easter and Whitsontyde, at whiche tymes it was openly ministred in the presence of all the congregacion: Whiche custome (nowe beeyng growen out of use) although it cannot for many consideracions be well restored agayne, yet it is thought good to folowe the same as nere as conueniently maye be: Wherefore the people are to be admonished, that it is moste conuenient that Baptisme shoulde not be ministred but vpon Sondayes & other holye dayes, when the moste nombre of people may come together. As well for that the congregacion there present maye testifie the receyuing of them, that be newly Baptised, into the nombre of Christes Church, as also because in the Baptisme of Infantes, euery manne present may be put in remembrance of his owne profession made to God in his Baptisme. For whiche cause also, it is expedient that Baptisme be ministred in the Englishe tonge. Neuerthelesse (yf necessitie so requyre) children ought at all tymes to be Baptised, eyther at the Church or els at home

Bingham *Origines* XI 6 § 7  
 H Apud veteres duobus tantum anni temporibus, Paschac scilicet & Pentecostea, Baptisma publice administratum est,

Quam constitutionem, quia difficile forsitan sit reuocare,

uolumus ut Baptisma non nisi Dominicis et Festis diebus, quibus tota conuenire Ecclesia solet, administretur . .

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## THE MINISTRATION OF BAPTISME TO BE VSED IN THE CHURCHE.

It appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme, was not commonlye ministred, but at two tymes in the yeare: at Easter, and Whitsontyde. At which tymes it was openly ministred, in the presence of all the congregacion: whiche custome (now being growen out of vse) although it can not for many consideracions be well restored agayne, yet it is thoughte good to folowe the same as nere as conueniently may be: wherefore the people are to be admonished, that it is most conueniente that Baptisme should not be ministred but vpon Sondayes, and other holy dayes, when the moste noubre of people maye come together, aswell for that the congregacion there present may testifie the receyuinge of them that be newly Baptysed into the noubre of Christes Church, as also because in the Baptisme of infantes, euery man present may be put in remembrance of hys owne profession made to God in hys Baptisme. For whyche cause also, it is expediente that Baptisme be ministred in the Englishe tongue. Neuerthelesse (yf necessytie so requyre) chyldren maye at all tymes be Baptised at home

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## THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS TO BE VSED IN THE CHURCH.

¶ The people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundayes, and other Holy-dayes, when the most number of people come together: as well for that the Congregation there present may testifie the receyuing of them that be newly baptized, into the nombre of Christes Church, as also because in the baptism of Infants, every man present may be put in remembrance of his own profession, made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the vulgar tongue. Neuerthelesse (if necessity so requyre) children may be baptised vpon any other day.

SOURCES

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## PUBLIKE BAPTISME

§ Non plures quam vnus vir & vna mulier debent accedere ad suscipiendum paruulum de sacro fonte . . . nisi alia fuerit consuetudo approbata: tunc tamen vltra tres amplius ad hoc nullatenus recipiantur.

H parentes infantium Pastoribus Ecclesiarum id maturius significare, & ab his Baptismum . . . infantibus suis petere humiliter debent. . .

§ In primis deferatur infans ad valuas ecclesie:

& inquirat sacerdos ab obstetrice vtrum sit infans masculus an femina. Deinde si infans fuerit baptizatus domi:

H Lieben freunde in Christo, wir hören alle tag auss Gottes wort . . . Das wir von Adam her alle sampt in sünden empfangen vund geboren werden . . .

S. Jo. iiii 5

*Necessary doctrine f. Q. iv. : made agnine tho liuely membres of Christis mysticall body.*

L Last vns beten.

Almechtiger Ewiger Gott der du hast durch die sündflutt, nach deynem gestrengen gericht, die vngleubige welt verdampt, vnd den gleubigen Noe selb acht, nach deynem grossen barmhertzigkeyt, erhalten. Vnnd den verstockten Pharaon mit allen seynen ym rotten mer ersewfft, vnd deyn volck Israel trocken durch hin gefuret, damit dis bad deynere heyligen tauffe zukunfftig bezeychnet, vnd durch die tauffe deyns liebes Kindes vnseren herren Ihesu Christi den Iordan vnd alle wasser zur seyiligen sündfluth vnd reychlicher abwasschung der sun-

When there are children to be Baptised vpon the Sunday, or holy daye, the parentes shall geue knowledge ouer nyght or in the mornynge, afore the beginning of Mattyns to the curate. And then the Godfathers, Godmothers, and people, with the children, muste be ready at the church-doore, either immediately afore the last Canticke at Mattens, or els immediately afore the last Canticke at Euen-song, as the Curate by his discrecion shal appoynte. And then

standing there, the pryeste shall aske whether the chyldren bee Baptysed or no. If they aunswere .No. Then shall the pryeste saye thus.

DEARE beloued, forasmuche as all men be conceuyed and borne in sinne, and that no man borne in synne, can enter into the kyngdome of God (excepte he be regenerate, and borne a newe of water, and the holy gost) I beseeche you to call vpon God the father through our Lord Iesus Christ, that of his bounteous mercye he wil graunt to these chyldrē that thing whiche by nature they cannot haue, that is to saye, they maye be Baptised with the holy ghost, and receyued into Christes holy churche, and be made lyuely membres of the same.

Then the priest shall saye.

Let vs praye.

ALmyghtie and euerlasting God, whiche of thy iustice diddest destroy by floudes of water the whole worlde for sinne, excepte .viii. persons, whome of thy mercye (the same tyme) thou dydest saue in the Arke: And when thou dydest drowne in the reade sea wicked King Pharaon with all his armie, yet (at the same tyme) thou didest lead thy people the children of Israel safely through the middes therof: whereby thou diddest figure the washing of thy holy baptisme: & by the baptisme of thy welbeloued sōne Iesus Christ, thou

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## PUBLIQUE BAPTISME.

¶ When there are chyldren to be Baptysed vpon the Sunday, or holy day, the Parentes shal geue knowledge ouer nyght, or in the morning, afore the beginning of *Morning prayer* to the Curate. And then the Godfathers, Godmothers, and people, with the children, muste be ready at the *Font*, either immediately after the laste *Lesson* at *Morning prayer*, or els immediately after the laste *Lesson* at *Euening prayer*, as the Curate by his discrecion shal appoynte. And then

stāding there, the Priest shal aske whether the chyldren be Baptysed or no. If they answere, no. Then shall the Priest saye thus.

DEAREly beloued, for asmuche as all men are conceuyed and borne in synne, & that *oure Saviour Christe sayeth*, none can entre into the Kyngdome of God (excepte he be regenerate, and borne a newe of water and the holye Ghoste:) I beseeche you to call vpon God the Father, through our Lord Iesus Christe, that of hys bounteous mercye, he wyll graunt to these chyldren, that thing which by nature they cannot haue, *that they maye be Baptysed with water and the holy ghost, and receyued into Christes holye churche, and be made lyuelye membres of thesame.*

Then the Priest shal saye.

Let vs praye.

ALmyghtie & euerlastinge God, which

of thy *great mercy* diddest saue *Noe & his familie* in the Arke, *from perishing by water*: & also

dydest safely leade the chyldren of Israel, thy people through the redde Sea: *figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Iesus Christe,*

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¶ And note, that there shall be for every male child to be baptized, two Godfathers, and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the parentes shall give knowledge thereof over night, or in the morning before the beginning of *morning prayer*, to the Curate. And then the Godfathers and Godmothers and the people, with the children, muste be ready at the *Font*, either immediately after the last *Lesson* at *morning prayer*, or els immediately after the last *Lesson* at *evening Prayer*, as the Curate by his discrecion shall appoynt. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there shall say, *¶ Hath this childe been already baptised, or No? If they answer, no: then shall the Priest proceed as followeth*

Dearly beloved, forasmuch as all men are conceived and born in sin, and that *our Saviour Christ sayth*, none can enter into the Kingdom of God except he be regenerate, and born anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercye he will grant to this Child that thing which by nature he cannot haue, *that he may be baptized with water, and the holy Ghost, and received into Christes holy Church, and be made a lively member of the same*

¶ Then shall the Priest say.

Let vs pray.

Almighty and everlasting God, who<sup>s</sup>

of thy *great mercy* didst save *Noah<sup>s</sup> and his familie* in the Arke *from perishing by water, and also*

didst safely lead the children of Israel thy people through the red Sea, *figuring thereby thy holy baptism; and by the baptism of thy welbeloued son Iesus Christ in the river Iordan*

## SOURCES

den geheliget vnd eingesetzt. Wir bitten durch die selbe deyne grundlose barmhertzigkeit, du wolltist diessen .N. gnediglich angesehen vnd mit rechtem glawben ym geist beseligen, das durch diese heylsame sindflutt, an yhm ersauffe vnd vntergehe, alles was yhm von Adam angeporm ist, vnd er selb datzugethan hat. Vnd er aus der vngleubigen zal gesondert, ynn der heyligen Arca der Christenheyt trocken vnd sicher behalten, allzeit brunstig ym geist frolich ynn hoffnung, deynem namen diene, auff das er mit allen gleubigen deyner verheyssung ewigs lebens zu erlangen, wirdig werde, durch Iesum Christum vnsern herrn. Amen.

§ *et quo nomine vocari debeat . . . His quaestis faciat signum crucis cum pollice in fronte infantis . . . et postea in pectore ita dicens*

## H Accipe

signum sanctae Crucis in fronte, ut nunquam te Dei, & Christi tui seruatoris, uel Euangelii eius pudeat, accipe & in pectore, ut uirtus Christi crucifixi tibi perpetuo praesidio sit, & certa in omnibus rebus protectio (aduersus peccatorum, mundi, & diaboli insultus *Ench. Col. f. lxxxv*).

*Rationale:* ontokening that he is comen to be professed, and totally to be dedicated to Christ crucified: whom he wil never be ashamed openly before men to confes and knowledge.

§ Deus immortale presidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te inuoco super hunc famulum tuum. N. qui baptismi tui donum potens, eternam consequi gratiam spirituali regeneratione desiderat. Accipe eum domine: & quia dignatus es dlcero: patite & accipietis: querito & inuenietis: pulsate &

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diddest sanctifie the flud Iordan, & al other waters to this mystical washing away of sinne: we beseche thee (for thy infinite mercies) that thou wilt mercifully looke vpon these children, and sanctifie them

with thy holy goste, that by this holsome lauer of regeneracion, what-soeuer synne is in them, maye be washed cleane away, that they beyng deliuered from thy wrathe, maye be receyued into tharke of Christes Church, and so saued from peryshing: and being feruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, maye euer serue thee:

And finally attayne to euerlasting lyfe, with all thy holy and chosen people. This graunte vs we beseche thee for Iesum Christes sake our Lord. Amen.

Here shall the priest aske what shalbe the name of the childe, and when the God-fathers & Godmothers haue told the name, thē he shall make a crosse vpon the childes forehead and breste, saying.

¶ N. Receyue

the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not bee ashamed to confesse thy fayth in Christ crucified, and manfully to fyght vnder his banner agaynst sinne, the worlde, and the deuill, and to continewe his faythful soldiour and seruaunt vnto thy lyfes ende. Amen.

And thys he shall doe and saye to as many chyldren as bee present to be Baptised, one after another.

Let vs praye.

Almyghtie and immortall God, the ayde of al that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the deade: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, maye receiue remission of their synnes, by spirituall regeneracion. Receyue them (O Lorde) as thou hast promysed by thy welbeloued sonne, saying: Aske, and you shall haue: seke, and you

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diddest sanctifye the floud Iordane & all other waters, to the mystical washing away of sinne: We besechethee for thy infinite mercies, that thou wilt mercifully loke vpō these children, sanctifie them & washe them with thy holy ghost,

that they beyng deliuered from thy wrath, maye be receyued into the Arke of Christes Church, and beyng stedfast in fayth, ioyeful through hope, & rooted in charitie, may so passe the waves of thys troublesome world, that finally they may come to the land of euerlastinge lyfe, there to reygne wyth thee, world without ende: through Iesus Christe our Lord. Amen.

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didst sanctifye<sup>o</sup>  
\* water to the mystical washing away of sin: We beseech thee for thine<sup>h</sup> infinite mercyes, that thou wilt mercifully look vpon this Child, wash him, and sanctifye him with the<sup>h</sup> holy Ghost,

that he being delivered from thy Wrath, may be received into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in Charity may so pass the waves of this troublesom world, that finally he may come to the land of everlasting life, there to reign with thee world without end, through Iesus Christ our Lord. Amen.

[P. 741]

Almightie & immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of thē that beleue, & the resurrection of the dead: We cal vpō thee for these infantes, that they cominge to thy holy Baptisme, maye receyue remissiō of theyr synnes, by spirituall regeneraciō. Receiue thē (O lord) as thou hast promysed by thy welbeloued sonne, saying: Aske & you shal haue, seke & you

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: We call vpon thee for this Infant that he coming to thy holy baptism, may receive remission of his sins by spiritual Regeneration. Receive him, O Lord, as thou hast promised by thy welbeloued son, saying, aske, and ye shall have; seek, and ye

## SOURCES

aperietur vobis, petenti premium por-  
rige & ianuam pande pulsanti: vt  
eternam celestis lauachri benedictionem  
consecutus: promissa tui muneris  
regna percipiat. Qui viuus et regnas  
cum deo patre in vnitate spiritus sancti  
deus: per omnia secula seculorum.  
Ry. Amen. (*Greg. 165*) . . .

Exorcismus . . . sine Oremus.

Exorcizo te immunde spiritus in  
nomine dei patris: & filij: & spiritus  
sancti: vt exeas & recedas ab hoc  
famulo dei respice N. . . quem . . . hodie  
idem deus & dominus noster iesus  
christus ad suam sanctam gratiam &  
benedictionem fontemque baptismatis  
vocare dignatus est: vt fiat eius  
templum . . . Ergo maledicte diabole  
recognosce sententiam tuam . . . im-  
minere tibi diem . . . qui venturus est  
velut clibanus ardens: in quo tibi  
atque vniuersis angelis tuis sternus  
superueniet interitus. (*Gel. i 33*)

¶ His dictis dicat sacerdos

Dominus vobiscum.

Et cum spiritu tuo.

¶ Euangolium Secundum Mattheum. . .  
H Höret die genaden reichen wort  
vnsers Herren Iesu Christi, Auss dem  
H. Euangelio Marci, x.

In der zeit brachten sie die kindlein  
zu Iesu, das er sie anrühret, die lünger  
aber furen die an, die sie trugen, So es  
aber Iesu sahe, ward er vnwillig, vnd  
sprach zu ihnen. Lasset ir die kindlein  
zu mir komen, vnd wehret ihne nicht,  
den solcher ist das Reich Gottes,  
warlich ich sage euch, wer das Reich  
Gottes nicht empfahet, als ein kindlein,  
der wird nicht hinein komen. Vnd  
hertzet sie, vnd legt die hend auff sie,  
vnd segnet sie.

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shall finde: knocke and it shalbe  
opened vnto you. So geue nowe vnto  
vs that aske: Lette vs that seke,  
fynde: open thy gate vnto vs that  
knocke: that these infantes maie  
enioy the euerlastyng benediccion of  
thy heauenly washing, and may come  
to the eternall kyngdome, whiche thou  
haste promysed, by Christe our Lorde.  
Amen.

Then let the priest lokyng vpon the  
children, saye.

I commaund thee, vnclane spiritite,  
in the name of the father, of the sonne,  
and of the holy gost, that thou come  
oute, and departe from these infantes,  
whom our Lord Iesus Christe hath  
vouchsaued to call to his holye Bap-  
tisme, to be made membres of his bodye,  
and of his holye congregation. Ther-  
fore thou cursed spirit, remembre thy  
sentence, remembre thy iudgemente,  
remembre the daye to be at hand,  
wherin thou shalt burne in fyre euer-  
lastyng, prepared for thee and thy  
Aungels. And presume not hereafter  
to exercise anye tyranny towards these  
infantes, whom Christe hath bought  
with his precious bloud, and by this his  
holye Baptisme calleth to be of his flocke.

Then shall the  
prieste saye.

The Lorde be with you.

The people.

And with thy spiritie.

The Minister.

¶ Heare nowe the gospell  
written by .S. Marke

[ Marke. x.

AT a certayne tyme they broughte  
children to Christe that he  
shoulde touche them, and hys disciples  
rebuked those that brought them.  
But when Iesus sawe it, he was  
displeased, and sayed vnto them:  
Suffre lytle children to come vnto  
me, and forbyd them not: for to  
suche belongeth the kyngdome of God.  
Verely I saye vnto you: whosoever  
doeth not receyue the kyngdom of  
God, as a litle childe: he shall not  
entre therein. And when he had taken  
them vp in his armes: he put his  
handes vpō them, and blessed them.

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shal fynd, knocke & it shalbe  
opened vnto you: So geue now vnto  
vs that aske. Let vs that seke  
fynde. Open the gate vnto vs that  
knock, that these infātes maye  
enioye the euerlastinge benediction of  
thy heauenly wasshinge, and may come  
to the eternall Kyngdom, whiche thou  
hast promysed by Christ our Lorde.  
Amen.

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shall finde; knock, and it shall be  
opened vnto you: so give now vnto  
vs that aske; let vs that seek  
finde; open the Gate vnto vs that  
knock; that this Infant may  
enioy the everlasting benediction of  
thy heauenly washing, and may come  
to the eternall kingdom which thou  
hast promised by Christ our Lord.  
Amen

¶ Then shal  
Priest saye:-

the

¶ Then shall the people stand vp, and the  
Priest shall say.

-heare the wordes of the Gospell,  
wrytten by Sainct Marke in the tenth  
Chapter

[ Marke. x.

AT a certayn tyme they brought  
children to Christ that he  
should touche them, & hys disciples  
rebuked those that brought them.  
But whē Iesus sawe it, he was  
displeased, and sayd vnto them:  
Suffre lytle children to come vnto  
me, and forbid them not: For to  
suche belongeth the kyngdom of God.  
Verely I saye vnto you: whosoever  
doth not receyue the kingdom of  
God, as a lytle chylde, he shall not  
entre therein. And when he had taken  
them vp in hys armes, he put his  
handes vpon them, and blessed them.

Hear the wordes of the Gospell,  
wrytten by Saint Mark in the tenth  
Chapter at the thirteenth verse.

[8: Mark. 10. 13.

They brought  
young children to Christ that he  
should touch them, and his disciples  
rebuked those that brought them,  
But when Iesus saw it, he was much  
displeased, and said vnto them,  
Suffer little children to come vnto  
me, and forbid them not; for of  
such is the Kingdom of God;  
Verily I say vnto you, whosoever  
shall not receive the kingdom of  
God as a little child, he shall not  
enter therein. And he took  
them vp in his Armes, put his  
hands upon them and blessed them.



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After the gospell is reade, the minister shall make this briefe exhortacion vpon the wordes of the gospell.

Frendes you heare in this gospell the wordes of oure Sauour Christe, that he commaunded the children to be brought vnto him: howe he blamed those that woulde haue kept them from him: howe he exhorteth all men to folowe their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll toward them. For he embraced thē in his armes, he laied his handes vpon thē, and blessed thē: doubt ye not therfore, but earnestly beleue, that he will lykewyse fauourably receiue these presente infantes, that he will embrace them with the armes of his mercye, that he will geue vnto them the blessing of eternall lyfe: and make them partakers of his euerlasting kingdome. Wherefore we beeyng thus perswaded of the good will of oure heauenlye father toward these infantes, declared by hys sonne Iesus Christ: And nothing doubtyng but that he fauourably alloweth this charitable worke of ours, in bringyng these chyldren to his holy baptyisme: let vs faythfully and deuoutely geue thanks vnto him: And saye the prayer whiche the Lorde himselve taught. And in declaracion of our fayth, let vs also recyte the articles conteyned in our Crede.

Here the minister with the Godfathers, Godmothers, and people presente: shall saye.

¶ Our father whiche art in heauen, halowed bee thy name.&c.

And then shall say openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

Almightie and euerlasting God, heauenly father, wee geue thee humble thanks, that thou haste vouchesaued to call vs to knowledge of thy grace, and fayth in thee: Increase and cōfirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may

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¶ After the Gospel is read, the Minister shal make this brief exhortacion vpon the wordes of the Gospell.

FRēdes, you heare in this Gospell the wordes of our sauour Christ, that he commaunded the childrē to be brought vnto him: How he blamed those that would haue kept thē frō him: how he exhorteth al mē to folow theyr innocēcie. You perceyue how by his outward gesture & dede he declared his good wyll toward them. For he embraced them in hys armes, he layde his handes vpō them, and blessed them: doubt not ye therfore, but earnestly beleue, that he wyl lykewyse fauourably receyue these present infantes, that he wil embrace them wyth the armes of hys mercye, that he wyll geue vnto them the blessing of eternall lyfe, and make them partakers of hys euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenlye father toward these infantes, declared by his sonne Iesus Christ: & nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringyng these children to his holy Baptyisme: let vs faythfully and deuoutely geue thanks vnto him, and saye.

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¶ After the Gospel is read, the Minister shall make this brief exhortacion vpon the words of the Gospell.

Beloved, <sup>1</sup>bye\* hear in this Gospell the words of our Saviour Christ, that he commaunded the children to be brought vnto him; how he blamed those that would haue kept them from him; how he exhorteth all men to follow their innocency. Ye <sup>1</sup>b perceiv how by his outward gesture and deed he declared his good will toward them; for he embraced them in his Arms, he laid his hands vpon them, and blessed them. Doubt <sup>1</sup>ye not\* therfore, but earnestly believe, that he will likewise fauourably receive this present Infante, that he will embrace <sup>1</sup>him with the Arms of his mercy, that he will give vnto <sup>1</sup>him the blessing of eternal life, and make <sup>1</sup>him partaker of his everlasting kingdome. Wherefore we being thus perswaded of the good Will of our heavenly Father towards this Infante, declared by his Son Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringyng this Infante to his holy baptyisme, let vs faythfully and deuoutely give thanks vnto him, and say.

Almightie and euerlasting God, heauenly father, we geue thee humble thanks, that thou haste vouchsafed to call vs to knowledge of thy grace & fayth in thee, increase *this knowledge*, & confirme this faythe in vs euermore: Geue thy holy spirite to these infantes, that they may

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call vs to <sup>1</sup>the knowledge of thy grace and faith in thee: Increase *this knowledge* and confirm this faith in vs ever more. Give thy holy spirit to this Infante, that he may

H nec dubitate, eum & uestros infantes sic in sacro Baptismate suscepturum, & complexurum esse vlnis misericordiæ suæ, & benedictionem uitæ æternæ, & sempiternam regni Dei Communionem eis collaturum.

H Et vobis certissimum sit, Dominum nostrum Iesum Christum, hoc opus charitatis uestræ erga hunc infantem clementissimè respecturum . . .

¶ Postea dicat sacerdos compatribus, & commatribus vna cum omnibus circumstantibus vt ipsi dicant ad inuicem. Pater noster . . . et Credo in deum, quas etiam ipso sacerdos dicat cunctis audientibus, videlicet modesto et distincto sic.

Pater noster qui es in celis sanctificetur nomen tuum . . .

Credo in deum patrem omnipotentem . . .

H Almechtiger Gott, himlische Vatter, wir sagen dir ewigs lob vnd danck, das du vns zü dieser erkandnuss deiner gnaden vnd glauben an dich, so gnediglich beruffen hast, Stercke jmmer den selbigē glauben in vns, vnd gib diesem kind deinen Heiligen Geist zur neuwen geburt, das es dein kind vnd erb werde, einnerbederewigen seligkeit,

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. . . Durch den selbigen deinen lieben Son vnseren Herren Iesum Christum, der mit dir lebt vnd regiert in einigkeit des H. Geystes, von nun an biss inn ewigkeit, Amen.

¶ Postea introducatur catechumenus per manum dexteram in ecclesiam, interrogato nomine eius dicens.

L Der herr behute deynen eyngang vnd aussgang, von nu an bis zu ewigen zeyten [Ps. cxxi 8].

¶ N. Ingredere in templum dei: vt habeas vitam eternam & viuas in secula seculorum. Amen. . .

¶ Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad baptismum:

H petiistis à Deo Patre, ut propter Filium suum Dominum nostrum Iesum Christum, infantes hos . . . constituat in regno Filii sui . . . indubie ipse Deus noster infantes nostros baptizat, à peccatis emundat . . . et donat æterna uita . . . Horū meminisse nos oportet, & non dubitare, nos hæc omnia, quæ petimus certe esse accepturos, si credimus.

¶ Ipsaque ouidom puorum supor fontes inter manus tonentibus: ponat sacerdos manum dexteram super eum: et interrogato eius nomine: respondeant qui eum tonent N. Item sacerdos dicat.

N. Abrenunciassathane. Respondeant compatriini & conmatrine. Abrenuncio. Item sacerdos. Et omniibus operibus eius.

Ry.

Abrenuncio.

Item sacerdos.

Et omniibus pompis eius (vanitati & gloriæ seculi *Encheir. Col. f. lxxxii*).  
H Etiam mundo, & omnibus concupiscentiis eius?

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bee borne agayne, and be made heyres of euerlasting saluacion, through our Lorde Iesus Christe: Who liueth and reigneth with thee and the holy spirite, nowe end for euer. Amen.

Then let the Priest take one of the children by the right hande, thother being brought after hym. And cūming into the church towarde the fonte, saye.

The Lorde vouchesafe to receiue you into his holy housholde, and to kepe and gouerne you alway in the same, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte the priest shall speake to the Godfathers and Godmothers, on this wise.

Welbeloued frendes, ye haue brought these children here to bee Baptised, ye haue prayed that oure Lorde Iesus Christe woulde vouchesafe to receiue them, to laye hys handes vpon them, to blesse them, to release them of theyr synnes,

to geue them the kyngdome of heauen, and euerlastyng lyfe. Ye haue hearde also that our Lorde Iesus Christ hath promised in his gospell, to graunt all these things that ye haue prayed for: which promise he for his parte, will most surely kepe and performe. Wherefore after this promise made by Christe, these infantes must also faithfully for theyr parte promise by you, that be theyr sureties,

that they will forsake the deuill and all his woorkes, and constantly beleue Gods holy woorde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the childe (which shall be firste Baptised) these questions folowyng: first namyng the childe, and saying.

N. Doest thou forsake the deuill and all his woorkes?

Aunsweare.

I forsake them.

Minister.

Doeste thou forsake the vayne pompe and glorye of the worlde, with all the couetous desyres of the same?

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be borne agayne, and be made heyres of euerlasting saluacion, through our Lorde Iesus Christ: who liueth & reigneth with thee & the holy spirite, now & for euer. Amen.

¶ Then the priest shal speake vnto the Godfathers and Godmothers, on this wyse.

Welbeloued frēdes, ye haue brought these chyldren here to bee Baptized, ye haue prayed that oure Lorde Iesus Christe would vouchesafe to receyue thē, to laye hys hands vpon them, to blesse them, to release them of theyr synnes,

to geue them the kyngdom of heauen, and euerlasting lyfe. Ye haue heard also that our Lord Iesus Christ hath promysed in hys Gospel, to graunte all these things that ye haue prayed for: which promise he for his parte wyll moste surely kepe & performe. Wherefore after thys promyse made by Christ, these infantes must also faithfully for theyr parte promise by you that be their suerties,

that they wyl forsake the deuyl and al his woorkes, and constantly beleue Goddes holy woorde, and obediently kepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowyng.

Doest thou forsake the deuyl and al his woorkes,

the vayne pompe, and glory of the worlde, wyth all couetouse desyres of the same,

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be born again, and be made an heir of everlasting Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak vnto the Godfathers, and Godmothers on this wise.

Dearly beloved, ye haue brought this Child here to be baptized; ye haue prayed that our Lord Iesus Christ would vouchesafe to receive him,

to release him of his sins, to sanctifie him with the holy Ghost, to give him the kingdom of heauen and everlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise he for his part will most surely keep and perform: Wherefore after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his sureties (until he come of age to take it vpon himself) that he will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his Commandments.

I demand thereof,

Dost thou, in the name of this child, renounce the devil and all his works,

the vain pomp and glory of the world, with all covetuous desires of the same,

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§ Rꝝ. Abrenuncio. . . .	Aunswere. I forsake them. Minister. Doeste thou forsake the carnall desyres of the fleshe, so that thou wilt not folowe nor be led by them? Aunswere. I forsake them . Minister. Doeste thou beleue in God the father almightie, maker of heauen and yearth? Aunswere. I beleue. Minister. Doest thou beleue in Iesus Christe hys onely begotten sonne our lord, and that he was conceiued by the holy gost, borne of the virgin Marye, that he suffered vnder Poncius Pilate, was crucifyed, dead and buried, that he went down into hell, and also did ryse agayne the thirde day, that he ascended into heauen, & sitteth on the right hande of God the father almightye: And from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this? Aunswere. I beleue. Minister. Doeste thou beleue in the holy Goste, the holy Catholike Churche, the Communion of Sainctes, Remission of Sinnes, Resurreccion of the fleshe, and euerlastyng life after death? Aunswere. I beleue. Minister. What doest thou desire? Aunswere. Baptisme. Minister. Wilt thou be baptised ? Aunswere. I will.
Item sacerdos N. Credis in deum patrem omnipotentem creatorem celi et terre?	
Respondeant.	
Credo.	
Item sacerdos. Credis et in iesum xpm filium eius vnicum dominum nostrum natum et passum?	
H rediturus in fine mundi	
§ Respondeant.	
Credo.	
Item sacerdos. Credis et in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem & vitam eternam post mortem?	
Respondeant.	
Credo.	
Tunc interroget sacerdos nomen infantis dicens. quid petis? Respondeant baptismum. Item sacerdos. Vis baptizari? Respondeant. Volo. . .	
Cp. p. 779: <i>Sanderson's Liturgy in the times of rebellion</i> , 'The Administration of Baptism: 'Wilt thou endeavour to keep God's holy will and commandments, & to walk in the same all the dayes of thy life?'	

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the carnall desyres of the fleshe, so that thou wilt not follow, nor be led by them. Aunswere. I forsake them all. Minister. Doest thou beleue in God the father almightye, maker of heauē & earth?  -And in Iesus Christ his only begotten sonne our Lord, and that he was conceyued by the holy ghoste, borne of the vyrgyn Mary, that he suffered vnder Poncius Pilate, was crucified, dead, & buried, that he went downe into hel, & also did ryse agayn the thyrdaye: that he ascended into heauen, & syteth at the right hand of God the father almightye, & from thence shall come agayne at the ende of the worlde, to iudge the quycke and the dead.  And doest thou beleue in the holy ghost, the holy Catholique churche, the Communion of Sainctes, the remission of synnes, the resurreccion of the fleshe, & euerlastinge lyfe after death? Aunswere. All thys I stedfastly beleue.  Minister. Wylt thou be baptysed in thys fayth? Aunswere. That is my desyre.	and the carnal desires of the flesh, so that thou wilt not follow nor be led by them? ¶ Answer. I renounce them all. ¶ Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth.  And in Iesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, That he suffered vnder Pontius Pilate, Was crucified dead and buried, That he went down into hell, and also did rise again the third day? That he ascended into heaven, and sitteth at the right hand of God the Father Almighty? and from thence shall come again at the end of the world to iudge the quick and the dead?  And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death? ¶ Answer. All this I stedfastly believe.  ¶ Minister. Wilt thou be baptized in this fayth? ¶ Answer. That is my desire. ¶ Minister. Wilt thou then obediently keep Gods holy will, and commandments, and walk in the same all the dayes of thy life? ¶ Answer. I will.

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§ Quando fuerit fons mutandus & de pura aqua renouandus (quod sepe debet fieri propter aque corruptionem) tunc . . . benedicatur fons modo sequenti . . .

¶ Exorcizo te creatura aque: per deum patrem . . . qui te pro regeneratione humani generis . . . consecrare precepit: et per iesum christum dominum nostrum . . . qui . . . se pro nostra salute in te a iohanne baptizari ostendit: et spiritum sanctum qui super eum in specie columbe in iordane apparuit . . .

Adsiste quesumus ad inuocationem nominis tui . . . Sancti \* fca fontem hunc sancti \* ficator generis humani . . .

Sepeliatur hic ille Adam vetus: resurgat nous. R. Amen.

Moriatur hic omne quod carnis est: resurgat omne quod est spiritus. R. Amen. . .

Quicumque hic renunciant diabolo: da eis triumphare de mundo. R. Amen.

Quicumque in hoc loco confessus fuerit: tu eum recognoscas in regno. R. Amen.

Sic in hunc fontem extinguantur crimina: ne resurgant. R. Amen. . .

Quicumque hic tuus esse ceperit: tuus esse non desinat. R. Amen.

Quicumque hic se sibi negauerit: te lucrificiat. R. Amen.

Vt per ministerium nostrum tibi consecratus: eternis ad te virtutibus: eternis premiis consecretur. R. Amen.

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{The water in the fonte shalbe chaunged euery moneth once at the least, and afore any child be Baptised in the water so chaüged the priest shall saye at the fonte these prayers folowyng.

O Most merciful God, our sauour Iesu Christe, who hast ordeyned the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the riuer of Iordan, the holy goste came downe in the likenes of a dooue: Sende down we beseche thee the same thy holy spirite to assiste vs, and to be present at thys our inuocacion of thy holy name: Sanctifie \* this fountain of baptisme, thou that art the sanctifier of all thinges, that by the power of thy worde, all those that shall be baptized therin, may be spirituallie regenerated, and made the children of euerlasting adopcion. Amen.

O merciful God, graunt that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vp agayne . . . Amen.

Graunt that all carnall affections maye die in them: and that all thynges, belongyng to the spirite, maye liue and growe in them. Amen.

Graunte to all them whiche at this fountayne forsake the deuill and all his workes: that they maye haue power and strength to haue victorie and to triumph agaynst him, the worlde and the fleshe. Amen.

Whosoeuer shall confesse the, o lord: recognise him also in thy kingdome. Amen.

Grant that all sinne and vice here maie be so extinct: that they neuer haue power to raigne in thy seruantes. Amē.

Graunte that whosoeuer here shall begynne to bee of thy flocke: maie euermore continue in thesame. Amen

Grant that all they whiche for thy sake in this life do denie and forsake themselues: may winne and purchase thee (O lorde) which art euerlasting treasure. Amen.

Grant that whosoeuer is here dedicated to thee by our office and ministerie: maye also bee endewed with heauenlye vertues, and euer-

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saye.

Then shal the Priest

say

¶ Then shall the Priest

O Merciful God, graunt that the olde Adam in these chyl dren

may be so buried, that the newe man maye be raised vp in them. Amen.

Graüt that al carnal affections may dye in them, and that al thinges belonginge to the spirite, may liue & growe in them. Amen.

Graunt

that they may haue power and strength to haue victorie and to triumphe agaynst the deuyl, the worlde and the fleshe. Amen.

O mercifull God, grant that the old Adam in this Child

may be so buried, that the new man may be raised vp in him. Amen

Grant that all carnall affections may die in him, and that all things belonging to the spirit may live and grow in him. Amen.

Grant

that he may haue power and strength, to haue victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our office & ministerie, may also be endued with heauely vertues, & euer-

Grant that whosoeuer is here dedicated to thee by our office and ministry, may also be indued with heavenly virtues, and euer-

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Per misericordiam ipsius dei nostri qui est benedictus: et viuit et omnia regit in secula seculorum. R̄. Amen.

Dominus sit semper vobiscum.

R̄

Et cum spiritu tuo.

§ Bene dico te per iesum christum filium eius. . Qui te vna cum sanguine de latere suo produxit: et discipulis iussit vt credentes baptizarentur in te dicens. Ite docete omnes gentes baptizantes eos in nomine patris & filii et spiritus sancti . .

¶

vt . . his qui in te vel ex te perfusi a nobis: et in nomine trine maiestatis baptizati fuerint: percepta diuina gratia: in numero fidelium mereantur adscribi.

[See below p. 760]

§ Deinde accipiat sacerdos infantem per latera in manibus suis: & interrogato nomine

eius baptizet eum sub trina mersione . .

ita dicens

N. Et ego baptizo te in nomine patris et mergat eum somel versa facie ad aquilonem & capito versus orientem. & filii et iterum mergat somel versa facie ad meridiam. & spiritus sancti Amen. & mergat tertio reota facie versus aquam.

*Rationale:* or else pouring water upon the infant: Lyndwood *Provinciale* iii 24 quando consuetudo oculos hoo patitur, vel quando necessitas incumbit . . sufficit quod caput aspergatur vel super caput aqua effundatur.

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lastingly rewarded through thy mercy, O Blessed lorde God, who doest liue and gouerne al thinges world without end. Amen.

The Lorde be with you.

Answer.

And with thy spirite.

Almightie euerliuing God, whose moste derely beloued sonne Iesus Christ, for the forgeuenes of our sinnes did shead out of his most precious syde both water and bloud, and gaue commaundemēt to his disciples that they should goe teache all nacions, and Baptise them in the name of the father, the sonne, and the holy goste: Regarde, we besече thee, the supplicacions of thy congregacion,

and graunte that all thy seruauentes whiche shall bee Baptized in this water, prepared for the ministracion of thy holy sacrament, may receiue the fulnesse of thy grace, and euer remaine in the noumbre of thy faithfull, and elect children, through Iesus Christ our Lorde.

¶ Then the prieste shall take the childe in his handes, and

aske the name: And namyng the chyld,

shall dyppe it in the water thryse. First dipping the rightside: Seconde the leftside: The thirde time dyping the face towards the fonte: So it bee discretely and warily done, saying.

¶ N. I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresayde woordes. -N. I Baptize thee. &c.-

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lastingly rewarded through thy mercy, O blessed lord God, who doest lyue and gouerne all thinges world without ende. Amen.

Almightie euerliuing God, whose most dearly beloued sonne Iesus Christ, for the forgeuenes of our sinnes dyd shead out of his most precious syde, both water and bloud, and gaue commaundemēt to his disciples that they should go teache al nacions, and baptise them in the name of the father, the sonne, & of the holy ghost: Regard we besече thee, the supplicacions of thy congregacion,

and graunt that all thy seruauentes which shall be baptised in this water,

may receyue the fulnesse of thy grace, and euer remayne in the noumbre of thy faythfull & electe chyldren through Iesus Christ our Lorde.

¶ Then the Prieste shal take the childe in hys handes, &

aske the name, and namyng the chyld

shal dyppe it in the water,

so it be discretely and warily done saying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And yf the chyld be weake, it shall suffice to powre water vpon it, sayinge the foresayde wordes.

N. I baptize thee in the name of the Father, & of the Sonne, and of the holy Ghost. Amen.

¶ Then the Prieste shall make a crosse vpon the chyldes forehead, sayinge.

*We receyue this childe into the congregacion of Christes flocke, and doe sygne hym wyth the signe of the crosse,*

in token that hereafter he shall not be ashamed to

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lastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Iesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood, and gave commandment to his Disciples, that they should go teach all Nations and baptize them in the name of the Father, and of the Son, and of the holy Ghost: Regard we beseech thee, the supplications of thy Congregation, sanctifie this Water to the mysticall washing away of sin: and grant that this Child now\* to be baptized therein,

may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe into his hands, and shall say to the Godfathers and Godmothers, Name this Childe. And then naming it after them, (if they shall certifie him that the Childe may well endure it) he shall dip it in the Water

and warily, saying, discretely

N. I baptize thee in the name of the Father, and of the son, and of the holy Ghost. Amen.

¶ But\* if they certifie that the childe is weak, it shall suffice to pour Water vpon it, saying the foresaid Words.

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall

say  
*We receive this Child into the Congregation of Christ's flock, and do signe him with the signe of the cross,*

in token that hereafter he shall not be ashamed to

[\* Here the Priest shall make a Cross vpon the child's forehead.]

§ Tunc patrini accipientes infantem de manibus sacerdotis leuent eum de fonte . . .  
¶ Postea induatur infans veste chrisimali sacerdote interrogante nomen eius & dicente sio.

N. Accipe vestem candidam sanctam & immaculatam: quam perferas ante tribunal domini nostri iesu xpi: vt habeas vitam eternam et viuas in secula seculorum. Amen.

*Rationale:* it signifyeth also a Christian purity and Innocency, which after the washing away of old sin, he ought studiously to conserve and keep, and so to come to the presence of Christ at the day of Judgement and reigne with him in glory everlasting.

§ Accipiat sacerdos de chrismate cum pollice suo dicens . . .

Deus omnipotens pater domini nostri iesu christi qui te regenerauit ex aqua & spiritu sancto: quique dedit tibi remissionem omnium peccatorum tuorum, Hic liniat infantem de ipso chrismate cum pollice in vertice in modum crucis dicens Ipse te liniat chrismate salutis in eodem filio suo domino nostro iesu christo in vitam eternam.

*Necessary doctrine f. Q iv:* by baptisme we be incorporated into the body of Chrystes church.

-Then the Godfathers and Godmothers shall take and laye theyr handes vpon the childe, and the minister shall put vpon hym hys whyte vesture, commonly called the Chrisome: And say.

Take this whyte vesture for a token of the innocencye, whiche by Gods grace in this holy sacramente of baptisme, is giuen vnto thee: and for a sygne wherby thou arte admonished, so long as thou liuest, to geue thy selfe to innocencie of liuing, that after thys transitory lyfe, thou mayest be partaker of the life euerlasting. Amen.

Then the Priest shall annoynte the infante vpon the head saying.

Almightie God the father of our Lorde Iesus Christe, who hath regenerate thee by water and the holye gost, and hath geuen vnto thee remission of all thy sinnes: he vouchsaue to annoynte thee with the unccyon of hys holy spirite, and bring thee to the inheritance of euerlasting life. Amen.

When there are many to be Baptised, this ordre of demaunding, Baptisyng, puttyng on the Crisome, and enoyntyng, shalbe vsed seuerallye with euery chyld. Those that be first Baptized departyng from the fonte, and remaynyng in some conueniente place within the Church, vntyll all bee Baptised.

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confesse the fayth of Christ crucified, and manfully to fyght vnder hys banner agaynste synne, the worlde, and the deuyll, and to continue *Christes* faythfull souldiour, and seruauant vnto *hys* luyes ende. Amen.

confess the faith of Christ crucified, and manfully to fight vnder his Banner against sin, the world, and the devil, and to continue *Christ's* faithfull souldier, and servant vnto *his* lives end. Amen.

¶ Then shall the Priest saye.

Seynge now derely beloued brethren, that these chyldren bee regenerate & grafted into the body of Christes congregacion: let vs geue thanks vnto God for these benefites, & with one accord make our prayers vnto almighty God that they maye leade the rest of theyr lyfe, according to this beginninge.

¶ Then shalbe sayde.

¶ Our father which art in heauen. &c.

¶ Then shall the Priest say.

Seing now, dearly beloued brethren, that this child is regenerate and grafted into the body of Christ's Church, let vs give thanks vnto Almighty God for these benefites, and with one Accord make our prayers vnto him, that this child may leade the rest of his life according to this beginninge.

¶ Then shall be said (all kneeling)

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 vs our trespasses, As we forgive them

1 S. Pet. ii. 24

Rom. vi 4, 6, 5

α Godfaders and godmodyr, of thys chyld whecharge you . . .

that ye lerne or seyt belerned the Pater noster. Ave maria. & Credo. after the lnow of all holy church

H quo Decalogum, & articulos Fidei, & orationem Dominicam, sacramenta, perdiscat . . . hunc curet Domino piè & religiose educandum, & instituentium, quò seruare tandem possit omnia quae Christus seruator nobis præcepit.

[S. Bas.] de bapt. I i 16 ἵνα ὡς περ ὁ Χριστὸς ἀποθανὼν δι' ἡμᾶς, καὶ ἐγερθεὶς ἐκ νεκρῶν ὑπὲρ ἡμῶν οὐκ ἔτι ἀποθῆσκει, οὕτω καὶ ἡμεῖς βαπτισθέντες εἰς τὸν θάνατον ἐν τῷ ὁμοιώματι ἀποθάνωμεν τῇ ἁμαρτίᾳ καὶ διὰ τῆς ἐκ τοῦ βαπτίσματος ἀνάσθω ὡς περ ἐκ νεκρῶν ἐγερθέντες ζήσωμεν τῷ Θεῷ ἐν Χριστῷ καὶ μηκέτι ἀποθάνωμεν, τοῦτ' ἐστι μηκέτι ἁμαρτήσωμεν.

Rationale: that wo should daily mortify

-At the laste ende , the Prieste calling the Godfathers and Godmothers together : shall say this short exhortacion folowing.

For asmuch as these children haue promised by you , to forsake the deuill and all his woorkes, to beleue in God and to serue hym : you muste remember that it is youre partes and duetie , to see that these infantes bee taughte, so soone as they shalbe hable to learne, what a solemne vowe, promyse, and professyon, they haue made by you. And that they maye knowe these thynges the better : ye shall call vpon them to heare sermons, and chiefiye you shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten commaundementes in thenglish tong : and all other thynges, whiche a Christian man oughte to knowe and beleue, to hys soules health. And that these children may bee ver-teously broughte vp to leade a godly and Christian lyfe: remembryng alwayes that Baptisme doeth represent vnto vs our profession, whiche is, to folow thexample of our Sauioir Christe, and to bee made lyke vnto him, that as he dyed and rose agayne for vs, so should we (whiche are Baptised) dye from synne, and ryse agayne vnto righteousnesse, continuallye mortifying all our euyl and corrupte

¶ Then shall the Priest saye.

WE yelde thee heartie thākes most mercysfull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receyue hym for thy owne chyld by adopcion, and to incorporate hym into thy holy congregacion. And humbly we beseeche thee to graūt that he being dead vnto sinne, and lyuing vnto righteousnes, and being buried with Christe in his death, maye crucifye the olde man, and utterly abolyshe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrectiō: so that finally wyth the residue of thy holy congregacion, he may be enheritour of thine euerlastinge kyngdom: through Christ our Lord. Amen.

¶ At the laste ende , the Priest calling the Godfathers and Godmothers together, shall saye thys shorte exhortacion folowing.

For asmuche as these children haue promised by you , to forsake the Deuyll and all hys woorkes, to beleue in God, and to serue hym : you muste remebre that it is youre partes and dueties to see that these infantes be taught so soone as they shalbe able to learne, what a solemne vowe, promyse, & profession they haue made by you. And that they may knowe these thynges the better, ye shal call vpō them to heare sermons: And chiefly ye shal prouide that they may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thyngs, which a Christian man oughte to knowe and beleue, to hys soules health: & that these chyldren may be ver-tuously brought vp, to leade a godly & a Christen lyfe, remembrynge alwayes that Baptisme doeth represente vnto vs oure profession, whiche is to folowe the example of our sauioir Christ, & to be made like vnto him: that as he dyed and rose agayne for vs, so shoulde we whiche are baptised, dye from synne, and ryse agayne vnto righteousnesse, continually mortifyinge all oure euyl and corrupte

that trespass against vs.

And lead vs not into temptation. But deliver vs from evil. Amen.

¶ Then shall the Priest say.

We yeild thee hearty thanks, most mercysfull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine<sup>d</sup> own Childe by Adoption, and to incorporate him into thy holy<sup>e</sup> Church. And humbly we beseech thee to grant that he being dead vnto sin, and living vnto righteousnes, and being buried with Christ in his death, may crucifie the old man; and utterly abolish the whole body of sin, And that as he is made partaker of the death of thy Son, he may also be partaker of his Resurrection, so that finally with the residue of thy holy Church,<sup>o</sup> he may be an inheritour of thine euerlasting Kingdome, through Christ our Lord. Amen.

¶ Then all standing vp, the Priest shall say to the Godfathers and Godmothers this<sup>3</sup> \* exhortation following.

Forasmuch as this childe hath promised by you<sup>h</sup> his sureties,\* to renounce the devil and all his works, to believe in God, and to serve him; Ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learne, what a solemne vow, Promise and profession he hath here made by you. And that he may know these things the better, ye shall call vpon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the<sup>7b</sup> vulgar tongue, and all other things which a Christian<sup>7b</sup> \* ought to know and believe to his Soules health; and that this childe may be ver-tuously brought vp, to lead a godly and a christian life; remembring alwayes that baptism doth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and to be made like vnto him; that as he died and rose again for vs, so should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifying all our evil and corrupt



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our evil desires and corrupt affections, and . . . walk in a new, pure, and godly life and conversation.

§ & in all goodly haste to be conformed of my lorde of the dyocise or of hys depute & that the moder brynge ayen the crysom at hyr puryfycation.

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affecciōns, and daylye proceding in all vertue and godlines of liuing.

¶ The minister shall commaunde that the Crisomes bee broughte to the churche, and deliuered to the Priestes after the accustomed manner, at the Purificacyon of the mother of euerye chyld. And that the chyldren be brought to the Busshope to bee confirmed of hym, so soone as they can saye in theyr vulgare tongue the articles of the faythe, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme, sette foorth for that purpose, accordingly as it is there expressed.

And so lette the congregacyon departe in the name of the Lorde.

¶ Note, that yf the number of children to bee Baptised, and multytude of people presente bee so great that they cannot conuenientlye stande at the churche doore: then let them stande within the churche in some conuenient place, nygh vnto the Churche doore: And there all thinges be sayde and done, appoynted to bee sayde and done at the churche doore.

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affecciōns, and daylye procedinge in all vertue, and godlynes of lyuyng.

¶ The Minister shal cōmaunde

that the chyldrē be brought to the Bishop to be confirmed of him, so sone as they can saie in theyr vulgare tongue the articles of the fayth, the lordes prayer, and the .x. commaundementes, & be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

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Affecciōns, and daily Proceeding in all vertue and godlines of living.

¶ Then shall he adde and say.

Ye are to take care that this\* childe be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the ten Comāndments in the vulgar tongue and be further instructed in the Church Catechism set forth for that purpose.

¶ It is certain by Gods word that children which are baptized <sup>o</sup>dyeing before they commit actuall sin\*, are vndoubtedly saved.

¶ To take away all scruple, concerning the use of the signe of the Crosse in Baptism; the true explication thereof, & the just reasons for the retaining of it may be seen in y<sup>e</sup> XXX Canon, first published in y<sup>e</sup> year MDCIV.

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## OF THEM THAT BE BAPTISED IN PRIVATE HOUSES IN TYME OF NECESSITIE.

S Die Pfarherr sollen das Volck in den Predigten vnterrichten, incontinenti cum nati fuerint propter mortale periculum quod sepe pueris imminet improuisum, baptizentur.

S das sie nicht leichtlich zu der Nottauff eilen sollen,

Wenn es aber die hohe notdurfft erfordert, das man teuffen sol vnd mus, das sie so dabey sein,

vnserrn Herrn Gott zuuor anrufen vnd ein Vater vnsrer beten, Wenn solchs geschehen,

S als denn darauff teuffen, im Namen des Vaters, vnd des Sons, vnd des heiligen Geists, sic dicendo. I cristene the N. in the name of the fadir and of the sone and of the holy gost. amē. Aquam super paruulum spargendo vel in aqua mergendo ter vel saltem semel.

Vnd das man denn nicht zweuelue, das Kind sey recht vnd gnugsam getaufft, das jm on not, das es anderweit in der Kirchen oder sonat getaufft werde. Doch ob man will, so mag man solch Kind, wenn es am leben bleibt, in die Kirchen tragen, das

¶ The pastours and curates shal oft admonyshe the people, that they differre not the baptisme of infantes any longer then the Sondaye, or other holy daye nexte after the childe bee borne, onlesse vpon a

great and resonable cause declared to the curate and by hym approued.

And also they shall warne them that without great cause and necessitie, they Baptise not children at home in their houses. And when great nede shal compel them so to doe, that then they minister it on thys fashion.

¶ First let the

that be present call vpon god for his grace, and saye the Lordes prayer,

if the tyme will suffer. And then one of them shal name the childe, and dyppe hym in the water, or powre water vpon hym, saying these wordes.

¶ .N. I Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And lette them not doubt, but that the chylde so Baptised, is lawfully and sufficiently Baptised, and oughte not to bee Baptised agayne, in the Church. But yet neuerthelesse, yf the chylde whiche is after thys sorte Baptised dooe afterwarde lyue, it is expediente that he bee broughte into the Church, to the entente

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## OF THEM THAT BE BAPTISED IN PRIVATE HOUSES, IN TYME OF NECESSITIE.

¶ The Pastours and Curates shal oft admonyshe the people, that they defere not the Baptisme of infantes any longer then the Sondaye, or other holye daye, nexte after the chylde beeborne, vnlesse vpon a

great and reasonable cause declared to the Curate and by hym approued.

And also they shal warne the, that without great cause and necessitie, they baptysse not chyldren at home in their houses. And when great nede shall compell them so to do, that then they minister it on this fashion.

First let the

that be present call vpon God for his grace, and saye the Lordes prayer,

yf the tyme wyll suffice. And then one of them shall name the chylde, & dippe him in the water, or powre water vpon him, saying these wordes.

N. I baptysse thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

[See p. 745]

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised agayne in the Church. But yet neuerthelesse, yf the child which is after this sorte Baptised, do afterward lyue: it is expediet that he be brought into the church, to the entent

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## THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

¶ The Curats of every parish, shall often admonish the people, that they deferre not the Baptism of their children longer then the first or second sunday next after their birth, or other holyday falling betweene, vnlesse vpon a great and reasonable cause approved by the Curate.

¶ And also they shall warn them, that without like great Cause, and necessity, they procure not their children to be baptized at home in their houses. But when need shall compell them so to do, then Baptism shall be administrated on this fashion.

¶ First let the Minister of the Parish, (or in his Absence, any other lawfull Minister that can be procured) with them that are present, call vpon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, as the time and present exigence will suffer. And then the childe being named by some one that is present, the Minister shall pour water vpon it, saying theis words.

N: I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks vnto God, and say.

*We yeild thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy spirit, to receive him for thine own childe by Adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally with the residue of thy saints he may inherit thine everlasting kingdom, through the same thy son Iesus Christ our Lord. Amen.*

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet neuerthelesse if the child which is after this sorte baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same parish did himselfe baptize that child, the Congregation may be certified of the true form of Baptism by him privately before vsed. In which case he shall say thus

der Pfarherr die Leute frage,  
ob sie auch gewis seien, das das Kind recht  
getauft sey . . .

So frage der Pfarherr ferner.

Durch wen ist solchs geschehen,

vnd wer ist dabey gewesen? . .

Habt jr auch den Namen des Herrn  
angeruffen vnd gebetet? . . . (das Sie  
Gott über dem Kind in der not angeruffen)

Womit habt jr getauft? . . .

Mit was Worten habt jr getauft? . . .

§ et si inuenerit laicum discrete & de-  
bito modo baptizasse . . .

S so sol es der Pfarher nicht wider teuffen,  
sondern es bey solcher Tauff bleiben lassen,  
vnd es alda in die Gemeine vnd zal der  
rechtschafften Christen annemen . . .

S so sage ich, das jr recht vnd wol  
gethan habt . . .

S weil wir allesampt in sünden vnter  
Gottes zorn zum ewigen tod vnd ver-  
damnis geboren werden . . .

sintemal die armen Kindlin der gna-  
den bedürffen, Vnd vnser Herr Ihesus  
Christus jnen die selbigen nicht absagt,  
sondern sie auff allerfreundlichst da zu  
fordert, Wie solchs der nachfolgende  
Text des heiligen Euangelij tröstlich  
zeuget, welchen der Euangelist also  
geschrieben hat. Marci x. cap. In  
der zeit brachten sie Kindlin zu Ihesu.  
etc.

the Prieste

maye examyne and trie,  
whether the chylde bee lawfullye Baptised  
or no. And yf those that bring  
any childe to the Church doe aunswere  
that he is already Baptised:  
Then shall the Prieste examyne them  
further

¶ By whome the childe was Bap-  
tised?

Who was present when the childe  
was baptised?

Whether they called vpon god for  
grace and succour in that necessitie?

With what thyng, or what matter,  
they dyd Baptise the childe?

With what wordes the childe  
was Baptised?

Whether they thinke the childe to  
be lawfully and perfectly Bap-  
tised?

And yf the minister shall proue by the  
aunswers of suche as brought the childe,  
that al thinges were done, as they ought  
to be: Then shall not he christen the  
chylde agayne, but shall receyue him, as  
one of the flocke of the true christian  
people, saying thus.

I certifie you, that in this case ye  
haue doen wel, and accordyng vnto  
due ordre concernyng the Baptising  
of thys childe, whiche being borne  
in originall sinne, and in the wrath of  
God, is now by the lauer of regenera-  
cyon in Baptisme, made

the childe of God, and  
heyre of euerlastyng lyfe: for oure  
Lorde Iesus Christe doeth not denye  
his grace and mercie vnto such in-  
fantes, but most louingly doeth call  
them vnto him. As the holy gossell  
doeth witnes to our coumfort on thys  
wise. [ Marke. x.

AT a certayne tyme they broughte  
chylidren vnto Christ that he  
shoulde touche them: and his disciples  
rebuked those that brought them.  
But when Iesus sawe it, he was  
dyspleased, and sayde vnto them: Suffer

the Priest

maye examine and trie,  
whether the child be lawfully Baptised  
or no. And yf those that bringe  
any child to the church do answere  
that he is already baptysed,  
then shall the Priest examine them  
further

By whom the chylde was Bap-  
tysed?

Who was present when the chylde  
was Baptysed?

Whether they called vpon God for  
grace and succour in that necessitie?

With what thing, or what matter  
they did Baptise the chylde?

With what wordes the childe  
was Baptysed?

Whether they thinke the chylde to  
be lawfullye and perfectly Bap-  
tysed?

¶ And yf the minister shall proue by the  
aunswers of suche as brought the childe,  
that al thinges were done as they ought  
to be: Then shall not he Christen the  
chylde agayne, but shal receyue him, as  
one of the flock of the true Christian  
people, sayinge thus.

I certifie you, that in thys case ye  
haue done well, and accordyng vnto  
due ordre concerninge the Baptysing  
of thys chylde, whiche beyng borne  
in originall synne and in the wrath of  
God, is now by the lauer of regenera-  
cion in Baptisme, receyued into the  
nombere of the chylidren of God, and  
heyres of euerlastinge lyfe: for oure  
Lorde Iesus Christe doeth not denye  
hys grace and mercy vnto suche in-  
fantes, but most louingly doth call  
them vnto him, as the holy gospel  
doeth wytnesse to our comforte, on thys  
wise. [ Marke. x.

AT a certayne tyme they brought  
chylidren vnto Christe that he  
shoulde touche them, & his disciples  
rebuked those that brought them.  
But when Iesus sawe it, he was  
dyspleased, and sayd vnto them: suffre

[I certifie you that according to  
the due and prescribed order of  
the Church, at such a time, and at  
such a place, before divers wit-  
nesses, I baptized this Childe]  
But if the child were baptized by any  
other lawfull Minister, then the Minister  
of the Parish, where the Child was borne  
¶ or christened shall\* examine, and try  
whether the child be lawfully baptized  
or no. ¶ In which case if those that bring  
any child to the Church, do answer  
that the same child is already baptized,  
then shall the Minister examine them  
further, saying,\*

By whom was\* this child bap-  
tized?

Who was present when this child  
was baptized?

Whether they called vpon God for  
grace and succour in that necessitie?

\*  
¶ Because some things essentiall  
to this sacrament may happen to  
be omitted through fear, or haste, in  
such times of extremity; therefore  
I demand further of you,\*

With what\* \* matter  
was\* this child baptizd\*?

With what words was this child  
baptized?

¶ And if the Minister shall find by the  
aunswers of such as bring\* the child,  
that all things were done as they ought  
to be: then shall not he christen the  
child again, but shall receive him as  
one of the flock of the true christian  
people, saying, thus.

I certifie you, that in this case all  
is well don\*, and according vnto  
due ordre, concerninge the baptizing  
of this child, who being born  
in originall sin, and in the wrath of  
God, is now by the lauer of Regenera-  
cion in baptism, received into the  
number of the children of God, and  
heirs of euerlasting life: For oure  
Lord Iesus Christ doth not deny  
his grace and mercy vnto such in-  
fantes, but most lovingly doth call  
them vnto him, as the holy Gospel  
doth witness to our comfort on this  
wise. [8. Mark. 10. ¶ 13.

They brought  
young children to Christ that he  
should touch them, and his disciples  
rebuked those that brought them.  
But when Iesus saw it, he was much  
dyspleased, and said vnto them, Suffer

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litle chyldren to come vnto me, and forbyddethem not, for to such belongeth the kyngdome of God. Verely I say vnto you: whosoever doeth not receyue the kingdome of God as a litle childe, he shal not enter therein. And when he had taken them vp in hys armes, he put hys handes vpon them, and blisshed them.

After the gospell is read: the minister shall make this exhortacion vpon the wordes of the gospell.

See p. 732

Frendes, ye heare in this gospell the wordes of our Sauour Christ, that he commaunded the children to be broughte vnto him, how he blamed those that woulde haue kepte them from hym, howe he exhorted all men to folowe theyr innocencie: ye perceiue how by his outward gesture and dede, he declared his good will towarde them, for he embraced them in his armes, he layed hys handes vpon them and blessed them. Doubte you not therefore, but earnestlye beleue, that he hath lykewyse fauourablye receyued this presente infante, that he hath embraced him with the armes of hys mercye,

that he hath geuen vnto hym the blessing of eternall lyfe, and made hym partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of oure heauenlye father declared by his sonne Iesus Christ towardes thys infant: Let vs faythfully and deuoutlye geue thanks vnto hym, and saye the prayer whiche the Lorde himselfe taught, and in declaracion of our fayth, lette vs also recyete the articles conteyned in our Crede.

Here the minister with the Godfathers and Godmothers shall saye.

Our father whiche art in heauen, halowed be thy name: thy kingdome come. &c.

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lyttle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kyngdome of God. Verely I saye vnto you, whosoever doeth not receyue the kyngdome of God as a lyttle chyld, he shall not entre therein. And whē he had taken them vp in his armes, he put hys handes vpon them and blessed them.

¶ After the Gospell is read, the Minister shall make this exhortacion vpon the wordes of the Gospell.

Frendes, you heare in this Gospel the wordes of our Sauour Christe, that he commaunded the chyldren to be brought vnto hym: How he blamed those that would haue kept them frō him: how he exhorted all men to folow their innocencie. Ye perceyue how by his outwarde gesture and dede, he declared his good wyl towarde them. For he embrased thē in hys armes, he layd his handes vpon them, & blessed them: doubt ye not therefore, but earnestlye beleue, that he hath lykewyse fauourablye receyued thys presente infante, that he hath embraced hym wyth the armes of hys mercye,

that he hath geuen vnto bym the blessinge of eternall lyfe, and made hym partaker of hys euerlasting Kyngdome. Wherefore we beyng thus perswaded of the good wyll of oure heauenly father declared by his Sonne Iesus Christe towardes this infante: Lette vs faythfully and deuoutelye geue thanks vnto him, & saye the prayer whiche the Lorde himselfe taught, and in declaracion of our fayth, let vs recyete the articles conteyned in our Crede.

¶ Here the Minister wyth the Godfathers and Godmothers shall saye.

Our father which arte in heauen.

&amp;c.

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the little children to come vnto me, and forbid them not: for of such is the kingdom of God. Verily, I say vnto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them vp in his arms, he put his hands vpon them, and blessed them.

¶ After the Gospel is read the Minister shall make this brief exhortacion vpon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought vnto him, how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them for he embraced them in his arms, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly believe that he hath likewise favourably received this present Infant, that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give vnto him the blessing of eternall life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his son Iesus Christ toward this Infant, let vs faithfully and devoutly give thanks vnto him, and say the prayer which the Lord himself taught vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don, on earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver vs from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed

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Then shall they saye the Crede, and then the Prieste shall demaunde the name of the childe, whiche beeyng by the God-fathers and Godmothers pronounced, the minister shall say.

¶ .N. Doeste thou forsake the deuill and all his woorkes?

Answer.

I forsake them.

Minister.

Doeste thou forsake the vayne pompe and glorye of the worlde, with all the couetous desyres of the same?

Answer.

I forsake them.

Minister.

Doeste thou forsake the carnall desyres of the fleshe, so that thou wilt not folowe and be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtye, maker of heauen and yearth?

Answer.

I beleue.

Minister.

Doeste thou beleue in Iesus Christe hys onely begotten sonne our Lorde, and that he was conceyued by the holye Ghoste, borne of the virgin Marie, that he suffred vnder Poncius Pilate, was crucified, dead, and buried, that he wente downe into hell, and also did ryse agayne the thirde daye, that he ascended into heauen, and sitteth on the right hande of God the father almightie: And from thence

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¶ Then shall the Priest demaunde the name of the chylde, which beeyng by the God-fathers and Godmothers pronounced, the Minister shall saye.

Doeste thou *in the name of this chylde* forsake the Deuyl and al his workes,

the vayne pompe, and glory of the worlde, wyth all the couetous desyres of thesame,

the carnall desyres of the fleshe, *and* not to folow, and be led by them?

Answer.

I forsake them *all*.

Minister.

Doeste thou *in the name of this chylde* professe thys fayth, to beleue in God the father almightie, maker of heauen and earth.

*-And* in Iesus Christ his onely begotten sonne our Lorde, and that he was conceyued by the holy ghoste, borne of the virgin Mary, that he suffred vnder Poncius Pilate, was crucified, dead, & buried, that he wente downe into hell, & also dyd ryse agayne the thyrde day: that he ascended into heauen, & sitteth *at* the ryght hand of God the father almightie: and from thence *he*

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to call vs to the knowledge of thy grace, and faith in thee: Increase *this knowledge*, and confirm this faith in vs evermore. Give thy holy Spirit to this Infant, that he being born again, & being made an heir of everlasting salvation, through our Lord Iesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Iesus Christ thy Son who liveth and reigneth with thee, and the holy Spirit, now and forever. Amen.

¶ Then shall the Priest demand the Name of the Child, which being by the God-fathers, and God-mothers pronounced, the Minister shall say.

Dost thou *in the Name of this child* renounce the devil, and all his works,

the vain pomp and glory of this world, with all covetuous desires of the same,

and the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

¶ Answer.

I renounce them *all*.

¶ Minister.

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

*And* in Iesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day? that he ascended into heaven, and sitteth *at* the right hand of God the Father Almighty, and from thence

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shall come agayne at the ende of the worlde to iudge the quicke and the dead: doest thou beleue thus?

Aunswere.

I beleue.

Minister.

Doest thou beleue in the holy Goste, the holy Catholike Church, the Cōmunion of Saintes, Remission of sinnes, Resurreccion of the fleshe, and euerlasting lyfe after death?

Aunswere.

I beleue.

See p. 738

Then the minister shall put the white vesture commonly called the Crisome, vpon the childe, saying.

See p. 742

Take thys white vesture for a token of the innocencie, whiche by goddes grace in the holy sacramente of Baptisme is geuen vnto thee, and for a sygne wherby thou arte admonyshed so long as thou shalte liue, to geue thy selfe to innocency of liuing, that after this transitory lyfe, thou mayest be partaker of the lyfe euerlastyng. Amen.

¶ Let vs pray.

See p. 732

Almightie and euerlastyng God heauenly father, wee geue thee humble thanks, thatthou hast vouchesaued to call vs to the knowlege of thy grace, and fayth in thee: Increase

and confyrme this fayth in vs euermore: Geue thy holye spirite to thys infante, that he being borne agayne, and being made heire of euerlasting saluacyon throughe oure Lorde Iesus Christe, maye continue thy seruante, and attayne thy promises, through the same oure Lorde Iesus Christe thy sonne: who liueth and reygne with thee in vnitie of the same holy spirite euerlastyngly. Amen.

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shal come agayn at the ende of the worlde, to iudge the quicke and the dead ?

*And doe you in hys name* beleue in the holy ghoste. The holy Catholique Church. The Communion of saintes. *The* remission of synnes. Resurreccion, and euerlasting lyfe after death?

Aunswere.

*All thys I stedfastly* beleue.

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shall come again at the end of the world, to iudge the quick, and the dead ?

*And dost thou* believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, *the* Remission of sins, *the* Resurrection <sup>of</sup> the flesh\*, and euerlasting life after death?

¶ Answer.

*All this I stedfastly* beleue.

¶ Minister.

Wilt thou then obediently keep Gods holy will and Commandments, and walk in the same all the Dayes of thy life?

¶ Answer.

I will.

¶ Let vs pray.

Almightie and euerlastyng God heauenly father, we geue thee humble thanks, *for* that thou hast vouchsafed to call vs to the knowlege of thy grace, and fayth in thee: increase *thys knowlege*, & confyrme thys fayth in vs euermore: Geue thy holy spyrite to this infante, that he beyng borne agayne, and beyng made heyre of euerlasting saluacion, through our Lorde Iesus Christ, may continue thy seruante, and attaine thy promyse, through the same our Lord Iesus Christ thy sonne: who liueth & reygne with thee in *the* vnitie of the same holy spyrite euerlastyngly. Amen.

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76¶ Then the Priest shall

say

*We receive this child into the Congre-*

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See p. 743

See p. 745

Then shall the minister  
 make thys exhortacyon, to the God-  
 fathers and Godmothers.  
 Forasmuche as thys chyld hath promysed by you to forsake  
 the deuill and all his woorkes, to beleue  
 in God, and to serue him, you must  
 remember that it is your partes and  
 duetie to see that this infante be taught,  
 so soone as he shalbe hable to learne,  
 what a solemne vowe, promyse, and pro-  
 fession he hath made by you, and  
 that he maye knowe these thinges the  
 better, ye shall call vpon him to heare  
 sermons: And chieflye ye shall pro-

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gation of Christs flock, and dot sign  
 him with the sign of the  
 cross;

The Priest  
 shall make a  
 Cros vpon the  
 childs forehead.

in token that  
 hereafter he shall not be ashamed to  
 confess the faith of Christ crucified,  
 and manfully to fight vnder his banner,  
 against Sin, the World, and the  
 Devil, and to continue Christs faith-  
 full souldier and servant vnto his  
 lives end. Amen.\*

¶ Then shall the Priest say.

Seing now, dearly beloved bretheren,  
 that this child is by Baptism regene-  
 rate and grafted into the body of  
 Christs church: let vs give thanks  
 vnto Almighty God for these benefits,  
 and with one accord make our prayers  
 vnto him, that he may lead the rest of  
 his life according to this beginning.

¶ Then shall the Priest say.

We yeild thee most hearty thanks,  
 most mercifull Father, that it hath  
 pleased thee to regenerate this Infant  
 with thy holy Spirit, to receive him  
 for thine own child by Adoption, and  
 to incorporate him into thy holy  
 church. And humbly we beseech thee  
 to grant that he being dead vnto sin,  
 and living vnto righteousness, and  
 being buried with Christ in his death,  
 may crucifie the old man and utterly  
 abolish the whole body of sin; and  
 that as he is made partaker of the  
 death of thy son, he may also be par-  
 taker of his Resurrection: So that  
 finally with the Residue of thy holy  
 church, he may be an inheritour of  
 thine everlasting kingdom, through  
 Iesus Christ our Lord. Amen.

¶ Then shall the minister  
 make this exhortaciō, to the God-  
 fathers, and Godmothers.

Forasmuche as this childe hath promysed by you to forsake  
 the deuill and all his woorkes, to beleue  
 in God, and to serue hym: you must  
 remēbre that it is your parte and  
 duetie to see that this infant be taught  
 so soone as he shalbe able to learne,  
 what a solemne vowe, promyse, and pro-  
 fession he hath made by you, and  
 that he maye knowe these things the  
 better, ye shall call vpon hym to heare  
 sermons: And chieflye ye shal pro-

¶ Then all standing vp, the Minister  
 shall make this exhortation to the God-  
 fathers, and Godmothers.

Forasmuch as this child hath promysed by you his sureties, to renounce  
 the Devil, and all his works, to believe  
 in God, and to serve him: ye must  
 remember that it is your parts, and  
 duties to see, that this Infant be taught,  
 so soon as he shall be able to learn,  
 what a solemne vow promise and pro-  
 fession he hath made by you. And  
 that he may know these things the  
 better, ye shall call vpon him to hear  
 sermons, and chieflye ye shall pro-



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uide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the Englishe tongue, and all other thinges which a christian man ought to knowe and beleue to his soules health, and that this child may be vertuously brought vp, to leade a godly and a christian lyfe. Remembring alway that baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauour Christe, and to be made lyke vnto him, that as he died and rose agayne for vs: so shoulde we, which are baptised, dye from sinne, and ryse agayne vnto righteousnes, continually mortifying al our euil and corrupt affections, and daily proceding in al vertue and godlines of luyng.

&c. As in publyke Baptisme.

¶ But yf they whiche bryng the infantes to the churche, doe make an vncertaine aunswere to the priestes questions, and saye that they can not tell what they thought, dyd, or sayed in that great feare and trouble of mynde: (as ostentymes it chaunseth)

Then lette the prieste Baptize him in forme aboue written, concerning publyke Baptisme, sauing that at the dypping of the chylde in the fonte, he shall vse this forme of wordes.

Yf thou be not Baptized already. N. I Baptize thee in the name of the father, & of the sonne, and of the holy gost. Amen.

The water in the fonte shall be changed euery moneth

elect children, through Iesus Christ our Lorde.

S Würden aber die Leute, so das Kindlin zu der Tauff bringen, auff der Pfarhers frage vngewis antwort geben, vnd sagen, Sie wüsten nicht was sie gedacht, viel weniger was sie geredt oder gethan in solcher grosser not (als denn oftmals zu geschehen pflegt).

¶ Si vero dubitot rationabiliter sacerdos vtrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non: debet omnia perficere cum eo sicut cum alio quem constat sibi non baptizatum, preterquam quod verba sacramentalia essentialia proferro debeat sub conditione hoc modo dicendo

N. si baptizatus es ego non rebaptizo te: sed si nondum baptizatus es: ego baptizo te. In nomine patris et filii & spiritus sancti. Amen. sub aspersione vel immersione vt supra.

See pp. 738, 740

<sup>1</sup>Tertullian *de Baptismo* 20 ingressuros baptismum orationibus orobris, ieiuniis et genuclationibus et perungiliis orare oportet. Cp. S. Justin M. *Ap.* i 61

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uyde that he may learne the Crede, the lordes Prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whyche a Christian man oughte to knowe and beleue, to hys soules health, & that this chylde may be vertuously brought vp, to leade a godly & a Christian lyfe: Remembryng alwaye that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of oure sauoure Christe, and be made lyke vnto hym: that as he dyed and rose agayne for vs: so shoulde we whiche are baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continually mortifyinge all oure euyll and corrupte affections, and daylye procedinge in all vertue, and godlynes of luyng.

¶ And so forth, as in Publyke Baptisme.

¶ But yf they which bring the infantes to the Churche, doe make an vncertaine answer to the Priestes questions, and saye that they cannot tel what they thought, dyd, or sayde in that greate feare, and trouble of mynde, (as ostentymes it chaunceth)

then lette the Priest Baptize him in forme aboue wrytten concernyng Publyke Baptysme, sauyng that at the dyppinge the Chylde in the Fonte, he shal vse this forme of wordes.

Yf thou be not baptysed already. N. I baptize thee in the name of the Father, and of the Sonne, and of the holye Ghoste. Amen.

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vide that he may learn the Creed, the Lords Prayer, and the ten Commaundments in the <sup>7b</sup>vulgar tongue, and all other things which a Christian <sup>7b</sup> \*ought to know, and believe, to his soules health: and that this child may be vertuously brought vp to lead a godly and a Christian life; remembring alway that, Baptism doth represent vnto vs our Profession which is to follow the example of our Saviour Christ, and be made like vnto him; that as he died and rose again for vs, so should wee who are baptized, die from sin, and rise again vnto righteousnesse, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlines of living.

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\*

¶ But if they which bring the infant to the Church, do make <sup>4</sup>such vncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father and of the Son, and of the holy Ghost, (which are essential parts of Baptism:)\* then let the Priest baptize it in the form before appointed for publick Baptism of Infants: Saving that at the dipping <sup>1of</sup> the child in the Font, he shall vse this form of Words.

Jf thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

¶ When any such persons, as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting, for the receiving of this holy Sacrament.

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See p. 727

Ps. li 5, S. Jo. ix 34  
S. Jo. iii 6  
Rom. viii 8

See p. 720

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¶ And if they shall be found fitt, then the Godfathers and Godmothers, (the people being assembled vpon the Sunday, or Holy-day appointed) shall be ready to present them at the *Font*, immediatly after the second *Lesson*, either at *Morning*, or *Evening prayer*, as the Curate in his discretion shall think fitt.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or No? if they shall answer, No: Then shall the Priest say thus.

Dearly beloved, Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin comitting many actual transgressions; and that *our Saviour Christ saith*, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with *water*, and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say.

Let vs pray.

(¶ And here all the Congregation shall kneel.)

Almighty and everlasting God; who of thy *great* mercy didst save *Noah* and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy welbeloved son Iesus Christ in the river Iordan didst sanctifie the element of Water to the mysticall washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these thy servants. *Wash them* and sanctifie them with the holy Ghost; that they being delivered from thy wrath, may be received into the Ark of Christs Church; and being stedfast in faith, ioyfull through hope, and rooted in charity, way so pass the waves of this troublesome world, that

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See p. 729

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See p. 731

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finally *they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.*

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleve, and the resurrection of the dead: We call vpon thee for these persons that they coming to thy holy Baptism may receive remission of their sins by spirituall Regeneration. Receivethem O Lord: and as thou hast promised by thy welbeloved Son, sayeing, Ask, and ye shall receive; Seek, and ye shall find; Knock, and it shall be opened vnto you: so give now vnto vs that ask; let vs that seek finde; open the gate vnto vs that knock; that these persons may inioy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the people stand vp, and the Priest shall say.

Hear *the words of the Gospel*, written by Saint Iohn *in the third chapter beginning at the first verse.*

[S: John 3. 1.

There was a man of the Pharisees, named Nicodemus, a ruler of the Iews. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Iesus answered, Verily, verily I say vnto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit; Marvel not that I said vnto thee, Ye must be born again; The wind bloweth where it listeth, and

See p. 733

S. Mk. xvi 16, 16

Acts ii 37-40

1 Pet. iii 21

thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.

¶ After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise immediately before his Ascension into heaven (as we read in the last Chapter of Saint Marks Gospel) he gave command to his Disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned. Which also sheweth vnto vs the great benefit we reap thereby. For which cause saint Peter the Apostle, when vpon his first preaching of the Gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and said vnto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them saying, Save your selves from this vntoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save vs (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Iesus Christ. Doubt ye not therefore but earnestly believe that he will favourably receive these present persons, truly repenting, and coming vnto him by faith, that he will grant them remission of their sins, and bestow vpon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded

## SOURCES

See p. 733

See p. 735

See p. 737

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of the good Will of our heavenly Father towards these persons, declared by his son Iesus Christ; Let vs faithfully, and devoutly give thanks to him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee. Increase *this knowledge*, and confirm this faith in vs evermore. Give thy holy spirit to these persons, that they may be born again, and be made heirs of everlasting Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the persons to be baptized, on this wise.

Welbeloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Iesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part, promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the Devil, and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of each of the persons to be baptized severally, these questions following.

¶ Question.

Dost thou renounce the Devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

¶ Answer.

I renounce them *all*.

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See p. 739

See p. 741

¶ Question.

Dost thou believe in God the Father Almighty, Maker of heaven, and earth?

*And* in Iesus Christ his only begotten son, our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth *at* the right hand of God the Father Almighty, and from thence shall come again at the end of the world to iudge the quick and the dead?

*And* dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, *the* remission of sins, *the* resurrection of the flesh, and everlasting life after death?

¶ Answer.

*All this I stedfastly believe.*

¶ Question.

Wilt thou be baptized *in this faith*.

¶ Answer.

*That is my desire.*

¶ Question.

Wilt thou then obediently keep Gods holy will, and Commandments, and walk in the same all the dayes of thy life.

¶ Answer.

I will endeavour so to do, God being my helper.

¶ Then shall the Priest say.

O mercifull God, grant that the old Adam in these persons may be so buried, that the new man may be raised vp *in them*. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power, and strength to have victory, and to triumph against *the Devil*, the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and ministry, may also be indued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord

See p. 741

See p. 743

God, who dost live and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved son Iesus Christ for the forgiveness of our sins, did shed out of his most pretious side, both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them, In the Name of the Father, the Son and the holy Ghost. Regard, we beseech thee, the supplications of this Congregation; Sanctifie this Water to the mystical washing away of sin: and grant that the persons now to be baptized therein may receive the fulnes of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font according to his discretion, shall ask the God-fathers, and God-mothers the Name: and then shall dip him in the Water, or pour Water vpon him, saying.

N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say.

*We receive this person into the Congregation of Christs flock, and*

*do sign him with the sign of the Cros, in token that hereafter he shall not be ashamed to con-*

*fes the faith of Christ crucified, and manfully to fight vnder his banner against sin, the World, and the Devil, and to continue Christs faithfull soldier and servant, vnto his lives end. Amen.*

¶ Then shall the Priest say.

*Seing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church: let vs give thanks vnto Almighty God for these benefits, and with one accord make our prayers vnto him that they may lead the rest of their life according to this beginning.*

¶ Then shall be said the Lords Prayer, all kneeling.

Our Father which art in heaven;  
Hallowed be thy Name. Thykingdom



See p. 743

See pp. 753, 757

See p. 745

2 Pet. iii 18

Tit. ii 12

Gal. iii 27

Gal. iii 20, Eph. v 9, 1 Th. v 5

come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

We yeild thee humble thanks, O heavenly Father, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee. Increase *this knowledge* and confirm this faith in vs evermore. Give thy holy spirit to these persons, that being now born again, and made heirs of everlasting salvation, through our Lord Iesus Christ, they may continue thy servants, and attain thy promises through the same Lord Iesus Christ thy Son, who liveth and reigneth with thee, in *the* Vnity of the same holy Spirit everlastingly. Amen.

¶ Then all standing vp, the Priest shall vse this Exhortation following, speaking to the Godfathers and Godmothers first.

Forasmuch as these persons have promised in your presence to renounce the Devil, and all his works, to believe in God, and to serue him: Ye must remember that it is your part and duety to put them in mind, what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call vpon them to vse all diligence to be rightly instructed in Gods holy Word, that so they may grow in grace, and in the knowledge of our Lord Iesus Christ, and live godly, righteously and soberly in this present world.

(¶ And then speaking to the new baptized persons, he shall proceed, and say.)

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Iesus Christ, to walk answerably to your christian calling, and as becometh the children of light; remembring alwaye that Baptism representeth vnto vs our profession; which is to follow the example of our Saviour Christ, and to be made like vnto him: That as he died, and

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1 Cor. xiv 26

**H** *Necessè est, ut ea [confessio fidel &c.] ab illis, qui in infantia baptizati fuerint, fiat cum ipsa de religione utcumque instituti fuerint, & summa illa beneficia in Baptismo collata, aliquantulum intellexerint . . . Ergo placet tibi, ratumque habes . . . quod tui susceptores nomine tuo ad Sacrum Baptisma promiserunt & professi sunt . . . Et nunc ipse etiam tuo corde & ore . . . coram sancta . . . Ecclesia, renuncias [&c.] . . . Via autem hæc omnia bona fide præstare, & obseruare, quemadmodum iam professus es? . . . Volo, Iretus auxilio Domini nostri Iesu Christi.*

*Decretum III de cons. v 2: Et quia in hoc mundo tota etate uioturis inter inuisibiles hostes et pericula gradiendum est, in baptismo regeneramur ad uitam, post baptismum confirmamur ad pugnam; in baptismo abluimur, post baptismum roboramur. . . Regeneratio per se saluat mox in pace beati seculi recipiendos: con-*

CONFIRMACION WHEREIN IS  
CONTAINED A CATHECHISME FOR  
CHILDREN.

To thende that confirmacion may be ministred to the more edifying of suche as shall receyue it (according to Saint Paules doctrine who teacheth that all thynges shoulde be doen in the church to the edificacion of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in their mother tong, tharticles of the faith, the lordes prayer, & the ten commaudemētes: And can also aunswere to suche questions of this shorte Catechisme, as the Bushop (or suche as he shall appoynte) shall by his discrecion appose them in. And thys ordre is moste conueniente to be obserued for diuers con- sideracions.

¶ First, because that when children come to the yeres of discrecion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselves with their owne mouthe and with their owne consent, openly before the church, ratifie and confesse the same, and also promise that by the grace of God they wyll euermore endeouour themselves faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

¶ Secondly, forasmuch as confirmacion is ministred to them that be Baptised, that by imposition of handes, and prayer they maye receiue strength and defence against all temptacions to sinne, and the assautes of the worlde, and the deuill: it is moste mete to be ministred, when children come to that age, that partly by the frailtie of

rose again for vs; soe should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifeing all our evil and corrupt Affections, and daily proceeding in all vertue, and godliness of living.

¶ It is expedient that every person thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discrecion to answer for themselves: It may suffice to vse the office for publick Baptism of Infants, or (in case of extreme dangr,) the office for private Baptism, only changing the word (Infant) for [Child, or Person] as occasion requireth.

CONFIRMACION WHEREIN IS  
CONTEYNED A CATHECHYSME FOR  
CHILDREN.

To the ende that Confirmacion may be ministred to the more edifying of such as shal receiue it (according to saint Paules doctrine, who teacheth that al things should be done in the Church to the edificacion of thesame) it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue the articles of the fayth, the Lordes prayer, and the .x. commaundementes: And can also answere to suche questions of this short Catechisme, as the Bishop (or suche as he shal appointe) shal by his discrecion appose them in. And this ordre is moste conueniente to be obserued for dyuers con- sideracions.

First, because that when children come to the yeres of discrecion, and haue learned what their godfathers and godmothers promised for them in baptisme, they may then theselues with their own mouth, & with their own consent, openly before y<sup>e</sup> Church, ratifie and *confirm* the same: and also promise that by the grace of god, they wil euermore endeouour themselves faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmacion is ministred to them that be Baptised, y<sup>t</sup> by imposition of handes, & prayer, they maye receiue strength, & defence againste all temptacions to sinne, and the assautes of the worlde, & the Deuill: it is moste mete to be ministred when children come to that age, y<sup>t</sup> partly by the frailtie of

[P. 793]

## SOURCES

firmatio armat et instruit ad agones mundi  
huius et prelia reseruandos.

*Decretum ubi supra*: Qui autem post bap-  
tismum cum acquisita innocentia immacu-  
latus ad mortem peruenit, confirmatur morte,  
quia iam non potest peccare post mortem.

*Necessary doctrine f. Giv*: whereby [sc. by  
baptism] they . . . receiue forgyuenes of  
theyr synno and aucho graco of the holy goste,  
that yf they dye in the state of theyr infaoy,  
they shall therby vndoubtedly be saued.

*Homily against the feare of Death i*  
(1547): a true Christian man . . . is the  
very member of Christ, the Temple of  
the holy Ghost, the sonne of God, and  
the very inheritour of the euorlasting  
kingdome of heauen.

§ *Abrenuncias satano . . . et omnibus*  
*oporibus eius . . . et omnibus pompis*  
*eius? (p. 734) (omni vanitati . . . seculi*  
*Encheir. Col. f. lxxx)*

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their owne fleshe, partly by the assautes  
of the worlde and the deuill, they begyn to  
be in daunger to fall into  
sinne.

¶ Thirdely, for that it is agreable with the  
vsage of the churche in tymes past, wherby  
it was ordayned that confirmacion shoulde  
be ministred to them that were of perfecte  
age, that they beynge instructed in Christes  
religion, shoulde openly professe their owne  
fayth, and promise to be obedient vnto the  
wyll of God.

¶ And that no manne shall thynke that anye  
detrymente shall come to children by  
differing of their confirmacion: he shall  
knowe for trueth, that it is certayn by  
goddes worde, that children being Baptised  
(yf they departe out of this lyfe in their  
infancye) are vndoubtedly saued.

A CATHECHISME THAT IS TO SAY,  
AN INSTRUCCION TO BEE LEARNED  
OF EVERY CHILDE, BEFORE HE BE  
BROUGHT TO BE CONFIRMED OF  
THE BUSHOP.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in  
my Baptisme, wherin I was made a  
membre of Christ, the child of God,  
and an inheritour of the kingdome of  
heauen.

Question.

What dyd your Godfathers & God-  
mothers then for you?

Aunswere.

They did promise and vowe three  
things in my name. First, that I  
shoulde forsake the deuill and all his  
workes and poympes, the vanities of  
the wicked worlde, and al the sinne-  
full lustes of the fleshe. Secondly that  
I should beleue all the articles of the  
Christian fayth. And thirdly that I  
should kepe Goddes holy will and  
commaundementes, and walke in the  
same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art  
bound to beleue, and to doe as they  
haue promised for thee?

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their own flesh, partly by the assautes  
of the world, & the Deuill, they begyn to  
be in daunger to fall into *sondry kindes of*  
synne.

Thirdly, for that it is agreable with the  
vsage of y<sup>e</sup> Church in times past, wherby  
it was ordeined that Confirmaciō should  
be ministred to them that were of perfect  
age, that thei being instructed in Christes  
religion, shoulde openly professe their owne  
fayth, and promise to be obedyente vnto the  
wyll of God.

And that noman shal thynk that any  
detriment shall come to children by  
deferryng of their Confirmacion: he shal  
knowe for truth, that it is certeyne by  
Goddes worde, that children beyng baptysed  
*haue al thynges necessary for their saluacion,*  
and be vndoubtedly saued.

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A CATHECHISME, THAT IS TO SAY,  
AN INSTRUCCION TO BE LEARNED  
OF EVERY CHILDE, BEFORE HE BE  
BROUGHT TO BE CONFYRMED OF  
THE BISSHOPPE.

Question.

What is your name?

Aunswere.

N. or .M.

Question.

Who gaue you this name?

Aunswere.

My godfathers and Godmothers in  
my baptisme, wherin I was made a  
membre of Christ, the childe of God,  
and an enheritour of the kyngdome of  
heauen.

Question.

What did your godfathers and god-  
mothers then for you.

Aunswere.

They did promise and vowe three  
thynges in my name. Fyrst, that I  
shoulde forsake the deuill and all his  
woorkes and pompes, the vanities of  
the wicked world, and all the sin-  
full lustes of the fleshe. Secondly, that  
I shoulde beleue all the articles of the  
christen fayth. And thirdly, that I  
should kepe Goddes holly will and  
commaundementes, and walke in the-  
same all the dayes of my lyfe.

Question.

Doest thou not thinke that thou art  
bound to beleue and to doe as they  
haue promised for thee?

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A CATECHISM, THAT IS TO SAY,  
AN INSTRUCTION TO BE LEARNED  
OF EVERY PERSON BEFORE HE BE  
BROUGHT TO BE CONFIRMED BY  
THE BISHOP.

¶ Question.

What is your Name?

¶ Answer.

N. or M.

¶ Question.

Who gave you this name?

¶ Answer

My Godfathers and Godmothers in  
my Baptism, wherein I was made a  
member of Christ, the childe of God,  
and an inheritour of the kingdom of  
heaven.

¶ Question.

What did your Godfathers, and God-  
mothers then for you?

¶ Answer.

They did promise and vow three  
things in my name. First, that I  
should renounce the Devil, and all his  
Works, <sup>the</sup> pomps and\* vanity of  
this wicked world, and all the sin-  
full lusts of the flesh. Secondly, that  
I should believe all the Articles of the  
Christian faith. And thirdly, that I  
should keep Gods holy Will and  
Commandments, and walk in the  
same all the dayes of my life.

¶ Question.

Dost thou not think that thou art  
bound to believe, and to doe as they  
have promised for thee?

## SOURCES

*The manual of prayer or the Primer in english 1530 (Hilsey) f. BB. iiii: The Credo or the .xiii. Artyles of the Christen Fayth.*

I beleue in god y<sup>e</sup> Father almyghty maker of heauen and earth. And in Iesus Christe his only sonne our LORDE. whyche was conceived by the holy ghost, borne of the virgyn Mary. Suffred vnder Pöce Pylate: was crucified, deade, buried, and descended in to hell. And the thyrde daye he rose agayne from death. He ascended into heauen, & sitteth on the ryght hande of God the father almyghtye. From thence he shall come to iudge the quycke and the deade. I beleue in the holy goost. The holy catholyke church. The cōmunion of sayntes y<sup>e</sup> forgyuenes of synnes. The resurreccyon of the bodye. And the lyfe euerlastyng. Amen.

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Aunswere.

Yes verely. And by Gods helpe so I wyll. And I hartelie thanke our heauenly father, that he hath called me to this state of saluacion, through Iesus Christ our sauour. And I pray God to geue me his grace, that I may continue in thesame vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only sonne our lord. Whiche was conceived by the holy gost, borne of the virgyn Marie. Suffered vnder Ponce Pilate, was crucified, deade, and buried, he descended into hell. The thirde day he rose again from the dead. He ascended into heauen, and sitteth at the righte hande of God the father almightie. From thence shall he come to iudge the quicke & the dead. I beleue in the holy goste. The holy catholyke church. The communion of saintes. The forgeuenes of sinnes. The resurreccion of the bodye. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Aunswere.

Firste, I learne to beleue in GOD the father, who hath made me and all the worlde.

Secondely in God the sonne, who hath redcemed me and all mankynde

Thirdly, in God the holy goste, who sanctifieth me, and all the electe people of God.

Question.

You said that your Godfathers are Godmothers did promise for you that ye should kepe Gods commaundmētes. Tell me how many there be

Aunswere.

Tenne.

Question.

Whiche he they?

Aunswere.

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Aunswere.

Yes verely. And by Gods helpe so I wil. And I hertely thanke our heauenly father, that he hath called mee to this state of saluacion, through Iesus Christe our sauour. And I pray God to geue me hys grace, that I may continue in thesame vnto my lyues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I Beleue in god the father almightie, maker of heauen and of earth. And in Iesus Christ his only sonne our lord. Whiche was conceived of the holy goste, borne of the virgyn Mary. Suffred vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thirde day he rose again from the dead. He ascended into heauen, and sitteth at the righte hande of God the father almightie. Frō thence he shal come to iudge the quicke and the dead. I beleue in the holy Gost. The holy Catholyke Church. The communion of saintes. The forgiuenes of synnes. The resurreccion of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Aunswere.

First, I learne to beleue in god the Father, who hath made me and all the world.

Secondly, in god the sonne, who hath redemed me and al mankynde.

Thirdly, in god the holy gost, who sanctifieth me and al the electe people of god.

Question.

You said that your godfathers and godmothers did promise for you that you should kepe gods commaundmentes. Tel me how many there be?

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

*The same whiche god spake in the .xx. Chapter of Exodus, sayeng: I am the lord thy God whiche haue brought thee out of the land of Egipt, out of the house of bondage.*

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¶ Answer.

Yes verily: and by Gods help so I will. And I heartily thank our heauenly Father, that he hath called mee to this State of salvation, through Iesus Christ our Saviour. And I pray vnto God to give me his grace, that I may continue in the same vnto my lives end.

¶ Catechist.

Reherse the Articles of thy beliefe.

¶ Answer.

I believe in God the Father Almighty, Maker of heaven and earth, And in Iesus Christ his only son our Lord, Who<sup>s</sup> was conceived by the holy Ghost, Born of the Virgin Mary, Suffered vnder Pontius<sup>us</sup> 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 at the right hand of God the Father Almighty: From thence he shall come to iudge the quick and the dead. I believe in the holy Ghost, The holy Catholick Church, The Cōmunion of Saints, The forgiveness of Sins, The resurreccion of the body, and the lyfe everlasting. Amen.

¶ Question

What dost thou chiefly learn in these Articles of thy beliefe?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

¶ Question.

You said that your Godfathers, and Godmothers did promise for you, that you should kepe Gods Commandments. Tell me how many there be?

¶ Answer.

Ten.

¶ Question

Which be they?

¶ Answer.

*The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of Bondage.*

## SOURCES

*The institution of a christen man 1537, f. 67: [Necessary doctrine 1543, f. O. iiii]*

1 Thou shalt haue none other goddis, but me.

2 Thou shalt not make to thy self any grauen [ymage nor] any [like-nesse] of any thyng, that is in heauen aboue, or in [the] erth benethe, nor in the water vnder the erth, thou shalte not bowe downe to theym, ne worshyppe them.

(The additions of 1552 are from the Great Bible)

3 Thou shalt not take the name of thy lorde god in vayne.

4 Remembre that thou do sanctifie, and kepe holy thy Sabbot day.

(‘seuenth’: Great Bible ‘Sabbot’)

5 Honour thy father and [thy] mother.

6 Thou shalt [do no murther].

7 Thou shalt not commytte adu-  
lterie.

8 Thou shalt not steale.

9 Thou shalt not beare fals wyt-  
nes agaynst thy neyghbour.

10 Thou shalt not [vniustly] deuyre  
thy neyghbours house,

[nor] his wyfe, [nor] his seruant,  
[nor] his mayde, [nor] his oxe, [nor] his  
asse, [nor] any thyng that is his.

## 1549

Thou shalt haue none other  
Gods but me.

ii. Thou shalt not make to thy  
selfe any graue image, nor the like-  
nes of any thyng that is in heauen  
aboue, or in the earth beneath, nor  
in the water vnder the earthe: thou  
shalt not bowe downe to them, nor  
worship them.

iii. Thou shalt not take the name  
of the Lord thy God in vayne.

iiii. Remember that thou kepe holy  
the Sabbot day.

v. Honor thy father and thy  
mother.

vi. Thou shalt do no murdre.

vii. Thou shalt not commit adul-  
try.

viii. Thou shalt not steale.

ix. Thou shalt not beare false wit-  
nesse agaynst thy neyghbour.

x.

Thou shalt not couet  
thy neighbours wyfe, nor his seruant,  
nor his mayde, nor his Oxe, nor his  
Ass, nor any thyng that is his.

Question.  
What doest thou chiefly learne  
by these commaundementes?

Answer.  
I learne two thynges. My duetie  
towards God, and my duetie towards  
my neighbour.

## 1552

i. Thou shalt haue none other  
goddess but me.

ii. Thou shalt not make to thy  
selfe any grauen ymage, nor the like-  
nes of any thing that is in heauen  
aboue, or in the earth beneath, nor  
in the water vnder the yearth: thou  
shalte not bowe downe to them, nor  
woorshippe them. *For I the Lorde  
thy God am a gelous God, and visite  
the synnes of the fathers vpon the  
chyltren, vnto the thirde and fourth  
generacion of them that hate me, and  
shewe mercye vnto thousandes in them  
that loue me, and kepe my commaunde-  
mentes.*

iii. Thou shalt not take the name  
of the Lorde thy God in vayne: *for  
the Lord wil not hold him gilltesse  
that taketh his name in vayne.*

iiii. Remembre that thou kepe holy  
the sabbot day. *Sixe dayes shalte  
thou laboure and doe all that thou  
hast to doe: but the seuenth day is  
the Sabbot of the lord thy god. In  
it thou shalt doe no maner of worke,  
thou and thy sonne & thy daughter,  
thy man seruaunt, and thy maide  
seruaunt, thy Catell, and the straunger  
that is within thy gates: for in sixe  
dayes the Lorde made heauen and  
earth, the Sea, and all that in them is,  
and rested the seuenth daye. Where-  
fore the Lorde blessed the seuenth daye,  
and halowed it.*

v. Honour thy father and thy  
mother, *that thy daies may be long in  
the land which the lord thy god  
geueth thee.*

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adul-  
terie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false wit-  
nesse agaynst thy neighbour.

x. *Thou shalt not couete thy neygh-  
bours house, thou shalt not couete  
thy neighbours wife, nor his seruaunte,  
nor his mayde, nor his oxe, nor his  
asse, nor any thing that is his.*

Question.  
What doest thou chiefly learne  
by these commaundementes?

Answer.  
I learne two thynges. My duetie  
towards God, and my duetie towards  
my neighbour.

## 1661

i. Thou shalt haue none other  
Gods, but me.

ii. Thou shalt not make to thy  
selfe any grauen Image, nor the like-  
nes of any thing that is in heauen  
aboue, or in the earth beneath, <sup>4</sup> or  
in the Water, vnder the earth. Thou  
shalt not bowe downe to them, nor  
worship them. *For I the Lord  
thy God am a ielous God, and visit  
the sins of the Fathers vpon the  
children vnto the third and fourth  
generacion of them that hate me, and  
shew mercy vnto thousands in them  
that love mee, and kepe my Command-  
ments.*

III. Thou shalt not take the name  
of the Lord thy God in vain; *for  
the Lord will not hold him guiltles  
that taketh his Name in vain.*

IV. Remember that thou kepe holy  
the sabbath day. *Six Dayes shalt  
thou labour, and doe all that thou  
hast to do, but the seuenth day is  
the sabbath of the Lord thy God. In  
it thou shalt do no manner of Worke,  
thou, and thy son, and thy daughter,  
thy man-seruaunt, and thy maid-  
seruaunt, thy Catell, and the stranger  
that is within thy Gates. For in six  
dayes the Lord made heauen, and  
earth, the sea, and all that in them is,  
and rested the seuenth day: Where-  
fore, the Lord blessed the seuenth day,  
and hallowed it.*

V. Honour thy Father, and thy  
Mother, *that thy dayes may be long in  
the land which the Lord thy God  
giveth thee.*

VI. Thou shalt do no murther.

VII. Thou shalt not comit Adul-  
tery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false wit-  
nesse against thy Neighbour

X. *Thou shalt not couet thy neygh-  
bours house, thou shalt not covet  
thy neighbours wife, nor his seruant,  
nor his Maid, nor his Ox, nor his  
Ass, nor any thing that is his.*

¶ Question.  
What dost thou chiefly learn  
by theis Commandments.

¶ Answer.  
I learn two thynges: my duty  
towards God, and my duty towards  
my Neighbour.

## SOURCES

*Necessary doctrine* f. S. ii to beleue and truste in god, . . . to feare him: P. ii loue hym with all thy harte, and with all thy soule, & with all thy mynde, and with all thy strengthe: P. i<sup>r</sup> worschyp: Q. ii to vse his name with all honour and reuerence . . . in the ryghte iuocation of him, in the gyuing of due thanks vnto hym . . . cal vpon the name of god: R. i as concernynge the spirituall rest, whyche is figured . . . this [4th] precepte is morall . . . and bindeth them that belonge vnto Christe . . . for all dayes.

Rom. xiii 9

S. Mat. vii 12

*Necessary doctrine* f. S. ii to honour and obey their parentes: S. i succour them: S. iv to honour & obey their . . . princes . . . to obey all suche as be in authoritie vnder their prince: S. i and all other gouernours, rulers, and pastours: T. i<sup>r</sup> spirituall fathers & parentes: T. ii to be reuerent and lowly to [his master]: S. ii to hurte no man: U. iiii to deale truely and plainly with our neighbours in all thynges: T. iii all malice . . . hate . . . and al other euyll affections of the hart, & also al sclandering, backbiting . . . and all other enyll behauiour of our tongue against our noyghbours: X. i lying, sclanderyng: U. iii shamefastness and chastenes; X. iiii desyring of an other mans . . . goodes: U. iiii to got oure owne goodes trewly.

*The manual of prayers or the primer in english* 1639 (Hilsøy) f. DD. iiii<sup>r</sup>

Our father which art in heauen hallowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Gyue vs this

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Question.

What is thy duetie towardes God?

Aunsweare.

My duetie towardes God is, to beleue in hym. To feare him. And to loue him with all my heart, with al my mind, with all my soule, and with all my strength. To wurship him. To geue hym thanks. To put my whole truste in hym. To call vpon him. To honor his holy name and his word, and to serue hym truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Aunsweare.

My duetie towardes my neighbour is, to loue hym as my selfe. And to doe to all men as I woulde they should do to me. To loue, honour, and succour my father and mother. To honour and obey the kyng and his ministers.

To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To ordre my selfe lowly and reuerentelye to all my betters. To hurte no bodye by woorde nor dede. To bee true and iust in all my dealyng. To beare no malyce nor hatred in my heart. To kepe my hâdes from picking and stealing, and my tongue from euill speaking, lying and slaundring. To kepe my bodye in temperaunce, sobrenes, and chastitie. Not to couet nor desire othermensgoodes. But learne and laboure truely to geate my owne liuing, and to do my duetie in that state of lyfe: vnto which it shall please God to call me.

Question.

My good sonne, knowe this that thou art not hable to do these thynges of thy selfe, nor to walke in the commaundementes of God and to serue hym, without hys speciall grace, whiche thou must learne at all tymes to call for by diligent praier. Let me heare therefore yf thou canst say the Lordes prayer.

Aunsweare.

Ovr father whiche art in heauen, halowed bee thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this

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Question.

What is thy duetie towardes God?

Aunsweare.

My duetie towarde God is, to beleue in hym, to feare him, and to loue hym with all my hearte, with all my mynde, with all my soule, and with all my strength. To woorship hym. To geue hym thanks. To put my whole trust in hym. To calle vpon hym. To honour his holy name, and his woord, & to serue him truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neighbour?

Aunsweare.

My duetie towardes my neighbour is, to loue him as my selfe. And to do to al mē as I would they should do vnto me. To loue, honour and succour my father & mother. To honour and obey the Kyng and hys ministers.

To submit my self to all my gouernours, teachers, spiritual Pastours and maisters. To ordre my selfe lowly and reuerently to all my betters. To hurt no bodye by woorde nor dede. To bee true and iust in all my dealyng. To beare no malice nor hatred in my hearte. To kepe my handes from picking and stealynge, and my tongue from euill speaking, lying and slaundring. To kepe my bodye in temperaunce, sobrenes, and chastitie. Not to couet, nor desyre othermensgoodes. But learne and laboure truely to geat myne own liuing, and to doe my dutie in that state of lyfe, vnto which it shal please God to call me.

Question.

My good *childe* knowe this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes of god, and to serue hym, without his special grace, which thou must learne at all tymes to cal for by diligent prayer. Let me heare therefore yf thou canst say the Lordes prayer?

Aunsweare.

Ovr father, whiche art in Heauen, hallowed be thy name. Thy kyngdom come. Thy wil be done in earth as it is in heauen. Geue vs thys

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¶ Question.

What is thy duty towardes God?

¶ Answer.

My duty towardes<sup>1</sup> God, is to believe in him, to fear him and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thancks, to put my whole trust in him, to call vpon him, to honour his holy Name, and his word; and to serve him truly all the dayes of my life.

¶ Question.

What is thy duty towardes thy Neighbour?

¶ Answer.

My duty towardes my neighbour, is to love him as my selfe, and to doe to all men, as I would they should doe vnto me. To love, honour, and succour my Father, and Mother. To honour and obey the King, and all that are put in Authority vnder him; to submitt my selfe to all my Governours, teachers, spiritual Pastours and Masters; to order my selfe lowly and reverently to all my betters. To hurt no body, by word, nor deed. To be true and iust, in all my dealing. To beare no Malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in Temperance, Sobrenes, and chastity. Not to covet nor desire other mens goods, but <sup>to</sup> to learn and labour truly to get mine own living, and to doe my duty in that state of life, vnto which it shall please God to call me.

¶ Catechist.

My good *childe*, knowe this, that thou art not able to do these things of thy selfe, nor to walke in the Comaundementes of God, and to serve him, without his special Grace, which thou must learn at all tymes to call for by diligent prayer. Let me hear therefore yf thou canst say the Lords Prayer?

¶ Answer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this

## SOURCES

daye our dayly bread. And forgyue vs our trespases, as we forgyue the that trespase againste vs. And let vs not be led into temptation. But delyuer vs from euyl. Amen.

*Exhortation to prayer 1544, f. A. iij:*  
We muste praye for our dayly breade, that is, for our necessarye foode and sustenauce both of bodye and soule: . . . for the forgyuenes of oure sinnes, that our heauenly father will be mercifull vnto vs, and forgyue vs our sinnes.

*A. Nowell Christianae pietatis prima institutio.*

*M[agister]*

*Dic mihi igitur, quot in ecclesia tua sacramenta designauit Christus?*

*A[uditor]*

*Duo: baptismum, atque cenam dominicam.*

*M.*

*Sacramenti nomen quid significat?*

*A.*

*Sacramentum est externa diuinæ erga nos per Christum benouolentiæ bonifloentiaq; testificatio, signo aspectabili arcanam spiritualemq; gratiam representans . . .*

*M.*

*Sacramentum quot habet partes?*

*A.*

*Duas: extraneum elementum, siue rem creatam quod est signum aspectabile, & arcanam gratiam, quæ conspicua non est.*

*M.*

*In baptismo quod est signum extraneum?*

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daye our daily breade. And forgeue vs our trespases, as we forgeue them that trespasse againste vs. And leade vs not into temptacion, but delyuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my lord God our heuenly father, who is the geuer of all goodnesse, to sende his grace vnto me, & to all people, that we may wurship him, serue him, and obey him, as we ought to doe. And I praye vnto God, that he will sende vs al thinges that be nedeful both for our soules, and bodyes: And that he wyl be mercifull vnto vs, and forgeue vs our sinnes: And that it wyl please him to saue and defende vs in al daungers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, and from our gostly enemye, and from euerlasting death. And this I truste he wyl do of his mercye and goodnes, through our lorde Iesu Christe. And therefore I say. Amen. So be it.

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daye our daylye bread. And forgeue vs our trespases, as we forgeue them that trespasse agaynst vs. And leade vs not into temptacyon. But delyuer vs from euil. Amen.

Question.

What desirest thou of god in thys prayer?

Answer.

I desire my lord god our heauenly father, who is the geuer of all goodnes to sende hys grace vnto me and to al people, that we may worship hym, serue him, and obey hym as we ought to doe. And I pray vnto God, that he wil sende vs all thynges that be nedeful both for our soules and bodies. And that he wil be merciful vnto vs and forgeue vs our synnes: and that it wyl please hym to saue and defende vs in all daungers gostly and bodily: And that he will kepe vs from all synne and wyckednes, and from our gostly enemy, and from euerlastyng death. And thys I truste he wil doe of hys mercy and goodnes, througheoure Lorde Iesu Christ. And therefore I saye, Amen. So be it.

[1604 be]

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day our dayly bread; And forgive vs our trespases, As we forgive them that trespasse against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

¶ Question.

What desirest thou of God in this Prayer?

¶ Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnes, to send his grace vnto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that be needfull both for our soules, and bodies, and that he will be mercifull vnto vs, and forgive vs our sins; and that it will please him to save and defend vs in all dangers gostly and bodily; And that he will keep vs from all sin and wickednes, and from our gostly Enemy, and from euerlasting death. And this I trust he will doe of his mercy and goodnes, through our Lord Iesus<sup>s</sup> Christ. And therefore I say Amen. so be it.

¶ Question.

*How many Sacraments hath Christ ordained in his Church?*

¶ Answer.

*Two only, as generally necessary to Salvation, that is to say, Baptism and the supper of the Lord.*

¶ Question.

*What meanest thou by this word, Sacrament.*

¶ Answer.

*I mean an outward and visible signe of an inward and spiritual grace, given vnto vs, ordeined by Christ himselfe, as a means whereby we receive the same, and a pledge to assure vs thereof.*

¶ Question.

*How many parts are there in a sacrament?*

¶ Answer.

*Two: the outward visible signe, and the inward spiritual Graos.*

¶ Question.

*What is the outward visible signe, or Form in Baptism?*



## SOURCES

A.  
Aqua, qua baptizatus tingitur, vel perfunditur, in nomine patris, & filij & spiritus sancti.

M.  
Quæ est occulta & œlestis gratia?

A.  
Venia criminum, & regeneratio . . . quum naturaliter filij iræ . . . per baptismum . . . certum . . . habemus nos iam Dei filios esse . . .

M.  
Quæ ab eis qui baptismo sunt initiandi requiruntur?

A.  
Pœnitentia & fides . . . Deinde secundum hanc fidem, promissumque in baptismo factum . . .

M.  
Quare igitur infantes baptizantur, qui lata propter infirmitatem œtatis effloere nequeunt?

A.  
Quia . . . agnoscant quid in baptismo sponderint atque professi sint, illique sponsioni . . . satisfaciunt . . .

M.  
Quem ad finem?

A.  
Vt mortis Domini, beneficiique maximi in nos per eam collati, recordationem grati & memores in perpetuum habeamus . . .

M.  
Quæ est terrena atque aspectabilis pars?

A.  
Panis & vinum, quæ utraque expresso iussu Domini sunt ab omnibus accipienda.

M.  
Cœlestis illa pars, & ab omni sensu externo longo dialunota, quænam est?

A.  
Corpus & sanguis Christi, quæ fidelibus in omnia dominica præsentur, ab illisque accipiuntur . . . verè tamen atque reipsa . . .

adeo quidem, ut veluti panis sustentandi corpora, sic corpus Christi animas nostras . . . pascendi . . . habeat

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[1604 person baptized is dipped, or sprinkled with it, In]

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¶ Answer.  
Water: wherein the person is baptized, In the Name of the Father, and of the Son, and of the holy Ghost.

¶ Question.  
What is the Inward and spiritual grace?

¶ Answer.  
A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

¶ Question.  
What is required of persons to be baptized?

¶ Answer.  
Repentance, whereby they forsake sin: and Faith, whereby they steadfastly believe the promises of God, made to them in that sacrament.

¶ Question.  
Why then are infants baptized, when by reason of their tender Age they cannot perform them?

[1604 Yes: they do performe them by their Sureties, who promise and vow them both in their names: which when]

¶ Answer.  
Because they promise them both\* by their sureties: which promise, when they come to Age, themselves are bound to perform.

¶ Question.  
Why was the sacrament of the Lords Supper ordained?

¶ Answer.  
For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

[1604 and the]

¶ Question.  
What is the outward part or signe of the Lords Supper?

¶ Answer.  
Bread and wine, which the Lord hath commanded to be received.

¶ Question.  
What is the inward part, or thing signified?

[1604 received of the]

¶ Answer.  
The body and blood of Christ, which are verily, and indeed taken and received by the faithful in the Lords supper.

¶ Question.  
What are the benefits whereof we are partakers thereby?

¶ Answer.  
The strengthening and refreshing

## SOURCES

facultatem et veluti vino . . . sicut et  
animæ nostræ Christi sanguine . . .  
relevantur . . .

M.

Quomodo officio nostro satisfacemus,  
ut rite cœnam dominicam celebremus?

A.

Vt nosmetipsos exortiamus, exqui-  
ramusque . . . ob admissa peccata  
vehementer est pœnitendum, deinde certa  
divinæ per Christum misericordiae fiducia  
nixa atque confisa bene sperandum, par-  
taq; nobis per illius mortem salus, gratissi-  
sima est animis prosequenda: præterea  
integre in posterum, sancteque vivendi  
studium nobis, & voluntas propensa  
atque constans suscipienda est. denique  
. . . proximis, hoc est toti humano generi,  
benevolentia, remoto procul omni odio  
atque Invidia, fraterne est præstanda.

[P. 796]

[P. 798]

**B** Wenn die getauften . . . nach Inhalt des  
Catechismi wissen, wie sie Christlich leben,  
und ein erlichen Wandel führen sollen, Sollen  
sie in der Visitation des Bischoffs erfordet  
und verhöret werden, Und wo befunden,  
das sie des Glaubens und Christlichen Wan-  
dels guten Bericht haben,

¶ So soon as the children

can say in their  
mother tongue the articles of the faith,  
the Lord's prayer, the ten command-  
ments, and also can answer to such  
questions of this short Catechisme  
as the Bishop (or such as he shall ap-  
point) shall by his discretion appose them  
in: then shall they be brought to the  
Bishop by one that shall be his god-  
father or godmother, that every child  
may have a witness of his confirma-  
tion.

[P. 798]

sol . . . der Bis-  
choff . . . sie also darauff Confirmiren.

¶ And the Bishop  
shall confirme them on this wyse.

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[1604 which]

[P. 797]

[P. 799]

So soon as the children

can say in their  
mother tongue, the articles of the faith,  
the Lord's prayer, the ten command-  
ments: and also can answer to such  
questions of this short Catechisme,  
as the Bishop (or such as he shall ap-  
point) shall by his discretion appose them  
in: then shall they be brought to the  
Bishop by one that shall be his God-  
father, or Godmother, that every child  
may have a witness of his confirma-  
tion.

[P. 799]

¶ And the Bishop  
shall confirme them on this wyse.

1661

of our souls by the body and blood of  
Christ, as our bodies are by the bread  
and wine.

¶ Question.

What is required of them who  
come to the Lord's Supper.

¶ Answer.

To examine themselves, whether they  
repent them truly of their former  
sins, steadfastly purposing to lead  
a new life, have a lively Faith in  
God's mercy through Christ, with a  
thankfull remembrance of his death,  
and be in Charity with all men.\*

¶ The Curate of every Parish,

shall diligently upon Sundayes, and Holy-  
dayes, after the second Lesson at Even-  
ing Prayer openly in the Church instruct,  
and examine so many children of his parish  
sent unto him, as  
he shall think convenient in some part of  
this Catechism.

¶ And all fathers, Mothers, Masters, and  
Dames, shall cause their children, ser-  
vants, and Prentices (which have not  
learned their catechism) to come to the  
Church at the time appointed, and  
obediently to hear, and be ordered by the  
Curate, until such time as they have  
learned all that is here appointed for them  
to learn.

¶ So soon as children are come to a  
competent Age, and can say in their  
mother Tongue, the Creed,  
the Lord's Prayer, and the ten Command-  
ments; and also can answer to the  
other questions of this short Catechism;

they shall be brought to the  
Bishop; And every one shall have a God-  
father, or a Godmother  
as a Witness of their Confirma-  
tion.

¶ And whensoever the Bishop shall give  
knowledge for children to be brought unto  
him for their Con-  
firmation, the Curate of every  
Parish shall either bring or send in writing,  
with his hand subscribed therunto,  
the Names of all such persons within his  
Parish, as he shall think fit to be pre-  
sented to the Bishop to be confirmed,  
And, if the Bishop approve of them, he  
shall confirm them in manner following.

H: Y

## SOURCES

S

Confirmatio puerorum.

[P 778]

In primis dicat episcopus.  
Adiutorium nostrum in nomine  
domini.

Our helpe is in the name of the  
Lorde.

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C Confirmation.

[P. 777]

Our helpe is in the name of the  
Lorde.

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CONFIRMACION.

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THE ORDER OF CONFIRMATION, OR  
LAYING ON OF HANDS, VPON\* THOSE,  
THAT ARE BAPTIZED, AND\* COME TO  
YEARS OF DISCRETION.

¶ Vpon the day appointed, all that are to  
be then confirmed,\* being placed, and  
standing in Order before\* the Bishop:  
he (or some other Minister appointed by  
him) shall\* read this Preface following.

To the end that Confirmation may be  
ministred to the more edifyeing of such  
as shall receive it,

the Church  
hath thought good to order, That none  
hereaftershall be confirmed, but such as  
can say the  
Creed, the Lords Prayer, and the ten  
Comandments, and can also answer  
to such other questions, as in the short  
Catechism are contained :

which order is very  
convenient to be observed, to the  
end,

That Children being  
now come to the years of discretion, and  
having\* learned what their Godfathers  
and Godmothers promised for them in  
Baptism, they may themselves,  
with their own mouth and

consent, openly before the Church,  
ratifie and confirm the same, and also  
promise that by the grace of God they  
will evermore endeavour themselves  
faithfully to observe such-  
things as they by their own

Confession have assented vnto.

¶ Then shall the Bishop say.

Do ye here in the presence of God,  
and of this Congregation, renew the  
solemn promise and vow, that was  
made in your Name at your Bap-  
tism; ratifieing and confirming the  
same in your own persons, and  
acknowledging your selves bound to  
believe and to do all those things  
which your Godfathers and God-  
mothers then vndertook for you?

¶ And every one shall audibly answer.

I do.

\*¶ The Bishop.

Our help is in the Name of the  
Lord.

## SOURCES

Qui fecit celum et terram.

Sit nomen domini benedictum.

Ex hoc nunc et usque in seculum.

Dominus vobiscum.

Et eum spiritu tuo.

Oremus.  
Oratio.

Omnipotens sempiterne deus, qui regenerare dignatus es hos famulos tuos vel has famulas tuas ex aqua et spiritu sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem spiritum sanctum paraclitum de celis. Amen. Spiritum sapientie et intellectus. Amen. Spiritum scientie et pietatis. Amen. Spiritum consilii et fortitudinis. \* Amen. Et imple eos vel eas spiritu timoris domini. \* Amen. (*Gal. i 44*)

Et consigna eos vel eas signo sancte crucis \* confirma eos vel eas chrismate salutis in vitam propitiatu eternam. Amen.  
2 Cor. i 21, 22: Eph. iii 16

§ Et tunc episcopus potat nomen et vngat pollicem chrismato: et faciat in fronte pueri orocem dioena.

Consigno te N. signo crucis \* et confirmo te chrismato salutis. In nomino patris et filii et spiritus sancti. Amen.

Pax tibi.

Et cum spiritu tuo.

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Aunswere.  
Whiche hath made bothe heauen and yearth.

Minister.  
Blessed is the name of the lorde.

Aunswere.  
Henceforthe worlde without ende.

Minister.  
The lorde be with you.

Aunswere.  
And with thy spirite.

Let vs praye.

Almightie and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes of water & the holy gost: And hast geue vnto the heueneesse of al their sinnes: Sende downe from heauen we besече thee (O lorde) vpon them thy holy goste the coumforter, with the manifolde giftes of grace, the spirite of wysedom and vnderstanding: The spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfill them (O lorde) with the spirite of thy holy feare.

Amen.

Aunswere.  
Minister.  
Signe them (o lorde) and marke them to be thine for euer, by the vertue of thy holy crosse, and passion. Confirme and strength them with the inwarde vnccion of thy holy goste, mercifully vnto euerlasting life. Amen.

Then  
the Busshop shal crosse them in the forehead and laye his hande vpon theyr heade, saying.

N. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to euery childe one after an other. And whan he hath layed hys hande vpon euery childe, then shall he say.

The peace of the Lorde abyde with you.

Aunswere.  
And with thy spirite.

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Aunswere.  
Which hath made both heauen and earth.

Ministre.  
Blessed is the name of the Lorde.

Aunswere.  
Hencefurth world without ende.

Ministre.  
Lord heare our prayer.

Aunswere.  
And let our crye come to thee.

¶ Let us praye.

Almightie and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes by water and the holy gost, & hast gyuen vnto them forgyuenes of al their sinnes: *strengthen* the we besече thee, with the holy gost the coumforter, and *daylye increase in them* thy manifold gyftes of grace; the spirit of wisdom and vnderstanding, the spirite of counsell and gostly strength, the spirite of knowledge and true godlines: and fulfill them (O Lorde) with the spirite of thy holy feare.

Amen.

Then  
the Bisshoppe shal laye hys hande vpon euery childe *seuerally*, saying.

Defende, O Lorde, this childe with thy heauenlye grace, that he may continue thine for euer, and *daylye increase* in thy holye spirite more and more, vntyll he come vnto thy euclasting kingdome. Amen.

the Bisshop saye.

Then shall

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¶ Answer.  
Who<sup>s</sup> hath made <sup>h</sup> \* heauen and earth

<sup>o</sup> ¶ Bishop.  
Blessed <sup>h</sup> be the Name of the Lord.

¶ Answer.  
Henceforth world without end.

<sup>o</sup> ¶ Bishop.  
Lord hear our prayers<sup>s</sup>.

¶ Answer.  
And let our cry come vnto thee.

<sup>o</sup> ¶ Bishop.  
Let vs pray.

Almighty, and everliving God, who hast vouchsafed to regenerate these thy servants by Water, and the holy Ghost; and hast given vnto them forgiveness of all their Sins: *Strengthen* them, we beseech thee, with the holy Ghost the Coumforter; and *daily increase in them* thy manifold gifts of grace; the spirit of wisdom and vnderstanding; the spirit of Counsel and ghostly strength; the spirit of knowledge, and true godliness; and fill them, O Lord, with the spirit of thy holy fear, <sup>o</sup>now and for-~~ev~~er.

Amen.

¶ Then all of them in order, <sup>o</sup>kneeeling before<sup>s</sup> the Bishop, he shall lay his hand vpon

the head of every <sup>o</sup>one *seuerally*, saying.

Defend, O Lord, this thy Childe [or this <sup>o</sup>thy servant<sup>s</sup>] with thy heauenly grace; that he may continue thine for ever: and *daily increase* in thy holy spirit, more and more, vntill he come vnto thy everlasting Kingdom. Amen.

¶

the Bishop say.

Then shall

The Lord be with you.

¶ Answer.  
And with thy spirit.

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Oremus. . .

¶ Let vs praye.

H Omnipotens & misericors Deus, Pater  
cœlestis, qui solus in nobis efficit, ut  
velimus ac perficiamus, quæ tibi placita  
sunt [Phil. ii 13] . . .  
rogamus te pro his pueris . . .

ut cum  
illis modo in tuo nomine manus im-  
ponemus, & per hoc signum certos eos  
reddemus,

paternam manum tuam semper fore  
super eos extentam, Spiritum sanctum  
tuum . . . nūquam defuturum . . . in  
Ecclesia tua agnitione & obedientia  
Euangelii tui semper proficientes . . .  
per Dominum nostrum  
Iesum Christum,

Amen.

§ Dirigere & sanctificare et regere  
dignare domine deus quesumus corda  
et corpora nostra in lege tua: & in  
operibus mandatorum tuorum vt hic  
& in eternum te auxiliante sani et  
salui esse mereamur. Per. [see p. 710]

§ Benedicat vos omnipotens deus:  
pa-ter et fi-lius et spi-ritus-ſanctus.  
Amen.

A-S Die dorfpfarrer sollen am sonstage vnd  
geordenten festen . . . zur veaperzeit den  
kleinen catechismum [predigen], vnd die  
leut. beide jung vnd alt, nachgethaner pre-  
digt von stücken des catechismi fragen  
(Seiling i p. 286)

Almightie euerliuing God,  
whiche makest vs bothe to wil and to  
doe those thinges that be good and  
acceptable vnto thy maiestie:  
we make our humble supplicaciōs  
vnto thee for these children,  
vpon whome (after the example of thy  
holy Apostles) we haue layed  
our handes, to certifie them (by this  
signe) of thy fauour and gracious  
goodnes towarde them: leat thy  
fatherly hande (we beseeche thee) euer  
be ouer them, let thy holy spirite euer  
bee with them, and so leade them in  
the knowledge and obedience of thy  
worde, that in the end they may obtaine  
the life euerlasting: through our Lorde  
Iesus Christ, who with thee, & the  
holy gost liueth & reigneth  
one god world without ende. Amen.

Then shall the Bushop blisse the chil-  
dren, thus saying.

The blessing of God almightie, the  
father, the sonne, and the holy gost,  
be vpon you, and remayne with you  
for euer. Amen.

The curte of euery parish  
once in sixe wrkes at  
the least, vpon warning by hym geuen,  
shall vpon some Sondaies or holy  
day, halfe an houre before euen-  
song, openly in the churche instructe  
and examine so many children of his parish

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¶ Let vs praye.

Almighty euerliuing god,  
whiche makeste vs both to will, and to  
doe those thyns that be good &  
acceptable vnto thy Maiestie:  
we make oure humble supplicacions  
vnto thee for these children,  
vpon whom (after the example of thy  
holy Apostles) we haue laid  
our handes, to certifie them (by this  
signe) of thy fauoure, and gracious  
goodnes toward them: let thy  
fatherly hand, we beseeche thee euer  
be ouer them, let thy holy spirite euer  
be with thē, and so leade them in  
the knowledge and obedience of thy  
word, that in the end they may obtaine  
the euerlasting lyfe: through our lord  
Iesus Christ, who with thee and the  
holy gost lyueth and reigneth  
one God, worlde wythout ende. Amen.

Then the Bischoppe shal blesse the chil-  
dren, thus saying.

The blessing of god Almighty, the  
father, the sonne, and the holy gost,  
be vpon you, and remaine with you  
for euer. Amen.

The Curate of euery Parische, or some other  
at his appoyntment,

shal diligently vpō Sondaies, & holy  
daies half an houre before Euen-  
song, openly in the Churche instruct  
and examyn so many children of his parish

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¶ And (all kneeling down) the Bishop  
shall add.

Let vs pray.

Our Father which art in heaven.  
Hallowed be thy Name. Thy King-  
dom come. Thy will be don in  
earth as it is in heaven. Give vs  
this day our daily bread. And for-  
give vs our trespasses, as we forgive  
them that trespass against vs. And  
lead vs not into temptation; but  
deliver vs from evil. Amen.

¶ And this Collect.

Almighty and everliving God,  
who makest vs both to will and to  
do those things that be good and  
acceptable vnto thy diuine Majesty:  
We make our humble supplications  
vnto thee for these thy seruants,  
vpon whom (after the example of thy  
holy Apostles) we haue now layed  
our hands to certifie them (by this  
sign) of thy fauour and gracious  
goodness towards them. Let thy  
fatherly hand, we beseech thee euer  
be over them; let thy holy spirite euer  
be with them, and so lead them in  
the knowledge and obedience of thy  
word, that in the end they may obtain  
euerlasting life, through our Lord  
Iesus Christ; who with thee, and the  
holy Ghost, liveth and reigneth euer  
one God world without end. Amen.

O Almighty Lord, and everlasting  
God, vouchsafe, we beseech thee, to  
direct, sanctifie, and govern both  
our hearts and bodies in the wayes  
of thy laws, and in the works of  
thy Commandments, that through  
thy most mighty protection, both  
here and ever, we may be preserved  
in body and Soul, through our Lord  
and Saviour, Iesus Christ. Amen.

Then the Bishop shall bless them,  
saying thus.

The blessing of God Almighty, the  
Father, the Son, and the holy Ghost,  
be vpon you, and remain with you,  
for ever. Amen.

[P. 791]

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sent vnto him, as the tyme wil serue, and as he shall thinke conueniente, in some parte of thys Cathechisme.-

-And all fathers, mothers, maisters, and dames, shall cause their children, seruantes, and prentises (whiche are not yet confirmed ) to come to the church at the daye appoynted, and obediently heare and be ordered by the curate, vntyll suche time as they haue learned all that is here appointed for them to learne.

¶ And whansoeuer the Bushop shall geue knowledge for children to be brought afore him to any conuenient place, for their confirmation: Then shall the curate of euery parish eyther bring or sende in writing,

the names of all those children of his parishe, whiche can say tharticles of their faythe, the lordes praier, & the ten commaundementes. And also howe many of them can aunswere to thother questions contained in this Cathechisme.

¶ And there shall none be admitted to the holy communion: vntyll suche time as he be confirmed.

§ Item nullus debet admitti ad sacramentum corporis et sanguinis christi iesu extra mortis articulum, nisi fuerit confirmatus vel a receptione sacramenti confirmationis fuerit rationabiliter impeditus. [Cp. Lyndwood *Provinciale* i 7.]

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sent vnto him, as y<sup>e</sup> time wil serue, & as he shall thinke cōuenient, in some part of this Cathechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr chyldren, seruantes, and prentises (whiche *haue not learned theyr Cathechisme*) to come to the church at the *time* appoynted, and obediently to heare, & be ordered by the Curate, vntil such time as they haue learned al that is here appointed for them to learne.-

-And whēsoeuer the Bissshop shal geue knowledge for childre to be brought afore him to any cōuenient place, for theyr confirmation: Then shal the Curate of euery parish either bryng or send in writing,

y<sup>e</sup> names of al those children of his parishe, which can say the Articles of their fayth, the Lordes praier, & the .x. commaundementes: & also how many of thē can aunswere to thother questions contained in this Cathechisme.

And there shal none be admitted to the holy Communion, vntil such tyme as he *can say the Cathechisme* and be confirmed.

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¶ And there shall none be admitted to the holy Communion, vntil such time as he be confirmed, <sup>or be ready and desirous to be confirmed.</sup>

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## 8 Ordo ad faciendum sponsalia.

Debet . . . sacerdos banna in facie ecclesie infra missarum solennia cum maior populi affuerit multitudo, per tres dies solennes & disiunctos, interrogare. . .

& si contrahentes diuorsarum sint parochiarum tunc in vtraque ecclesia parochiarum illarum sunt banna interroganda.

§ In primis statuatur vir & mulier ante ostium ecclesie coram deo sacerdote et populo, vir a dextris mulieris et mulier a sinistris viri . . . Tunc interrogat sacerdos banna dicens in lingua materna sub hac forma.

Ecce conuenimus huc fratres coram deo . . . in facie ecclesie ad coniungendum duo corpora scilicet huius viri & huius mulieris. . .

*Necessary doctrine f. L i:* the fyrst institution of matrimonye, as it was ordayned by god in Paradise; (H homine adhuc integro et sancto); f. L i<sup>r</sup> it dotho signifye this other coniuccion, which is betwene Christ and his church; f. L ii Christ . . . being inuited to a certain marriage, made in Cana a towne of Galilee, did vouchsafe, not onely . . . to honour the said marriage with his corporal presonco . . . but there he began also . . . first to worke myracles.

Heb. xlii 4

Tobit vi 17: qui coniugium ita suscipiunt ut . . . suo libidini ita vacent sicut equus et mulus quibus non est intellectus. . .

H vnd mit gutem rathe, ernst, vnd Gottes forcht angefangen werden sol, Vnd mitt nichten auss fleischlichem anfechten, vnbesonnenheit. . .

S. Aug. de mor. Manichaeorum ii 18 nuptiao autem . . . libororum procreandorum

## THE FORME OF SOLEMNIZATION OF MATRYMONIE.

¶ First the bannes must be asked three seuerall Sondayes or holly daies, in the seruice tyme, the people being present, after the accustomed maner.

And if the persons that would be married dwell in diuers paryshes, the bannes must be asked in both paryshes, and the curate of the one paryshe shall not solemnize matrimonie betwixt them, without a certificate of the bannes being thrise asked, from the curate of the other paryshe.

At the daye appoynted for solemnization of matrimonie, the persons to be married shal come into the bodye of the church, with theyr frēdes and neighbours. And there

the priest shal thus saye.

Derely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregacion, to ioyn together this man, and thys woman, in holy matrimonie: whiche is an honorable estate instituted of God in paradise, in the tyme of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his church: whiche holy estate, Christe adorned and beautified with his presence, and fyrst miracle that he wrought, in Cana of Galilee, and is commended of sayncte Paule to be honorable among all men, and therefore is not to be enterprised, nor taken in hande vnadvisedly, lightly, or wantonly, to satisfie mens carnall lustes & appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God. Duely considering the causes for the which matrymonie was ordayned.

-One cause was the procreacion of children, to be brought vp

## THE FOURME OF SOLEMNIZACYON OF MATRYMONYE.

First the bannes must be asked three seuerall Sondayes, or holly dayes, in the seruice tyme, the people beyng present after the accustomed maner.

And if the persons that would be married dwell in diuers Parishes, the bannes must be asked in both Parishes, and the Curate of thone Paryshe shall not solemnize Matrimonic betwixt them, without a certificat of the bannes, becyng thrise asked from y<sup>e</sup> Curate of the other Parishes.

-At the daye appoynted for Sollemnization of Matrimonye, the persones to be married shal come into the bodye of the church, with theyr frendes and neyghbours. And there

the Priest shall thus saye.

DEarely beloued frendes, we are gathered together here in the syght of God, and in the face of hys congregacyon, to ioyn together thys man and thys womanne in holy matrimonie, whiche is an honorable estate instituted of god in Paradise, in the time of mans innocency: signifying vnto vs the mysticall vnion, that is betwixte Chryst & his Church: which holy estate Christe adorned and beutified wyth his presence and firste miracle that he wroughte in Cana of Galilee, and is commended of saint Paul to be honourable among all men, and therefore is not to be enterprised, nor taken in hande vnadvisedly, lightly or wantonly, to satisfie mens carnall lustes, and appetites, lyke brute beastes that haue no vnderstandyng: but reuerentlie, discretely, aduisedly, soberly, & in the feare of god: Duely cōsidering the causes for whiche Matrimony was ordained.

-One was the procreaciō of childrē, to be broughte vp

## THE FORM OF SOLEMNIZATION OF MATRIMONY.

First, the Banns of all that are to be married together, must be published in the Church three seuerall Sundayes, or Holy-dayes in the time of "divine service", immediatly

before the Sentences for the Offertory: the Curate saying after the accustomed manner. [I publish the Banns of Marriage between M. of

and N. of If any of you know cause, or iust impediment why these two persons should not be ioyned together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.]

¶ And if the Persons that are to be married dwell in diuers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrise asked from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left; the Priest shall say.

Dearly beloved , we are gathered together here in the sight of God, and in the face of this Congregation, to ioyn together this Man, and this woman in holy Matrimony, which is an honourable estate, instituted of God in the time of mans innocency, signifying vnto vs the mysticall Vnion that is betwixt Christ and his Church: which holy estate Christ adorned, and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St Paul to be honourable among all men, and therefore is not by any to be enterprised, nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts, and appetites, like brute beastes that haue no vnderstanding; but reverently, discretely, aduisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children to be brought vp



## SOURCES

*causa marem foeminamque coniungunt.*  
Eph. vi 4

S. Aug. *de Gen. ad lit. ix* 7 utriusque  
sexus infirmitas propendens in ruinam tur-  
pitudinis, recte excipitur honestate nuptia-  
rum, ut quod sanis esse posset officium sit  
aegrotis remedium.

1 Cor. vii 2, 9

*Necessary doctrine f. K iii:* to couple and  
coniain man and woman together in marriage  
... for their mutual aid and comfort;  
S. Aug. *de bono coniugali* 3: quod mihi non  
videtur propter solum filiorum procreationem  
sed propter ipsam etiam naturalem in diuerso  
sexu societatem.

¶ Admoneo igitur vos omnes vt si quis  
ex vobis qui aliquid dicere sciat quare  
isti adolescentes legitime contrahere  
L non possint, modo confiteatur oder  
schweige darnach.

¶ Eadem admonitio fiat ad virum et ad  
mulierem vt si quid . . . de se nouerint quare  
legitime contrahere non possint: tunc con-  
fiteantur.

¶ Also I charge you both and eyther  
be your selfe, as ye wyll answer before  
God at the day of dome, that yf there  
be any thynge . . . or that ye knowe  
any lawfull lettyng why that ye may  
not be wedded togyther at thys time,  
ye say it nowe or we do any more to  
this mater.

¶ Si vero aliquis impedimentum aliquod  
proponere voluerit:

et

ad hoc probandum cautionem prestiterit:

differantur sponsalia quousque rei veritas  
cognoscatur. Si vero nullus impedimentum  
proponere voluerit . . . dicat sacerdos ad  
virum . . . in lingua materna sic

N. Vis habere hanc mulierem in spon-  
L sam nach gottlicher ordnung zum  
S heiligen stande der ehe & eam diligere:  
honorare: tonere & custodire sanam &  
infirram sicut sponsus debet sponsam:  
& omnes alias propter eam dimittere &  
illi soli adherere quamdiu vita vtriusque  
vestrum durauerit?

Repondeat vir.

Volo.

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in the feare and nourtur of the Lorde,  
and prayse of God.-

-Secondly it was ordeined for a  
remedie against sinne, and to auoyde  
fornycacion, that suche persons as  
be maryed, might liue chastly in matri-  
monie, and kepe themselves vndefiled  
membres of Christes body.

-Thirdely for the  
mutuall societie, helpe and comfort,  
that the one ought to haue of the  
other, both in prosperitie and aduer-  
sitie. Into the whiche holy estate  
these two persons present, come now  
to be ioyned. Therefore yf any man  
can shewe any iust cause why they  
maye not lawfully be ioyned so to-  
gether: Lette him nowe speake, or els  
hereafter for euer holde his peace.

And also speakyng to the persons that  
shalbe married, he shall saye.

I require and charge you (as  
you wyll aunswere at the dreadfull daye  
of iudgement, when the secretes of all  
heartes shalbe disclosed) that if eyther  
of you doe knowe any impediment, why  
ye may not be lawfully ioyned together  
in matrymonie, that ye confesse  
it. For be ye well assured, that so  
many as be coupled together other-  
wayes then Gods worde doth allowe:  
are not ioyned of God, neither  
is their matrymonie lawfull.

At whiche daye of marriage if any man doe  
allege any impedimente why  
they maye not be coupled together in matri-  
monie:

And wyll be bound, &  
sureties with hym, to the parties, or els  
put in a caucion to the full value of suche  
charges as the persons to be married doe  
sustayne, to proue his allegation:  
then the Solemnizacion must be differed,  
vnto suche tyme as the truth be tryed.  
-Yf no impediment be alleged, then shall  
the curate saye vnto the man.

N. Wilt thou haue thys woman to  
thy wedded wyfe, to lyue together  
after Gods ordeynaunce in the holy  
estate of matrymonie? wyll thou  
loue her, coumforte her, honor and  
kepe her, in sicknesse and in health?  
And forsakyng all other kepe thee  
onely to her, so long as you both  
shall lyue?

The man shall aunswere.

I will.

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in the feare and nourtur of the lord,  
and prayse of god.-

-Secondly, it was ordeined for a  
remedye agaynste synne, and to auoyde  
fornycacion, that such persons as  
*haue not the gift of continencie*, might  
*marye*, and kepe themselues vndefyled  
membres of Christes bodie.-

-Thirdely, for the  
mutuall societie, helpe and coumforte,  
that the one ought to haue of the  
other, both in prosperitie and aduer-  
sitie, into the which holy estate  
these two persons present, come now  
to be ioyned. Therefore, if any man  
can shewe any iust cause, why they  
maye not lawfully be ioyned to-  
gether: let hym nowe speake, or elles  
hereafter for euer holde his peace.

And also speakyng to the persones that  
shalbe married, he shall saye.

I require and charge you (as  
you wyll aunswere at the dreadful day  
of iudgemēt, whē the secretes of all  
hartes shall bee disclosed) that if either  
of you doe knowe any impediment why  
ye may not be lawfully ioyned together  
in Matrimonie, that ye confesse  
it. For be ye well assured, that so  
many as bee coupled together other-  
wayes then gods word doth allowe,  
are not ioyned together by god, neither  
is their Matrimonye lawfull.

At whiche daye of marriage if any man doe  
allege and declare any impediment why  
thei may not be coupled together in Matri-  
mony, by gods law or the lawes of this  
Realme: and wyl be bounde, and sufficient  
sureties with him, to the parties, or elles  
put in a caucion to the full value of such  
charges as the persons to be married doeth  
susteine to proue his allegation:  
thē the Solemnizacion must be deferred  
vnto such tyme as the truth be tryed.-

-Yf no impedimente bee alleged, then shal  
the Curate saye vnto the man.

N. Wilt thou haue this woman to  
thy wedded wyfe, to lyue together  
after gods ordinaunce in the holy  
estate of Matrimonye? Wilt thou  
loue her, comfort her, honour, and  
kepe her, in sicknes, and in health?  
And forsakyng al other, kepe thee  
only to her so longe as you both  
shall lyue?

The man shal aunswere.

I wyll.

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in the feare, and nurtur of the Lord,  
and to the prayse of his holy Name.

Secondly, it was ordeined for a  
remedy against Sin, and to avoid  
fornication; that such persons as  
*haue not the gift of Continency*, might  
*marry*, and keep themselves vndefiled  
members of Christs body.

Thirdly, it was ordeyned for the  
mutuall Society, help, and Comfort,  
that the one ought to haue of the  
other, both in prosperity, and Adver-  
sity: Into which holy estate  
these two persons present come now  
to be ioyned. Therefore, if any man  
can shew any iust cause why they  
may not lawfully be ioined to-  
gether, let him nowe speak, or else  
hereafter for ever hold his peace.

¶ And also speaking vnto the persons that  
shall be married, he shall say.

I require and charge you both (as  
ye will answer at the dreadfull day  
of Iudgement, when the secrets of all  
hearts shall be disclosed,) that if either  
of you know any impediment, why  
ye may not be lawfully ioyned together  
in Matrimony, ye do now confess  
it; For be ye well assured, that so  
many as are coupled together other-  
wise<sup>1</sup> then Gods word doth allow,  
are not ioyned together by God, neither  
is their Matrimonye lawfull.

¶ At which day of Marriage, if any man do  
allege and declare any impediment why  
they may not be coupled together in Matri-  
mony by Gods law, or the lawes of this  
Realm, and will be bound, and sufficient  
sureties with him, to the parties, or else  
put in a Caucion (to the full value of such  
charges, as the Persons to be married, do<sup>1b</sup>  
thereby sustain) to proue his Allegation:  
then the Solemnizacion must be deferred  
vntill such time as the truth be tryed.

¶ If no impediment be alleged, then shall  
the Curate say vnto the Man.

N. wilt thou haue this woman to  
thy wedded wife, to live together,  
after Gods ordinance, in the holy  
estate of Matrimony? Wilt thou  
love her, comfort her, honour and  
keep her, in sicknes and in health?  
and forsakeing all other, keep thee  
only vnto her so long as ye both  
shall live?

¶ The man shall answer.

I will.

## SOURCES

Item dicat sacerdos ad mulierem hoc modo.  
N. Vis habere hunc virum in spon-  
sum

& ei obedire & seruire: & eum diligere  
honorare ac custodire sauum & infir-  
mum sicut sponsa debet sponsum: &  
omnes alios propter eum dimittere &  
illi soli adherere quamdiu vita vtrius-  
que vestrum durauerit.

Respondent mulier.

Volo

Deinde sacerdos.

Who gyves me this wyfe?

§ Deinde detur femina a patre suo vel ab  
amicis eius: . . . quam vir recipiat . . .  
& tenet eam per manum dexteram in  
manu sua dextera & sic det fidem mulieri  
per verba de presenti ita dicens docente  
sacerdote.

I N. take the N. to my wedded  
Wyf to haue & to holde frothis  
day for warde for bettere for Wers  
for richere for pouere: I sykenesse  
& i hele  
tyl dethe vs departe if holy  
chyrche it woll ordeyne & ther to  
y plight to my trouthe.

manum retrahendo. Deinde dicat mulier  
docente sacerdote.

I N. take the .N. to my Wedded  
housboder to haue and to holde fro-  
this day for warde for better: for  
Wors: for richer: for pouere: in syke-  
nesse et in hele: to be bonere and buxum  
in beddo and at te horde tyll dethe vs  
departhe if holy chyrche it wol  
ordeyno and ther to. I plight the  
my trouthe.

manum retrahendo. Deinde ponat vir  
aurum: argentum: et annulum super  
scutum vel librum . . .

accipiens sacerdos annulum tradat ipsum  
viro: quem vir accipiat manu sua dextera  
cum tribus principalioribus digitis a manu  
sua sinistra: et tenens dexteram sponsae  
docente sacerdote dicat.

With this ryng. I the wed and this  
gold and siluer. I the geue and With  
my body. I the Worshipe and With  
all my worldely cathel. I the endowe.

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Then shall the priest saye to the woman.

N. Wilt thou haue this man to thy  
wedded houseband, to lyue together  
after Gods ordeynance, in the holy  
estate of matrymony? wilt thou  
obey him, and serue him, loue, honor  
& kepe him, in sickenes & in  
health? And forsaking al other kepe  
thee only to hym, so long as you  
both shall lyue?

The woman shall aunswere.

I wyll.

Then shall the minister saye.

Who geueth this woman to be  
maried to thys man?

And the minister receiuyng the woman at her  
father or frendes handes: shal cause the  
man to take the  
woman by the right hande, and so either to  
geue theyr trouthe to other: The man first  
saying.

I .N. take thee .N. to my wedded  
wife, to haue and to holde from thys  
daye forwarde, for better, for worse,  
for richer, for poorer, in sickenesse,  
and in health, to loue & to cherishe,  
till death vs departe: according to  
Gods holy ordeynance: And therto  
I plight thee my trouthe.

Then shall they looce theyr bandes, and the  
woman taking agayne  
the man by the ryght hande shall  
saye

I .N. take thee .N. to my wedded  
husbande, to haue and to holde from  
this day forwarde, for better, for  
worse, for richer, for poorer, in sick-  
nes, and in health, to loue, cherishe,  
and to obey, till death vs  
depart: accordyng to Goddes holy  
ordeynance: And therto I geue thee  
my trouthe.

Then shall they agayne looce theyr handes,  
and the man shal geue vnto the woman a  
ring, and other tokens of spousage, as gold  
or siluer, laving the same vpon the booke:

And the priest taking the ring  
shall deliuer it vnto the man: to put it  
vpon the fourth finger of the womans left  
hande. And the manne

taughte by the priest, shall  
saye.

¶ With this ring I thee wed: This  
golde and siluer I thee geue: with  
my body I thee worship: and with  
all my worldly goodes I thee endow.

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Then shal the priest saye to the woman.

N. Wylte thou haue this man to thy  
wedded housbande. To lyue together  
after goddes ordinaunce, in the holy  
estate of matrymony? Wylte thou  
obey hym and serue hym, loue, honor  
and kepe him, in sickenes and in  
health, and forsakyng all other kepe  
thee onely vnto hym, so long as you  
both shall lyue?

The woman shall answer.

I wyll.

Then shal the Minister say.

Who geueth this woman to be  
maried vnto this mā?

And the ministre receiuyng the woman at her  
father or frendes bandes: shal cause the  
man to take the  
woman by the ryght hande, and so either to  
geue their trouthe to other. The man first  
saying.

I .N. take thee N. to my wedded  
wyfe, to haue and to holde from this  
day forwarde, for better, for worse,  
for richer, for poorer, in sickenes  
& in health, to loue and to cherish,  
till death vs depart, accordyng to  
Goddes holy ordeynance: And therto  
I plight thee my trouthe.

Then shal they loose theyr bandes, and the  
woman taking again  
the man by the ryght hande shall  
saye

I .N. take thee N. to my wedded  
husbande, to haue and to holde from  
thys day forwarde, for better, for  
worse, for richer, for poorer, in sick-  
nes and in health, to loue, cherish,  
and to obeye, till death vs  
departe, according to gods holy  
ordeynance: And thereto I geue thee  
my trouthe.

Then shal they agayne loose their handes,  
and the man shal geue vnto the woman a  
ryng.

laving the same vpon the boke  
with the accustomed duty to the priest and  
clerke. And the priest taking the ring,  
shal deliuer it vnto the man to put it  
vpon the fourth finger of the womans left  
hand. And the man

taught by y<sup>e</sup> priest, shal  
saye.

With this ryng I thee wedde:  
with  
my body I thee worship: and with  
all my worldely goodes I thee endowe.

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¶ Then shall the Priest say vnto the Woman.

N. wilt thou haue this man to thy  
wedded husband to live together  
after Gods ordinance, in the holy  
estate of matrymony? Wilt thou  
obey him, and serve him, love, honour,  
and keep him, in sickness, and in  
health, and forsaking all other, keep  
thee only vnto him, so long as ye  
both shall live?

¶ The Woman shall answer.

I will.

¶ Then shall the Minister say.

Who giveth this woman to be  
married to this man?

¶ Then shall they give their Troth to each  
other in this manner.

¶ The Minister receiving the Woman at her  
Fathers, or friends bands, shall cause the  
Man to take the  
woman by her right hand, and

to  
say after him as followeth.

I N. take thee N. to my wedded  
wife, to have and to hold from this  
day forward, for better, for worse,  
for richer, for poorer, in sickness,  
and in health, to love and to cherish  
till death vs do part, according to  
Gods holy ordinance, and thereto  
I plight thee my troth.

¶ Then shall they loose their bands, and the  
woman with her right hand taking  
the Man by his right hand, shall likewise  
say after the Minister.

I N. take thee N. to my wedded  
husband, to have and to hold from  
this day forward, for better, for  
worse, for richer, for poorer, in sick-  
ness, and in health, to love, cherish,  
and to obey till death vs  
do part, according to Gods holy  
ordinance; And thereto I give thee  
my troth.

¶ Then shall they again loose their bands,  
and the Man shall give vnto the woman a  
ring.

laving the same vpon the book  
with the accustomed duty to the Priest and  
Clerk. And the Priest taking the ring,  
shall deliver it vnto the man, to put it  
vpon the fourth finger of the womans left  
hand. And the man holding the Ring  
there, and taught by the Priest, shall  
saye.

With this ring I thee wed,  
with  
my body I thee worship, and with  
all my worldly goods I thee endow:

## SOURCES

et tunc inserat sponus annulum pollioi sponse dicens. In nomine patris. doindo secundo digito dicens et filij: doindo tertio digito dicens. & spiritus sancti. deinde quarto digito dicens Amen. . .

§ Benedicat sacerdos annulum hoo modo cum Dominus vobiscum.

et cum

Oremus.

Oratio

Creator et conseruator humani generis: dator gratie spiritualis: largitor eterne salutis: tu domine mitte benedictionem tuam super [hunc annulum . . . quem] nos in tuo sancto nomine benedicimus: vt quecunque eum portauerit  
[Gen. xxiv 22, 53]

in tua pace consistat: et in tua voluntate permaneat: & in tuo amore viuat et crescat & senescat: & multiplicetur in longitudinem dierum. Per dominum.

H Vnd füge jr beyder rechte hende susamen, vnd spreche.

Was Gott susamen füget, sol kein mensch scheiden.

Darnach spreche er für alle in gemein.

Weil dan Hanss N. vnd Anna N. einander zur Ehe begeren, auch die Ehe einander versprochen, vnd solche hie öffentlich für Gott vñ seiner Gemein bekennet, daran H die hende vnd Trew Ring ein ander gegeben haben. So spreche ich sie Ehelich susamen, vnd bestätige ire Ehe im namen des Vatters, vnd des Sons, vñ des H. Geiste, Amen.

§ Deinde . . . dicat sacerdos benedictionem . . .

Beno & dicat vos deus pator, custodiat vos iesus christus, illuminot vos spritus sanctus. Ostendat dominus faciem suam in vobis & miserentur vestri. . . . implantque vos omni benedictione spiritali: in remissionem omnium peccatorum vestrorum vt

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In the name of the father, and of the sonne, and of the holy gost. Amen.

Then the man leauing the ryng vpon the fowerth fynger of the womans lefte hande, the

minister shall saye.

¶ Let vs praye.

O Eternall God, creator & preseruer of all mankind, geuer of al spirituall grace, the author of euerlasting life: sende thy blessing vpon these thy seruautes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracelletes & lewels of golde geue of thone to thother for tokens of theyr matrimonie) liued faithfully together: So these persons maye surely performe and kepe the vowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And maye euer remayne in perfite loue and peace together: And lyue accordyng to thy lawes: through Iesus Christe our Lorde. Amen.

Then shall the Priest ioyn thei ryght handes together, and saye.

¶ Those whome God hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people.

Forasmuche as .N. and .N. haue consented together in holy wedlocke, and haue witnessed the same here before God and thys company: And therto haue geuen and pledged their trouth either to other, and haue declared thesame by geuing and receiuing golde and siluer, and by ioyning of handes: I pronounce that they be man and wyfe together: In the name of the father, of the sone, and of the holy gost. Amen.

And the minister shall adde this blessing.

¶ God the father blesse you . . . God the sone kepe you: god the holy gost lighten your vnderstanding: The Lorde mercifully with his fauor loke vpon you, and so fill you with al spirituall benediction, and grace, that you maye haue remission of your sinnes

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In the name of the father, and of the sonne, and of the holy gost. Amen.

¶ Then the man leauing the ryng vpon the fourth fynger of the womans left hand,

the

Ministre shall saye.

¶ Let vs praye.

O Eternall God, creatour and preseruer of all mankind, geuer of al spirituall grace, the auctour of euerlasting life: Send thy blessing vpon these thy seruautes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca

liued faithfully together: so these persones may surely performe and kepe the vowe and couenaunt betwixt them made: wherof this ring geuen and receiued, is a token and pledge, and may euer remayn in perfect loue and peace together, and liue accordyng to thy lawes: through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyn thei right handes together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuche as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue geue and pledged their trouth either to other, and haue declared thesame, by geuing and receiuing of a ryng, and by ioyning of handes: I pronounce that they be man and wyfe together. In the name of the father, of the sonne, and of the holy gost. Amen.

¶ And the Ministre shall adde this blessing.

God the father, God the sonne, God the holy gost, blesse, preserve, and kepe you: the Lorde mercifullye with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you maye so liue together

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In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring vpon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say.

Let vs pray.

O eternall God, creatour and preseruer of all mankind, giver of al spirituall grace, the Author of everlasting life, send thy blessing vpon these thy servants, this man, and this woman, whom we bless in thy Name, that, as Isaac and Rebecca

lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (wherof this ring given and received is a token and pledge) & may ever remain in perfect love and peace together, and live according to thy laws, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyn their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speak vnto the People.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God, and this Company, and thereto have given and pledged their troth either to other, and have declared the same, by giving and receiving of a ring, and by ioyning of Hands: I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall add this Blessing.

God the Father, God the Son, God the holy Ghost, bless, preserve, and keep you; the Lord mercifully with his fauour look vpon you, and soe fill you with all spirituall benediction, and grace, that ye may so liue together

## SOURCES

habebitis vitam eternam: & uiuatis in  
secula seculorum. Amen.  
Hic intront coeclesiam vsque ad gradum  
altaris: & sacerdos in eundo cum suis  
ministris dicat hunc psalmum sequentem.

Beati omnes qui timent dominum:  
qui ambulant in vijs eius.  
Labores manuum tuarum quia man-  
ducabis: beatus es & bene tibi erit.

Vxor tua sicut vitis abundans: in  
lateribus domus tuae.  
Filij tui sicut nouelle oliuarum: in  
circuito mense tue.  
Ecce sic benedicetur homo: qui  
timet dominum.  
Benedicat tibi dominus ex syon: et  
videas bona hierusalem omnibus diebus  
vite tue.

Et videas filios filiorum tuorum:  
pacem super israel  
Gloria patri.

Sicut erat,  
sine nota cum

Kyrie eleison. Christe eleison.  
Kyrie eleison.  
¶ Tunc prostratis sponso et sponsa ante  
gradum altaris, roget sacerdos circum-  
stantes orare pro eis dicendo.

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in this life, and in the world to come  
life euerlastyng. Amen.

Then shall they goe into the quier, and the  
ministers or clerkes shall saye or sing, thys  
Psalme folowyng.

[Beati omnes psal. cxxviii.  
Blessed are al they that feare the  
lord, and walke in hys wayes.

For thou shalt eate the labour of  
thy handes. O well is thee, and happie  
shalt thou be.

Thy wife shal be as the fruitfull  
vyne: vpon the walles of thy house.

Thy childrē like the olife  
braüches, round about thy table.

Loe, thus shal the man be blessed,  
that feareth the lord.

The lord from out of Sion, shal so  
blesse thee: that thou shalt see  
Hierusalem in prosperitie, all thy lyfe  
long.

Yea that thou shalte see thy childers  
children: and peace vpon Israel.

Glory be to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowyng.

[Deus misereatur nostri psal. lxvii.

God be mercifull vnto vs, and blesse  
vs, and shewe vs the lighte of his coun-  
tenaunce: and be mercifull vnto vs.

That thy waye may bee knowen vpon  
yearth: thy sauyng health emong  
all nacions.

Leate the people prayse thee (O God)  
yea leat all the people prayse thee.

O leate the nacions reioyce and bee  
glad, for thou shalte iudge the folke  
righteously, and gouerne the nacions  
vpon yearth.

Leat the people prayse thee (O God)  
leat all the people prayse thee.

Then shall the yearth bring forth  
her increase: and god, euen our owne  
God, shall geue vs his blessinge.

God shall blesse vs, and all the  
endes of the worlde shall feare him.

Glorye be to the father. &c.

As it was in the beginning. &c.

The psalme ended, and the manne and  
woman knelyng afore the aulter: the  
prieste standyng at the aulter, and turning  
his face towarde them, shall saye.

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in thys lyfe, that in the worlde to come,  
you may haue lyfe euerlasting. Amen.

¶ Then the Ministers or Clerkes going to  
the *Lords table*, shall say or syng, this  
Psalme folowing.

[Beati omnes. Psa. cxxviii.  
Blessed are all they that feare the  
lord: and walke in his wayes.

For thou shalte eate the labour of  
thy hādes: O wel is thee, & happy  
shalt thou be.

Thy wyfe shalbe as the fruitfull  
vyne: vpon the walles of thy house.

Thy children like the Oliue  
braunches: rounde about thy table.

Lo, thus shal the mā be blessed:  
that feareth the lord.

The lord from out of Sion, shal  
blesse the: that thou shalt see  
Hierusalem in prosperitie, al thy life  
long.

Yea, that thou shalt see thy childrens  
children: and peace vpon Israel.

Glory be to the father. &c.

As it was in the . &c.

¶ Or els this Psalme folowing.

[Deus misereatur. Psa. lxvii.

God be mercifull vnto vs and blesse  
vs: and shewe vs the lyght of hys coun-  
tenaunce, and be mercifull vnto vs.

That thy way may be knowē vpon  
the earth: thy sauyng health among  
al nacions.

Let the people prayse thee (O God):  
yea let all the people prayse thee.

O let the nacions reioice and be  
glad: for thou shalt iudge the *flocke*  
righteously, and gouerne the nacions  
vpon the earth.

Let the people prayse thee (O God)  
let all the people prayse thee.

Then shal the earth bryng furth  
her encrease: and God, euen our  
God, shal geue vs his blessinge.

God shall blesse vs, and all the  
endes of the world shall feare him.

Glory be to the father. &c.

As it was in the . &c.

¶ The Psalm ended, and the man and the  
woman knelyng afore the *Lords table*: the  
priest standyng at the *table*, and turning  
his face towarde them, shall saye.

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in this life, that in the world to come,  
ye<sup>6</sup> may haue life everlasting. Amen.

¶ Then the Minister or Clerkes going to  
the *Lords Table*, shall say or sing this  
Psalm following.

[Beati omnes. Psal: xax.  
Blessed are all they that fear the  
Lord: and walke in his wayes.

For thou shalt eat the labour of  
thine hands: O well is thee, and happy  
shalt thou be.

Thy wife shall be as the fruitfull  
vine: vpon the walls of thy house.

Thy children like the Olive  
branches: round about thy table.

Lo thus shall the man be blessed:  
that feareth the Lord.

The Lord from out of Sion shall so  
blesse thee: that thou shalt see  
Ierusalem in prosperity, all thy life  
long.

Yea, that thou shalt see thy childrens  
children: and peace vpon Israel.

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.

¶ Or this Psalm

[Deus Misereatur. Psa. 67.

God be mercifull vnto vs, and blesse  
vs: and shew vs the light of his coun-  
tenance, and be mercifull vnto vs.

That thy way may be known vpon  
earth: thy sauyng health among  
all Nations.

Let the people prayse thee, O God:  
yea, let all the people prayse thee.

O Let the Nations reioyce, and be  
glad: for thou shalt iudge the folke  
righteously, and govern the nations  
vpon earth.

Let the people praise thee, O God:  
yea, let all the people praise thee.

Then shall the earth bring forth  
her increase: and God, even our own  
God, shall give vs his blessinge.

God shall bless vs: and all the  
endes of the world shall fear him.

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.

¶ The Psalm ended, and the man and the  
Woman kneeling before the *Lords Table*, the  
Priest standing at the *table* and turning  
his face towarde them, shall saye.

## SOURCES

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Lorde haue mercy vpon vs.  
Aunswere.  
 Christ haue mercie vpon vs.  
Minister.  
 Lorde haue mercy vpon vs.  
 ¶ Our father whiche art in heauen. &c.

Pater noster.

Et ne nos.

Sed libera nos a malo.

Saluum fac seruum tuum et ancillam tuam.

Deus meus sperantes in te.

Mitte eis domine auxilium de sancto.

Et de syon tuere eos

Esto eis domine turris fortitudinis.

A facie inimici.

Domine exaudi.

Et clamor. . .

Oremus.

Deus Abraham, deus isaac, deus iacob: bene & dic adolescentes istos: & semina semen vite eterne in mentibus eorum: vt quidquid pro vtilitate aua didicerint, hoc facere cupiant . . .

Respicio domine de colis: & bene & dic conuentionem istam. Et sicut misisti sanctum angelum tuum raphaelom ad tobiam & saram filiam raguelis: ita digneris domino mittere bene & dictionem tuam super istos adolescentes: vt in tua voluntate permaneant: & in tua securitate persistent: et in amore tuo viuant et senescant: . . . Per christum dominum nostrum . . .

Proptiare domino supplicationibus nostris: & institutis tuis quibus pro-

And leade vs not into temptacion.  
Aunswere.  
 But deliuer vs from euyll. Amen.  
Minister.

O lorde saue thy seruaunt, and thy handmaide.

Aunswere.  
 whiche put their truste in thee.  
Minister.

O lorde sende them helpe from thy holy place.

Aunswere.  
 And euermore defende them.  
Minister.

Bee vnto them a tower of strength.  
Aunswere.  
 From the face of their enemye.  
Minister.

O lorde heare my prayer.

Aunswere.  
 And leat my crye come vnto thee.  
Minister.

Let vs praye.  
 O God of Abrahā, God of Isaac, God of Iacob, blesse these thy seruautes, & sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy word they shal profitably learne: they may ī dede fulfil thesame. Looke, O lord, mercifully vpon them from heauen & blesse them: And as thou diddest sende thy Aungell Raphaell to Thobie, and Sara, the daughter of Raguel, to their great comfort: so vouchsafe to sende thy blessinge vpon these thy seruautes, that thei obeying thy wil, and alway beyng in safetie vnder thy proteccion: may abyde in thy loue vnto their lyues ende: through Iesu Christ our Lorde. Amen.

This prayer folowinge shalbe omitted where the woman is past childe birthe.

O Merciful lorde, and heauely father, by whose gracious gifte mā-

1552

Lord haue mercy vpon vs.  
Aunswere.  
 Christ haue mercy vpon vs.  
Ministre.  
 Lorde haue mercy vpon vs.  
 ¶ Our father whiche art in heauen. &c.

And leade vs not into temptacyon.  
Aunswere.  
 But delyuer vs from euil. Amen.  
Ministre.

O Lorde saue thy seruaunte: and thy handmayde.

Aunswere.  
 Whiche put their trust in thee.  
Ministre.

O Lorde sende them helpe from thy holy place.

Aunswere.  
 And euermore defende them.  
Ministre.

Be vnto them a towre of strength.  
Aunswere.  
 From the face of theyr enemye.  
Ministre.

O Lorde heare *our* prayer.

Aunswere.  
 And let *our* crye come vnto thee.  
The Ministre.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruautes, and sowe the sede of eternal lyfe in theyr myndes, that whatsoeuer in thy holy worde they shall profitably learne, they may in dede fulfill thesame. Loke O Lorde mercyfully vpon them from heauē, and blesse them. And as thou diddest sende thy *blessyng vpon Abraham* and Sara to their great comfort: so vouchsafe to sende thy blessing vpon these thy seruautes, that they obeying thy wyl, and alway beyng in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesu Christ our Lord. Amen.

This prayer *next* following shalbe omitted, where the woman is past child birth.

O merciful lord and heauely father, by whose gracious gift mā-

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Lord haue mercy vpon vs.  
¶ Answer.  
 Christ haue mercy vpon vs  
¶ Minister.  
 Lord haue mercy vpon vs.  
 Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.-

-And lead vs not into temptation:-  
 -But deliver vs from evil. Amen.

O Lord save thy servant, and thy handmaid.

¶ Answer.  
 Who<sup>s</sup> put their trust in thee.  
¶ Minister.

O Lord send them help from thy holy place.

¶ Answer.  
 And evermore defend them.  
¶ Minister.

Be vnto them a tower of Strength.  
¶ Answer.  
 From the face of their enemy.  
¶ Minister.

O Lord hear *our* prayer.

¶ Answer.  
 And let *our* crye come vnto thee.  
¶ Minister.

O God of Abraham, God of Jsaac, God of Iacob, bless these thy servants, and sow the seed of eternall life in their hearts, that whatsoever in thy holy word, they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully vpon them from heaven, and bless them. And as thou didst send thy *blessyng vpon Abraham* and Sarah, to their great comfort; so vouchsafe to send thy blessing vpon these thy servants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy love vnto their liues end. through Iesus<sup>t</sup> Christ our Lord. Amen.

¶ This Prayer *next* following shall be omitted, where the woman is past child-bearing.

O mercifull Lord, and heavenly Father, by whose gracious gift man-

## SOURCES

pagationem humani generis ordinasti benignus assiste . . .

§ Sit fecunda in sobole, sit probata & innocens: & ad optatam perueniat senectutem: & videat filios filiorum suorum vsque in tertiam et quartam progeniem.

§ Deus qui potestate virtutis tue de nichilo cuncta fecisti: qui dispositis vniuersitatis exordijs homini ad ymaginem dei facto ideo inseparabile mulieris adiutorium condidisti: vt femineo corpori de virili dares carne principium: docens quod ex vnoplacuisset institui, nunquam liceret disiungi.

Hic incipit benedictio sacramentalis.

Deus qui tam excellenti misterio coniugalem copulam consecrasti: vt christi & ecclesie sacramentum presignares in federe nuptiarum. . . .

[Necessary doctrine f. L i: therby is sygnified and represented, the societie and coninnction . . . betwene Christ and his church]

Respice propitius super hanc famulam tuam . . . Sit in ea iugum dilectionis & pacis . . .

[Eph. v 25, 29]

imitatrixque sanctarum permaneat feminarum. Sit amabilis vt rachel viro: sapiens vt rebecca: longeva & fidelis vt sara . . .

ad celestia regna perueniat. Per dominum.

§ Omnipotens sempiterno deus qui primos parentes adam et eam sua virtute creauit: et in sua sanctificatione copulauit: ipse corda et corpora vestra sanctificet et benedicat: atque in societate & amore vero dilectionis coniungat.

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kind is increased: We beseeche thee assiste with thy blissig these two persones, that they may both be fruitful in procreacion of children: & also liue together so long in godlye loue and honestie: that they maye see their childers children, vnto the thirde and fourth generacion,

vnto thy prayse and honour: through Iesus Christ our lord. Amē.

O God whiche by thy mightie power haste made all thinges of naught, which also after other thinges set in order diddest appoint that out of man (created after thine owne image & similitude) woman shoulde take her beginning: and knitting them together, diddest teache, that it should neuer be lawfull to put a sonder those, whome thou by matrimonie haddest made one: O God, which hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified and represented the spiritual marriage & vnitie betwixte Christ and his church: Loke mercifully vpon these thy seruantes, that both this manne maye loue his wyfe, according to thy woorde (as Christ did loue his spouse the church, who gaue himselfe for it, louing and cherishinge it euen as his owne fleshe:) And also that this woman may be louing and amiable

to her housebande as Rachael, wyse as Rebecca, faithful and obedient as Sara: And in al quietnes, sobrietie, and peace, be a folower of holy and godlye matrones. O lorde blesse them bothe, and graunt them to inherite thy euerlastinge kingdome, through Iesus Christ our Lorde. Amen.

Then shall the priest blysse the man and the woman, sayng.

Almightie god, which at the beginning did create our first parentes Adam and Eue, and did sanctifie and ioine them together in marriage: Powre vpon you the riches of his grace, sanctifie and blisse you, that ye maye please him bothe in bodye and soule: and lyue together in holy loue, vnto your lyues end. Amen.

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kind is increased: we beseeche thee assiste with thy blessing these two persōs, that they may both be fruitful in procreacion of children, & also liue together so long in godly loue & honestie, that they may see theyr chylde<sup>ns</sup> chyl<sup>ren</sup>, vnto the third and fourth generacion,

vnto thy prayse and honor: through Iesus Christe our Lorde. Amen.

O God, whiche by thy mighty power hast made all thinges of naught, whiche also after other thynges set in ordre, didst appoynt that out of man (created after thine owne ymage and similitude) woman should take her beginning, and knitting them together didst teache that it should neuer be lawfull to put asunder those, whom thou by matrimonie hadst made one: O god which hast consecrated the state of matrimonie, to such an excellent misterye, that in it is signified & represented the spiritual marriage & vnitie betwixt Christ and his church: Loke mercifully vpon these thy seruantes, that both this mā may loue hys wife, according to thy woord (as Christe did loue hys spouse the church, who gaue himselfe for it, louyng & cherishing it euen as his owne fleshe.) And also that this woman may be louing & amiable

to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in all quietnes, sobrietie and peace, be a folower of holy and godly matrones: O lord bless them both, and graunte them to inherite thy euerlastyng kyngdome: through Iesus Christe our Lorde. Amen.

¶ Then shal the priest say.

Almightie God, whiche at the beginning dyd create our fyrst parentes Adam and Eue, & did sanctifie & ioine thē together in marriage: powre vpon you the riches of hys grace, sanctifie and blesse you, that ye may please hym both in body & soule, and liue together in holy loue, vnto your liues end. Amē.

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kind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of Children, and also live together so long in godly love and honesty, that they may see their children

christianly and virtuously brought vp, to thy praise and honour through Iesus Christ, our Lord. Amen.

O God, who<sup>s</sup> by thy mighty power hast made all things of nothing, who<sup>s</sup> also (after other things set in order) didst appoint, that out of man (created after thine own Image, and similitude) woman should take her beginning: and knitting them together didst teach, that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God who<sup>s</sup> hast consecrated the State of Matrimony to such an excellent Mystery, that in it is signified, and represented the spiritual Marriage and vnity betwixt Christ and his Church; look mercifully vpon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his Spouse the Church, who gave himselfe for it, loving and cherishing it even as his own flesh) and alsoe that this woman may be loving and amiable, faithfull and obedient to her husband,<sup>7</sup>

\* and in all quietness, sobriety, and peace, be a follower of holy and godly Matrones. O Lord bless them both, and grant them to inherit thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say.

Almighty God who<sup>s</sup> at the beginning did create our first parents Adam and Eve, and did sanctifie and ioyn them together in marriage: pour vpon you the riches of his Grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love vnto your lives end. Amen.



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Then shall be sayed after the gospell a sermon, wherin ordinarily (so oft as there is any mariage) thoffice of man and wyfe shall be declared, according to holy scripture. Or yf there be no sermon, the minister shall reade this that foloweth.

All ye whiche bee married, or which entende to take the holy estate of matrimonie vpon you: heare what holy scripture dooeth say, as touching the dutie of husbandes towardes their wyues, and wyues towardes their husbandes.

Saincte Paule (in his epistle to the Ephesians the fifth chapter) doeth geue thys commaundement to all married men.

Ye housebandes loue your wyues, euen as Christ loued the churche, and hath geuen hymselfe for it, to sanctifie it, purgeyng it in the fountaine of water, through the word, that he might make it vnto hymselfe, a glorious congregacion, not hauing spot or wrinkle, or any suche thing, but that it shoulde be holy and blameles. So men are bounde to loue their owne wyues, as their owne bodies: he that loueth his owne wife, loueth hymselfe. For neuer dyd any manne hate his owne fleshe, but nourisheth and cherisheth it, euen as the lorde doeth the congregacion, for wee are membres of his bodye, of his fleshe, and of his bones.

-For this cause shall a manne leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shalbe one flesh. This mistery is great, but I speake of Christe, and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hymselfe.

Lykewise the same Saincte paule (writing to the Colossians) [Colos. iiii.] speaketh thus to all menne that be married: Ye men loue your wyues and be not bitter vnto them.

Heare also what saint Peter thapostle of Christ, (whiche [i. Peter. iiii.] was hymselfe a married man) sayeth vnto all menne that are married. Ye husbandes dwel with your wyues according to knowledge: Geuyng honor vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindred.

H audite etiam præceptum Spiritus sancti de officio coniugali.

Sic enim præcepit coniugibus. Ephese. 5.

Viri diligite uxores uestras, Sicut et Christus dilexit Ecclesiam, et semetipsum exposuit pro ea, ut illam sanctificaret, mundatam lauacro aquæ per uerbum, ut adhiberet eam sibi ipsi gloriosam Ecclesiam, non habentem maculam, aut rugam, aut quicquam eiusmodi, sed ut esset sancta & irreprehensibilis. Sic debent viri diligere suas uxores, ut sua ipsorum corpora. Qui diligit suam uxorem, seipsum diligit, Nullus enim unquam suam ipsius carnem odio habuit, imo enutrit & fouet eam, sicut & Dominus Ecclesiam.

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¶ Then shall beyn the communion, and after the gospell shalbe sayd a sermō, wherin ordinarily (so oft as there is any mariage) thoffice of a man and wyfe shalbe declared, accordyng to holy scripture: or yf there be no sermon, the minister shall reade this that foloweth.

All ye which be married, or which entēde to take the holy estate of matrimonie vpon you: heare what holy scripture doth say, (as touching the dutie of husbandes towardes their wyues) and wyues towardes their husbandes.

-Saincte Paul (in hys Epistle to the Ephesians the fifth Chapter) doth giue thys commaundement to all maryed men.

Ye housebandes loue your wyues, euen as Christe loued the churche, and hath geuen hymselfe for it, to sanctifye it, purgyng it in the fountayne of water, through thy word, that he might make it vnto hymselfe, a glorious cōgregacion, not hauing spot or wrinkle, or any suche thyng, but that it shoulde be holy and blameles. So menne are bound to loue their owne wyues as their owne bodies. He that loueth his own wyfe loueth hymselfe. For neuer did any man hate his own flesh, but nourisheth and cherisheth it, euen as the Lorde doeth the congregacion, for we are membres of hys body, of his fleshe, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. This mistery is great, but I speake of Christ and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hymselfe.

Likewise the same saincte Paul (writing to the Colossians) [Colo. iiii.] speaketh thus to al men that be married. Ye men loue your wyues, and be not bitter vnto them.

Heare also what saint Peter thapostle of Chryste, whiche [i. Pet. iiii.] was hymselfe a married man (sayeth vnto all men that are married. Ye husbandes dwel with youre wyues according to knowledge: Geuyng honoure vnto the wyfe as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that youre prayers be not hyndred.

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¶ which if there be no sermon, declaring the duties of man and wife,

the Minister shall read as followeth.

All ye that are\* married, or that intend to take the holy estate of Matrimony vpon you, hear what the holy scripture doth say, as touching the duty of husbandes towards<sup>t</sup> their wives and wives towards<sup>t</sup> their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter doth give thys commaundment to all married men.

-Husbands love your wives, euen as Christ also loved the Church, and gave hymselfe for it; that he might sanctifie, and cleanse it with the washing of water by the word. That he might present it to hymselfe a glorious Church, not having spott or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies; he that loveth his Wife, loveth hymselfe. For no man ever yet hated his own flesh, but nourisheth, and cherisheth it, euen as the Lord the Church. For we are members of his body, of his flesh, and of his bones.

-For this cause shall a man leave his father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This is a great Mystery: but I speake concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, euen as hymselfe.

Likewise the same saint Paul writing to the Colossians, speaketh thus to all men that are married; Husbands love your wives, and be not bitter against them.

Heare also what Saint Peter the Apostle of Christ, who was hymselfe a married man, sayth vnto them that are married. Ye husbandes dwell with your Wives according to knowledge, giving honour vnto the wife, as vnto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred.



## SOURCES

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Hitherto ye have heard the duetie of the husbāde toward the wyfe. Now lykewise ye wiuēs, heare and learne your duetie toward your husbādes, euen as it is playnely set furth in holy scripture.

Saint Paule (in the fore-[Ephes. v. named Epistle to the Ephesians) teacheth you thus: Ye weomen submitte youre selues vnto your owne husbādes as vnto the lord: for the husband is the wyues head, euen as Christ is the head of the churche: And he also is the sauour of the whole bodye. Therefore as the Churche, or congregacion, is subiecte vnto Christe: So likewyse let the wyues also be in subieccion vnto theyr owne husbādes, in all thynges. And agayn he saith: Let the wyfe reuerence her husbāde.-

-And (in his Epistle to the Colossians) Saint Paule geueth [Colos. iii. you this short lessō. Ye wiuēs submit your selues vnto your owne husbādes, as it is conuenient, in the Lord.

Saincte Peter also doeth instruct you very godlye, thus sayng: [i. Petr. iii. Let wiuēs be subiect to their owne husbādes, so that if any obey not the woord, they may be wonne without the woorde, by the conuersacion of the wiuēs: whyle they beholde your chaste conuersacion, coupled with feare, whose apparell let it not be outward, with broyded heare, and trymyng aboute with golde, eyther in puttyng on of gorgeous apparell: But leat the hyd mā, whiche is in the heart, be without all corrupciō, so that the spirite be mild and quiete, whiche is a precious thyng in the syght of God. For after this maner (in the olde tyme) dyd the holy women, which trusted in God, apparell thēselues, beyng subiect to their owne husbādes: as Sara obeyed Abraham callyng hym Lorde, whose daughters ye are made, doyng well and beyng not dismaid with any feare.

The newe married persones (the same day of their mariage) must receiue the holy communion.

H *Vxores propriis viris subditæ sitis uelut Domino, quoniam vir est caput uxoris, quemadmodum & est Christus caput Ecclesiæ, & idem est qui salutem dat corpori. Itaque quemadmodum Ecclesia subdita est Christo, sic et uxores suis viris subditæ sint in omnibus.*

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¶ Hetherto ye haue heard the duetie of the husband toward the wyfe.

¶ Now lykewise ye wyues heare & learne your duetye towardes youre husbādes, euen as it is playnely set forth in holy scripture.

Saincte Paule (in the fore-[Ephes. v. named Epistle to the Ephesians) teacheth you thus: Ye women, submitte your selues vnto your owne husbādes as vnto the Lorde: for the husbāde is the wyues head, euen as Christe is the head of the Church. And he is also the sauour of the whole body. Therefore as the churche or congregacion, is subiect vnto Christ: so lykewise let the wyues also bee in subieccion vnto theyr owne husbādes in all thynges. And agayn he saith: Let the wife reuerēce her husbād.-

-And (in his Epistle to the Colossians) Saint Paule geueth [Collo. iii. you thys shorte lesson. Ye wyues submitt youre selues vnto your owne husbādes, as it is conuenient in the Lorde.

Saincte Peter also doeth instruct you very godly, thus saying: [i. Petr. iii. Let wyues be subiect to their owne housebādes, so that yf any obeye not the word, they may be wōne wythout the worde, by the cōuersaciō of the wiuēs, while they behold your chaste cōuersacion coupled with feare, whose apparel let it not be outward, with broyded heere & trimming aboute with golde, eyther in puttinge on of gorgeous apparell: but let the hyd mā which is in the heart, be without al corrupcion, so that the spirite be milde and quiete which is a precious thyng in the syght of God. For after this maner (in the olde tyme) dyd the holy women which trusted in God apparel them selues beyng subiect to their owne husbādes: as Sara obeyed Abraham callyng him Lord, whose daughters ye are made, doyng wel, & being not dismaide with any feare.

The newe married persons (the same daye of theyr mariage) muste receyue the holy Communion.

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Hitherto ye have heard the duty of the husband toward the wife.-

-Now likewise, ye wiuēs, hear and learn your duties<sup>d</sup> toward<sup>1</sup> your husbāds, euen as it is plainly set forth in holy Scripture.

Saint Paul in the afore-named Epistle to the Ephesians, teacheth you thus: Wives submit your selves vnto your own husbāds, as vnto the Lord. For the husband is the head of the wife, euen as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject vnto Christ, so let the wiuēs be to their own husbāds in everything. And againe he saith, Let the wife see that she reuerence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short Lesson; Wives submit your selves vnto your own husbāds as it is fitt in the Lord.

Saint Peter also doth instruct you very well, thus saying, Ye wiuēs, be in subiection to your own husbāds, that if any obey not the word, they also may without the word be won by the Conversation of the wiuēs, while they behold your chaste conuersacion coupled with feare. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of Apparell, but let it be the hidden man of the heart in that which is not corruptible, euen the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this maner in the old time, the holy women also, who trusted in God, adorned themselves, being in subiection vnto their own husbāds. Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is conuenient that the new married persons should receive the holy Communion at the time of their mariage, or at the first opportunity after their Marriage.

## SOURCES

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## § Ordo ad visitandum infirmum.

¶ Et cum intraverit domum dicat.

Pax huic domui & omnibus habitantibus in ea: pax ingredientibus & egredientibus.

§ et in cunctis dicat cum suis ministris septem psalmos penitentiales cum Gloria patri. et cum antiphona. Ne reminiscaris. . .

Domine exaudi orationem meam auribus percipe obsecrationem meam: in veritate tua exaudi me in tua iustitia.

Et non intres in iudicium cum seruo tuo: quia non iustificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos seculi:

et auxiliatus est super me spiritus meus in me turbatum est cor meum.

Memor fui dierum antiquorum meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

Volociter exaudi me domine: defecit spiritus meus.

Non auertas faciem tuam a me: & similis ero descendentibus in lacum.

Auditam fac michi mane misericordiam tuam: quia in te speravi.

Notam fac michi viam in qua ambularem: quia ad te louavi animam meam.

Eripe me de inimicis meis domine ad te confugi:

doco me facere voluntatem tuam: quia deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam:

propter nomen tuum domine vivificabis me in equitate tua.

Educos de tribulatione animam

## THE ORDER FOR THE VISITATION OF THE SICKE, AND THE COMMUNION OF THE SAME.

The priest entering into the sicke persons house, shall say.

Peace be in this house, and to all that dwell in it.

When he cometh into the sicke mannes presence, he shall saie this Psalme.

[Domine exaudi psalm. Cxliiii.

HEARE my prayrr (O lorde) and consider my desire: herken vnto me for thy trueth & righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy sight shal no man liuyng be iustified. For the enemy hath persecuted my soule, he hath smitten my life doune to the ground: he hath layed me in the darkenes, as the mē that haue been lōg ded.

Therefore is my spirit vexed within me: and my hart within me is desolate.

Yet dooe I remembre the tyme paste, I muse vpon al thy woorkes: yea, I exercyse my selfe in the woorkes of thy handes.

I stretche forth myne handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

Heare me (O lorde) and that soone: for my spirite weaxeth faynte: hyde not thy face from me: lest I be lyke vnto theym that goe downe into the pitte.

O lette me heare thy louyng kyndnesse betymes in the moarnyng, for in thee is my trust: shewe thou me the waye that I should walke in, for I lift vp my soule vnto thee.

Deliuere me (O Lorde) from myne enemies: for I flye vnto thee to hyde me.

Teache me to do the thyng, that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth vnto the lād of righteousnesse.

Quicken me (O lord) for thy names sake, and for thy righteousnesse sake bryng my soule out of trouble.

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## THE ORDRE FOR THE VISITACION OF THE SICKE.

The priest entering into the sicke persons house, shall saye.

Peace be in thys house, and to all that dwell in it.

When he cometh into the sycke mans presence, he shall saye, *kneelynge downe.*

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## THE ORDER FOR THE VISITATION OF THE SICK.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish: who, coming into the sick persons house, shall say.

Peace be to<sup>6</sup> this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, *kneeling down,*

## SOURCES

meam: et in misericordia tua disperdes omnes inimicos meos.

Et perdes omnes qui tribulant animam meam: quoniam ego seruus tuus sum.

Gloria patri.

an. Ne reminiscaris domine delicta nostra vel parentum nostrorum: neque vindictam sumas de peccatis nostris: parce domine parce famulo tuo: quem redemisti precioso sanguine tuo ut in eternum irascaris ei. . .

[Cp. p. 174]

§ Deinde aspergat infirmum aqua benedicta & statim sequatur.

Kyrie eleyson.  
Christe eleyson.  
Kyrie eleyson.  
Pater noster.

vers. Et ue nos.

Sed libera.

vers.

Saluum fac seruum tuum vel ancillam tuam.

Deus meus sperantem in te.

vers.

Mitte ei domine auxilium de sancto.

Et de syon tuere eum.

vers.

Nichil proficiat inimicus in eo.

Et filius iniquitatis non apponat nocere ei.

vers.

Esto ei domine turris fortitudinis.

A facie inimici.

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And of thy goodnes slaie my enemies, and destroy al them that vexe my soule, for I am thy seruauant.

Glory to the father and to the sonne. &c.

As it was in the beginning. &c.

¶ With this antheime.

Remember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whom thou hast redeemed with thy moste precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.  
Christe haue mercy vpon vs.  
Lorde haue mercy vpon vs.  
Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

The Minister.

O Lorde saue thy seruauant.

Aunswere.

Whiche putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightily defende hym.

Minister.

Let the enemy have none aduauntage of hym.

Aunswere.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, O Lorde, a strong tower.

Aunswere.

From the face of his enemy.

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Remember not Lorde our iniquities, nor the iniquities of oure forefathers. Spare vs good Lorde, spare thy people, whom thou hast redeemed with thy most precious bloud, and be not angry wyth vs for euer.

Lorde haue mercy vpon vs.  
Christ haue mercy vpon vs.  
Lorde haue mercy vpon vs.  
¶ Our father, which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Ministre.

O Lorde saue thy seruauante.

Aunswere.

Whych putteth hys trust in thee.

Ministre.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightily defende hym.

Ministre.

Let the enemy have none aduauntage of hym.

Aunswere.

Nor the wycked approche to hurte hym.

Ministre.

Be vnto hym O Lorde a strong towre.

Aunswere.

From the face of hys enemy.

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Remember not, Lord, our iniquities, nor the iniquities of our Forefathers. Spare vs, good Lord, spare thy people, whom thou hast redeemed with thy most pretious blood, and be not angry with vs, for ever.

¶ Answer.

Spare vs good Lord.

¶ Then the Minister shall say,  
Let vs pray.

Lord haue mercy vpon vs.  
Christ haue mercy vpon us.  
Lord haue mercy vpon vs.  
Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.-

-And lead vs not into temptacion :-

-But deliver vs from evil. Amen.

¶ Minister.

O Lord save thy servant.

¶ Answer.

Which putteth his trust in thee.

¶ Minister.

Send him help from thy holy place.

¶ Answer.

And evermore mightily defend him.

¶ Minister.

Let the enemy have no<sup>6</sup> Advantage of him.

¶ Answer.

Nor the wicked approach to hurt him.

¶ Minister.

Be vnto him, O Lord, a strong Tower.

¶ Answer.

From the face of his Enemy.

## SOURCES

vera.

Domine exaudi orationem meam.

Et clamor. . .

Oremus. Oratio . . .

Respice domine de celo & vide & visita hunc famulum tuum N . . . Respice super eum domine oculis misericordie tue : & reple eum omni gaudio & letitia et timore tuo. Expelle ab eo omnes inimici insidias : et mitte angelum pacis qui eum custodiat & domum istam in pace perpetua. Per dominum nostrum.

Exaudi nos omnipotens et misericors deus & visitationem tuam conferre digneris super hunc famulum tuum N quem diuersa vexat infirmitas. Visita eum domine sicut visitare dignatus es socrum petri puerumque centurionis & tobiam et saram per sanctum angelum tuum raphaelem. Restitue in eo domine pristinam sanitatem : vt mereatur in atrio domus tue dicere, castigans castigauit me dominus [&c.] . . .

¶ Deinde priusquam ungatur infirmus aut communicetur : exhortetur eum sacerdos hoc modo.

Frater charissime :  
Wisd. xvi 13

*Homily against the fears of Death ii (1647)*: If we beleue stedfastly the word of GOD, we shall perceiue that such bodily sicknesse . . . bee nothing else in Christian men, but the rod of our heavenly and louing Father, wherewith hee mercifully correcteth vs, either to trye and declare the faith of his patient children, that they may bee found laudable, glorious, and honourable in his sight . . . or else to chastice and amend in them whtsoeuer offendeth his Fatherly and gracious goodness.

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Minister.

Lorde heare my prayer.

Answer.

And let my crye come vnto thee.

Minister.

Let us praye.

O Lorde, looke downe from heauen, beholde, visite, and releue this thy seruante: Looke vpon hym with the eyes of thy mercy, geue hym coumforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetuall peace, and safetie: through Iesus Christe our Lorde. Amen.

HEARE vs almightie and moste mercifull God, and Saviour: Extende thyne accustomed goodnesse to this thy seruante, whiche is greued with sicknesse: Visite hym, o Lorde, as thou diddest visite Peters wyfes mother, and the Capitaynes seruante. And as thou preseruedst Thobie and Sara by thy Aungell from daunger: So restore vnto this sicke person his former health (if it be thy will,)

or els

geue hym grace so to take thy correction: that after this painfull lyfe ended, he may dwell with thee in lyfe euerlastyng.

Amen.

Then shall the Minister exhorte the sicke person after this fourme, or other lyke.

DERELY beloued, knowe this, that almightie God is the Lorde ouer lyfe, & death, and ouer all thinges, to them pertaining, as youth, strength, helth, age, weaknesse, and sicknesse. Wherefore, whatsoeuer youre sicknesse is, knowe you certaynly that it is Gods visitacion. And for what cause soeuer this sicknesse is sente vnto you: whether it bee to trye youre pacience for the example of other, and that your fayth may be founde, in the day of the Lord, laudable, glorious, and honourable, to the encrease of glory, and endesse felicitie: Or els it be sente vnto you to correcte and amende in you, whatsoeuer doeth offende the eyes of our heavenly father: knowe you certaynly, that yf you truly repente you of your

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Ministre.

Lord heare *our* prayers.

Answer.

And let *our* crye come vnto thee.

Ministre.

O Lord loke down from heauen, behold, visite and releue this thy seruant: Loke vpon hym with the eyes of thy mercy, geue him coforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetuall peace and safetie: through Iesus Christ our Lorde. Amen.

HEARE vs almightie and most mercifull God, and sauour. Extend thy accustomed goodnes to thys thy seruante whiche is greued with sicknesse: Visite him, O Lorde as thou diddeste visite Peters wiues mother, and the Captaines seruant.

So *visite* and restore vnto thys sycke person his former health (yf it be thy will)

or els

geue hym grace so to take thy *visitation*, that after this painfull life ended, he maye dwel with thee in lyfe euerlastyng.

Amen.

¶ Then shall the Minister exhorte the sycke person after this fourme or other lyke.

DERELY beloued, know this that almightie god is the lord of lyfe and death, & ouer al thinges to them pertaining, as youth, strength, health, age, weaknesse, and sycknesse: wherfore whatsoeuer your sicknes is, knowe you certainly, that it is gods visitacion. And for what cause soeuer this sicknesse is sente vnto you: whether it be to trie youre pacience for the example of other, and that your fayth maye be found in the day of the lord laudable, glorious, and honorable, to the encrease of glory, and endesse felicitie. Or els it be sent vnto you to correct & amende in you, whatsoeuer doth offend the eyes of our heavenly father: know you certaynly, that yf you truly repent you of your

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¶ Minister.

O Lord hear *our* prayers.

¶ Answer.

And let *our* Cry come vnto thee.

¶ Minister.

O Lord, looke down from heaven, behold, visite, and relieve this thy servant. Look vpon him with the Eyes of thy mercy, give him comfort, and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and Safety, through Iesus Christ our Lord. Amen.

HEAR vs Almighty and most mercifull God, and Saviour, extend thy accustomed goodness to this thy Servant who<sup>s</sup> is grieved with sicknes: sanctifie, we beseech thee, this thy fatherly correction to him, that the sense of his weakness, may add strength to his faith, and seriousness to his Repentance. that if it shall be thy good pleasure to restore him to his former health, he may lead the Residue of his life in thy fear, and to thy Glory: or else give him grace so to take thy *visitation*, that after this painfull life ended, he may dwell with thee in life everlasting, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister exhorte the sick person after this form, or other like.

DEARELY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, Age, weakness, and sickness. Wherefore, whatsoever your sicknes is, know you certainly, that it is Gods visitacion. And for what cause soeuer this sickness is sent vnto you, whether it be to try your pacience, for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity, or else it be sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heavenly father: know you certainly that if you truly repent you of your

## SOURCES

**S** gratias age omnipotenti deo pro vniuersis beneficijs suis: patienter & benigne suscipions infirmitatem corporis quam tibi deus immisit: nam si ipsam humiliter sine murmure toleraueris: infert anime tue maximum premium et salutem . . .

Heb. xii 6-10

*Homily against the feare of Death ii (1647)* What childe is that . . . whom the Father . . . doeth not chastice? If ye be without GODS correction (which all his . . . true children haue) then bee you but bastards . . . and not his true children.

Therefore seeing that we haue . . . our carnall fathers to be our correctours, we do . . . reuerently take their correction: shall we not much more be in subiection to . . . our spirituall Father, by whom we shall haue euerlasting life? And our carnall fathers sometime correct vs euen as it pleaseth them . . . but this Father iustly correcteth vs . . . for our commoditie . . . to make vs thereby partakers of his holinesse.

Rom. xv 4

**H** Si ergo filius Dei, tam dira passus est, & per Crucem intrauit in gloriam, discipulus maior non est, nec feliciori conditione esse debet, quam præceptor eius. Quamobrem si nulla alia in Cruce utilitas esset, hac sola de causa patienter, atque lubenter ferenda tamen sit, ut Christo similes reddamur . . . Crux itaque aditus est ad gloriam & uitam, quemadmodum Paul. ait

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synnes, and beare your sicknesse patiently, trustyng in Gods mercy, for his deare sonne Iesus Christes sake, and rendre vnto him humble thanks for his fatherly visitacion, submitting your selfe wholly to his will: it shall turne to your profite, & helpe you foreward in the right way that leadeth vnto euerlasting lyfe.

If the person visited bee very sicke, then the curate may end his exhortacion at this place.

¶ Take therefore in good worthe, the chastement of the Lorde: For

whom the Lorde loueth, he chastiseth. Yea (as Saincte Paul sayeth,) he scourgeth euery sonne, whiche he receyueth: yf you endure chastisement, he offereth himselfe vnto you as vnto his owne children. What sonne is he that the father chastiseth not? Yf ye be not vnder correccion (wherof all the true children are partakers) then are ye bastardes and not children.

Therefore seeing that when our carnall fathers doe correcte vs, we reuerently obey them, shall we not nowe muche rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to thentente he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wrytten in holy scripture for our coumfort and instruccion, that we should patiently and with thanks geuyng, beare oure heavenly fathers correccion: whansouer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater coumfort to christian persons, then to be made lyke vnto Christe, by sufferyng patiently aduersities, troubles, and sicknesesses. For he himselfe wente not vp to ioy, but first he suffered payne: he entred not into his glory, before he was crucified. So truly oure waye to eternall ioy, is to suffre here with Christe, and our doore to entre into

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sinnes, and beare your sickenes patientlye, trustyng in gods mercy for his dere sonne Iesus Christes sake, and render vnto him humble thanks for his fatherly visitacion, submitting your selfe wholly to hys wil: it shal turne to your profit, and helpe you forward in the right waye that leadeth vnto euerlasting lyfe.

¶ If the person visited be very sicke, then the curate may ende bys exhortacion in thys place

¶ Take therefore in good worth the chastement of the Lord: For

whom the Lorde loueth, he chastiseth. Yea (as Saincte Paule sayeth) he skourgeth euerye sonne which he receyueth: yf you indure chastisement, he offereth himselfe vnto you as vnto bys owne chyl dren. What sonne is he that the father chastiseth not? If ye be not vnder correccion (whereof all true chyl dren are partakers) then are ye bastardes and not children.

Therefore, seeing that when our carnall fathers doe correcte vs, we reuerently obeye them: shall we not nowe muche rather be obediente to oure spirituall father, and so liue? And thei for a fewe daies do chastise vs after their owne pleasure, but he doeth chastise vs for our profit: to the intente he may make vs partakers of hys holynes. These woordes, good brother, are Goddes wordes, and wrytten in holy scripture for oure coumforte and instruccyon, that we shoulde pacyently and with thanks geuyng, beare our heavenly fathers correccyon, whansouer by any maner of aduersytie it shall please hys gracyous goodnesse to vysite vs. And there should be no greater coumforte to Christian persons, then to be made lyke vnto Christ by sufferinge patientlye aduersities, troubles, and syckenesses. For he hymselfe went not vp to ioye, but fyrste he suffered payne: he entered not into hys glory, before he was crucified. So truly our waye to eternall ioye, is to suffre here with Christ, and our doore to entre into

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Sins, and bear your sickness patiently, trusting in Gods mercy for his dear son Iesus Christs sake, and render vnto him humble thanks for his fatherly visitacion submitting your selfe wholly vnto his will, it shall turne to your profit, and help you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or els proceed.

Take therefore in good part the chastisement of the Lord. For (as Saint Paul sayth, in the twelveth Chapter to the Hebrewes) whom the Lord loveth he chasteneth,

and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with Sons. For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not Sons.

Furthermore, we have had fathers of our flesh, which corrected vs, and we gave them reverence; shall we not much rather be in subiection vnto the father of spirits, and live? For they verely for a few daies chastened vs after their own pleasure: but he for our profit, that we might be partakers of his holiness. These words good brother are written in holy

Scripture for our comfort, and instruction, that we should patiently, and with thanksgiving bear our heavenly fathers correction, whensoever by any manner of aduersitie it shall please his gracious goodness to visit vs. And there should be no greater comfort to christian persons, then to be made like vnto Christ, by suffering patiently, Adversities, troubles, and Sickneses. For he himselfe went not vp to ioy but first he suffered pain; he entred not into his glory before he was crucified. So truly our waye to eternall ioy, is to suffer here with Christ; and our door to enter into

## SOURCES

II. Timoth. II. Certus sermo, si cō-  
mortui sumus, & conuiuemus (*Pia de-  
liberatio f. xliiii*)

Pa. vii 12: 2 Tim. iv 8  
1 S. Pet. i 17

§ ¶ Et si infirmus laicus vel simpliciter literatus fuerit: tunc potest sacerdos articulos fidei in generali ab eo inquirere sub hac forma.

Charissime frater credis patrem et filium et spiritum sanctum esse tres personas & vnum deum . . . Et solum filium de spiritu sancto conceptum incarnatum fuisse ex maria virgine: passum & mortuum pro nobis in cruce sub pontio pilato: sepultum descendisse ad inferna: die tertia resurrexisse a mortuis: ad celos ascendisse: itarumque venturum ad iudicandum viuos & mortuos . . . Et remissionem peccatorum per sacramentorum ecclesie perceptionem. Et sanctorum comunionem . . .

¶ Deinde respondeat infirmus.  
Credo firmiter in omnibus . . .  
Deinde dicant sacerdotes.

Charissime frater quia sine charitate nichil proderit tibi fides . . . oportet te diligere . . . proximum tuum . . . Dimitte debitoribus tuis & illis qui . . . te peccauerunt . . .  
Iniungat sacerdos infirmo quod si quid iniurato alieni habuerit: vel si quem lesorit

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eternall lyfe: is gladly to dye with Christe, that we may ryse againe from death, and dwell with him in euerlasting lyfe. Nowe therfore taking your sicknesse, whiche is thus profitable for you, paciently: I exhorte you in the name of God, to remembre the profession, whiche you made vnto God in your Baptisme. And forasmuche as after this lyfe, there is accompte to bee geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons: I require you to examine your selfe, & your state, both towarde God and manne, so that accusyng and condemning your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hand, for Christes sake, and not be accused and condemned in that fearfull iudgement. Therefore I shall shortly rehearse the articles of our fayth, that ye may knowe whether you doe beleue as a christian man should beleue, or no.

Here the minister shall rehearse the articles of the saythe, saying thus.

Doest thou beleue in God the father almightie?

And so forth as it is in Baptisme.

[P. 736]

Then shall the minister examine whether he

bee in charitie with all the worlde: Exhortyng hym to forgeue from the botome of his hearte, all persons that haue offended him: and yf

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eternall lyfe, is gladlye to dye with Christe, that we may ryse agayne frō death, & dwel with him in euerlasting lyfe. Now therfore taking your sicknesse, which is thus profytable for you, pacientlye: I exhorte you in the name of God, to remēbre the profession whych you made vnto God in your llaptisme. And forasmuche as after thys lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I requyre you to examine youre selfe, & your state, bothe towarde God and man, so that accusing and condemning youre selfe for youre owne faultes, you may fynd mercy at oure heauenly fathers hand for Christes sake, and not be accused and cōdemned in that feareful iudgemēt. Therefore I shall shortly rehearse the articles of our fayth, that ye may know whether you do beleue, as a Christiā mā should , or no.

¶ Here the Minister shal rehearse the articles of the fayth, sayinge thus.

Doest thou beleue in God the father almightie?

¶ And so forth, as it is in Baptisme.

[P. 737]

¶ Then shall the Minister examine whether he

be in charitie with al the worlde: Exhortinge him to forgeue frō the botome of his heart, al persons that haue offended hym: & yf

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eternall life is gladly to die with Christ; that we may rise againe from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhorte you in the name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is an<sup>th</sup> Account to be given vnto the righteous iudge, by whom all must be iudged without respect of persons: I require you to examine your selfe and your estate, both toward God, and man; so that accusing, and condemning your selfe for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull iudgement; Therefore I shall rehearse to you the Articles of our Faith, that you<sup>t</sup> may know whether you, do beleue as a christian man should , or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Dost thou believe in God the Father Almighty, Maker of heaven, and earth.

And in Iesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise againe the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Comunion of Saints, the Remission of Sins, the Resurrection of the flesh, and everlasting life after death?

¶ The sick person shall answer.

All this I stedfastly beleue.

¶ Then shall the Minister examine, whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that haue offended him, and if

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non damnificauerit: reddat & satisfaciat  
si valeat: sin autem veniam postulet.

This maye be  
done before  
the minister  
begyn his  
prayers as  
he shall see  
cause.

**S** Exerce ergo charitatis opera dum  
ualeas: & si multum tibi affuerit,  
abundanter tribue: si autem exiguum,  
illud impartiri stude . . .  
**H** Aegroti . . . semper exhortandi sunt ad  
benignitatem in pauperes.  
**S** Charissime frater . . . Si . . . vis mundum  
cor & conscientiam sanam habere, pec-  
cata tua vniuersa confitere . . .

¶ Deinde absoluat sacerdos infirmum, ab  
omnibus peccatis suis hoc modo dicens.

**S H** Dominus noster iesus christus hanc  
Ecclesie sue potestatem reliquit, ut eos  
a peccatis absoluat . . . quicumque pec-  
catorum poenitentes Christo Domino  
uere credunt pro sua magna pietate te  
absoluat: & ego auctoritate eiusdem  
dei domini nostri iesu christi . . . et  
auctoritate michi tradita absoluo te ab  
omnibus peccatis . . . tuis . . . In  
nomine patris et filij et spiritus sancti.  
Amen . . .

Oremus. Oratio.

Deus misericors deus clemens: qui  
secundum multitudinem miserationum  
tuarum peccata penitentium deles: &

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he haue offended other,  
to aske them forgeuenesse:  
and where he hath done  
iniurye or wrong to any man,  
that he make amendes to his  
vntermost power.  
And yf he haue not afore  
disposed his goodes, lette  
hym then  
make his wyl. (But menne  
must be ofte admonished  
that they sette an ordre for  
theyr temporall goodes and  
landes, when they be in  
health.) And also to declare  
his debtes, what he oweth,  
and what is owing, to hym:  
for discharging  
of his conscience, and  
quietnesse of his executours.

¶ The minister maye not for-  
get, nor omitte  
to moue the sicke person,  
(and that most earnestly)  
to  
lyberalitie toward the poore.  
¶ Here shall the sicke person  
make a speciall  
confession, yf he  
fele his conscience troubled  
with any weightie matter.  
After whiche confession, the  
priest shall absolue hym

after this forme:  
and the same forme of ab-  
solucion shall be vsed in all  
pryuate confessions.

Our Lorde Iesus Christe, who hath  
left power to his Church to absolue  
all sinners, whiche truly repent &  
beleue in him: of his great mercy  
forgeue thee thine offences: and by  
his auctoritie committed to me, I ab-  
solue thee from all thy synnes, in the  
name of the father, and of the sonne,  
and of the holy gost. Amen.

And then the priest shall saye the Collect  
folowyng.

Let vs praye.

O most mercifull God, whiche  
according to the multitude of thy  
mercies, doest so put away the

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he haue offended other,  
to aske them forgeuenesse:  
And where he hath done  
iniurie or wrong to any mā,  
that he make amendes to the  
vntermost of his power.  
And yf he haue not afore  
disposed bys goodes, let  
him then  
make his wyl. But men  
must be ofte admonished  
that they sette an ordre for  
theyr temporall goodes &  
landes, when they be in  
health. And also declare  
his debtes, what he oweth,  
& what is owing vnto him,  
for discharging  
of his conscience and  
quietnesse of bys executours.

¶ These words before re-  
hearsed, may be sayd before  
the Minister beginne his  
prayer, as he shal see cause.

¶ The minister may not for-  
geat, nor omitte  
to moue the sicke person,  
(and that most earnestly)  
to

lyberalitie toward the poore.  
¶ Here shal the sicke person  
make a special  
confessiō, yf he  
feele his conscience troubled  
wyth any weyghtie matter.  
After whiche confession, the  
Priest shal absolue hym

after thys sorte.

Our lord Iesus Christ, who hath  
left power to his church to absolue  
al sinners, which truly repent and  
beleue in hym, of his great mercy  
forgeue thee thine offences: and by  
his auctoritie committed to me, I ab-  
solue thee from al thy synnes, in the  
name of the father, and of the sonne  
and. &c. Amen.

¶ And then the Priest shal saye the Collect  
folowyng.

¶ Let vs praye.

O most mercifull God, whiche  
according to the multitude of thy  
mercies, doest so put away the

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he haue offended any other,  
to ask them forgiuemes;  
and where he hath don  
iniury or wrong to any man,  
that he make amendes to the  
vntermost of his power.  
And if he haue not before  
disposed of his Goods, let  
him then be admonished  
to make his Will, ¶

¶ and to declare  
his debts, what he oweth,  
and what is owing vnto him,  
for the better discharging  
of his Conscience, and the  
quietnes of his Executors.  
¶ But men should often be  
put in remembrance to  
take order for the setting  
of their temporall estates  
whilst they are in health. ¶

¶ These words before re-  
hearsed, may be said before  
the Minister begin his  
prayer, as he shall see cause.

¶ The Minister should not  
omitte earnestly  
to moue such sick persons

as are of Ability, to be  
liberall to the poore.  
¶ Here shall the sick person  
be moued to make a special  
confession of his Sins, if he  
feel his conscience troubled  
with any weighty matter.  
After which confession, the  
Priest shall absolue him, (¶ If  
he humbly and heartily  
desire it) after this sorte.

Our Lord Iesus Christ, who hath  
left power to his Church to absolue  
all sinners, who truly repent, and  
believe in him, of his great mercy  
forgive thee thine offences; And by  
his Authority committed to mee, I ab-  
solue thee from all thy sins, In the  
Name of the Father, and of the Son,  
and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect  
following.

¶ Let vs pray.

O most mercifull God, who<sup>8</sup>  
according to the multitude of thy  
mercies, dost so put away the



## SOURCES

preteritorum criminum culpas venia remissious euacuas: respice super hunc famulum tuum N. sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renoua in eo pijsime pater quicquid diabolica fraude violatum est: & vnitati corporis ecclesie tua membrum infirmum peccatorum percepta remissione restitue. Miserere domine gemituum eius: miserere lachrymarum: miserere tribulationum atque dolorum: & non habentem fiduciam nisi in tua misericordia,

ad sacramentum reconciliationis admitte. Per xpm dominum nostrum (Gel. i 39) . . .

¶ De extrema vnctione. Priusquam vngatur infirmus incipiat sacerdos antiphonam Saluator mundi. Deinde dicatur psalmus.

In te domine speravi non confundar in eternum: in iustitia tua libera me & eripe me.

Inclina ad me aurem tuam: & salua me.

Esto michi in deum protectorem et in locum munitum: vt saluum me facias.

Quoniam firmamentum meum: & refugium meum es tu.

Deus meus eripe me de manu peccatoris: & de manu contra legem agentis & iniqui.

Quoniam tu es patientia mea domiue: spes mea a iuuentute mea.

In te confirmatus sum ex vtero: de ventre matris mee tu es protector meus.

In te cantatio mea semper:

tanquam prodigium factus sum multis & tu adiutor fortis.

Repletur os meum laude: vt cantem gloriam tuam tota die magnitudinem tuam.

Ne proicias me in tempore senectutis: cum defecerit virtus mea ne derelinquas me.

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synnes of those which truly repent, that thou remembrest the no more: open thy eye of mercy vpon this thy seruante, who moste earnestly desireth pardon and forgeuenesse: Renue in hym, moste louing father, whatsoever hath been decayed by the fraude and malyce of the deuill, or by his owne carnall wil, and frailnes: preserue and continue this sicke membre in the vnitie of thy Churche, consider his contricion, accepte his teares, asswage his payne as shall be seen to thee moste expediente for hym. And forasmuche as he putteth hys full trust only in thy mercy: Impute not vnto hym his former synnes, but

take him vnto thy fauour: through the merites of thy most derely beloued sonne Iesus Christ

. Amen.

Then the minister shall saye this Psalme.

[In te domine speravi. psal. lxxi. IN thee, O Lorde, haue I put my trust, lette me neuer bee put to confusion, but ridde me, and deliuer me in thy righteousnes: encline thine eare vnto me, and saue me.

Be thou my strong holde, (whereunto I may alway resorte) thou haste promysed to helpe me: for thou arte my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous and cruell manne.

For thou (O Lorde God) art the thyng that I long for, thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse (that I maye syng of thy glory) and honour all the daye long.

Cast me not awaye in the tyme of age: forsake me not when my strength fayleth me.

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synnes of those which truelye repente, that thou remembrest them no more: open thy eye of mercy vpon this thy seruante, who most earnestlye desireth pardon and forgeuenesse: Renue in hym moste louinge father, whatsoever hath bene decayed by the fraude & malice of the deuyl, or by his owne carnall wil and fraylnes: preserue & continue this sicke membre in the vnitie of thy church, considre his contricion, accept his teares, asswage his payne as shall be sene to thee most expedient for him. And forasmuch as he putteth hys ful trust onely in thy mercy, Impute not vnto him hys former synnes, but

take hym vnto thy fauoure: through the merites of thy most dearely beloued sonne Iesus Christe

. Amen.

¶ Then the Minister shal saye thys Psalme.

[In te Domine speravi. psal. xxi. IN thee O lord haue I put my trust, let me neuer bee put to confusio: but rydde me, & deliuer me into thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong holde (whereunto I may alway resorte:) thou hast promysed to helpe me, for thou arte my house of defence and my castell.

Deliuer me (O my God) out of the hand of the vngodly: out of the hande of the vnrighteous and cruell man.

For thou (O lorde God) art the thyng that I longe for: thou art my hope euen fro my youth.

Through thee haue I been holden vp euer sence I was borne; thou arte he that toke me oute of my mothers wombe, my prayse shall alwaye be of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

O let my mouth be fylled with thy prayse: (that I may syng of thy glory) and honour all the daye long.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

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sins of those who truly repent, that thou remembrest them no more; open thine<sup>4</sup> eye of mercy vpon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailness: preserve and continue this sick member in the Vnity of the<sup>3</sup> Church, consider his contrition, accept his tears, asswage his paine, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former Sins: but <sup>8</sup>strengthen him with thy blessed Spirit, and when thou art pleased to take him hence,\* take him vnto thy Favour, through the merits of thy most dearly beloved son Iesus Christ our Lord. Amen.

¶ Then shall the Minister \* say this Psalm.

[In te Domine speravi. Ps. 71. In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousnes; incline thine eare vnto me and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my Castle.

Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden vp ever since I was born: thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a Monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise, [that I may sing of thy Glory] and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength failleth me.

## SOURCES

Quia dixerunt inimici mei mala michi : & qui custodiebant animam meam concilium fecerunt in vnum.

Dicentes

deus dereliquit eum, persequimini & comprehendite eum : quia non est qui eripiat.

Deus ne clougeris a me : deus meus in auxilium meum respice.

Confundantur et deficiant detrahentes anime mee : operiantur confusio et pudore qui querunt mala michi.

Ego autem semper sperabo : et adijciam super omnem laudem tuam.

Os meum annuntiabit iustitiam tuam : tota die salutare tuum.

Quoniam non cognoui literaturam introibo in potentias domini : domine memorabor iustitie tue solius.

Deus docuisti me a iuuentute mea : & vsque nunc pronuntiabo mirabilia tua.

Et vsque in senectam & senium : deus ne derelinquas me.

Donec annuntiam brachium tuum : generationi omni que ventura est.

Potentiam tuam & iustitiam tuam deus vsque in altissima que fecisti magnalia : deus quis similis tibi ?

Quantas ostendisti michi tribulationes multas & malas, & conuersus viuificasti me : et de abyssis terre iterum reduxisti me.

Multiplicasti magnificentiam tuam : & conuersus consolatus es me.

Nam & ego confitebor tibi in vasis psalmi veritatem tuam deus : psallam tibi in cithara sanctus israel.

Exultabunt labia mea cum cantauero tibi : et anima mea quam redemisti.

Sed et lingua mea tota die meditabitur iustitiam tuam : cum confusi et reueriti fuerint qui querunt malum michi.

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For myne enemyes speake against me : and they that laye waite for my soule, take their counsayle together, saying :

God hath forsaken hym, persecute hym and take hym : for there is none to deliuer hym.

Goe not ferre from me, O God : my God, haste thee to helpe me.

Let them be confounded and perishe, that are againste my soule : let them be couered with shame and dishonoure, that seke to doe me euill.

As for me, I wyll patiently abyde alwaye : and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluacion : for I knowe no ende therof.

I will goe forth in the strength of the Lorde God : and will make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth vp vntill nowe : therefore will I tel of thy wondrous workes.

Forsake me not (O God) in myne olde age, when I am gray headed : vntill I haue shewed thy strength vnto this generacion, & thy power to all thē that are yet for to come.

Thy righteousnesse (O God) is very high, and great thynges are they that thou haste done : O God who is lyke vnto thee ?

O what great troubles and aduersities haste thou shewed me ? and yet diddest thou turne and refreshe me : yea, and broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour : and comforted me on euery syde.

Therefore will I prayse thee, & thy faythfulnesse (O God) playing vpon an instrumente of musicke : vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

My lippes will be fayne, when I syng vnto thee : and so will my soule whom thou haste deliuered.

My tounge also shall talke of thy righteousnesse all the daye longe : for they are confounded and brought vnto shame, that seke to doe me euill.

Glory be to the father. &c.

As it was in the beginning. &c.

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For myne enemies speake agaynst me, & they that lay wayte for my soule, take their counsayl together, sayinge :-

-God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Go not farre from me, O God : my God, haste thee to helpe me.

Lette them be confounded and peryshe, that are agaynst my soule : let them be couered wyth shame and dishonour, that seke to do me euyll.

As for me, I wyll patiently abyde alwaye : and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluacion : for I knowe no ende thereof.

I wyl go forth in the strength of the Lord God : and wyl make mencion of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill nowe : therefore I wyll tell of thy wondrous woorkes.

Forsake me not (O God) in myne olde age, when I am gray headed : vntill I haue shewed thy strengthe vnto thys generacion, and thy power to all them that are yet for to come.

Thy ryghteousnes (O god) is very high, and greate thynges are they that thou hast done : O God who is lyke vnto thee ?

O what great troubles and aduersities haste thou shewed me ? and yet diddest thou turne and refreshe me, yea, and broughtest me from the depe of the yearth agayne.

Thou hast brought me to greate honour : and comforted me on euery syde.

Therefore will I praise thee and thy faithfulnes (O God) playing vpon an instrumente of musicke : vnto thee wyll I singe vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto the : and so wyl my soule whom thou hast deliuered.

My tounge also shall talke of thy righteousnesse all the day long : for thei are confounded and brought vnto shame, that seke to do me euill.

Glory be to the father, and to the sonne and to the holy gost.

As it was in the begynning, is nowe

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For mine Enemies speak against me, and they that lay wait for my soul take their counsel together, saying :-

-God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God : my God, hast thee to help me.

Let them be confounded, and perish that are against my Soul : let them be covered with shame, and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth vp vntil now ; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grayheaded : vntill I have shewed thy strength vnto this Generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast don : O God, who is like vnto thee ?

Glory be to the Father, and to the Son : and to the holy Ghost.  
As it was in the beginning, is now,

## SOURCES

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Finis psalmo cum Gloria patri. &c. tota  
dicatur antiphona

Saluator mundi salua nos, qui per  
crucem & sanguinem redemisti nos:  
auxiliaro nobis te deprecamur deus  
noster. . .  
Deiude benedicat sacerdos infirmum . . .

Ps. lxi 3

Phil. ii 10

Acts iv 12

Num. vi 24-26

§ vt quod exterius per ministerium  
nostrum efficitur, hoc interius spiritu-  
aliter tua diuina virtus ac inuisibiliter  
tua malagmata operentur . . .

et virtute benedictionis tue saluti  
pristine restituere . . .

Extingue in eo clementissime deus  
omnium febrium estus: dolorum  
stimulos: & cunctorum languorum  
cruciatu . . .

Per istam vnctionem et suam pijsi-  
mam misericordiam indulgeat tibi  
dominus quicquid peccasti per visum

Addyng this antheim.

O Saueour of the worlde saue vs,  
whiche by thy crosse and precious  
bloud haste redemed vs,  
helpe vs we besече thee, O  
God.

Then shall the Minister saye.

The almighty Lorde, whiche is a  
moste strong tower to all thē that  
put their trust in hym, to whom all  
thinges in heauen, in earth, and vnder  
earth, doe bowe and obey: be  
nowe & euermore thy defence, and  
make thee knowe and fele, that there  
is no other name vnder heauen geuen  
to man, in whom and through  
whom, thou mayste receyue helth  
and saluacion, but onely the name of  
our Lorde Iesus Christe. Amen.

¶ If the sicke person desyre to bee annoynted,  
then shall the priest annoynte hym vpon  
the forehead or breast onely, making the  
signe of the crosse, saying thus.

AS with thys visible oyle thy body  
outwardelye is annoynted: so our  
heauenly father, almightie god, graunt  
of his infinite goodnes, that thy soule  
inwardly may be annoynted with the  
holy gost, who is the spirite of al  
strength, coumfort, reliefe, and glad-  
nes. And vouchsafe for hys great  
mercie (if it be his blessed will) to  
restore vnto thee thy bodely health,  
and strength, to serue hym: and  
sende thee release of all thy paynes,  
troubles and diseases, both in bodye  
and mynd. And howsoever his good-  
nes (by his diuine and vnsearcheable  
providence) shal dispose of thee: we  
his vnworthy ministers and seruautes,  
humbly besече the eternall maiestie,  
to doe with thee, according to the  
multitude of his innumerable mercies,  
and to pardone thee all thy synnes,  
and offences, committed by all thy

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and euer shall be world without ende.  
Amen.

¶ Addinge thys

O Sauioir of the world, saue vs,  
whiche by thy crosse & precious  
bloud hast redemed vs,  
helpe vs we besече thee O  
God.

¶ Then shal the minister saye.

THE almightie Lorde, which is a  
moste stronge tower to all thē that  
putte theyr truste in hym, to whom all  
thynges in heauen, in earth, and vnder  
earth, do bowe and obeye: be  
nowe & euermore thy defence, &  
make thee knowe and fele, that there  
is no other name vnder heauen geuen  
to manne, in whome, and through  
whome, thou mayest receyue health  
and saluacion, but onely the name of  
oure Lorde Iesus Christe. Amen.

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and ever shall be: World without end.  
Amen.

¶ Adding this

O Saviour of the world,  
who<sup>s</sup> by thy Cross, and pretious  
blood hast redeemed vs; save vs, and  
help vs, we humbly beseech thee, O  
Lord.

¶ Then shall the Minister say.

The Almighty Lord, who<sup>s</sup> is a  
most strong tower to all them that  
put their trust in him, to whom all  
things in heaven, in earth, and vnder  
the<sup>b</sup> earth do bow, and obey, be  
now, and evermore thy defence, and  
make thee know and feel, that there  
is none<sup>t</sup> other Name vnder heaven, given  
to man, in whom, and through  
whom thou mayest receive health,  
and Salvation, but only the Name of  
our Lord, Iesus Christ. Amen.

¶ And after that shall say.

<sup>s</sup>Vnto Gods gracious mercy, and  
protection we comitt thee.\* The  
Lord bless thee, and keep thee.  
The Lord make his face to shine  
vpon thee, and be gracious vnto  
thee. The Lord lift vp his counten-  
ance vpon thee, and give thee peace,  
both now and evermore. Amen.

## SOURCES

. . . auditum . . . gustum [&c.] . . .  
sit tibi hec olei unctio ad purifica-  
tionem mentis et corporis: et ad  
munimen & defensionem contra  
iaculam immundorum spirituum.

Cp. p. 738

Heb. ii 14

§ *Vsquequo domine obliuisceris me in  
finem? vsquequo auertis faciem tuam  
a me?*

*Quandiu ponam consilia in anima  
mea: dolorem in corde meo per diem?  
Vsquequo exaltabitur inimicus meus  
super me?*

*respice & exaudi me domine deus  
meus. Illumina oculos meos ne  
vnquam obdormiam in morte:*

*nequando dicat inimicus meus pre-  
ualui aduersus eum. Qui tribulant  
me exsultabunt si motus fuero:*

*ego autem in misericordia tua speraui.  
Exsultabit cor meum in salutari tuo:  
cantabo domino qui bona tribuit  
michi,  
et psallam nomini domini altissimi.*

*Gloria patri et filio.*

*Sicut erat in principio.*

Ps. lxxviii 20

§ *Respice domine de celo . . . super eum  
oculis misericordie tue (p. 822)*

Ps. cvi 4

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bodely sences, passions, and carnall  
affeccions: who also vouchesafe merci-  
fullye to graunt vnto thee gostly  
strēgh, by his holy spirite, to with-  
stand & ouercome al tēptacions &  
assaultes of thyne aduersary, that in  
no wise he preuayle against thee, but  
that thou maist haue perfect victory  
& triumph against the deuil, sīne, &  
deth, through Christ our lord: Who  
by his deth, hath ouercomed the prince  
of death, & with the father, & the  
holy gost euermore liueth & reigneth  
god, world without end. Amen.

[*Vsque quo domine. psal. Xiii.*

*How long wilt thou forget me (O  
Lord?) for euer? how loung wilt thou  
hyde thy face from me?*

*How long shall I seke counsel in  
my soule? & be so vexed in myne  
heart? how long shall myne enemie  
triūphe ouer me?*

*Consider and heare me (O Lord my  
God) lighten myne eyes, that I slepe  
not in death.*

*Lest myne enemie say, I haue pre-  
uayled agaynste hym: for if I be cast  
down, they that trouble me will re-  
ioyce at it.*

*But my trust is in thy mercie, and  
my hearte is ioyfull in thy saluacion.*

*I will sing of the lorde, because he  
hath delt so louyngly with me.*

*Yea I wil prayse the name of the  
lorde the most higheste.*

*Glory be to the father, and to the  
sonne, and to the. &c.*

*As it was in the beginning, is nowe,  
and euer shalbe. &c.*

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¶ *A Prayer for a sick child.*

*O Almighty God, and mercifull  
Father, to whom alone belong the  
Issues of life and death; look down  
from heaven, we humbly beseech  
thee with the Eyes of mercy vpon  
this child, now lying vpon the Bed  
of sickness. Visit him, O Lord,  
with thy salvation; deliver him  
in thy good appointed time from  
his bodily pain, and save his soule  
for thy mercies sake. That if it  
shall be thy pleasure to prolong  
his dayes here on earth, he may  
live to thee, and be an instrument  
of thy glory, by serving thee faith-  
fully, and doing good in his genera-*

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1 Thess. iv 14

2 Cor. i 3

2 Cor. iv 6

Ps. xxxix 15  
S. Lk. i 37

Heb. xii 23

1 Pet. iv 19

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tion: or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Iesus, enioy perpetual rest and felicity. Grant this O Lord, for thy mercies sake, in the same thy Son our Lord Iesus Christ, who liveth, and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

¶ A Prayer for a sick person when there appeareth small hope of recovery.

O Father of mercies, and God of all Comfort, our only help in time of need; we fly vnto thee for succour in behalfe of this thy servant, here lyeing vnder thy hand in great weakness of body. Look graciously vpon him, O Lord; and the more the outward man decayeth; strengthen him we beseech thee so much the more continually with thy grace and holy Spirit, in the inner man. Give him vnfeigned repentance for all the errours of his life past, and stedfast faith in thy Son Iesus; that his sins may be don away by thy mercie, and his pardon sealed in heaven, before he go hence, and be no more seen. We know O Lord that there is no word impossible with thee; and that if thou wilt, thou canst, even yet, raise him vp, and grant him a longer continuance amongst vs. Yet, forasmuch as in all appearance the time of his dissolution draweth near; so fitt and prepare him, we beseech thee, against the hour of death; that after his departure hence in peace, and in thy Favour, his Soul may be received into thine everlasting kingdom, through the merits, and mediation of Iesus Christ, thine only Son, our Lord and Saviour. Amen.

¶ A commendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of iust men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithfull Creatour, and most mercifull Saviour; most humbly be-

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Ps. cxvi 13: Apoc. vii 14: 1 Pet. i 19

S. Jo. i 29

§ *Commendatio animarum*: si quas illa ex carnali commercio contraxit maculas, tu deus solita bonitate clementer deleas.

§ Absque peccati macula . . . tibi representari mereatur (p. 844)

*Sanderson's Liturgy in the times of rebellion*, Burial: 'Give us grace . . . so to number our days, to remember our end, and how short and uncertain our stay is here . . . that we may timely and steadfastly apply our hearts to heavenly wisdom.' (Cp. Ps. xc 12)

2 Cor. i 3

*Sanderson's Liturgy &c.*, Prayers II ii: 'We most humbly beseech thee to look with the eyes of pity and compassion upon . . .

Job xiii 26

Ps. lxxxviii 6, 2

Rom. xv 4

Isa. xlii 3

Ps. lxxvii 9

Ps. li 8

Ps. lxiv 1

Num. vi 26

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seeching thee that it may be precious in thy sight. Wash it we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever deflements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged, and don away, it may be presented pure and without spot before thee. And teach vs who survive, in this, and other like daily spectacles of mortality, to see how frail, and vncertain our own Condition is; and so to number our dayes that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring vs to life everlasting through the merits of Iesus Christ, thine only Son our Lord. Amen.

A Prayer for persons troubled in Mind or in Conscience.

O blessed Lord, the Father of mercies, and the God of all comforts, We beseech thee, looke down in pittie and compassion vpon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; Thy wrath lieth hard vpon him, and his soul is full of trouble: But O mercifull God, who hast written thy holy word for our learning, that we through patience, and comfort of thy holy Scriptures might have hope; give him a right vnderstanding of himself, and of thy threats, and promises, That he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his Temptations, and heal all his distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not vp thy tender mercies in displeasure, but make him to hear of ioy, and gladness, that the bones which thou hast broken may reioyce. Deliver him from fear of the enemy, and lift vp the light of thy countenance vpon him, and give him peace, through the merits and mediation of Iesus Christ our Lord. Amen.

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## THE COMMUNION OF THE SICKE.

Forasmuche as all mortall men be subject to many sodaine perilles, diseases, and sycknesses, and euer vncerteyne what tyme they shall depárte out of thys lyfe: Therefore to the intente they may bee always in a redynesse to dye, whensoever it shall please Almighty God to call them: The curates shall diligently from time to time, but specially in the plague time,

exhorthe their parishioners to the oft receyuinge (in the churche) of the holy Communion of the body and bloude of our sauour Christe:

whiche (if they dooe) they shall haue no cause in theyr sodayne visitacyon, to be vnquyeted for lacke of the same. But if the sycke person, be not habile to come to the churche, and yet is desyrous to receyue the Communion in hys house, then he must geue knowlege ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with him.

And if the same day there be a celebration of the holy Communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, and so many as shall Communicate with him (if there be any.) And so soone as he conueniently may, after the open Communion ended in the churche, shall goe and minister the same, first to those that are appoynted to communicate with the sicke (if there be any), and last of all to the sicke person himselfe. But before the curate distribute the holy Communion: the appoynted generall confession muste be made in the name of the communicantes, the curate adding the absolucion with the comfortable sentences of scripture folowing in the open Communion: and after the Communion ended, the Collect.

Almightie and euerliuyng God, we moste hartelye thanke thee. &c.

¶ But if the day be not appoynted for the open communion in the churche then (vpon conueniente warning geuen) the curate shal come and visite the sicke person afore noone. And hauing a conueniente place in the sycke mannes house (where he may reuerentlye celebrate)

with all thynges necessary for the saine, and not beyng otherwyse letted with the publike seruice or any other iust impedymente: he shall there celebrate the holy communion after suche forme and sorte as bereafter is appoynted.

Br . . demnach sollen die prediger oftmals vnd viel dem volke die vngewasheit der stunden des tods furhalten . . sollen sie auch mit fleiss anhalten, das die leute, dieweil sie gesund, frisch vnd bei vernunft sein, . . das hochwirdig testament des waren leibs vnd bluts Christi oftmals gebrauchen . .

Wo es auch des kranken gelegenheit leiden wolt, sol er den abend zurvor, so er die communion zu empfangen bedacht, dem pfarherrn oder caplan sich danach zu richten vermelden vnd es folgenden tags vormittag gewertig sein. . . Wenn aber der kranke so schwach were, das man im das sacrament zu haus bringen must, sol es im nach beschehener forderung vnd ankündigung, als obstet, aus der kirchen von dem altar, wenn mann die communion helt consecrirt von dem priester . . zugetragen werden . .

Es sol auch der priester, ehe er das sacrament verreichet . . wenn solchs alles geschehen, das der kranke sein bericht gethan, die absolucion, trost vnd bericht aus gottes wort empfangen vnd angehört, mag der priester im das hochwirdig sacrament. . .

Vnd wenn der priester erfordert wird vnd ein kranker zu communiciren bedacht, das er solchs zur gelegenen zeit furneme vnd da es die not nicht hindert, am morgen . . aladenn der krank oder die im hause sind, an einem bequemen ort ein tisch aufs reinlichat lassen zurichten. . .

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## THE COMMUNION OF THE SICK.

Forasmuch as all mortal men be subject to many sodayn perilles, diseases and sicknesses, & euer vncertayne what time they shal depart out of this lyfe: Therefore, to thintent they may be always in a readinesse to dye, whensoever it shal please almighty God to call them, the Curates shal diligentlye from tyme to tyme, but speciallye in the plague tyme,

exhorthe theyr parishioners, to the oft receyuinge in the church of the holy communion of the body and bloud of our sauour Christ.

Which (yf they do) they shal haue no cause, in theyr sodayne visitacion to be vnquyeted for lacke of the same: but yf the sycke person be not habile to come to the church, and yet is desyrous to receyue the communion in hys house, thē he must geue knowledge ouernyght, or els early in the morninge to the Curate, signifyinge also howe manye be appoynted to communicate wyth hym.

-And hauinge a conuenient place in the sycke mans house, where the Curate maye reuerently minister, and a good nombre to receyue the communion wyth the sycke personne wyth al thinges necessarye for thesame,

he shall there minister the holye communion.

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## THE COMMUNION OF THE SICK

¶ Forasmuch as all mortal men be subject to many sudden perills, diseases, and sicknesses, and euer vncertein what time they shall depart out of this life: therefore, to the intent they may be always in a readines to die, whensoever it shall please Almighty God to call them: the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sicknesses) exhort their parishioners to the often receiving

of the holy Communion of the body and Blood of our saviour Christ, when it shall be publicly administréd in the Church. that so doing, they may in case of suddain visitation have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house. Then he must give timely notice,

to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least\*):-

-And having a convenient place in the sick mans house,

with all things necessary so prepared, that the Curate may reverently minister,

he shall there celebrate the holy Communion beginning with the Collect, Epistle and Gospell here following.



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## THE CELEBRACION OF THE HOLY COMMUNION FOR THE SICKE.

Ps. cxvii

O prayse the Lorde, all ye nacyns, laude him all ye people: for his mercifull kindenesse is confirmed towarde vs, and the trueth of the Lorde endureth for euer. Glory be to the father, and to the sonne.&c.

Lorde haue mercy vpon vs. } Without  
Christ haue mercy vpon vs. } any more  
Lorde haue mercy vpon vs. } repeticion.

The priest.  
The Lorde be with you.

Aunsweere.

And with thy spirite.

Let us praye

§ Omnipotens sempiternus deus conseruator animarum: qui quos diligis corripis, et quos recipis pie ad emendationem coherces: te inuocamus domine vt medelam tuam conferre digneris: & vt anima famuli tui in hora exitus illius de corpore, absque peccati macula per manus sanctorum angelorum tuorum tibi representari mereatur. Per dominum. (*Mem. pro infirmo proximo morti f. xxxv*)

ALmighty euerlyuung God, maker of mankynde, whiche doeste correcte those whome thou doest loue, and chastisest euery one whome thou dost receiue: we beseche thee to haue mercy vpon this thy seruante visited with thy hand, and to graūt that he may take his sickenes patiently, and recouer his bodily health (if it bee thy gracious will) and whansoeuer his soule shall departe from the body, it may without spot be presented vnto thee: through Iesus Christ our Lorde. Amen.

The Epistle.

My sonne despyse not the correction of the lorde, neyther faynt whē thou art rebuked of him: for whom the lord loueth, him he correcteth, yea and he scourgeth euery sonne, whome he receiueth.

The Gospell.

Verely verely I say vnto you, he that heareth my woorde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come vnto damnacyon, but he passeth from death vnto lyfe.

The preface.

The Lorde be with you.

Aunsweere.

And with thy spirite.

☩ Lifte vp your heartes.&amp;c.

Vnto the ende of the Cannon.

☩ At the tyme of the distribution of the holy sacrament, the priest shal first receiue the Communion himselfe, & after minister to them that be appoynted to communicate with the sicke (if there be any) and then to the sicke person. And the sicke person

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The Collecte.

ALmighty euerlyuung God, maker of mankynde, whyche doest correcte those whome thou doest loue, and chastiseste euery one whom thou doest receyue: we beseche thee to haue mercy vpon thys thy seruante visited wyth thy hand, and to graunte that he maye take hys sycknesse patiently, and recouer hys bodely health (yf it be thy gracious wyll) and whensoever hys soule shall departe from the body, it may be wythout spot presented vnto thee: Through Iesus Christe our Lorde. Amen.

☩ The Epistle.

My sonne despise not the correction of the Lord, nether saynte when thou art rebuked of him: For whom the Lord loueth, him he correcteth, yea and he scourgeth every sonne, whome he receyueth.

The Gospell.

Verely verely I saye vnto you, he that heareth my worde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come vnto damnacion, but he passeth from death vnto lyfe.

¶ The Collect.

Almighty everliving God, maker of mankind, who<sup>s</sup> dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech thee to have mercy vpon this thy servant visited with thine<sup>s</sup> hand; and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soule shall depart from the body it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

¶ The Epistle.

Myson, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

¶ The Gospell. [8v. Iohn. 5. 24.

Verily verily, I say vnto you, he that heareth my word and beleueth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death vnto life.

¶ After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [ye that do truly &c] pag. 241.

¶ At the tyme of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and after minister vnto them that are appointed to communicate with the sick; and last of all to the sick person.

☩ At the tyme of the distribution of the holy Sacrament, the Priest shal fyrst receyue the Communion himselfe, and after minister vnto them that be appointed to communicate wyth the sycke.

## SOURCES

**H** Adhortari quoque Pastores populum debent, ut non domesticum tantum, sed etiam cognati & vicini aegrotantium ad eiusmodi Sacram Communionem celebrationem convenire studeant, & Sacramentis una communicare.

**S** Communicetur infirmus nisi prius communicatus fuerit: et nisi de vomitu vel alia irreuerentia probabiliter timeatur: in quo casu dicat sacerdos infirmo.

Frater in hoc casu sufficit tibi vera fides & bona voluntas: tantum crede et manducasti. (Cp. S. Aug. Tract. in Ioan. xxv 22)

shall alwayes desire some, eyther of his owne house, or els of his neighbours, to receiue the holy Communion with him, for that shall bee to him a synguler great coumfort, and of theyr parte a great token of charitie.

¶ And if there bee moe sicke persons to be visited the same daye that the Curate dooeth celebrate in anye sycke mannes house: then shall the Curate (there) reserue so much of the sacrament of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to Communicate with them, (if there be anye.) And shall immediatly cary it and minister it vnto them.

¶ But if any man eyther by reason of extremitie of syckenesse, or for lacke of warnyng geuen in due tyme, to the curate,

or by any other iust impediment, doe not receiue the sacrament of Christes body & bloud: then the curate shall instruct hym that if he doe truly repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death vpon the Crosse for him: and shed his bloud for his redemption, earnestly remembering the benefites he hath thereby, & geuing him heartie thanks therfore: he doeth eate and drinke spiritually the body and bloud of our sauour Christe, profitably to his soules health, although he dooe not receiue the sacramente with his mouth.

¶ When the sicke persone is visited and receiue the holy Communion, all at one tyme: then the priest for more expedition shall vse this ordre at the visitacion.

The Antheme

Remembre not Lorde.&c.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen. &c. And leade vs not into temptacion.

Aunswere.

But deliuer us from euyll. Amen.

Let us pray.

O Lorde looke downe from heauen. &c.

With the first parte of the exhortacion and al other thinges vnto the Psalmc.

In thee O Lorde haue I put my trust.&c.

And if the sicke desyre to be annoyncted, then shall the Prieste vse the appoynted prayer without any Psalmc.

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¶ But yf any mā, either by reason of extremitie of syckenes, or for lacke of warnyng in due tyme to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, do not receiue the Sacrament of Christes body and bloud: then the Curate shal instruct him, that yf he do truly repent him of his synnes, & stedfastly beleue that Iesus Christ hath suffred death vpon the crosse for him, & shed his bloud for his redemption, earnestly remembering the benefytes he hath therby, and geuing him heartie thākes therfore, he doeth eate & drinke the body and bloud of our Sauour Christ, profytably to his soules health, although he doe not receiue the Sacrament with hys mouth.

¶ When the sicke person is visited, and receiue the holi communion all at one tyme, then the priest for more expedition shal

¶ But if a man either by reason of extremitie of sicknes, or for want of warnyng in due time to the Curate, or for lack of Company to receive with him, or by any other iust impediment, do not receive the Sacrament of Christs body, and blood: the Curate shall instruct him that if he do truly repent him of his sins, and stedfastly believe that Iesus Christ hath suffered death vpon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefites he hath thereby, and giving him hearty thanks therfore; he doth eat and drink the body and blood of our saviour Christ profitably to his Soules health, although he do not receive the sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition shall

cut of the forme of the visitaciō at the Psalmc. In thee O Lord haue I put my trust, and go streight to the communion.

cut off the form of the Visitation at the Psalm [In thee O Lord have I put my trust] and go straight to the Communion.

¶ In the tyme of plague, Swelte, or suche other lyke contagious tymes of syckeneses or dyseases, when none of the paryshe or neyghbours can be gotten to communicate wyth the sycke in theyr houses, for feare of the infection, vpo special request of the diseased, the minister maye alonly communicate wyth hym.

¶ In the tyme of the plague, sweal, or such other like contagious tymes of sicknes, or diseases, when none of the parish, or neyghbours can be gotten to communicate with the sick in their houses, for feare of the infection, vpon special request of the diseased, the Minister may only communicate with him.

## SOURCES

Inhumatio defunoti.

§ Ego sum resurrectio & vita: qui credit in me etiamsi mortuus fuerit viuet, et omnis qui viuit & credit in me non morietur in eternum (*Officium defunctorum, ad laudes: Inhumatio defuncti*)

R̄ Credo quod redemptor meus viuit et in nouissimo die de terra surrecturus sum. Et in carne mea videbo deum saluatorem meum.

¶ Quem visurus sum ego ipse & non alius & oculi mei conspecturi sunt (*Officium defunctorum: resp. lect. i. ad mat.*)

[Lxx ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως ἐγένετο: *Vulg.* sicut Domino placuit, ita factum est.]

*Sanderson's Liturgy in the times of rebellion*, Burial: 'In the Church . . . Psalms xxxix, xc': *Jer. Taylor Collection of Offices*, Burial: 'After the Corpse is set down in the Body of the Church, let Morning or Evening Prayer be read . . . instead of the usual Psalms, read Psalm xxxix. Psalm xlix. Psalm xc.'

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## THE ORDRE FOR THE BURIALL OF THE DEAD.

The priest at the Churche or towards the graue. meting the Corps at the Churchstyle, shall say: Or els the priestes and clerkes shall sing, and so goe either into the churche or towards the graue.

[ Iohn. xi.  
I Am the resurreccion and the lyfe (sayth the Lorde :) he that beleueth in me, yea thoughe he were dead, yet shall he lyue. And whosoouer lyueth and beleueth in me: shall not dye for euer.

[Job. xix.  
I knowe that my redemer lyueth, and that I shall ryse out of the earth in the last daye, and shalbe couered again with my skynne, and shall see God in my fleshe: yea and I my selfe shall beeholde hym, not with other but with these same eyes.

[1. Timo. vi.  
WE brought nothing into this worlde, neyther may we carye any thyng oute of this worlde. The [Job. i  
Lorde geueth, and the Lorde taketh away: Euen as it pleaseth the Lorde, so cummeth thynges to passe: blessed he the name of the Lorde.

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## THE ORDRE FOR THE BURIALL OF THE DEAD.

¶ The Priest at the Churchstyle, shall say: Or els the Priestes and clerkes shal singe, and so goe eyther vnto the church, or towards the graue.

[ Iohn. xi.  
I Am the resurrection and the lyfe (sayth the Lord) he that beleueth in me, yea, thoughe he were dead, yet shall he lyue. And whosoouer lyueth and beleueth in me: shall not dye for euer.

[Job. xix.  
I knowe that my redemer lyueth, and that I shal ryse out of the earth in the last day, and shalbe couered again with my skinne, and shall see God in my fleshe: yea, & I my selfe shall beholde hym, not with other, but wyth these same eyes.

[1. timo. vi.  
WE brought nothing into this world, nether may we cary any thing out of this world. The [Job. i  
Lord geueth, and the Lord taketh away. Euen as it pleaseth the Lorde, so cometh thynges to passe: blessed be the name of the Lord.

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## THE ORDER FOR THE BURIALL OF THE DEAD.

¶ Here is to be noted, that the Office ensuing is not to be vsed for any that die vnbaptized, or excommunicate, or have laid violent hands vpon themselves.

¶ The Priest and Clerks meeting the Corps at y<sup>e</sup> entrance of the Church-yard,

and going before it, either into the Church, or towards the graue, shall say, or sing;

[8: Iohn. xi. 25. \* 26.  
I am the resurrection, and the lyfe [sayth the Lord:] he that believeth in me, though he were dead, yet shall he live; and whosoever liueth, and believeth in me, shall never die.

[Job. 19. 25. \* 26. 27.  
I know that my Redeemer liueth, and that he shall stand at the latter day vpon the Earth. And though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another.

[1. Tim. 6. 9.  
We brought nothing into this world, and it is certain, we can carry nothing out. The [Job. i. 21  
Lord gave, and the Lord hath taken away;

blessed be the name of the Lord.

¶ After they are come into the Church, shall be read, one or both of these Psalms following.

[Dixi Custodiam. Psal. 39.  
I said, I will take heed to my wayes: that I offend not in my tongue.

I will keep my mouth, as it were with a bridle: while the vngodly is in my sight.

I held my Tongue, and spake nothing: I kept silence, yea even from good words, but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and (at the last) I spake with my tongue.

Lord, let me know mine end, and

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the number of my dayes : that I may be certified, how long I have to live.

Behold, thou hast made my dayes as it were a span long : and mine Age is even as nothing, in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himselfe in vain : he heapeth vp riches, and cannot tell who shall gather them.

And now, Lord what is my hope ? truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke vnto the foolish :

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth [fretting a garment:] every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner as all my Fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seene.

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.

[Domine, refugium. Psal. 90.

Lord, thou hast been our refuge : from one generation to another.

Before the mountaines were brought forth, or ever the earth, and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayst, Come again ye children of men.

For a thousand years in thy sight, are but as yesterday seeing that is past as a watch in the night.

As soon as thou scatterest them,

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*Psalter*: a sleep*Psalter*: the light of*Psalter*: So teach

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they are even as asleep: and fade away suddenly like the grass.

In the morning it is green, and groweth vp: But in the Evening it is cutt down [dried vp] and withered.

For we consume away in thy displeasure: and are afraid at thy wrathfull Indignation.

Thou hast sett our misdeeds, before thee: and our secret sins in the sight of thy Countenance.

For when thou art angry, all our dayes are gon: we bring our years to an end, as it were a tale that is told.

The dayes of our Age are threescore years, and ten, and though men be so strong that they come to fourescore years; yet is their strength then but labour and sorrow, so soon passeth it away, and we are gon.

But who regardeth the power of thy wrath: for even, thereafter as a man feareth, so is thy displeasure.

O teach vs to number our daies: that we may apply our hearts vnto wisdom.

Turn thee again, O Lord, at the last: and be gracious vnto thy servants.

O satisfie vs with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.

Comfort vs again, now after the time that thou hast plagued vs: and for the years wherein we have suffered, adversity.

Shew thy servants thy work: and their children thy Glory.

And the glorious Majestie of the Lord our God be vpon vs: prosper thou the work of our hands vpon vs, O prosper thou our handy work.

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.

[P. 867]

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

[1. Cor. 15. 20.]

Now is Christ risen from the dead, and become the firstfruits of them

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P. 806	[P. 866]	1549
	[P. 868]	

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	[P. 869]	

that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs, at his coming. Then cometh the end, when he shall have delivered vp the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reigne till he hath put all enemyes vnder his feet; The last enemy that shall be destroyed is death, for he hath put all things vnder his Feet. But when he sayeth all things are put vnder him, it is manifest that he is excepted which did put all things vnder him. And when all things shall be subdued vnto him, then shall the Son also himselfe be subject vnto him that put all things vnder him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in ieopardy every hour? I protest by your rejoycing, which I have in Christ Iesus our Lord, I die daily. If after the mañer of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let vs eat, and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your Shame. But some man will say, how are the dead raised vp, and with what body do they come? Thou fool, that which thou sowest is not quickned except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheate, or of some other grain; but God giveth it a body, as it hath pleased him and to every seed his own body. All Flesh is not the same flesh, but there is one kind of flesh of men, another flesh of Beasts, another of fishes, and another of Birds. There are also celestial bodyes, and bodyes terrestriall; but the

## SOURCES

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glory of the celestiall is one, and the glory of the terrestriall is another. There is one glory of the sun, and another glory of the Moon, and another glory of the Stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in Corruption, it is rayseed in incorruption; it is sown in dishonour, it is rayseed in Glory; it is sown in weakness, it is rayseed in power: it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam, was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first, which was spiritual; but that which is naturall, and afterward that which is spirituall. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a Mystery, We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written. Death is swallowed vp in victory. O Death, where is thy Sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth vs the victory through our Lord Iesus Christ. Therefore my beloved brethren, be ye stedfast, vnmmoveable, alwayes



SOURCES

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[P. 870]

When they come at the graue, whyles the Corps is made ready to be layed into the earth, the prieste shall saye, or els the priest and clerkes shall syng.

[Job. ix.

MANNE that is borne of a woman, hath but a shorte tyme to lyue, and is full of misery: he cummeth vp and is cut downe lyke a floure, he flyeth as it were a shadowe, and neuer continueth in one staye.

§ Homo uatus de muliere, breui uiuens tempore: repletur multis miserijs: qui quasi flos egreditur & conteritur & fugit velut umbra: & nunquam in eodem statu permanet. . . [Job xiv 1-6] (*Lectio v. ad matutinum officii defunctorum*)

Media vita in morte sumus: quem querimus adiutorem: nisi te domine, qui pro peccatis iuste irasceris. Sancte deus. Sancte fortis. Sancte & misericors saluator: amare morti ne tradas nos. *V.* Ne proicias nos in tempore senectutis cum defecerit virtus nostra ne derelinquas nos domine. [R] Sancte deus sancte fortis sancte et misericors saluator amare morti ne tradas nos. *V.* Noli claudere aures tuas ad preces nostras. [R] Sancte fortis sancte et misericors saluator amare morti ne tradas nos. *V.* Qui cognoscis occulta cordis parce peccatis nostris. [R] Sancte & misericors saluator amare morti ne tradas nos. (*Dom. iij. Quadrages. ad complet.*)

§ Executor officii terram super corpus ad modum crucis ponat. . . dicat. . .

H Postquam sic uisum est omnipotenti Deo, ut hunc fratrem nostrum pro sua misericordia ex hoc mundo sublatum ad se reciperet. . .

§ Commendo animam tuam deo patri omnipotenti: terram terre: cinerem cineri: puluerem pulueri: in nomine patris &c.

Phil. iij 21

§ Audiui vocem de celo dicentem:

I  
Commende thy soule to God the father almyghtie, and thy bodye to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurreccion to eternall lyfe, through our Lord Iesus Christ, who shall chaunge oure vile bodye, that it may be lyke to hys glorious bodye, accordyng to the myghtie working whereby he is hable to subdue all thynges to himselfe.

Then shalbe sayde or song.

[Apoca. xiii.

I Heard a voyce from heauen, say-

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[P. 871]

¶ When they come at the graue, whyles the corps is made ready to be laide into the earth, the Priest shal say, or the priest and clerkes shall syng.

[Job. xix.

MAN that is borne of a womanne hath but a shorte tyme to lyue, and is full of misery: he cometh vp & is cut downe like a floure, he flieth as it were a shadowe, and neuer continueth in one staye.-

-In the middeste of lyfe we bee in death: of whom may we seke for succour but of thee, O Lorde, whiche for our synnes iustlye art displeas'd:-  
-yet O lord God moste holy, O Lorde moste mightie, O holy and most mercifull sauour, delyuer vs not into the bitter paynes of eternall death.-

-Thou knowest lord the secretes of oure heartes, shut not vp thy mercifull eyes to our prayers: But spare vs lorde moste holy, O God moste mightie, O holy and mercifull sauour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee.

¶ Then while the earth shalbe cast vpon the body, by some standing by, the priest shal saye.

Forasmuche as it hath pleased almighty god of his great mercy to take vnto hymselfe the soule of our dere brother here departed, we therefore committ

his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurreccyon to eternal lyfe, through our lorde Iesus Chryst: who shall chaunge our vile body that it maye be lyke to hys glorious body, accordyng to the myghtie working whereby he is able to subdue all thynges to himselfe.

¶ Then shalbe sayd or song.

I Heard a voyce from heauen, say-

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abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall syng.

Man that is born of a Woman, hath but a short time to live, and is full of misery. He cometh vp, and is cut down like a flower; he fleeth<sup>4</sup> as it were a shadow, and never continueth in one stay.

In the mid<sup>6</sup> of life we are in death: of whom may wee seek for succour, but of thee, O Lord, who<sup>8</sup> for our sins art iustly displeas'd.  
Yet, O Lord God most holy, O Lord most mighty, O holy, and most mercifull Saviour, deliver vs not into the bitter pains of eternall death.

Thou knowest, Lord, the secrets of our hearts; shut not thy mercifull Eares to our prayer: but spare vs, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy iudge eternall, suffer vs not at our laste houre, for any pains of death to fall from thee.

¶ Then while the Earth shall be cast vpon the Body by some standing by, the Priest shall say.

Forasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our dear brother here departed, we therefore commit

his body to the ground, earth to earth, Ashes to ashes, dust to dust, in sure and certein hope of the resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile bodye, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be said, or sung.

I heard a voice from heauen say-

## SOURCES

beati mortui qui in domino moriuntur  
(*Officium defunctorum ad vesp.*)

S. Jo. v 22

S. Mat. xxv 34 Come ye blessed of  
my father, inheret the kyngdome pre-  
pared for you from the begynnyngs of  
the worlde

Rom. vii 24

Ps. xxxi 6

Heb. xi 39, 40, xii 23

§ In vigiliis mortuorum ad vespas.  
Dilexi quoniam exaudiet dominus  
vocem orationis meae.  
Quia inclinavit aurem suam michi:  
et in diebus meis inuocabo.

Circumdederunt me dolores mortis:  
& pericula inferni inuenerunt me.

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ing vnto me: Write  
blessed are the dead which dye in  
the Lord. Euen so sayeth the spirite,  
that they rest from theyr labours.

Let vs pray.

WE commend into thy handes of  
mercy (most mercifull father) the soule  
of thys oure brother departed. N  
And hys body we commit to the earth,  
besechyng thyne infinite goodnesse,  
to geue vs grace to lyue in thy feare  
and loue, and to dye in thy fauour:  
that when the iudgmente, shall come  
whiche thou haste committed to thy  
welbeloued sonne, both thys oure  
brother, and we, may be found accept-  
able in thy sight, and receyue that  
blessyng, whiche thy welbeloued sonne  
shall then pronounce to all that loue  
and feare thee, saying: Come ye  
blessed children of my father: Re-  
ceyue the kyngdome prepared for you  
before the begynnyng of the worlde.  
Graunte thys, mercifull father, for the  
honour of Iesu Christe our onely  
sauour, mediator, and aduocate.  
Amen.

This prayer shall also be added.

ALmyghtie God we geue thee heartie  
thanks for this thy seruaut, whome  
thou hast deliuered from the miseries  
of this wretched worlde, from the  
bodye of death and all temptacion.  
And, as we trust, hast brought hys  
soule, whiche he commytted into thy  
holy handes, into sure consolacion  
and reste: Graunt we beseche thee,  
that at the daye of iudgemente, hys  
soule and all the soules of thy electe,  
departed out of thys lyfe, may with vs  
and we with them, fully receyue thy  
promysse, and bee made perfect  
altogether, thorowe the glorious re-  
surreccion of thy sonne Iesus Christe  
our Lorde.

These psalmes with other suffrages folowing,  
are to be sayde in the churche, eyther  
before or after the buriall of the corps.

[Dilexi quoniam. psal. cxvi  
I Am well pleased that the lorde  
hath hearde the voyce of my prayer.  
That he hath enclined his eare vnto  
me: therefore will I call vpon him as  
long as I lyue.

The snares of death compassed me  
round about, and the paynes of hell,

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ing vnto me: wryte *from hencefurth*,  
blessed are the dead which die in  
the lord. Euen so sayeth the spirite,  
that they rest from their labours.

[P. 877]

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ing vnto me, Write *from henceforth*,  
Blessed are the dead, which die in  
the Lord: even so saith the Spirit;  
For they rest from their labours.

[P. 877]

## SOURCES

Tribulationem et dolorem inueni : &  
nomen domini inuocaui.

O domine libera animam meam,

misericors dominus & iustus : et deus  
noster miseretur.

Custodiens paruulos dominus : humi-  
liatus sum & liberauit me.

Convertere anima mea in requiem  
tuam : quia dominus benefecit tibi.

Quia eripuit animam meam de  
morte, oculos meos a lachrymis : pedes  
meos a lapsu.

Placebo Domino : in regione uivorum.

Commendatio animarum.

§ Crædidi propter quod locutus sum :  
ego autem humiliatus sum nimis.

Ego dixi in excessu meo : omnis  
homo mendax.

Quid retribuam domino : pro omni-  
bus que retribuit michi ?

Calicem salutaris accipiam : et  
nomen domini inuocabo.

Vota mea domino reddam coram  
omni populo eius : pretiosa in con-  
spectu domini mors sanctorum eius.

O domine quia ego seruus tuus :  
ego seruus tuus et filius ancille tue.

Dirupisti vincula mea

tibi sacrificabo  
hostiam laudis : et nomen domini  
inuocabo.

Vota mea domino reddam in cou-  
spectu omnis populi eius : in atrijs  
domus domini in medio tui hierusalem.

Commendatio animarum.

§ Domine probasti me et cognouisti  
me : tu cognouisti sessionem meam &  
resurrectionem meam.

Intellexisti cogitationes meas de  
longo :

somitam meam & funiculum  
meum inuestigasti.

Et omnes uias meas preuidisti :  
quia non est sermo in lingua mea.

Ecce domine tu cognouisti omnia  
nouissima & antiqua : tu formasti me  
et posuisti super me manum tuam.

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gatte holde vpon me : I shal find  
trouble and heauines, and I shall call  
vpon the name of the Lorde : (O  
Lorde) I beseche thee deliuer my  
soule.

Gracyous is the Lorde and  
ryghteous : yea our God is mercifull.

The lorde preseructh the simple :  
I was in misery and he helped me.

Turne agayn then vnto thy rest, O  
my soule : for the lord hath rewarded  
thee.

And why? thou hast deliuered my  
soule from death, mine eyes from  
teares, and my feete from falling.

I will walke before the lorde : in  
the lande of the liuing.

I beleued & therefore will I speake :  
but I was sore troubled.

I sayde in my haste : all men are  
lyers.

What rewarde shall I geue vnto the  
lorde : for all the benefites that he  
hath done vnto me.

I will receiue the cup of saluacion :  
and call vpon the name of the Lorde.

I will pay my vowes now in the  
presēce of al his people : right dere  
in the sight of y<sup>e</sup> lorde is the death  
of his saintes.

Beholde (O lorde) howe that I am  
thy seruaunt : I am thy seruaunt and  
the sonne of thy handemayde, thou  
haste broken my bandes in sunder.

I will offer to thee the sacrificye of  
thankes geuyng : and will call vpon  
the name of the Lorde.

I will pay my vowes vnto the lorde  
in the syghte of all his people : in the  
courtes of the Lordes house, euen in  
the middest of thee, O Hierusalem.

Glorie to the father. &c.

As it was in the beginning. &c.

[Domine probasti psal. cxxxix.

O Lorde thou hast searched me out,  
and knowen me.

Thou knowest my downsitte, and  
mine vprising : thou vnderstandest  
my thoughtes long before.

Thou art about my path, and about  
my bed : and spyeste out all my wayes.

For loe there is not a worde in my  
tongue : but thou (O Lorde) knowest  
it altogether.

Thou haste fashioned me, behynde  
and before : and layed thyne hand  
vpon me.

## SOURCES

Mirabilis facta est scientia tua ex me: confortata est & non potero ad eam.

Quo ibo a spiritu tuo: et quo a facie tua fugiam?

Si ascendero in celum tu illic es: si descendero in infernum ades.

Si sumpsero pennas meas diluculo: et habitauero in extremis maris.

Etenim illic manus tua deducet me: & tenebit me dextera tua.

Et dixi forsitan tenebre conculcabit me: & nox illuminatio mea in delicijs meis.

Quia tenebre non obscurabuntur a te, & nox sicut dies illuminabitur: sicut tenebre eius ita et lumen eius.

Quia tu possedisti renes meos: suscepisti me de utero matris mee.

Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua & anima mea cognoscet nimis.

Non est occultatum os meum a te quod fecisti in occulto: & substantia mea in inferioribus terre.

Imperfectum meum viderunt oculi tui et in libro tuo omnes scribentur: dies formabuntur & nemo in eis.

Michi autem nimis honorificati sunt amici tui deus: nimis confortatus est principatus eorum.

Dinumerabo eos & super arenam multiplicabuntur: exurrexi & adhuc sum tecum.

Si occideris deus peccatores: viri sanguinum declinate a me.

Quia dicitis in cogitatione: accipiant in vanitate ciuitates suas.

Nonne qui oderunt te domine oderam: & super inimicos tuos tabescebam?

Perfecto odio oderam illos: inimici facti sunt michi.

Proba me deus & scito cor meum: interroga me & cognosce semitas meas.

Et vide si via iniquitatis in

## 1549

Suche knowlage is to wonderful and excellent for me: I cannot attayne vnto it.

Whither shall I goe then from thy spirite? or whither shal I goe then from thy presence?

If I clime vp into heauen, thou art there: If I goe down to hell thou art there also.

If I take the winges of the morning: and remayne in the vttermost partes of the sea.

Euen there also shall thy hande leade me: and thy righte hande shall holde me.

If I say, peradventure the darkenes shall couer me: then shall my night be turned to day.

Yea the derkenes is no darkenes with thee: but the night is all clere as the day, the derkenes and lighte to thee are both a lyke.

For my reines are thine, thou hast coured me in my mothers wombe, I wil geue thanks vnto thee: for I am fearfully, and wunderously made, marueilous are thy workes, and that my soule knoweth right well.

My bones are not hyd from thee: though I bee made secretly, and fashioned beneath in the earth.

Thyne eyes did see my substaunce, yet being vnperfecte: and in thy booke were all my membres written.

Whiche daye by daye were fashioned: when as yet there was none of them.

Howe deare are thy counsels vnto me, O God? O howe greate is the summe of them?

If I tell them, they are moe in noumbre then the sande: when I wake vp, I am present with thee.

Wilt thou not sley the wicked, O God? departe from me ye bloudthristie men.

For they speake vnrighteously against thee: and thine enemies take thy name in vayne.

Doe not I hate them, O Lorde, that hate thee? and am not I griued with those that ryse vp agaynst thee?

Yea I hate them righte soore: euen as though they were myne enemies.

Trye me, O God, and seeke the grounde of myne hearte: proue me, and examyne my thoughtes.

Looke well if there be any way of

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## SOURCES

me est: & deduc me in via eterna.

§ In vigiliis mortuorum ad vesperas.  
Lauda anima mea dominum: laudabo dominum in vita mea: psallam deo meo quamdiu fuero.

Nolite confidere in principibus: nec in filijs hominum in quibus non est salus.

Exibit spiritus eius & reuertetur in terram suam: in illa die peribunt omnes cogitationes eorum.

Beatus cuius deus iacob adiutor eius spes eius in domino deo ipsius:

qui fecit celum et terram mare et omnia que in eis sunt.

Qui custodit veritatem in seculum, facit iudicium iniuriarum patientibus: dat escam esurientibus.

Dominus soluit compeditos: dominus illuminat cecos.

Dominus erigit elisos: dominus diligit iustos.

Dominus custodit aduenas pupillum et viduam suscipiet: et vias peccatorum disperdet.

Regnabit dominus in secula deus tuus syon: in generatione et generationem.

§ He due sequentes epistole logantur per totum annum ad missam quotidianam pro defunctis alternis vicibus per totam hebdomadam. Lectio libri Apocalypsis beati Iohannis apostoli.

In diebus illis. Audiui vocem de celo [&c]. Ad corinthios.

[xv. o

Fuertes. Christus resurrexit a mortuis: primitie dormientium. Quoniam quidem per hominem mors: & per hominem resurrectio mortuorum. Et sicut in adam omnes moriuntur: ita & in xpo omnes viuificabuntur. Vnusquisque autem: in suo ordine.

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wickednes in me: and leade me in the way euerlasting.

Glory to the father. &c.

As it was in the beginning. &c.

[Lauda anima mea. psal. cxlvi.

Ppraise the Lorde (O my soule) whyle I lyue will I prayse the Lorde: yea as long as I haue any being, I will sing prayses vnto my God.

O put not your truste in princes, nor in any chylde of man: for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayne to his earth: and then all his thoughtes perishe.

Blessed is he that bath the God of iacob for hys helpe: and whose hope is in the Lorde his God.

Whiche made heauen and earth, the sea and al that therin is: whiche kepeth his promise for euer.

Whiche helpeth them to right that suffer wrong: whiche feedeth the hungrie.

The Lorde looceth men out of prieson: the Lorde geueth sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungiers, he defendeth the fatherlesse and widowe: as for the waye of the vngodlye, he turneth it vpside downe.

The Lord thy God, O Sion, shalbe kyng for euermore: and throughout all generations.

Glory to the father. &c.

As it was in the beginnyng. &c.

Then shall folowe this lesson, taken out of the .xv. Chapter to the

Epistle. Corinthians, the first

[i. Cor. xv.

CHRISTE is rysen from the dead, and become the fyrste fruites of them that slepte. For by a manne came death, and by a manne came the resurreccyon of the deade. For as by Adam all dye: euen so by Christe shall all be made alyue: but euery manne in hys owne ordre. The firste is

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¶ Then shal folowe this lesson, taken out of the .xv. Chapter to the Epistle. Corinthians, the first [P. 853]

CHRISTE is risē from the dead, and become the first fruites of them that slepte. For by a man came death, and by a man came the resurreccion of the dead. For as by Adam al die: euen so by Chryste shal al be made alyue, but euery man in hys own ordre. The first is [P. 855]

## SOURCES

H *Licebit quoque . . . coram concione populi ad sepulturæ locum coacta, sequentem lectionem proponere atque explanare. Ex cap. prioria ad Corinth. XV. Nunc autem Christus surrexit ex mortuis primitiæ eorum &c. usque ad eum locum. Quid facientes. Vel. Ab eo loco. Hoc autem dico fratres, quod caro & sanguis, usque ad finem capitia.*

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Christe, then they that are Christes at hys cumming. Then cummeth the ende, when he hath delyuered vp the kyngdome to God the father, when he hath putte downe all rule and all authoritie and power. For he must reygne till he haue putte all hys enemies vnder his feete. The laste enemye that shalbe destroyed, is deathe. For he hath put all thynges vnder hys feete. But when he sayeth all thinges are put vnder him, it is manifeste that he is excepted, whiche dydde put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hymselfe bee subiecte vnto hym that put all thynges vnder hym, that God may be all in all. Els what doe they, which are baptized ouer the dead, if the dead ryse not at all? Why are they then baptized ouer them? Yea, and why stande we alway then in ieopardye? By our reioysing, whiche I haue in Christ Iesu our Lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, if the dead ryse not agayne? Let vs eate, and drynke, for to morowe wee shall dye. Be not ye deceyued: euill wordes corrupt good maners. Awake truely out of slepe, and synne not. For some haue not the knowedge of God. I speake thys to youre shame. But some manne will saye: howe aryse the dead? with what body shall they come? Thou foole, that whiche thou soweste, is not quickened excepte it dye. And what soweste thou? Thou soweste not that bodye that shall be: but bare corne, as of wheate, or of some other : but God geueth it a bodye at his pleasure, to euery seede his owne bodye. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, an other maner of fleshe of beastes, an other of fyshes, and an other of birdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is an other. There is one maner glory of the sunne, and an other glory of the moone, and an other glory of the starres. For one starre differeth from an other in

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Chryst, then they that are Christes at his comming. Then cometh the end, whē he hath delyuered vp the kyngdom to god the father, when he hath put down all rule and all auctoritie & power. For he must reigne till he haue put all his enemyes vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayeth, all thinges are put vnder hym, it is manyfest that he is excepted, which dyd put all thynges vnder him. When all thinges are subdued vnto hym, then shall the sonne also hymselfe beesubiecte vnto hym that put all thynges vnder hym, that God maye be all in all: els what doe they whiche are baptised ouer the dead, if the dead ryse not at all? Why are they then baptysed ouer them? yea, and why stande we alway then in ieopardye? by oure reioysing whiche I haue in Christe Iesu oure Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of mē, what auauntageth it me, if the dead ryse not agayne? Let vs eate and drynke, for to morow we shall die. Be not ye deceiued: euill wordes corrupt good maners. Awake truely oute of slepe, and synne not. For some haue not the knowedge of god. I speake this to your shame. But some man will say: how arise the dead? with what body shall they come? thou foole, that whiche thou sowest, is not quickened excepte it die. And what sowest thou? thou sowest not that body that shall be, but bare corne, as of wheate or some other : but God geueth it a body at his pleasure, to euery sede hys owne bodye. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, and other maner of fleshe of beastes, and other of fyshes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glorye of the terrestriall is another. There is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre dyffereth from another in

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glory. So is the resurreccion of the deade. It is sowen in corrupcion, it ryseth agayne in incorrupcion. It is sowen in dishonoure, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturiall body, it ryseth againe a spirituall bodye. There is a naturall body, and there is a spirituall bodye: as it is also wrytten: the fyrst man Adam was made a lyuing soule, and the last Adam was made a quicknyng spirite. Howebeit that is not fyrst whiche is spirituall: but that whiche is naturall, and then that whiche is spirituall. The first man is of the earth, earthy: The seconde manne is the Lorde from heauen (heauenly). As is the earthy, suche are they that are earthy. And as is the heauenly, suche are they that are heauenly. And as we haue bornetheimageoftheearthly, soshall we beare the ymage of the heauenly.

Thys saie I brethren, that fleshe and bloud can not enherite the kingdome of God: Neither doth corrupcion inherite vncorruption. Beholde, I shewe you a mistery. We shal not all slepe, but we shall al be changed, and that in a momente, in the twynklyng of an iye by the laste trumpe. For the trumpe shal blowe, & the dead shal rise incorruptible, and we shalbe changed. For this corruptible must put on incorruption: & this mortall must put on immortalitie. When this corruptible hath put on incorruption, & this mortal hath put on immortalitie: then shall be brought to passe the saying that is wrytten: Death is swallowed vp in victory: Death where is thy styng? Hell where is thy victory? The styng of death is sinne: & the strēgth of synne is the law. But thākes be vnto God, which hath geuen vs victory, through our lord Iesus Christ. Therefore my deare brethren, be ye steadfast & vnmouable, alwaies riche in the worke of the lord, forasmuch as ye know, howe that your labour is not in vaine, in the lord.

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glorye: so is the resurreccyon of the dead. It is sowen in corrupcion, it ryseth agayne in incorrupcion. It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall bodye, it ryseth agayne a spyrytuall bodye. There is a naturall bodye, and there is a spirituall bodye: as it is also wrytten: the fyrst man Adam, was made a lyuinge soule, and the laste Adam was made a quyckeninge spyryte. Howebeit, that is not fyrste whiche is spyrytuall: but that whiche is natural, and then that whyche is spyrytuall. The fyrst man is of the earth, earthy: The seconde man is the Lorde from heauen (heauenlye). As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that are heauenlye. And as we haue bornethe limageoftheearthly, soshall we beare the ymage of the heauenlye.

Thys say I brethren, that fleshe and bloud cannot inherite the Kyngdom of God, neyther doeth corrupcion inherite vncorruption. Beholde, I shewe you a misterye. We shall not all slepe: but we shall all bee changed, and that in a momente, in the twinkeling of an eye by the laste trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible: and we shall be changed. For thys corruptible must put on incorruption, and thys mortall muste putte on immortalite. When thys corruptible hath put on incorruption, and thys mortall hath put on immortalitie, then shall be brought to passe the sayinge that is wrytten. Death is swallowed vp in victory: Death where is thy stinge? Hell where is thy victory? The stinge of death is sinne: & the strength of sinne is the lawe. But thankes be vnto god, whiche hath geuen vs victorie, through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast & vnmouable, alwayes ryche in the worke of the Lord, forasmuche as ye knowe, howe that your labour is not in wayne in the Lorde.

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The lesson ended, then shall the priest saye.  
 Lorde haue mercy vpon vs.  
 Christ haue mercy vpon vs.  
 Lorde haue mercy vpon vs.  
 ¶ Oure father which art in heauen.  
 &c.

Et ne nos inducas.

And leade vs not into temptacion.

Aunswere.

Sed libera nos a malo.

But deliuer vs from euyl. Amen.

Priest.

Non intres in iudicium cum seruo  
tuo vel seruula tua domine.Entre not (o Lorde) into iudgement  
with thy seruauant.

Aunswere.

Quia non iustificabitur in conspectu  
tuo omnis viuens.For in thy sight no luyng creature  
shalbe iustified.

Priest.

A porta inferi.

From the gates of hell.

Aunswere.

Erue domine animas eorum.

Delyuer theyr soules, O Lorde.

Priest.

Credo videre bona domini.

I beleue to see the goodnes of the  
Lorde.

Aunswere.

In terra viuentium.

In the lande of the liuyng.

Prieste.

Domine exaudi . .

O Lorde, graciously heare my  
prayer.

Aunswere.

And let my crye come vnto thee.

Let vs praye.

§ Deus apud quem spiritus mortuorum  
 viuunt, et in quo electorum anime  
 deposito carnis onere plena felicitate  
 letantur, presta supplicantis nobis  
 § . . vt concessa sibi vonia pleno indul-  
 gentie quicquid in hoc seculo proprio  
 vel alieno reatu deliquit . . deleat . .  
 § Liceat oi transire portas inferorum  
 & penas tonobrarum: maneatquo in  
 mansionibus sanctorum, et in luce  
 sancta quam olim abrahe promisisti  
 et semini eius . . quo aufugit dolor &  
 tristitia . . sed cum magnus ille dies re-  
 surrectionis aduenerit, resuscitare eum  
 . . digneris vna cum sanctis et electis

O Lorde, with whome do  
 liue the spirites of them that be dead:  
 and in whome the  
 soules of them that be elected, after  
 they be delyuered from the burden  
 of the fleshe, be in ioye and felicitie:  
 Graunte vnto this thy seruauant, that  
 the sinnes whiche he committed in  
 thys world be not imputed vnto hym,  
 but that he, escapyng the gates of  
 hell, & paynes of eternal darckenes,  
 may euer dwell in the region of light,  
 with Abraham, Isaac, and Iacob, in  
 the place where is no wepyng, sorowe,  
 nor heaynes: and when that dredfull  
 day of the generall resurreccion shall  
 come, make hym to ryse also with the  
 iust and ryghteous, and receiue this

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The lesson ended, the Priest shall saye.  
 Lorde haue mercy vpon vs.  
 Christ haue mercy vpon vs.  
 Lorde haue mercy vpon vs.  
 Our father which art in heauen.  
 &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyl. Amen.

Priest.

Entre not (o Lorde) into iudgement  
with thy seruauant.

Aunswere.

For in thy sight no luyng creature  
shalbe iustified.

Priest.

From the gates of hell.

Aunswere.

Delyuer theyr soules, O Lorde.

Priest.

I beleue to see the goodnes of the  
Lorde.

Aunswere.

In the lande of the liuyng.

Prieste.

O Lorde, graciously heare my  
prayer.

Aunswere.

And let my crye come vnto thee.

¶ The Priest.

*Almightye God,* wyth whom doe  
 lyue the spyrytes of them that *departe*  
*hence in the lord,* and in whome the  
 soules of them that bee elected, after  
 they bee delyuered from the burthen  
 of the fleshe, be in ioye and felicity:  
*We geue thee hearty thanckes, for that*  
*it halthe pleased thee to delyuer thys N.*  
*our brother out of the myseries of this*  
*synnefull worlde: beseeching thee that*  
*it maye please thee of thy gracious*  
*goodnesse, shortelye to accomplysse the*  
*noumber of thyne electe, and to haste*  
*thy kyngdome, that we wyth thys oure*  
*brother, and all other*  
*departed in the true saythe of thy holye*  
*name, maye haue our perfecte consum-*  
*macion and blysse, bothe in body and*

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¶ Then the Priest shall saye.  
 Lord haue mercy vpon vs.  
 Christ haue mercy vpon vs.  
 Lord haue mercy vpon vs.  
 Our Father which art in heauen,  
 hallowed be thy name Thy kingdom  
 come. Thy will be don in earth, as  
 it is in heaven. Give vs this day our  
 daily bread. And forgive vs our tres-  
 passes, As we forgiue them that  
 trespass against vs.-

-And lead vs not into Temptation ;

-But deliver vs from evil. Amen.

¶ Priest.

*Almighty God,* with whom do  
 live the spirits of them that *depart*  
*hence in the Lord,* and with whom the  
 souls of the faithfull, after  
 they are delivered from the Burden  
 of the flesh, are in ioy and felicity:  
*We give thee hearty thanks for that*  
*it hath pleased thee to deliver this*  
*our brother out of the miseries of this*  
*sinfull world; beseeching thee, that*  
*it may please thee, of thy gracious*  
*goodness, shortly to accomplish the*  
*number of thine elect, and to hasten*  
*thy kingdom, that we with*  
*all those that are de-*  
*parted in the true faith of thy holy*  
*Name, may have our perfect consum-*  
*mation and bliss, both in body and*

## SOURCES

tuis . . . in parte dextera collocandum.  
 § Te humiliter deprecamur: vt in die iudicij ad dexteram tuam statuti, a te audire mereamur illam vocem dulcissimam venite benedicti in regnum patris mei (*Missa de quinque vulneribus xpi f. xxi b*)

§ *Inhumatio defuncti.*  
 Quemadmodum desiderat ceruus ad fontes aquarum: ita desiderat anima mea ad te deus.  
 Sitiuit anima mea ad deum fortem viuum: quando veniam et apparebo ante faciem dei?

Fuerunt michi lachryme mee panes die ac nocte: dum dicitur michi quotidie vbi est deus tuus.

Hec recordatus sum & effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis vsque ad domum dei.

In voce exultationis et confessionis: sonus epulantis.

Quare tristis es anima mea: & quare conturbas me?

Spera in deo quoniam adhuc confitebor illi: salutare vultus mei et deus meus.

Ad meipsum anima mea conturbata est: propterea memor ero tui de terra iordanis & hermonij a monte modico.

Abyssus abyssum inuocat: in voce catharactarum tuarum.

Omnia excelsa tua & fluctus tui: super me transierunt.

In die mandauit dominus misericordiam suam: & nocte canticum eius.

Apud me oratio deo vite mee: dicam deo susceptor meus es.

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bodey againe to glory, then made pure and incorruptible: set him on the ryght hande of thy sonne Iesus Christ, among thy holy and elect, that then he maye heare with them these most swete and comfortable wordes: come to me ye blessed of my father, possesse the kyngdome whyche hath bene prepared for you from the begynning of the worlde: Graunte this we besече thee, o mercyfull father, through Iesus Christe our mediatour and redemer. Amen.

## THE CELEBRACION

of the holy communion when there is a Burial of the dead.

[Quemadmodum. Psal. Xlii  
 Lyke as the hart desyreth the water brookes: so longeth my soule after thee, O God.

My soule is a thirst for god, yea, euen for the luying god: when shall I come to appeare before the presence of God?

My teares haue beene my meate day and nighte: whyle they dayly say vnto me, where is nowe thy god?

Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them furth vnto the house of God, in the voyce of prayse and thankesgeuing, emong suche as kepe holyday.

Why art thou so full of heauines (O my soule) and why art thou so vnquiete within me?

Put thy trust in god, for I wil yet geue him thanks: for the helpe of his countenance.

My God, my soule is vexed within me: therefore will I remember thee concerning the land of Iordane, and the litle hill of Hermonim.

One deepe calleth an other, because of the noyse of thy water pypes: all thy waues and stormes are gone ouer me.

The lorde hath graunted his louing kyndenesse on the daye tyme: and in the nighte season dyd I syng of hym, and made my prayer vnto the god of my lyfe.

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*soule, in thy eternal and euerlastyng glory.*

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*Soule, in thy eternal and everlasting glory,*

Amen.

Iesus Christ our Lord.  
 Amen.

through

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Quare oblitus es mei & quare contristatus incedo: dum affligit me inimicus?

Dum confringuntur ossa mea exprobrauerunt michi: qui tribulant me inimici mei.

Dum dicunt michi per singulos dies: vbi est deus tuus.

Quare tristis es anima mea: & quare conturbas me?

Spera in deo quoniam adhuc confitebor illi: salutare vultus mei & deus meus.

S. Jo. xi 25, 26

*The manual of prayers or the primer in english 1539 (Hilsey) f. Ss. ij: which by the mouth of S. Paule thyne apostle, hath taught vs, not to be sory for them that slepe in Christ. . .*

For text of 3rd and 4th cols. see pp. 860, 874.

§ Quandoquocumque corpus adest presens . . . Lectio epistole beati pauli apostoli. Ad thessalonicenses.

Fratres. Nolumus vos ignorare de dormientibus: vt non contristemini sicut & ceteri qui spem non habent. Si enim credimus quod iesus mortuus

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I will say vnto the God of my strength, why haste thou forgotten me? why goe I thus heauelye, whye the enemye oppresseth me?

My bones are smitten a soonder, whye myne enemyes (that trouble me) cast me in the teeth: namely while they say dayly vnto me, where is nowe thy God?

Why art thou so vexed (O my soule) and why arte thou so disquieted within me?

O put thy trust in god, for I will yet thanke hym whiche is the helpe of my countenance, and my God.

Glorie to the Father, and to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shall be: worlde without ende. Amen.

Collect.

O Mercifull god the father of oure lord Iesu Christ, who is the resurreccion and the life: In whome whoso-euer beleueth shall liue though he dye: And whoso-euer liueth, and beleueth in hym, shal not dye eternally: who also hath taught vs (by his holye Apostle Paule) not to be sorye as men without hope for them that slepe in him: We mekelye besече thee (o father) to raise vs from the death of sin, vnto the life of righteousness, that when we shal departe this lyfe, we maye slepe in him (as our hope is this our brother doeth) and at the general resurreccion in the laste daie, both we and this oure brother departed, receyuing agayne our bodies, and risinge againe in thy moste gracious faouere: maye with all thine elect Sainctes, obtaine eternal ioye.

Graunt this, O Lord god, by the meanes of our aduocate Iesus Christ: whiche with thee and the holy ghoste, liueth and reigneth one God for euer. Amen.

The Epistle.

[i. Tess. iiii.

I would not brethren that ye shoulde bee ignoraunt concernyng them whiche are fallen a slepe, that ye sorowe not as other doe, which haue no hope. For if wee beleue that

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¶ The Collect.

O Mercyfull God, the father of oure Lorde Iesus Christe, who is the resurreccion and the lyfe, in whome whoso-euer beleueth shall lyue though he dye. And whoso-euer lyueth and beleueth in hym, shall not dye eternally, who also taughte vs (by hys holye Apostle Paule) not to be sory, as men without hope, for them that slepe in hym: We mekely besече thee (O Father) to rayse vs from the death of synne, vnto the lyfe of ryghteousnes, that when we shal depart this lyfe, we may rest in him, as our hope is this our brother doth, and that at the general resurreccion in the last day, we maye be founde acceptable in thy syght, and receyue that blessing whiche thy welbeloued sonne shall then pronounce, to al that loue and feare thee, saying, Come ye blessed children of my father, receyue the kingdome prepared for you, from the beginning of the world. Graunt this we besече thee O mercyfull father, through Iesus Chryste our mediatur & redemer.

Amē.

¶ The Collect.

O mercifull God, the Father of our Lord Iesus Christ, who is the resurreccion, and the life; in whom whoso-euer believeth shall live, though he die; and whoso-euer liveth, and believeth in him shall not die eternally: who also hath taught vs (by his holye Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly besече thee (O Father) to raise vs from the death of sin, vnto the life of Righteousnes, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurreccion in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloued son shall then pronounce to all that love and feare thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer.

Amen.

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est & resurrexit ita & deus eos qui dormierunt per iesum adducet cum eo. Hoc enim vobis dicimus in verbo domini: quia nos qui viuimus qui residui sumus, in aduentu domini non preueniemus eos qui dormierunt. Quoniam ipse dominus in iussu et in voce archangeli & in tuba dei descendet de celo: et mortui qui in xp̄o sunt resurgent primi. Deinde nos qui viuimus qui relinquimur: simul rapiemur cum illis in nubibus obuiam xp̄o in aera: & sic semper cum domino erimus. Itaque consolamini inuicem in verbis istis.

¶ Foris. iij. Euangelium. Secundum iohannem

In illo tempore. Dixit iesus discipulis suis: & principibus iudeorum. Omne quod dat michi pater ad me veniet: & eum qui venit ad me non eijciam foras. Quia descendi de celo, non vt faciam voluntatem meam: sed voluntatem eius qui misit me. Hec est autem voluntas eius qui misit me patris: vt omne quod dedit michi non perdam, ex eo, sed resuscitem illud in nouissimo die. Hec est enim voluntas patris mei qui misit me: vt omnis qui videt filium et credit in eum: habeat vitam eternam. Et ego resuscitabo eum: in nouissimo die.

2 Cor. xiii 14

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Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, wyll God brynge againe with him. For this saie we vnto you in the woorde of the Lorde: that we whiche shall lyue, and shall remaine in the cummyng of the Lorde, shall not come ere they whyche slepe. For the Lorde himselfe shall descende from heauen with a shoute, and the voice of the Archangel and troump of God. And the deade in Christ shall arise firste: then wee whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lord in the ayre. And so shall wee euer bee with the Lord. Wherefore coumforte youre selues one an other wyth these woordes.

¶ The gospell.

[Iohn. vi.

Iesus sayed to his disciples and to the Iewes: All that the father geueth me, shal come to me: and he that commeth to me, I cast not awaye. For I came down from heauē: not to doe that I will, but that he will whiche hath sent me. And this is the fathers will whiche hath sente me: that of all whiche he hath geuen me, I shall lose nothing: but raise them vp again at the last day. And this is the will of hym that sent me: that euery one whiche seeth the sonne and beleueth on him, haue euerlasting lyfe. And I will rayse hym vp at the laste daye.

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\*The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with vs all evermore. Amen.

§ Ordo ad purificandum mulierem post partum ante hostium ecclesie.

## THE ORDRE OF THE

## PURIFICACION OF WEOMEN.

The woman shall come into the church, and there shall kneele downe in some conueniente place, nygh vnto the quier doore: and the prieste standyng by her, shall saye these woordes or suche lyke, as the case shall require.

For asmuche as it hath pleased almightie god of his goodnes to geue you safe deliuerance, and your childe baptisme, and hath preserued you in the greate daunger of childebirth: ye shall therefore geue heartie thankes vnto god and pray.

Then shall the prieste say this psalme. [Leuauit oculos Psal. cxxi.

I Haue lyfted vp mine eyes vnto the hilles: from whence cummeth my helpe?

My help cummeth euen from the lord: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee will not slepe.

Beholde, he that kepeth Israell: shal neyther slumber nor slepe.

The lorde himselfe is thy keper: the lorde is thy defence vpon thy right hande.

So that the sunne shal not burne thee by daye: neither the moone by nyght.

The lord shall preserue thee from all euil: yea it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy cummyng in: from this tyme furth for euermore.

Primosacerdos et ministri eius dicant psalmos sequentes. psalmus.

Leuauit oculos meos [in montes: vnde veniet auxilium michi.

Auxilium meum a domino: qui fecit celum et terram.

Non det in commotionem pedem tuum: neque dormitet qui custodit te.

Eccce non dormitabit neque dormiet: qui custodit israel.

Dominus custodit te dominus protectio tua: super manum dexteram tuam.

Per diem sol non vret te: neque luna per noctem.

Dominus custodit te ab omni malo: custodiat animam tuam dominus.

Dominus custodiat introitum tuum & exitum tuum: ex hoc nunc et vsque in seculum.]

*Sanderson's Liturgy in the times of rebellion* 'Churching of women' . . ii. *The Psalm.* I am well pleased' [&c.]

THE THANKES  
GEVING OF WOMEN AFTER CHILDE  
BIRTH, COMMONLY CALLED THE  
CHURCHYNGE OF WOMEN.

¶ The woman shall come into the church, and there shall knele down in some conuenient place nygh vnto the place where the table standeth: and the Priest standing by her, shall saye these woordes, or suche like as the case shall require.

Forasmuche as it hath pleased almightie god of his goodnes to geue you safe deliuerance,

and hath preserued you in the great daunger of childe birth: ye shall therefore geue hartye thankes vnto god and praye.

Then shal the priest saye this Psalme.

I Haue lyfted vp myne eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the Lorde: which hath made heauen and earth.

He wyll not suffre thy fote to be moued: and he that kepeth thee will not slepe.

Behold, he that kepeth Israell: shall neyther slumber nor slepe.

The lord himselfe is thy keper: the lord is thy defence vpon thy ryght hand.

So that the Sunne shal not burne thee by day: neyther the Moone by nyght.

The lord shal preserue thee from all euill: yea it is euen he that shal kepe thy soule.

The Lord shal preserue thy going out, and thy commyng in: from this tyme furth for euermore.

THE THANKS-  
GIVING OF WOMEN AFTER CHILDE-  
BIRTH, COMMONLY CALLED, THE  
CHURCHING OF WOMEN.

¶ The Woman, at the vsual time after her deliuey, shall come into the Church "decently" apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct. And then the Priest shall say "vnto her "

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance,

and hath preserved you in the great danger of child-birth; You shall therefore give hearty thanks vnto God, and say.

¶ Then shall the Priest say the 116 Psalm.

[Dilexi quoniam. Psal: 116. I am well pleased: that the Lord hath heard the voice of my Prayer.

That he hath inclined his eare vnto me: therefore will I call vpon him as long as I live.

The snares of death compassed me round about; and the pains of hell gat hold vpon me.

I found trouble and heaviness, and I called vpon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gratious is the Lord, and righteous; yea our God is mercifull.

The Lord preserveth the simple; I was in misery, and he helped me.

Turn again then vnto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my Soul from death: mine Eyes from tears, and my feet from falling.

I will walke before the Lord: in the Land of the living.

J believed, and therefor will I speak; but I was sore troubled: I said in my hast, All men are liars.

What reward shall I give vnto the Lord: for all the Benefits that he hath don vnto me?

I will receive the cup of salvation: and call vpon the Name of the Lord.

J will pay my vowes now in the

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Glorye to the father, and to the  
sonne.&c.  
As it was in the beginning, is nowe  
and euer.&c.

Beati omnes

Gloria pa.

Sicut erat.

Sequatur.

Kyrie eleison.  
Christe eleison.  
Kyrie eleison.  
Pater noster.

Lord haue mercie vpon vs.  
Christ haue mercie vpon vs.  
Lord haue mercie vpon vs.  
Our father whiche art in heauen. &c.

Et ne nos

Sed libera.

And leade vs not into temptacion.  
Aunswere.  
But deliuer vs from euill.

Amen.

Priest.

O lord saue this woman thy  
seruaunt.

Aunswere.

Which putteth her trust in thee.

Domine saluam fac ancillam tuam.

Deus meus sperantem in te.

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Glory be to the father.&c.

As it was in the.&c.

Lorde haue mercy vpon vs.  
Christ haue mercy vpon vs.  
Lorde haue mercy vpon vs.  
OUR FATHER WHICHE &c.

And leade vs not into temptacion.  
Aunswere.

But delyuer vs from euyll.

Amen.

Priest.

O Lorde saue this woman thy  
seruaunte.

Aunswere.

Whych putteth her trust in thee.

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presence of all his people, : in the  
courts of the Lords house, even in  
the midst of thee, O Ierusalem.  
Praise the Lord.

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.

¶ Or Psalm 127.

[Nisi Dominus. Psal. 127.

Except the Lord build the house, :  
their labour is but lost that build it.

Except the Lord keep the City :  
the watchman waketh but in vain.

It is but lost labour, that ye hast  
to rise vp early, and so late take  
rest, and eat the bread of careful-  
ness : for so he giveth his beloved  
sleep.

Io, children and the fruit of the  
Womb : are an heritage and gift  
that cometh of the Lord.

Like as the Arrowes in the hand  
of the giant : even so are the young  
children.

Happie is the man that hath his  
quiver full of them : they shall not  
be ashamed, when they speak with  
their Enemies in the Gate.

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 with-  
out end. Amen.

¶ Then the Priest shall say.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heaven, Hal-  
lowed bethy Name. Thy kingdom come.  
Thy will be don in earth, as it is in  
Heaven. Give vs this day our daily bread,  
And forgive vs our trespasses, As  
we forgive them that trespass against  
vs.-

-And lead vs not into temptacion, :-

-But deliver vs from evil. For thine  
is the Kingdom, the power, and the  
glory, For ever and ever. Amen.

¶ Minister.<sup>4</sup>

O Lord save this woman thy  
servant.

¶ Answer.

Who<sup>8</sup> putteth her trust in thee.

## SOURCES

Esto ei domine turris fortitudinis.

A facie inimici.

Domine exaudi orationem meam.

Et clamor meus ad te veniat. . . .

Oremus.

Oratio. Deus qui hanc famulam tuam de pariendi periculo liberasti & eam in seruitio tuo deuotam esse fecisti: concede vt temporali cursu fideliter peracto,

sub alis misericordie tue vitam perpetuam & quietam consequatur. Per xpm dominum.

Cp. p. 746

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Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare oure prayer.

Aunswere.

And let oure crye come to thee.

Priest.

¶ Let us pray.

O Almyghtie God,

whyche hast delyuered thys woman thy seruaunt from the great payne and perill of chyldbirth: Graunt we beseeche thee (most mercyfull father) that she through thy helpe maie both faithfully lyue, and walke in her vocacyon accordyng to thy wyll in this lyfe present: and also maye be partaker of euerlastyng glory in the lyfe to come: through Iesus Christ oure Lorde. Amen.

The woman that is purified, must offer her crismes, and other accustomed offerynges. And if there be a communion, it is conuenient that she receiue the holy communion.

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Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our prayer.

Aunswere.

And let our Crie come vnto thee.

Priest.

¶ Let us praye.

O Almighty god,

which hast deliuered this woman thy seruaunt from the great paine and peril of childe birth: Graunte we beseeche thee (moste mercyfull father) that she through thy help, may both faithfully lyue, and walke in her vocacyon accordyng to thy wyll in thys lyfe present: And also may be partaker of euerlastyng glory in the lyfe to come, through Iesus Christ our Lord. Amen.

¶ The woman that cometh to geue her thanks, must offer accustomed offeringes: and if there be a Communiõ, it is conuenient that she receiue the holy Communion.

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¶ Minister.¶

Be thou to her a strong tower.

¶ Answer.

From the face of her Enemy.

¶ Minister.¶

Lord hear our prayer.

¶ Answer.

And let our Cry come vnto thee.

¶ Minister.¶

Let vs pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain, and peril of child-birth: Grant, we beseech thee, most mercifull Father, that she through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The Woman that cometh to give her thanks, must offer accustomed offerings; And if there be a Communion, it is conuenient that she receive the holy Communion.



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§ C Feria .iiii. in capite ieiunij

THE FIRST DAIE  
OF LENTE COMMONLY CALLED ASH -  
WEDNISDAVE.

post sextam in  
primis fiat sermo ad populum si placuerit:

¶ After mattens ended, the people being called together by the ringing of a bell, and assembled in the church: Thinglishe letanye shall be sayde after thaccustomed maner: whiche ended, the prieste shal goe into the pulpitte, and saye thus.

Sacramentarium gelasianum i 16

Brethre, in the prymatyue church there was a godlye disciplyne, that at the begynning of lente suche persones as were notorious synners, were put to open penaunce, & punished in thys world, that theyr soules myght bee saued in the daye of the Lord. And that other admonished by their example, mighte be more afrayed to offende.-

1 Cor. v 5

-In the steede wherof vntil the sayd disciplyne maye be restored agayne; (whiche thyng is muche to be wissed) it is thoughte good that at thys tyme (in youre presence ) shoulde be read the generall sentences of goddes cursyng agaynste impenitent sinners, gathered out of the .xxvii.

Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence, Amen. To the intente that you beyng admonished of the greate indignacion of God agaynste synners, maye the rather be called to earneste and true repentaunce: and maye walke more warily in these daungerous dayes, fleynge from suche vyces, for the whyche ye affirme with youre owne mouthes, the curse of God to be due.

Deut. xxvii 16

¶ Cursed is the manne that maketh any carued or molten ymage, an abominacion to the Lord, the worke of the handes of the craftes manne, and putteth it in a secrete place to wurshyp it.

And the people shall aunswere, and saye.  
Amen.

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## A COMMINATION

AGAYNST SYNNERS, WITH CERTAYNE  
PRAYERS TO BE VSED

DYUERS TYMES IN

THE YERE.

¶ After Mornyng praier, the people being called together by the ringing of a bell, and assembled in the Church, the Englishe Letany shalbe sayd, after the accustomed maner: whiche ended, the Priest shall goe into the pulpitte and saye thus.

Brethre, in the primatiue church there was a godlye disciplyne, that at the begynnyng of Lent, such persons as were notorious synners, were put to open penaunce, and punyshed in thys world, that their soules mighte be saued in the daye of the lord. And that other admonished by their example, myghte be more afrayed to offende.-

-In the stede wherof, vntyl the sayed disciplyne maye be restored agayne (whiche thyng is much to be wissed) it is thoughte good, that at thys tyme (in your presence ) shoulde be read the generall sentences of Goddes cursyng agaynste impenytente synners: gathered out of the .xxvii.

Chapter of Deuteromye, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thentente that you, beyng admonished of the great indignacion of God against sinners, maye the rather be called to earneste and true repentaunce, and maye walke more warily in these daungerous dayes, fleeing from suche vyces, for the whyche ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten Image, an abhominacion to the lord, the worke of the handes of the craftes man, and putteth it in a secrete place to worship it.

¶ And the people shall aunswere and saye.  
Amen.

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A COMMINATION OR DENOUNCING OF  
GODES ANGER\*, AND JUDGEMENTS\*  
AGAINST SINNERS, WITH CERTAIN  
PRAYERS TO BE VSED <sup>70</sup>ON THE FIRST  
DAY OF LENT,

AND AT OTHER TIMES  
, AS THE ORDINARY SHALL  
APPOINT\*.

¶ After morning prayer,

the  
Litanie ended, according to the accustomed  
mañer, the Priest shall  
in the reading Pew or Pulpit, say.

Brethren, in the primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin \*, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: And that others admonished by their example, might be the more afraid to offend.

In stead whereof, vntill the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the p'sence of you all\*) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: to the intent that being admonished of the great indignacion of God against Sinners, ye may the rather be moved to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vyces, for which ye affirm with your own mouthes, the curse of God to be due.

Cursed is the man that maketh any carued, or molten image

to  
worship it.

¶ And the People shall answer and say.  
Amen.

	SOURCES	1549
		Minister.
Deut. xxvii 16		Cursed is he that curseth hys father, and mother.
		Aunswere.
		Amen.
		Minister.
ib. 17		Cursed is he that remoueth awaye the marke of his neighbours land.
		Aunswere.
		Amen.
		Minister.
ib. 18		Cursed is he that maketh the blinde to goe oute of his waye.
		Aunswere.
		Amen.
		Minister.
ib. 19		Cursed is he that letteth in iudgement the right of the straungier, of them that be fatherlesse, and of widowes.
		Aunswere.
		Amen.
		Minister.
ib. 24.		Cursed is he that smiteth his neighbour secretly.
		Aunswere.
		Amen.
		Minister.
ib. 20, 22, 23, Lev. xviii 20		Cursed is he that lieth with his neyghbours wyfe.
		Aunswere.
		Amen.
		Minister.
Deut. xxvii 25		Cursed is he that taketh rewarde to slea the soule of innocent bloude.
		Aunswere.
		Amen.
		Minister.
Jor. xvii 5		Cursed is he that putteth his trust in man, and taketh manne for his defence, and in his hearte goeth from the Lorde.
		Aunswere.
		Amen.
		Minister.
Rom. i 31, 1 Cor. vi 9, 10		Cursed are the vnmercifull, the fornicatours and aduouterers, the couetous persones, the wurshyppers of images, slaunders, drunkardes, and extorcioners.
		Aunswere.
		Amen.
		Minister.
		Nowe seeing that al they bee accursed (as the Pro- [Psal. cxviii. phete Dauid beareth witnessse) whiche

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	Ministre.	¶ Minister.
	Cursed is he that curseth his father and mother.	Cursed is he that curseth his father and mother.
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that remoueth away the marke of his neighbours lande.	Cursed is he that removeth his neighbours Land-mark.
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that maketh the blind to go out of his waye.	Cursed is he that maketh the blind to goe out of his way.
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that letteth in Iudgemente, the ryghte of the straunger, of them that be fatherles, and of wydowes.	Cursed is he that <sup>p</sup> erverteth the* Iudgement of the stranger, the fatherles, and widow .
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that smyteth his neighbour secretly.	Cursed is he that smiteth his neighbour secretly.
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that lyeth with his neighbours wyfe.	Cursed is he that lyeth with his neighbours Wife.
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that taketh reward to slea the soule of innocent bloud.	Cursed is he that taketh reward to slay the innocent .
	Aunswere.	¶ Answer.
	Amen.	Amen.
	Minister.	¶ Minister.
	Cursed is he that putteth his truste in manne, and taketh manne for his defence : and in his heart goeth from the Lorde.	Cursed is he that putteth his trust in man , and taketh man for his defence, and in his heart goeth from the Lord.
	Aunswere.	¶ Answer
	Amen.	Amen.
	Minister.	¶ Minister
	Cursed are the vnmercifull, the fornicatours, and adulterers, & the couetous persones, the worshippers of ymages, slaunders, drunkardes, & extorcioners.	Cursed are the vnmercifull, fornicatours, and Adulterers, covetous persons, Jdolaters, Slanderers, Drunkards and Extortioners.
	Aunswere.	¶ Answer.
	Amen.	Amen.
	The Minister.	¶ Minister.
	Nowe, seeing that all they bee accursed (as the Pro- [Ps. cxviii. phete Dauid beareth witnessse) whiche	Now seing that all they are accursed (as the Pro- [Psal. cxviii. 21. phet David beareth witness) who

## SOURCES

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doe erre & goe astray from the commaundementes of God, let vs (remembryng the dredefull iudgement hanging ouer our heades, and being alwayes at hande )  
 returne vnto our lorde God, with all contricion and mekenes of heart, bewailing and lamenting our synfull lyfe, knowlagyng and confessing our offences, and seekyng to bring furth woorthie frutes of penance. For euen now is the [ Math.iii. axe put vnto the roote of the trees, so that euery tree whiche bryngeth not furth good fruite, is hewen downe and cast into the fier. It is a fearefull thing to fall into the [Hebru. x. handes of the lyuing God: he shall powre downe rayne [Psal. x. vpon the synners, snares, fyre, & brimstone, storme and tempest: this shalbe theyr porcion to drinke. For loe the lorde is [Esa. xxvi. cummen out of his place, to visite the wickednes of suche as dwell vpon the earth. But who may abyde the daye of his cumming? [Mala. iii. who shalbe hable to endure when he appeareth? His fanne is in his hande, and he [ Math. iii. will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fier. The daye of [i. Thessa. v. the lorde cummeth as a thiefe vpon the nyght, and when men shal say peace, and al thinges are safe: then shall sodayne destruccion come vpon them, as sorowe cometh vpon a woman trauallyng with childe, and they shall not escape: then shall appeare the wrathe of God in [Roma. ii. the daye of vengeance, whiche obstinate synners through the stubbornes of their hearte, haue heaped vnto themselfe, whiche despised the goodnesse, pacience and long sufferance of god, when he called the continually to repentaunce. Then shall they [prouerb. i. call vpon me (sayth the lorde) but I will not heare: they shall seke me early, but they shall not finde me, and that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell and despised my correcciō: then shal it be

Joel ii 13

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dooe erre and goe astraye, from the commaundementes of God, let vs (remembring the dreadfull iudgement hangynge ouer our heades, and beeynge alwayes at hande )  
 returne vnto our Lorde God, with all contricion and mekenesse of hearte, bewaylynge and lamentinge our synfull lyfe, knowledgyng and confessyng our offences, and seekyng to bryng furth woorthye frutes of penaunce. For nowe is the [ Mat. iii. Axe putte vnto the roote of the trees, so that euerye tree whiche bryngeth not foorth good fruite, is hewen downe and cast into the fyre. It is a feareful thyng to fall into the [Hebr. x. handes of the liuing God: he shall powre down rayn [Psal. x. vpon the sinners, snares, fyre & brimstone, storme and tempest: this shalbe theyr porciō to drinke. For loe, the Lorde is [Esa. xxvi. comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abyde the daye of hys comyng? [Mala. iii. who shalbe able to endure when he appereth? His fanne is in his hande, and he [ Mat. iii. will purge his floore, and gather his wheate into the Barne, but he will burne the chaffe with vnquencheable fyre. The daye of [i. Thes. v. the Lorde cometh as a thefe vpon the nyght, and when men shall saye peace, and all thinges are safe: then shall sodenly destruccion come vpon the, as sorowe cometh vpon a woman trauallyng with child, and they shall not escape: then shal appeare the wrauth of God in [Rom. ii. the daye of vengeance, whiche obstinate sinners, through the stubbornes of theyr heart, haue heaped vnto themself which despysed the goodnes, pacience, and long sufferance of God, when he called them continuallye to repentaunce. Then shall they [Prouc. i. call vpon me sayeth the Lorde, but I will not heare: they shall seke me earlye, but they shal not find me, and that because they hated knowlage, and receiued not the feare of the lord, but abhorred my counsaile, and despysed my correccion: then shall it be

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do err, and go astray from the commandments of God, let vs (remembring the dreadfull iudgement hanging over our heads, and<sup>8</sup> alwayes ready to fall vpon vs\*)  
 return vnto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the [8: Mat. 3. 10. Ax put vnto the Root of the trees, so that every tree that bringeth not forth good fruit is hewen down, and cast into the fire. It is a fearful thing to fall into the [Heb. 10. 31. hands of the living God: He shall pour down rain [Psal. 11. 6. vpon the Sinners, Snares, fire and brimston, storm and tempest; this shall be their portion to drink. For lo, the Lord is [Isa. 26. 21. come<sup>6</sup> out of his place to visit the wickedness of such as dwell vpon the earth. But who may abide the day of his coming? [Mal. 3. 2. Who shall be able to endure when he appeareth? His fan is in his hand, and he [8: Mat. 3. 12. will purge his floore, and gather his wheat into the barn, but he will burn the chaff with vnquencheable fire. The Day of [1. Thes. 5. 2. 3. the Lord cometh as a thief in<sup>4</sup> the night; and when men shall say, Peace, and all things are safe, then shall sudden<sup>4</sup> destruction come vpon them, as sorrow cometh vpon a woman trauallyng with child, and they shall not escape. Then shall appear the wrauth of God in [Rom. 2. 6. 5. the day of vengeance, whiche obstinate sinners, through the stubbornness of their heart, haue heaped vnto themselves<sup>4</sup>, which despised the goodness, pacience, and long sufferance of God, when he calleth<sup>6</sup> them continually to repentaunce. Then shall they [Prov. 1. 28. 29. 30. call vpon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me, and that because they hated knowlage, and received not the fear of the Lord, but abhorred my counsel, and despised my Correction. Then shall it be

## SOURCES

S. Lk. xiii 26

S. Jo. xii 35, 36  
Eph. v 8

Rom. ii 4

Cp. 1 Chr. xxviii 9

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too late to knocke, when the doore  
shalbe shut, & too late to cry for  
mercy, when it is the time of iustice.  
O terrible voice of most iust iudge-  
mēt, which shalbe pronounced vpon  
them, when it shalbe sayde vnto them.  
Go ye cursed into [ Math xxv.  
the fyre euerlasting, whiche is pre-  
pared for the deuill and his angels.  
Therefore brethren take we hede by  
time, while the day [1. Cor. vi.  
of saluacion lasteth, for the night  
cometh when none can worke : but let  
vs while we haue [ John. ix.  
the light, beleue in the light, and  
walke as the childrē of the lighte, that  
we bee not caste into the vtter  
derkenes, where is wepyng and gnash-  
ing of teeth. Let [ Mat. xxv.  
vs not abuse the goodnes of god,  
whiche calleth vs mercifully to amende-  
ment, and of his endlesse pitie, prom-  
iseth vs forgeuenes of that whiche  
is past : if (with a whole mind and a  
true heart) we returne vnto him :  
for though our sinnes [Esai. i.  
be red as scarlet, they shalbe  
as white as snowe, and though they  
be lyke purple, yet shall they be as  
white as woolle. Turne you cleane  
(sayeth the lord) [Ezech. xvii.  
from all your wickednes, and your  
synne shall not be your destruccion.  
Cast away from you all your vngod-  
lynes that ye haue doen, make you  
new hartes and a new spirite : wher-  
fore will ye dye, O ye house of Israel?  
seing I haue no pleasure in the  
death of him that dieth (saith the  
Lord God). Turne you then, and you  
shall lyue. Although [1. Iohn. ii.  
we haue sinned yet haue we an  
aduocate with the father, Iesus  
Christ the righteous, & he it is  
that obteyneth grace for our sinnes, for  
he was wounded for [Esai. liiii.  
our offences, and smitten for our  
wickednes : let vs therefore returne  
vnto him, who is the mercifull receiuer  
of all true penitent sinners, assuryng  
our selfe that he is ready to receiue  
vs, and most willing to pardon vs, if  
we come to him with faithfull re-  
pentance : yf we wyl submit our selues  
vnto hym, and from henceforth walke in  
his wayes : yf we [ Math. xi.  
will take his easy yoke and light

1552

to late to knocke, when the doore  
shal be shutte, and to late to crye for  
mercy, when it is the tyme of Iustice.  
O terrible voyce of moste iust iudge-  
ment, whiche shalbe pronounced vpon  
them, when it shalbe said vnto them :  
go ye cursed into [ mat. xxv.  
the fyre euerlasting, which is pre-  
pared for the deuill and his Aungelles :  
therefore brethren take we hede be-  
tyme, while the daye [ii. Cor. vi  
of saluacion lasteth, for the nyghte  
cometh when none can woorke : but let  
vs while we haue [ Iohn. ix.  
the light, beleue in the light, and  
walke as the children of the light, that  
we be not cast into the vtter  
darkenesse where is wepyng and gnash-  
ing of teethe. Let [ mat. xxv  
vs not abuse the goodnes of God,  
which calleth vs mercifully to amend-  
ment, and of his endlesse pietie prom-  
iseth vs forgeuenes of that which  
is past, if (with a whole mynde and  
true hearte) we returne vnto hym :  
for though our sinnes [Esai. i  
he red as as scarlet, they shalbe  
as white as Snowe : and though they  
be like purple, yet shal they be as  
white as wolle. Turne you clene  
(saith the Lorde) [Ezechiel xxviii.  
from al your wickednesse, and your  
synne shall not be your destruccion.  
Cast away from you all your vngod-  
lynes that ye haue doen, make you  
newe hartes, and a newe spirite : wher-  
fore will ye die, O ye house of Israel?  
Seeyng *that* I haue no pleasure in the  
death of him that dyeth (sayeth the  
Lorde God.) Turne you then and you  
shall liue. Although [i. Iohn. ii  
we haue synned, yet haue we an  
aduocate with the father, Iesus  
Chryst the ryghteous, and he it is  
that obteineth grace for our synnes, for  
he was wounded for [Esai. liiii.  
oure offences, and smitten for our  
wickednesse : Let vs therefore returne  
vnto hym, who is the mercifull receiuer  
of all true penitent synners, assuring  
our selfe , that he is ready to receiue  
vs, and moste wylling to pardon vs, if  
we come to hym with faithfull re-  
pentance : If we wyl submit our selues  
vnto him, and from hencefurth walke in  
his waies : If we [ Math. xi.  
wyl take his easye yoke, and lyght

1661

too late to knock, when the door  
shall be shut ; and too late to cry for  
mercy, when it is the time of Iustice.  
O terrible voice of most iust iudge-  
ment, which shall be pronounced vpon  
them, when it shall be said vnto them,  
Go, ye cursed into [8<sup>t</sup>: Mat. 25. 10. 11. 12.  
the fire everlasting which is pre-  
pared for the devil, and his Angels.  
Therefore brethren, take we heed be-  
time, while the day [2. Cor. 6. 2.  
of salvation lasteth ; for the night  
cometh, when none can work : but let  
vs while we have [8<sup>t</sup>: Iohn. 9. 4<sup>t</sup>. 5.  
the light, believe in the light, and  
walk as children of the light, that  
we be not cast into <sup>o</sup> \* vtter  
darkness, where is weeping and gnash-  
ing of teeth. Let [8<sup>t</sup>: Mat. 25. 130.  
vs not abuse the goodness of God  
who calleth vs mercifully to amend-  
ment, and of his endless pity prom-  
iseth vs forgiveness of that which  
is past, if (with a perfect and  
true heart) we return vnto him.  
For though our sins [Isa. 1. 18.  
be as red as scarlet, they shall be  
made white as snow : And though they  
be like purple, yet they shall be made  
white as wooll. Turn ye  
(saith the Lord) [Ezek. 18. 30.  
from all your wickedness, and your  
sin shall not be your destruction.  
Cast away from you all your vngod-  
liness that ye have don, make you  
new hearts, and a new spirit. Where-  
fore will ye die, O ye house of Jsrael,  
seing *that* I have no pleasure in the  
death of him that dieth, saith the  
Lord God. Turn ye then, and ye<sup>t</sup>  
shall live. Although [1. 8<sup>t</sup>: Iohn. 2. 21. 2.  
we have sinned, yet have we an  
Advocate with the Father, Iesus  
Christ, the Righteous, and he is  
the propitiation for our Sins. For  
he was wounded for [Isa. 53. 5.  
our offences, and smitten for our  
wickedness. Let vs therefore returne  
vnto him who is the mercifull receiver  
of all true penitent sinners, assuring  
our selues<sup>t</sup> that he is ready to receive  
vs, and most willing to pardon vs, if  
we come vnto him with faithfull re-  
pentance, if we submit our selves  
vnto him, and from henceforth walke in  
his wayes, if we [8<sup>t</sup>: Mat. 11. 29. 30.  
will take his easy Yoke, and light

## SOURCES

Gal. iii 13

deinde prosternant se clerici in choro & dicant septem psalmos penitentiales . . . Excellentior vero sacerdos . . . cum diacono a dextris & subdiacono a sinistris cum ceteris ministris altaris . . . ante altare dicant per se septem psalmos penitentiales in prostratione . . .

[psal. 1.]

Miserere mei deus: secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius laua me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccui et malum coram te feci: vt iustificeris in sermonibus tuis et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concopit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti michi.

Aspergos me hyssopo et mundabor: lauabis me et super niuem dealbabor.

Auditui meo dabis gaudium et letitiam: et exultabunt ossa humiliata.

Auerte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me deus: et spiritum rectum innoua in visceribus meis.

Ne projicias me a facie tua: et

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burden vpon vs to folow him in lowlynesse, pacience, and charitie, and bee ordred by the gouernaunce of his holy spirite, sekyng alwaies his glorie, and seruing hym duely in our vocacion with thankes geuing. This yf we doe, Christe will deliuer vs from the curse of the lawe, and from the extreme malediccion whiche shal lyght vpon them that shalbee set on the left hand: and he will set vs on his right hand, and geue vs the blessed benediccion of his father, commaunding vs to take possession of his [ Math. xxv. glorious kyngdome, vnto the whiche he vouchsafe to bryng vs all, for his infinite mercie. Amen.

¶ Then shall they all kneele vpon their knees: And the priest and clearkes kneeling (where they are accustomed to saye the letanie) shall saye this psalme.

[Miserere mei deus. Psal. li.]

Haue mercie vpon me (O God) after thy greate goodnesse: according vnto the multitude of thy mercies, do away mine offences.

Washe me throwly fro my wickednes: and clense me from my synne.

For I knowlage my faultes, and my sinne is euer before me.

Against thee only haue I synned, and done this euill in thy syght: that thou myghtest bee iustified in thy saying, and clere when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceyued me.

But loe, thou requirest trueth in the inward partes: and shalte make me to vnderstande wysedome secretlye.

Thou shalt pouрге me with Isope, and I shal bee cleane: thou shalt washe me, and I shall bee whyter then snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes, and putte out all my mysdedes.

Make me a cleane hearte (O God) and renue a ryght spirite within me.

Caste me not away from thy pre-

1552

burden vpon vs, to folow him in lowlynesse, pacience, and charitie, & be ordered by the gouernaunce of his holy spirite, seking alwaies his glorie, & seruing hym duely in our vocacion, with thankes geuing. This if we do, Christ wil deliuer vs from the curse of the lawe, and from the extreme maledycion, which shal lyght vpon them, that shall be set on the left hand: and he wil set vs on his right hand, and geue vs the blessed benediccion of his father, commaüdyng vs to take possession of his [ Mat. xxv glorious kyngdome, vnto the whiche he vouchsafe to bryng vs all, for his infinite mercy. Amen.

¶ Then shall they all knele vpon their knees: and the Priestes and Clerkes kneeling (where they are accustomed to saye the Letany,) shal say this Psalme.

[Miserere mei deus. Psalme. li.]

Haue mercy vpon me (O god) after thy greate goodnes: according to the multitude of thy mercies, do away myne offences.

Washe me throughly fro my wickednes: and clense me from my synne.

For I knowlage my faultes: and my synne is euer before me.

Against thee only haue I synned, and doen this euill in thy syght: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wyckednesse: and in synne hath my mother conceyued me.

But loe, thou requirest truth in inward parties and shalt make me to vnderstande wysedome secretlye.

Thou shalt pouрге me with Isope, and I shall be cleane: thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my synnes: and put out al my mysdedes.

Make me a cleane heart, (O GOD :) and renue a right spirite within me.

Cast me not away from thy pre-

1661

burthen vpon vs, to follow him in lowliness, patience, and charity, and be ordered by the gouernaunce of his holy spirit; seeking alwaies his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver vs from the curse of the law, and from the extrem malediction which shall light vpon them that shall be set on the left hand: and he will set vs on his right hand, and give vs the gracious benediccion of his Father, commanding vs to take possession of his [8: Mat. 25. 33. 34. glorious kingdom, vnto which he vouchsafe to bring vs all, for his infinite mercy. Amen.

¶ Then shall they all kneel vpon their knees, and the Priest and Clerks kneeling (In the place where they are accustomed to say the Litanie) shall say this Psalm, Miserere mei Deus.

[Miserere mei Deus. Psal. 51.]

Have mercy vpon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness; and clense me from my sin.

For I acknowledge my Faults: and my Sin is ever before me.

Against thee only have I sinned, and don this evil in thy sight: that thou mightest be iustified in thy saying, and clear when thou art iudged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretlye.

Thou shalt purge me with hyssop, and I shall be cleane: thou shalt wash me and I shall be whiter then snowe.

Thou shalt make me hear of ioy and gladness: that the bones which thou hast broken may reioyce.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right Spirit within me.

Cast me not away from thy pre-

## SOURCES

spiritum sanctum tuum ne auferas a me.

Redde michi letitiam salutaris tui: et spiritu principali confirma me.

Docebo iniquos vias tuas: et impij ad te conuertentur.

Libera me de sanguinibus deus deus salutis mee: & exsultabit lingua mea iustitiam tuam.

Domine labia mea aperies: et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem: vtique holocaustis non delectaberis.

Sacrificium deo spiritus contribulatus: cor contritum & humiliatum deus non despicies.

Benigne fac domine in bona voluntate tua sion: vt edificentur muri hierusalem.

Tunc acceptabis sacrificium iustitie oblationes & holocausta: tunc imponent super altare tuum vitulos.

Gloria . .

Kyrie eleison.  
Xp̄e eleison.  
Kyrie eleison.  
Pater noster.

Et ne nos inducas in tentationem.

Chorus respondeat.

Sed libera nos a malo.

Saluos fac seruos tuos & ancillas tuas.

Deus meus sperantes in te.

## 1549

sence: and take not thy holy spirite from me.

O geue me the coumforte of thy helpe agayne: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shall bee conuerted vnto thee.

Deliuier me from bloud giltinesse (O God) thou that art the god of my health: and my toungue shall syng of thy righteousnesse.

Thou shalt open my lippes (O Lorde:) my mouthe shall shewe thy prayse.

For thou desyreste no sacrifice, els woulde I geue it thee: but thou deliteste not in burnt offering.

The sacrifice of God is a troubled spirite: a broken and a contrite hearte (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offre younge bullockes vpon thyne altare.

Glorye be to the father, and to the sonne: & to the holy gost.

As it was in the beginning, is now, & euer shalbe: worlde without ende. Amen.

¶ Lorde haue mercie vpon vs.

¶ Christe haue mercye vpon vs.

¶ Lorde haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruautes.

Aunswere.

Which put their trust in thee.

## 1552

sence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayn: and stablishe me with thy free spirite.

Then shal I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuier me from bludguyltinesse (O GOD) thou that art the God of my healthe: and my tongue shall syng of thy ryghteousnes.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy prayse.

For thou desyrest no Sacrifice, els woulde I geue it thee: but thou delightest not in burnt offering.

The Sacrifice of God is a troubled spirite: a brokē and a contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Syon: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal thei offer yong bullockes vpon thine altare.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, and is now.&c.

Amē.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father which art in heauen.&c.

And leade vs not into temptacion.

Aunswere.

But deliuier us from euill. Amen.

Ministre.

O Lorde saue thy seruautes.

Aunswere.

Which put their trust in thee.

## 1661

sence: and take not thy holy spirit from me.

O give me the comfort of thy help again: and stablishe me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.

Deliver me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes.

Thou shalt open my lips, O Lord:, and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled Spirit: a broken and a contrite heart, O God, shalt thou not despise.

O be fauourable, and gracious vnto Sion: build thou the Walls of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings, and oblations: then shall they offer young Bullocks vpon thine altar.

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

¶ Answer.

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

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs-

-And lead vs not into temptacion :-

-But deliver vs from evil. Amen

¶ Minister.

O Lord save thy servants.

¶ Answer.

That put their trust in thee.



## SOURCES

Mitte eis domine auxilium de sancto.  
 Et de sion tuere eos . .  
 Adiuua nos deus salutaris noster.  
 Et propter gloriam uominis tui  
 domine libera nos: & propitius esto  
 peccatis nostris propter uomen tuum.  
 Domine exaudi.  
 Et clamor. . .  
 Oremus.  
 Exaudi quesumus domine preces  
 nostras & confitentium tibi parce  
 peccatis: vt quos conscientie reatus  
 accusat, indulgentia tuo miserationis  
 absoluat. Per xpm. R̄. Amen. . .  
 Omnipotens sempiternus deus qui  
 misereris omnium & nichil odisti  
 eorum que fecisti, . . . qui nou mortem  
 sed penitentiam desideras peccatorum . . .  
 respice quesumus super famulos tuos  
 qui se tibi grauitur peccasso confitemur:  
 tuum est enim absolutionem criminum  
 dare, & ueniam prestare peccantibus . . .  
 Parco domine parco populo tuo quem  
 redemisti [p. 174 *supra*].  
 Ps. cxliii 2  
 ¶ et iram tuo indignationis quam iuste  
 meretur propitiatus auerte  
 Ps. lxx 1  
 Jor. xxxi 18  
 Joel ii 12 Turno you vnto me . . .  
 with fastyng, wepyng and mournyng . . .  
 Turno you vnto the Lorde youre God,  
 for he is gracyous and mercyfull, lougo

1549  
 Minister.  
 Sende vnto them helpe from aboue.  
 Aunswere.  
 And euermore mightily defende  
 them.  
 Minister.  
 Helpe vs O God our sauour.  
 Aunswere.  
 And for the glory of thy names  
 sake delyuer vs, be mercifull vnto vs  
 synners, for thy names sake.  
 Minister.  
 O Lorde heare my prayer .  
 Aunswere.  
 And let my crye come to thee.

Let vs praye.  
 O Lord, we besече thee mercyfully  
 heare our praier, and spare all those  
 whiche confesse theyr synnes to thee,  
 that they (whose consciences by synne  
 are accused), by thy mercyfull pardon  
 may be absolved, through Christe  
 oure Lorde. Amen.

O most mightie God and mercyfull  
 father, whych hast compassion of al  
 menne, and hatest nothing that thou  
 haste made: whych wouldest not the  
 death of a synner, but that he should  
 rather turne from sinne & bee  
 saued: mercyfully forgeue vs our tres-  
 passes, receiue and coumforte vs,  
 whiche be grieued and weryed with  
 the burdē of our synne: Thy prop-  
 ertie is to haue mercye, to  
 thee onely it apperteineth to for-  
 geue synnes: spare vs therefore, good  
 Lord, spare thy people whom thou  
 hast redemed. Enter not into iudge-  
 mente with thy seruautes, which be  
 vyle yearth, and miserable sinners:  
 But so turne thy ire from vs,  
 which mekely knowlege our vilenesse,  
 and truly repent vs of our fautes: so  
 make haste to helpe us in thys worlde:  
 that wee maye euer lyue with thee  
 in the worlde to come: through Iesus  
 Christ our Lorde. Amen.

Then shall thys anthe me be sayde or song.

Turne thou vs, good Lorde, and so  
 shall we be turned: bee fauourable  
 (O Lorde) bee fauourable to thy people,  
 which turne to thee in wepyng, fasting

1552  
 Ministre.  
 Sende vnto them helpe from aboue.  
 Aunswere.  
 And euermore mightily defende  
 them.  
 Ministre.  
 Helpe vs O god our sauoure.  
 Aunswere.  
 And for the glory of thy names  
 sake deliuer vs, bee mercifull vnto vs  
 synners, for thy names sake.  
 Ministre.  
 O Lorde heare our prayers.  
 Aunswere.  
 And let our crye come to thee.

¶ Let us praye.

O Lord, we besече thee mercyfully  
 heare our praier, and spare al those,  
 which confesse their synnes to thee,  
 that thei (whose consciences by sinne  
 are accused) by thy merciful pardon  
 may be absolved: Through Christ  
 our lord. Amen.

O most mightie God and mercyfull  
 father, which hast compassion of all  
 mē, & hatest nothing that thou  
 hast made: which wouldest not the  
 death of a sinner, but that he should  
 rather turne from synne and be  
 saued: mercyfully forgeue vs our tres-  
 passes, receiue and cōfort vs,  
 which be greued and weryed with  
 the burthen of our synne. Thy prop-  
 ertye is to haue mercy, to  
 thee only it apperteineth to for-  
 geue synnes: spare vs therefore, good  
 lord, spare thy people whom thou  
 hast redemed. Entre not into iudge-  
 ment with thy seruautes, which be  
 vile yearth, and miserable synners:  
 but so turne thy yre frō vs,  
 which mekely knowlege our vilenesse,  
 & truly repēt vs of our fautes: so  
 make haste to helpe vs in this world,  
 that we may euer lyue with thee,  
 in the worlde to come: through Iesus  
 Chryst our Lord. Amen.

¶ Then shall the people say thys that foloweth  
 after the Minister.

Turne thou vs, O good lord, & so  
 shall we be turned: be fauourable  
 (O lorde) be fauourable to thy people,  
 which turne to thee in wepyng, fasting

1661  
 ¶ Minister.  
 Send vnto them help from above.  
 ¶ Answer.  
 And euermore mightily defend  
 them.  
 ¶ Minister.  
 Help vs, O God, our Saviour  
 ¶ Answer.  
 And for the glory of thy Name  
 deliver vs; be mercifull vnto vs  
 sinners for thy Names sake.  
 ¶ Minister.  
 O Lord hear our prayer .  
 ¶ Answer.  
 And let our cry come vnto thee.  
 ¶ Minister  
 ¶ Let us pray.

O Lord, we beseech thee mercyfully  
 hear our prayers, and spare all those  
 who confess their sins vnto thee,  
 that they (whose consciences by sin  
 are accused) by thy mercyfull pardon  
 may be absolved, through Christ  
 our Lord. Amen.

O most mighty God, and mercyfull  
 Father, who<sup>s</sup> hast compassion vpon all  
 men, and hatest nothing that thou  
 hast made, who<sup>s</sup> wouldest not the  
 death of a sinner, but that he should  
 rather turne from his sin and be  
 saved: mercyfully forgive vs our tres-  
 passes, receive and comfort vs,  
 who<sup>s</sup> are grieued, and wearied with  
 the burthen of our sins. Thy prop-  
 erty is always to have mercy: to  
 thee only it appertaineth to for-  
 give Sins. Spare vs therefore, good  
 Lord, spare thy people whom thou  
 hast redeemed: enter not into iudge-  
 ment with thy servants, who<sup>s</sup> are  
 vile earth, and miserable sinners:  
 but so turne <sup>1b</sup>thine <sup>6</sup>Anger from vs  
 who meekly acknowledge our vilenesse,  
 and truly repent vs of our faults: <sup>6</sup>and so  
 make hast to help vs in this world,  
 that we may euer live with thee  
 in the world to come, through Iesus  
 Christ our Lord. Amen.

¶ Then shall the people say this that followeth  
 after the Minister.

Turn thou vs, O good Lord, and so  
 shall we be turned: Be fauourable,  
 O Lord, Be fauourable to thy people,  
 who<sup>s</sup> turn to thee in weeping, fasting



## SOURCES

suffryng, and of great compassyon . . .  
17 be fauourable, O Lorde, be fauourable  
vnto thy people : Hab. iiii 2 in thy very  
wruthe thou thynkest vpon mercye :  
Joel ii 17 parce domine, parce populo  
tuo, let not thine heritage be  
brought to such confusyon.

§ Exaudi nos domine quoniam benigna  
est misericordia tua : secundum multi-  
tudinem miserationum tuarum respice  
nos domine.

Num. vi 24, 26

See above, p. 38

*The Byble in Englyshe, that is to saye  
the content of all the holy scripture, both  
of the olde & newe testament with a pro-  
loge therinto, made by the reuerende  
father in God, Thomas archebysshop of  
Cantorbury. This is the Byble appoynted  
to the vse of the churches Printed by  
Rycharde Grafton Cum priuilegio ad  
imprimendum solum. An. do. M.D.xl.*

*[The Psalter or Psalmes of David after  
the translation of the great Bible, perfectly  
pointed as it shall be songe in Churches :  
With a Table shewynge what Psalmes  
be appointed for euery day in the yeare.  
Ihon Oswen : Worcester, the first day  
of Septembre, 1549.]*

[Ff. clvi, clvii<sup>r</sup>]

## OF CEREMONIES

WHY SOME BE ABOLISHED AND  
SOME RETAYNED.

OF suche Ceremonies as be vsed . . .  
diuerslye in diuerse countreyes.

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and praying : for thou art a merciful  
god, full of compassion, long sufferynge,  
and of a greate pietye. Thou sparest  
when we deserue punishement, and  
in thy wrath thynkest vpon mercy.  
Spare thy people, good Lorde, spare  
them, and lette not thyne heritage bee  
broughte to confusion : Heare vs (O  
Lorde) for thy mercye is greate, and  
after the multitude of thy mercyes  
looke vpon vs.

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and praying : for thou art a mercifull  
God, full of compassyon, long sufferynge,  
and of a great pitie. Thou sparest  
when we deserue punishement, and  
in thy wrath thynkest vpon mercy.  
Spare thy people good Lord, spare  
them, and let not thy heritage be  
broughte to confusion : heare vs (O  
lord) for thy mercy is great, and  
after the multitude of thy mercyes  
looke vpon vs.

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and praying. For thou art a mercifull  
God, Full of compassion, long suffering,  
and of great pity. Thou sparest  
when we deserve punishment, And  
in thy wrath thinkest vpon mercy.  
Spare thy people, good Lord, Spare  
them, and let not thine heritage be  
brought to confusion. Hear vs, O  
Lord, for thy mercy is great, And  
after the multitude of thy mercies  
look vpon us, Through the merits,  
and mediation of thy blessed son,  
Iesus Christ our Lord. Amen.

¶ Then the Minister alone shall say.

The Lord bless us, and keep us ;  
the Lord lift up the light of his  
countenance vpon us, and give us  
peace, now and for evermore.  
Amen.

THE PSALMS OF DAVID [The i. Day.

The i. Psalm.  
Beatus Vir qui non abiit, &c.

1 Blessed is the man that [Morning  
hath not walked in the Coun- [Prayer  
sel of the vngodly, nor stood in the  
way of sinners : and hath not sat in  
the seat of the scornfull.

6 Let every thing that hath breath :  
praise the Lord.

Ps. civ 2  
 Ps. lxxxix 10  
 Job xxvi 10

See p. 712

Ps. cvii 26  
 Ps. lxxv 7  
 S. Mt. viii 26

FORMES OF PRAYER TO BE VSED AT SEA

THE MORNING AND EVENING

Service to be vsed daily at Sea, shall be the same which is appointed in the book of Common Prayer.

These two following Prayers are to be also vsed in his Majesties Navy every day.

O eternall Lord God, who alone spreadest out the Heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds vntill day and night come to an end: be pleased to receive into thy Almighty and most gracious protection, the persons of vs thy servants, and the Fleet in which we serve: Preserve vs from the dangers of the Sea, and from the violence of the enemy, that we may be a safeguard vnto our most gracious Sovereigne Lord King Charles, and his kingdoms, and a security for such as pass on the seas vpon their lawfull occasions. That the Inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the Land, with the fruits of our labours: and with a thankfull remembrance of thy mercies, to praise and glorifie thy holy name through Jesus Christ our Lord. Amen

The Collect.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help, that in all our works begun, continued and ended in thee; we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Iesus Christ our Lord. Amen.

Prayers to be vsed in Storms at Sea.

O most powerfull and glorious Lord God, at whose command the winds blow, and lift vp the waves of the sea, and who stillest the rage thereof: We, thy Creatures, but miserable sinners, do in this our great distress, crie vnto thee for help. Save Lord, or else we perish. We confess when we have been safe,

## SOURCES

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1 Kings xix 12

Pss. lxvi 3 (A.V.), xcvi 4 (A.V.)

Pss. vi 4, xlv 28

Ps. cxiii 5

Ps. cxxx 1

S. Mt. viii 25, Is. xxxviii 19

Ps. xx 9

Ps. ix 4

Ps. x 16

Ps. lxxx 2

Eccles. ix 11  
1 Sam. xiv 6

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and seen all things quiet about vs, we have forgot thee, our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God, to be feared above all. And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save vs for thy mercy sake, in Jesus Christ thy son, our Lord. Amen.

Or this.

O most Glorious, and Gracious Lord God, who dwellest in heaven, but beholdest all things below. Look down, we beseech thee, and hear vs, calling out of the depth of misery, and out of the jaws of this death which is ready now to swallow vs vp. Save Lord, or else we perish. The living, the Living shall praise thee. O Send thy word of command, to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the dayes of our life. Hear Lord, and save vs, for the infinite merits of our blessed Saviour, thy son our Lord Jesus Christ. Amen.

The Prayer to be sayd before a Fight at Sea against any Enemy.

O most powerfull and glorious Lord God, the Lord of Hostes, that rulest and commandest all things; Thou sittest in the Throne iudging right; And therefore we make our Address to thy divine Maiesty in this our necessity, that thou wouldest take the cause into thine own hand, and iudge between vs and our enemies. Stir vp thy strength, O Lord, and come, and help vs; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our sins now crie against vs for vengeance, but hear vs thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence vnto vs, against the face of the enemy. Make it appear that thou art our Saviour, and mighty deliverer

## SOURCES

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S. Lk. xviii 13

Ps. vi 4

Ps. xlv 26

Ps. xvi 4 (A.V.)

2 Macc. i. 24

Ps. xliii 1, lxi 3

Prov. xviii 10

Ex. xiv 14

Ps. xlv 26

Ps. lxxv 10

S. Mt. viii 25

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through Jesus Christ our Lord.  
Amen.

## General Prayers.

Short Prayers for single persons  
that cannot meet to loine in prayer  
with others by reason of the fight  
or storm.

Lord be mercifull to vs sinners, and  
save vs for thy mercies sake.  
Thou art the great God that hast  
made, and rulest all things: O  
deliver vs for thy Names sake.

Thou art the great God, to be feared  
above all: O save vs that we may  
praise thee.

Special Prayers with respect to the  
Enemy.

Thou, O Lord, art iust and power-  
full: O defend our cause against  
the face of the enemy.

O God, thou art a strong tower of  
defence to all that flee vnto thee:  
O save vs from the violence of the  
enemy.

O Lord of Hosts, fight for vs, that  
we may glorifie thee.

O suffer vs not to sink vnder the  
weight of our sins or the violence  
of the enemy.

O Lord arise, help vs, and deliver  
vs for thy Names sake.

## Short prayers in respect of a Storm.

Thou, O Lord, that stillest the  
raging of the sea: hear, hear vs,  
and save vs, that we perish not.

O blessed Saviour that didst save  
thy disciples, ready to perish in a  
storm: hear vs, and save vs we  
beseech thee.

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

O Lord hear vs.

O Christ hear vs.

God the Father, God the Son,  
God the holy Ghost have mercy  
vpon vs, save vs now, and ever-  
more. Amen.

Our Father which art in heaven  
Hallowed be thy name, Thy king-  
dom come, Thy will be don in  
earth as it is in heaven Give vs  
this day our daily bread, And for-  
give vs our trespasses, As we for-  
give them that trespass against vs,  
And lead vs not into temptation,

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P. 696 sq.

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But deliver vs from evil, For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their Sin to God: In which every one ought seriously to reflect vpon those particular sins of which his conscience shall accuse him, : saying as followeth.

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Iudge of all men; We acknowledge and bewaile our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed against thy divine Maiesty, provoking most iustly, thy wrath and indignation against vs. We do earnestly repent and be heartily sorry for these our misdoings; the remembrance of them is grievous vnto vs, the burden of them is intolerable. Have mercy vpon vs, have mercy vpon vs, most mercifull Father, for thy Son our Lord Iesus Christs sake, forgive vs all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

Then shall the Priest if there be any in the ship, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance, and true faith turn vnto him: have mercy vpon you, pardon and deliver you from all your Sins; confirm and strengthen you in all goodness, and bring you to everlasting life through Iesus Christ our Lord. Amen.

Thanksgiving after a Storm.

[Iubilate Deo. Psal. 66

O be ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.

Say vnto God, O how wonderfull art thou in thy works: through the greatnes of thy power shall thine enemies be found liars vnto thee.

For all the world shall worship

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thee: sing of thee, and praise thy Name.

O come hither and behold the works of God: how wonderfull he is in his doing toward the children of men.

He turned the Sea into dry land: so that they went through the water on foot; there did we reioice thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe shall not be able to exalt themselves. O praise our God ye people: and make the voice of his praise to be heard.

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved vs: thou also hast tryed vs like as silver is tryed.

Thou broughtest vs into the snare: and laidst trouble vpon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

I will go into thine house with burnt offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and Goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath don for my soul.

J called vnto him with my mouth: and gave him praises with my tongue.

Jf I incline vnto wickednes with mine heart: the Lord will not hear me.

But God hath heard me, : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

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.

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[up : not in Psalter]

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[Confitemini Domino. Psal. 107.]

O give thanks vnto the Lord for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

And gathered them out of the lands, from the east, and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in.

Hungry and thirsty: their soul fainted in them.

So they cried vnto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodnes.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High.

He also brought down their heart through heaviness: they fell down, and there was none to help them vp.

So when they cryed vnto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darknes, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodnes: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of



meat: and they were even hard at death's door.

So when they cried vnto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would offer vnto him the sacrifice of thanksgiving: and tell out his works with gladness.

They that go down to the Sea in ships: and occupy their business in great waters.

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth vp the waves thereof.

They are carried vp to the heaven, and down again to the deep: their soul melteth away, because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry vnto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad because they are at rest: and so he bringeth them vnto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

Who turneth the floods into a wilderness: and drieth vp the Water-springs.

A fruitfull land maketh he barren: for the wickedness of them that dwell therein.

Again he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry:

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Ps. lxvi 8

Ps. cxvi 16, Heb. xiii 16

Ps. cxviii 5  
Ps. lxvi 18

Ps. xliv 4 (A.V.)

Ps. cxlv 9

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that they may build them a city to dwell in.

That they may sow their land, and plant Vineyards: to yeild them fruits of increase.

He blesseth them so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished, and brought low: through oppression, through any plague or trouble.

Though he suffer them to be evil intreated through Tyrants: and let them wander out of the way in the wilderness.

Yet helpeth he the poore out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and reioice: and the mouth of all wickednes shall be stopped.

Whoso is wise will ponder these things: and they shall vnderstand the loving kindness of the Lord.

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.

Collects of Thanksgiving.

O most blessed and glorious Lord God, who art of infinite goodnes and mercy, We thy poor creatures, whom thou hast made, and preserved; holding our souls in life, and now rescuing vs out of the iawes of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest vs when we called in our trouble, and didst not cast out our prayer, which we made before thee, in our great distress; even when we gave all for lost; our Ship, our goods, our lives, then didst thou mercifully look vpon vs, and wonderfully comānd a deliverance; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O most mighty and gracious good God, thy mercy is over all thy

## SOURCES

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Ps. lxxv 5, cvii 24

S. Mt. viii 27

Dt. xxvi 5

S. Lk. i 74, 75

Ps. xcvi 1, cxviii 1

Ps. xlviii 1 (A.V.), cvii 2

Ps. ciii 8

10

11 (A.V.)

Ps. cxvi 4, cvii 18

Ps. cxxiv 3, 4 (A.V.)

Ps. cvii 25

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works, but in special manner hath been extended toward vs, whom thou hast so powerfully and wonderfully defended. Thou hast shewed vs terrible things, and wonders in the deep, that we might see how powerfull and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed vs, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy, in saving vs when we were ready to perish. And we beseech thee make vs as truly sencible now of thy mercy, as we were then of the danger: And give vs hearts alwayes ready to express our thankfulness, not only by words, but also by our lives in being more obedient to thy holy commandements. Continue, we beseech thee this thy goodnes to vs, that we whom thou hast saved, may serve thee in holiness and righteousnes all the dayes of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of praise and thanksgiving after a dangerous Tempest.

O come, let vs give thanks vnto the Lord, for he is gracious and his mercy endureth for ever.

Great is the Lord, and greatly to be praised: let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion, slow to anger, and of great mercy.

He hath not dealt with vs according to our sins, neither rewarded vs according to our iniquities.

But as the heaven is high above the earth, so great hath been his mercy towards vs.

We found trouble and heavines, we were even at deaths door.

The waters of the sea had well nigh covered vs, the proud waters had well nigh gone over our soul.

The sea rored, and the stormy winde lifted vp the waves thereof.

We were carried vp, as it were, to heaven, and then down again

## SOURCES

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Ps. cvii 28

Ps. lxvi 18, cxlv 19 (A.V.)

Cp. Ps. cvii 29 (A.V.)

Ps. cvii 31

Ps. lxxviii 19

20

Ps. xcii 4 (cp. A.V.)

Ps. lxxii 18

19; cp. cvi 48

2 Cor. xiii 14

Ps. cxxiv 1

2

3, 4

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into the deep; our soul melted within vs, because of trouble.

Then cried we vnto thee, O Lord, and thou didst deliver vs out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants, but didst hear our crie, and hast saved vs.

Thou didst send forth thy commandement, and the windy storm ceased, and was turned into a calm.

O let vs therefore praise the Lord for his goodness, and declare the wonders that he hath done, and still doth for the children of men.

Praised be the Lord daily, even the Lord that helpeth vs, and powreth his benefits vpon vs.

He is our God, even the God of whom cometh Salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made vs glad through the operation of thy hands, and we will triumph in thy praise.

Blessed be the Lord God, even the Lord God, who only doth wondrous things.

And blessed be the Name of his Majesty for ever; And let every one of vs say, Amen, Amen.

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.

[2 Cor. 13.]

The Grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of praise, and thanksgiving after Victory.

If the Lord had not been on our side, now may we say: If the Lord himself had not been on our side, when men rose vp against vs.

They had swallowed vs vp quick, when they were so wrathfully displeased at vs.

Yea the waters had drowned vs, and the stream had gon over our soul. the deep waters of the proud had gone over our soul.

## SOURCES

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Ps. cxxiv 5

S. Lk. 1 69

Ps. xlv 3, 4 (A.V.)

Ps. cxviii 27 vulg. (?), cxl 7

Ps. xlv 6

Ps. cxv 1

Ps. cxxvi 3, 4

Ps. cxxiv 7

Ps. cxlii 2

2 Macc. xii 16, 3 Macc. ii 3, vi 30

1 Chr. xxix 12

Esth. xiii 11

Cp. p. 195

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But praised be the Lord, who hath not given vs over as a prey vnto them.

The Lord hath wrought a mighty salvation for vs.

We gat not this by our own sword, neither was it our own arm that saved vs; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour vnto vs.

The Lord hath appeared for vs; the Lord hath covered our heads, and made vs to stand in the day of battel.

The Lord hath appeared for vs: the Lord hath overthrown our enemies, and dasht in peeces those that rose vp against vs.

Therefore not vnto vs, O Lord, not vnto vs, but vnto thy name be given the glory.

The Lord hath don great things for vs, the Lord hath don great things for vs, for which we reioice.

Our help standeth in the name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

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.

After this Hymn may be sung the TE-DEUM.

Then this Collect.

O Almighty God, the sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand: we bless and magnifie thy great and glorious name for this happy Victory; the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we beseech thee, give vs grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in vs lyeth, to the good of all mankind. And we beseech thee give vs such a sense of this great mercy, as may ingage vs to a true thankfulness; such as may appear in our lives by an humble holy and

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2 Cor. xlii 14

See p. 859

Creed of Constantinople (p. 648 above)  
Apos. xx 13

Phil. iil 21, 1 Cor. xv 23: *Sanderson's  
Liturgy in the times of rebellion*, Burial:  
'who at his second coming will change  
. . .

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obedient walking before thee all  
our daies, through Jesus Christ our  
Lord. To whom with thee and the  
holy Spirit, as for all thy mercyes,  
so in particular for this victory and  
deliverance, be all glory and honour  
world without end. Amen.

[2 Cor. 13.

The grace of our Lord Jesus Christ,  
and the love of God, and the  
fellowship of the holy Ghost be  
with vs all evermore. Amen.

AT THE BURIAL OF THEIR DEAD  
AT SEA.

¶ The Office in the Common-prayer-book  
may be used: only in stead of these  
words [*We therefore commit his body*  
to the ground, Earth to earth &c]  
say; *Wee therefore commit his body*  
to the Deep, to be turned into  
Corruption, looking for the resur-  
rection of the body (when the Sea  
shall give vp her dead,) and the  
life of the world to come, through  
our Lord Iesus Christ, who at his  
coming, shall change our vile body,  
that it may be like his glorious  
body, according to the mighty work-  
ing whereby he is able to subdue all  
things to himself.

CERTAYNE NOTES FOR THE  
MORE PLAYNE EXPLICACION AND  
DECENT MINISTRACION OF THINGES,  
CONTEINED IN THYS BOOKE.

In the saying or singing of Matens and Euensonge, Baptizing and Burying, the minister, in paryshe churches and chapels annexed to thesame, shall vse a Surples. And in all Cathedrall churches and Colledges, tharchdeacons, Deanes, Prouestes Maisters, Prebendaryes and fellowes, beinge Graduates, may vse in the quiere beside theyr Surplusses, suche hoodes as pertaineth to their seuerall degrees, whiche they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse suche hoodes as pertaineth to theyr seuerall degrees.

¶ And whensoever the Bushop shall celebrate the holye communion in the church, or execute any other publique minystracyon: he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestmente and also hys pastorall staffe in hys bande, or elles borne or holden by hys chapeleyne.

¶ As touching kneeling, crossing, holding vp of handes, knocking vpon the brest, and other gestures: they may be used or left, as euery mans deuocyon serueth, without blame.

¶ Also vpon Christmas daye, Ester day, the Ascension daye, whitsondaye, and the feaste of the Trinitie, maye be used any parte of holye scripture hereafter to be certaynly limited and appoynted, in the steade of the Letany.

¶ If there be a sermone, or for other great cause, the Curate by his discreciō, may leaue out the Letanye, Gloria in excelsis, the Crede, thomely and the exhortacion to the Communion.

Finis.

Imprinted at London in Fletestrete, at the signe of the Sunne ouer against the conduyte, by EdVVarde VWhitchurche. The. xvi. daye of Iune, the yere of our Lorde, 1549.

[Fly leaf]

The Kinges Maiestie, by the aduise of his moste dere vnckle the Lorde Protector, and other his highnes Counsell, streightly chargeth and commaundeth, that no maner of person doe sell thys presente booke vnbounde, aboue the price of .ii. Shyllynges & .ii. pence the piece. And the same bounde in paste or in boordes covered with calues leather, not aboue the price of .iiii. Shillinges the piece.

God saue the king.



§ Celebratio ordinum.  
Consecratio electi in episcopum.

The forme  
and maner of makyng

and consecratyng of

Archebisshoppes  
Bisshoppes,  
Priestes  
and  
Deacons.

¶ The fourme  
and maner of makyng

and consecratyng, Bis-

shoppes, Priestes

and Deacons.

The Forme and Manner  
of  
Making, <sup>o</sup>Ordeining,  
and  
Consecrating  
of

Bishops, Priestes,

and

Deacons,

According to the Order of  
the Church  
of  
England

---

London

Printed by the Printers to the  
Kings most excell<sup>t</sup>  
Majestie.

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[i.e. March 1548]

M.D.xlix.

¶ Anno Domini.  
M.D.L.JJ.

## THE PREFACE.

It is euident vnto all men, diligētly redyng holy scripture, and auncient aucthors, that frō the Apostles tyme, there hath been these ordres of Ministers in Christes churchē Bisshops, Priestes, and Deacōs whiche Officies were euermore had, in suche reuerent estimacion, that no manne by his awne priuate auctoritie, might presume, to execute any of theim, excepte he were firste called, tried, examined and knowen, to haue suche qualities, as wer requisite for the same. And also, by Publique praier, with imposition of handes, approued, and admitted thereunto

And therefore, these orders should be continued, and reuerently vsed, and esteemed, in this Churchē of Englande, it is requisite, that no man (not beeyng at this present, Bisshoppe, Priest nor Deacon) shall

execute any of them, excepte he bee called, tryed, examined, and admitted hereafter folowyng.-

-And noneshalbe admitted a Deacon, except he bee .xxi. yeres of age at the least

And euery manne, whiche is, to bee admitted a Priest, shalbee full .xxiiii. yeres olde. And euery manne, whiche is to bee

Consecrated a Bisshoppe, shalbee fully thirtie yeres of age.-

-And the Bisshoppe knowyng, either by hymself, or by sufficient testimony, any persone, to be a manne of verteous conuersacion, and without crime, and after examinacion and triall, findyng hym learned in the Latin tounge, and sufficiently instructed in holy scripture, maie

vpon a sondaie or holy daie, in the face of the churchē, admit hym a Deacon, in suche maner and forme, as hereafter foloweth.

§ *Admonitio ad diaconos* Et hi itaque [diaconi] sicut episcopi autē ordinatio-nem probari debent, et si digni inuenti fuerint, sic demum ad sacrum ministerium admitti (Maskell *Mon. Rit.* ii p. 244).

§ *Item in hibernis quod nullus ordinem subdiaconatus recipiat, nisi sit etatis octodecim annorum, diaconatus viginti, presbyteratus viginti quatuor, et vicesimum quintum annum attigerit.*

*Quatuor temporibus ergo . . . generaliter potest episcopus sacros ordines celebrare. Si vero his temporibus impeditus fuerit, et necesse sit, in sabbato ante dominicam passionis . . . et in sabbato quod est in vigilla pasche, sacros potest ordines ministrare. Alias autem nunquam.*

*Constitutions and Canons ecclesiastical, 1603, can. 31.*

## THE PREFACE.

It is euident vnto all men, diligently readinge holye Scripture, and auncient aucthors, that frō the Apostles tyme, there hath bene these orders of Ministers in Christes church, Bishoppes, Priestes, and Deacons, which Offices were euermore had in suche reuerent estimacion, that no mā by his own priuate auctoritie, might presume to execute any of them, except he were first called, tried, examined, & knowen, to haue suche qualities, as were requisite for the same. And also by publike prayer, with imposition of handes, approued & admitted thereunto

And therefore these orders shoulde bee continued, and reuerently vsed, and esteemed in this Church of England, it is requysite, that no man (not beyng at thys presente Bisshop, Priest, nor Deacon) shall

execute anye of them, excepte he be called, tryed, examined, and admitted hereafter folowinge.-

-And none shall be admitted a Deacon, except he be .xxi. yeres of age at the least

And euery man, which is to be admitted a Priest, shall be full .xxiiii. yeres olde. And euery man, which is to be

consecrated a Bishop, shall be fully thirtie yeres of age.-

-And the Bisshop knowinge, eyther by hymself, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examinacion and triall, fyndyng hym learned in the Latyne tongue, and sufficiently instructed in holye Scripture, maye

vpon a Sondaye, or Holy day, in the face of the church, admitte hym a Deacon in suche maner and forme, as hereafter foloweth.

## THE PREFACE

It is euident vnto all men, diligently reading holy Scripture, and ancient Authors, That from the Apostles time, there have<sup>o</sup> been these Orders of Ministers in Christs Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man

might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by publike prayer with imposition of hands, were approved, and admitted therevnto by lawfull authority. And therefore to the intent that<sup>s</sup> these orders may be continued, and reverently vsed, and esteemed in the Church of England; No man

shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined, and admitted therevnto, according to the Form hereafter following, or hath had formerly Episcopall Consecration or Ordination.

And none shall be admitted a Deacon, except he be twenty three years of age, Unless he have a Facultie. And every man which is to be admitted a Priest shall be full foure and twenty years old. And every man which is to be ordeyned, or consecrated Bishop shall be fully thirty years of Age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without Crime, and after examination and tryall finding him learned in the latine tongue, and sufficiently instructed in holy scripture, may at the times appointed in the Canon, or else, on vrgent occasion, vpon some other sunday or holy-day in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

## THE FORME AND MANER OF ORDERING OF DEACONS.

§ Quando ordines agantur primo fiat sermo si placeat.

Bu Ea verò dic, quo facienda ordinatio est, in concione de sacro ministerio dicitur et ostenditur populo . . . quale illud Dominus nobis instituerit, quoque loco illud velit haberi, quidue per ipsum suo populo præstare. Postremò etiam ea exponuntur, quæ sunt a fidelibus ministris præstanda Ecclesijs.

§ Deinde sedeat episcopus ante altare conuersus ad ordinandos, et archidiaconus capæ indutus humiliter respiciens in episcopum

cum his verbis alloquatur. . . .

Postulat hec sancta ecclesia, reuerende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate.

Resp. episcopi.

Vide vt natura scientia et moribus tales per te introducantur, immo tales per nos in domo domini ordinentur persone, per quas diabolus procul pellatur et clerus deo nostro multiplicetur.

Resp. archidiaconi.

Quantum ad humanum spectat examen, natura scientia et moribus digni habentur, vt probi cooperatores effici in his, deo volente, possint.

Quibus expletis dicat episcopus hanc orationem publice, stando, sine nota . . .

Siquis autem habet aliquid contra hos viros,

pro deo et propter deum cum fiducia exeat et dicat . . .

§ Proinde admonemus et postulamus tam vos clericos quam ceterum populum vt pro nobis et pro illis puro corde et sincera mente apud diuinam clementiam intercedere dignemini . . .

Firste, when the daie appoynced by the Bishop, is come,

there shalbee an exhortacion, declaryng the duetie and office, of suche as come to bee admitted Ministers, how necessarie suche orders are, in the Church of Christe, and also, how the people ought to esteme them in their vocation.

After the exhortacion ended, the Archdeacon, or his deputie, shall present suche as come to bee admitted, to the Bisshope: Eucry one of them, that are presented, hauyng vpon hym, a playne Albe, and the Archdeacon, or his deputie, shall say these wordes.

REuerend Father in GOD, I presente vnto you, these persones present, to be admitted Deacons.

The Bishop.

Take hede that the persones whom ye present vnto vs, be apt and mete, for their learnyng, and Godly conuersacion, to exercise their ministerie duely, to the honour of God, and edifyng of his Church.

The Archdeacon shall answer.

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

And then the Bishop shall saye vnto the people,

Brethren, if there bee any of you, who knoweth any impediment, or notable crime, in any of these persones presented, to be ordered Deacons, for the whiche, he ought not to be admitted to the same, let hym come furth, in the name of God and shewe what the cryme, or impediment is.

And yf any greate crime or impediment be objected, the Bishop shall surcease, from orderyng that persone, vntill suche tyme as the partie accused, shall trye himselfe clere of that cryme.

Then the Bishop, commendyng suche as shalbe found mete to be ordered, to the prayers of the congregacion,

## THE FOURME AND MANER OF ORDERINGE OF DEACONS.

Fyrst, when the daye appoynted by the Bisshope is come,

there shalbe an exhortaciõ declaryng the duetie and office, of suche as come to be admitted Ministers, howe necessarie suche Orders are in the Church of Christe, and also howe the people oughte to esteme them in their vocation.

¶ After the exhortacion ended, the Archdeacon, or his deputie, shal present such as come to the Bisshop

to be admitted,

these wordes.

REuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted Deacons.

¶ The Bisshope.

Take hede that the persones whom ye presente vnto vs, be apte and mete, for their learninge, and godlye conuersacion to exercyse their ministerie duely, to the honoure of God, and edifyng of hys Church.

¶ The Archdeacon shall aunswere.

I haue enquiryed of them, and also examined them, and thynke them so to be.

¶ And then the Bisshop shal saye vnto the people.

Brethren, yf there bee anye of you, who knoweth anye impediment, or notable crime, in any of these persones presented to bee ordered Deacons, for the whych he oughte not to be admitted to the same, lette hym come foorth in the name of God, and shewe what the cryme, or impediment is.

¶ And yf any great cryme, or impediment be objected, the Bisshope shal surcease, from ordering that person, vntill suche tyme as the partie accused, shal trye himselfe clere of that cryme.

¶ Then the Bisshop, commendyng suche as shalbe found mete to be ordered to the prayers of the congregacion,

## THE FORME AND MANNER OF MAKING OF DEACONS

¶ When the day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty, and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

¶ First the Archdeacon or his Deputie shall present vnto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordeined Deacons; (each of them being decently habited) saying these words.

Reverend Father in God; I present vnto you these persons present, to be admitted Deacons.

¶ The Bishop.

Take heed that the persons whom ye present vnto vs, be apt and meet, for their learning, and godly conversation, to exercise their ministerie duly, to the honour of God, and the edifying of his Church

The Arch-Deacon shall answer.

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

Then the Bishop shall say vnto the People.

Brethren; if there be any of you who knoweth any Impediment or notable Crime in any of these persones presented to be ordered Deacons, for the which he ought not to be admitted to that office; Let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that person, vntill such time, as the party accused shall be found clear of that crime.

Then the Bishop (commendyng such as shall be found meet to be ordered, to the prayers of the congregacion)

## SOURCES

Deinde sacerdotibus qui ordinandi sunt  
diaconi et sacerdotes cum vestibus suis, et  
prostrato episcopo ante altare cum sacerdoti-  
bus et leuitis ordinandis, postea duo clerici  
incipiant litaniam. . .

Pater de celis deus: miserere nobis.

Fili redemptor mundi deus: miserere  
nobis.

Spiritus sancte deus: miserere nobis.

Sancta Trinitas, vnus deus: miserere  
nobis. . . .

See p. 174

Ab omni malo . . . Ab insidiis diaboli  
. . . A damnatione perpetua . . . Ab  
infestationibus demonum: libera.

A cecitate cordis . . . Ab appetitu  
inanis glorie . . . Ab ira, odio, et omni  
mala voluntate: libera.

A spiritu fornicationis: libera.

A fulgure et tempestate . . . A subi-  
tanea et improuisa morte: libera.  
See pp. 176 sqq.

1550

with  
the Clerkes, and people present, shall  
saie or syng the Letany as foloweth

## THE LETANY AND SUFFRAGES.

O God the father of heauē : haue  
mercie vpon vs miserable synners.

O God the father of heauē : haue mercie  
vpon vs miserable synners.

O God the sonne, redemer of the  
world : haue mercie vpon vs miser-  
able synners.

O God the sonne, redemer of the worlde :  
haue mercie vpon vs, miserable synners.

O God the holy ghost, procedyng  
from the father and the sonne : haue  
mercie vpon vs miserable synners.

O God the holy Ghost, procedyng from the  
father and the sonne : haue mercie vpon vs  
miserable synners.

O holy, blessed, and glorious Trinitie,  
thre persones and one God : haue  
mercie vpon vs miserable synners.

O holy, blessed, and glorious Trinitie,  
thre persones and one God : haue mercie  
vpon vs, miserable synners.

Remember not Lorde our offences,  
nor the offences of our forefathers,  
neither take thou vengeance of oure  
synnes : spare vs good Lorde, spare  
thy people, whō thou hast redemed  
with thy moste precious blood, and be  
not angry wyth vs for euer.

Spare vs good Lorde.

From all euill and mischief, from  
sinne, from the craftes and assaultes  
of the deuill, from thy wraethe, and from  
euerlastyng dampnacion.

Good Lorde deliuer vs.

From blyndnes of harte, from  
pride, vainglory, and hypocrisie,  
from enuie, hatred, and malice, &  
all vncharitablenes.

Good Lorde deliuer vs.

From fornicacion, and all  
dedly synne, and from all the de-  
ceytes of the world, the fleshe, and  
the deuill.

Good Lorde deliuer vs.

From lightenyng and tempest,  
from plague, Pestilence and Famyne,  
from Battaill and murther, and frō  
sodain death.

Good Lorde deliuer vs.

From all sedicion and priuey con-  
spiracie, from the

1552

with  
the Clerkes, and people present, shall  
saie or syng the Letany as foloweth  
wyth the prayers

## THE LETANIE AND SUFFRAGES.

O God the father of heauen : haue  
mercy vpon vs myserable synners.

O God the father of heauen : haue mercie  
vpon vs miserable synners.

O God the sonne, redemer of the  
world : haue mercy vpon vs myser-  
able synners.

O God the Sonne, redemer of the world :  
haue mercy vpon vs miserable synners.

O God the holy Ghost, proceding  
from the father & the sonne : haue  
mercy vpon vs myserable synners.

O God the holy Ghost, proceding from the  
Father and the sonne : haue mercy vpon vs  
miserable synners.

O holy, blessed, and glorious Trinitie,  
thre persones and one God : haue  
mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie,  
thre persons, and one God : haue mercie  
vpon vs miserable synners.

Remember not Lorde our offences,  
nor the offences of oure forefathers,  
neither take thou vengeance of our  
synnes : spare vs good Lorde, spare  
thy people, whō thou hast redemed  
with thy most precious blood, and be  
not angry wyth vs for euer.

Spare vs good Lorde.

From all euyl and mischief, from  
synne, from the craftes and assaultes  
of the deuill, from thy wrath, & from  
euerlasting dampnacion.

Good Lorde deliuer vs.

From blyndnes of hearte, from  
pryde, vayne glory, and hypocrisie,  
from enuie, hatred, and malice, and  
all vncharitablenes.

Good lord deliuer vs.

From fornicacion and all *other*  
deadlye synne, and from all the de-  
ceytes of the worlde, the fleshe, and  
the deuill.

Good lord deliuer vs.

From lighteninges and tempestes,  
from plague, pestilence, and famine,  
from battayle and murther, and from  
sodeyne death.

Good lord deliuer vs.

From all sedicion and priuey con-  
spiracie, from the

1661

shall, with  
the Clergie and people present, sing  
or say the Letany,  
with the Prayers as followeth.

## THE LITANY AND SUFFRAGES

O God the Father of heaven : haue  
mercy vpon vs miserable Sinners.

O God the Father of heauen, : haue mercy  
vpon vs miserable sinners.

O God the Son, Redeemer of the  
world : haue mercy vpon vs, miser-  
able sinners.

O God the Son, Redeemer of the world :  
haue mercy vpon vs miserable Sinners.

O God the holy Ghost, proceeding  
from the Father, and the Son : haue  
mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the  
Father and the Son : haue mercy vpon vs  
miserable sinners.

O holy, blessed, and glorious Trinitie,  
three persons, and one God : haue  
mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie,  
three persons, and one God : haue mercy  
vpon vs miserable sinners.

Remember not Lord, our offences,  
nor the Offences of our forefathers,  
neither take thou vengeance of our  
Sins : spare vs good Lord, spare  
thy people, whom thou hast redeemed  
with thy most precious blood, and be  
not angry with vs for ever.

Spare vs, good Lord.

From all evil and mischief, from  
Sin, from the crafts, and assaults  
of the devil, from thy wrath, and from  
euerlasting dampnacion.

Good Lord deliver vs.

From *all* blindness of heart, from  
pride, vain glory, and hypocrisie,  
from envy, hatred, and malice, and  
all vncharitablenes.

Good Lord deliver vs.

From fornicacion, and all *other*  
deadly sin, and from all the de-  
ceits of the world, the flesh, and  
the devil.

Good Lord deliver vs.

From lightning <sup>1</sup> and tempest <sup>1</sup>,  
from plague, pestilence, and famine ;  
from battel, and murder, and from  
sudden death.

Good Lord deliver vs.

From all sedition, <sup>1</sup> priuey con-  
spiracy, and rebellion,<sup>1</sup>

## SOURCES

L [Ab omni errore]

§ Per mysterium sancte incarnationis tue . . Per natiuitatem tuam . . Per sanctam circumcissionem tuam . . Per baptismum tuum . . Per ieiunium tuum : libera.

Per crucem et passionem tuam . .  
Per pretiosam mortem tuam . .  
Per gloriosam resurrectionem tuam . .  
Per admirabilem ascensionem tuam . .  
Per gratiam sancti Paracliti : libera.

In hora mortis . . In die iudicij : libera.

Peccatores te rogamus audi nos . .  
Vt ecclesiam tuam catholicam regere et defensare digneris. Te rogamus.

Vt regi nostro et principibus nostris pacem et veram concordiam atque victoriam donare digneris. Te rogamus.

L [Vt Caesari nostro perpetuam victoriam contra hostes suos donare digneris.]

Vt apostolicum domnum et omnes gradus ecclesie in sancta religione conseruare digneris. Te rogamus.

1550

tyranny of the Bishopp of Rome, and all his detestable enormities, from all false doctryne and heresie, from hardnes of harte, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy baptisme, fastyng, and temptaciō.

Good Lorde deliuer vs.

By thine agony and bloody sweate, by thy Crosse and passion, by thy precious death and buriall, by thy glorious resurrection & ascencion, by the comyng of the holy ghost.

Good Lorde deliuer vs.

In all time of our tribulaciō, in all tyme of our wealthe, in the houre of death, in the daie of iudgement.

Good Lorde deliuer vs.

We sinners do besече thee to heare vs (O Lorde God) and that it maie please thee to rule and gouerne thy holy Church uniuersall, in the right waie.

We besече thee to heare vs good Lorde.

That it maie please thee, to kepe

Edward

the .vi. thy seruauit, our

Kyng and gouernour.

We besече thee to heare vs good Lorde.

That it maie please thee, to Rule his harte in thy faith, feare and loue, that he maie alwaies haue affiaunce in thee, and euer seke thy honor and glory.

We besече thee to heare vs good Lorde.

That it maie please thee, to be his defendour and keper, geuyng hym the victory ouer all his enemies.

We besече thee to heare vs good Lorde.

That it maie please thee, to illuminate all Bisshoppes, Pastors, and ministers of the churche, with true knowlege, and vnderstandyng of thy woorde, and that bothe by their Preachyng and liuyng, thei maie sette it furthe, and shewe it accordyngly.

We besече thee to heare vs good Lorde.

1552

tyrannye of the Bysshop of Rome, and al hys detestable enormities, from all false doctryne and heresy, from hardnes of hearte, and contempte of thy worde & commaundement.

Good lord deliuer vs.

By the misterie of thy holy incarnation, by thy holy natiuitie and circumcisiō, by thy baptisme, fastyng and temptation.

Good lord deliuer vs.

By thine agonye and bloudie sweate, by thy crosse, and passion, by thy precious death and buriall, by thy glorious resurreccion & ascencion, and by the comyng of the holy Ghost.

Good lord deliuer vs.

In al time of our tribulaciō, in al tyme of our welth, in the houre of death, and in the daie of iudgement.

Good Lorde deliuer vs.

We synners doe besече thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church uniuersally, in the ryghte waye.

We besече thee to heare vs good Lorde.

That it may please thee, to kepe

Edward

the sixth thy seruauit, our

Kyng and gouernour.

We besече thee to heare vs good lord.

That it may please thee, to rule his heart in thy fayth feare and loue, that he may alwaies haue affiaunce in thee, and euer seke thy honour and glory.

We besече thee to heare vs good Lorde.

That it may please thee, to be his defendour and keper, geuyng hym the victorie ouer all his enemies.

We besече thee to heare vs good Lorde.

That it may please thee, to illuminate al Bisshops, Pastours, and Ministers of the Churche, wyth true knowledge and vnderstanding of thy worde, and that both by their preaching and liuyng, they may sette it forth, and shewe it accordyngly.

We besече thee to heare vs good Lorde.

1661

\* from all false doctrine, schism & heresy from hardnes of heart, and contempte of thy word and commandement.

Good Lord deliver vs.

By the misterie of thy holy Incarnation, by thy holy Nativity, and Circumcision, by thy Baptism, Fasting, and Temptation.

Good Lord deliver vs.

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

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Iudgement.

Good Lord deliver vs.

We sinners do besech thee to hear vs, (O Lord God) and that it may please thee to rule and govern thy holy church vniversall in the right way.

We besech thee to hear vs good Lord.

That it may please thee to keep and strengthen in the true worshiping of thee in righteousness, and holiness of life, thy servant Charles our most

gratious King and Governour.

We besech thee to hear vs good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee and ever seek thy honour and glory.

We besech thee to hear vs Good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his enemies.

We besech thee to hear vs good Lord.

That it may please thee to bless and preserve

We besech thee to hear vs good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and vnderstanding of thy word, and that both by their preaching and living they may set it forth and shew it accordyngly.

We besech thee to hear vs good Lord.

## SOURCES

*Hic surgat episcopus et sumat baculum in manu sua et conuersus ad ordinandos dicat.*

*Vt electos istos bene dicere digneris. Te rogamus. Vt electos istos bene dicere et sancti ficare digneris. Te rogamus. Vt electos istos bene dicere, sancti ficare et consecrare digneris. Te rogamus.*

*Hoc peracto genuflectat episcopus cum ceteris ministris usque ad finem litanie. . .*

L [Vt magistratum et plebem nostram benedicere et conseruare.]

8 Vt cunctum populum christianum pretioso sanguine tuo redemptum conseruare digneris. Te rogamus. . .

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That it maie please thee to blesse these menne,

and sende thy grace vpon them, that thei maie duely execute the office, now to be committed vnto them, to the edifyng of thy Church, and to thy honor, praise, and glory.

We besече thee to heare vs good Lorde.

That it maie please thee, to endure the Lordes of the counsaill, and all the nobilitie, with grace, wisdom, and vnderstandyng.

We besече thee to heare vs good Lorde.

That it maye please thee, to blesse and kepe the Magistrates, geuyng them grace to execute Iustice, and to mainteigne truthe.

We besече thee to heare vs good Lorde.

That it maie please thee to blesse, and kepe all thy people.

We besече thee to heare vs good Lorde.

That it maie please thee, to geue to all nacions, vnitie, peace and concord.

We besече thee to heare vs good Lorde.

That it maie please the, to geue vs an harte, to loue and dread thee, and diligently to liue after thy commaundementes.

We besече thee to heare vs good Lorde.

That it maye please thee, to geue al thy people increase of grace, to heare mekely thy worde, & to receiue it with pure affection, and to bryng furthe the frutes of the spirite.

We besече thee to heare vs good Lorde.

That it maie please thee, to bryng into the waie of truth, all suche as haue erred and are deceiued.

We besече thee to heare vs good Lorde.

That it maie please thee, to strengthen suche as do stande, and to comfort and help the weake harted, and to raise vp the that fall, and finally to beate doune Sathan vnder our fete.

We besече thee to heare vs good Lorde.

That it maie please thee, to succoure, helpe and comfort, all that be in daungier, necessitie and tribulacion.

We besече thee to heare vs good Lorde.

That it maie please thee, to preserue al that trauaill by lande, or by water, all women labouryng of childe, all sicke persones and young children,

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That it may please thee, to blesse these men,

and sende thy grace vpon them, that they maye duely execute the offyce nowe to bee comytted vnto them, to the edifyng of thy Church, and to thy honoure, prayse and glorye.

We besече thee to heare vs good Lorde.

That it may please thee, to endure the Lordes of the Counsaile, and all the nobilitie wyth grace, wysdome, and vnderstanding.

We besече thee to heare vs good Lord.

That it may please thee, to blesse and kepe the Magistrates, geuyng them grace to execute Iustice, and to maynteyne truthe.

We besече thee to heare vs good Lorde.

That it may please thee, to blesse & kepe al thy people.

We besече thee to heare vs good Lorde.

That it may please thee, to geue to al nacions, vnitie, peace, and concord.

We besече thee to heare vs good Lorde.

That it may please thee to geue vs an heart, to loue and drede thee, and diligently to lyue after thy commaundementes.

We besече thee to heare vs good Lorde.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy worde, and to receyue it wyth pure affection, and to bryng forth the fruytes of the spirite.

We besече thee to heare vs good Lorde.

That it maye please thee, to bringe into the waye of truthe, al suche as haue erred, and are deceyued.

We besече thee to heare vs good Lorde.

That it maye please thee, to strengthen suche as doe stande, and to comforte, and helpe the weake hearted, and to rayse them vp that fall, and finally to beate doune Sathan vnder our feete.

We besече thee to heare vs good Lorde.

That it may please thee, to succoure, helpe and comforte, al that be in daunger, necessitie & tribulacion.

We besече thee to heare vs good Lorde.

That it may please thee, to preserue al that trauaill by lande, or by water, al women labouryng of chylde, al sycke persons and yonge chylde,

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That it may please thee to blesse these thy servants, now to be admitted to the order of Deacons, [or Priests] and to pour thy grace vpon them, that they may duly execute their office

to the edifyng of thy Church, and the glory of thy holy Name.

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Counsell and all the Nobilitie with grace, wisdom, and vnderstanding.

We beseech thee to hear vs good Lord.

That it may please thee to bless and kepe the Magistrats, giving them grace, to execute iustice, and to maintain truth.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear vs good Lord.

That it may please thee to give to all Nations vnitie peace, and concord.

We beseech thee to hear vs, good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear vs good Lord.

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

We beseech thee to hear vs good Lord.

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

We beseech thee to hear vs good Lord.

That it may please thee, to strengthen such as do stand, and to comfort and help the weak hearted, and to raise<sup>6</sup>vp them \*that fall, and finally, to beat down Satan vnder our feet.

We beseech thee to hear vs good Lord.

That it may please thee, to succour help and comfort all that be in danger necessity, and tribulacion.

We beseech thee to hear vs good Lord.

That it may please thee to preserue all that travel by land, or by water, all women labouryng of child, all sick persons, and young children,



## SOURCES

Vt miserias pauperum et captiuorum intueri et releuare digneris. Te rogamus. . .

Vt fructus terre dare atque conseruare digneris. Te rogamus. . .

[Vt veram penitentiam uobis agere concedas . . . Vt indulgentiam & remissionem omnium peccatorum nostrorum uobis dones . . . Vt gratiam sancti spiritus cordibus nostris infundere digneris. Te rogamus (*Agenda diocesis Brixinensis* p. 1): S. Bern. *Confessionis private formula* (iii 1262) ignosce omnibus peccatis, negligentis et ignorantis meis] Fili Dei te rogamus audi nos.

Agnus Dei qui tollis peccata mundi,

Agnus Dei qui tollis peccata mundi,

✠ miserere nobis.  
Christe audi nos  
Christe exaudi nos  
Kyrie eleison.

Christe eleison.

Kyrie eleison.

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and to shewe thy pitie vpon all prysoners and captiues.

We beseche thee to heare vs good Lorde.

That it maie please thee to defende and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseche thee to heare vs good Lorde.

That it maie please thee, to haue mercie vpon all men.

We beseche thee to heare vs good Lorde.

That it maie please thee, to forgeue our enemies, persecutors, and slaunders, and to turne their hartes.

We beseche thee to heare vs good Lorde.

That it maie please thee to geue, and preserue to our vse, the kyndly frutes of the yearthe, so as in due tyme wee maie enioye them.

We beseche thee to heare us good Lorde.

That it maie please thee, to geue vs true repentaunce, to forgeue vs al our synnes, negligences and ignoraunces, and to endue vs with the grace of thy holy spirite to amende our liues, accordyng to thy holy worde.

We beseche thee to heare vs good Lorde.

Sonne of GOD : wee beseche thee to heare vs.

Sonne of God : we beseche thee to heare vs.

O lambe of God, that takest away the synnes of the worlde.

Graunt vs thy peace.

O lambe of God, that takest awaie the synnes of the worlde.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father whiche art in heauen, with the residue of the Pater noster.

And leade vs not into temptacion.  
But deliuer vs from euill.

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and to shewe thy pytie vpon al prysoners and captiues.

We beseche thee to heare vs good lorde.

That it may please thee, to defende and prouide for the fatherles chylde and wyddowes, and all that be desolate and oppressed.

We beseche thee to heare vs good lorde.

That it maye please thee, to haue mercie vpon al men.

We beseche thee to heare vs good lorde.

That it may please thee, to forgeue our enemies, persecutors, & slaunders, & to turne their hartes.

We beseche thee to heare vs good Lorde.

That it may please thee, to geue and preserue to our vse, the kyndly fruytes of the yearthe, so as in due tyme we may enioye them.

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all our synnes, negligences, and ignoraunces, and to endue vs wyth the grace of thy holye spirite, to amende oure lyues accordyng to thy holye worde.

We beseche thee to heare vs good Lorde.

Sonne of God, we beseche thee to heare vs.

Sonne of God : we beseche thee to heare vs.

O Lambe of God, that takest away the synnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest away the synnes of the worlde.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.  
But deliuer vs from euill.

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and to shew thy pitie vpon all prisoners and captives.

We beseech thee to hear vs good Lord.

That it may please thee to defend and provide for the fatherles children and widowes, and all that be desolate and oppressed.

We beseech thee to hear vs, good Lord.

That it may please thee to have mercy vpon all men.

We beseech thee to hear vs good Lord.

That it may please thee to forgive our enemies, persecutors and slanders, and to turn their hearts.

We beseech thee to hear vs, good Lord.

That it may please thee to give and preserve to our vse, the kindly frutes of the earth, so as in due time we may enioy them

We beseech thee to hear vs good Lord.

That it may please thee to give vs true repentance, to forgive vs all our sins, negligences, and ignorances, and to indue vs with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to hear vs good Lord.

Son of God : we beseech thee to hear vs.

Son of God : we beseech thee to hear vs.

O Lamb of God : that takest away the sins of the world.

Grant vs thy peace.

O Lamb of God : that takest away the sins of the world.

Have Mercy vpon vs.

O Christ hear vs.

O Christ hear vs.

Lord have mercy vpon vs.

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

Lord have mercy vpon vs.

¶ Then shall the Priest (and the people with him) say the Lords Prayer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be don in earth, as it is in heaven. Give vs this day our daily bread, And forgive vs our trespasses. As we forgive them that trespas against vs.-

-And lead vs not into temptation :-  
-But deliver vs from euill. Amen.

## SOURCES

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The Versicle.

O Lorde, deale not with vs after oure sinnes.

¶ The aunswere.

Neither reward vs after our ini-  
quities.

¶ Let vs praie.

O GOD mercifull father, that despisest not the sighthyng of a contrite harte, nor the desire of suche as be sorowful, mercifully assist our praier that wee make before thee, in all our troubles and aduersities, whensoever they oppresse vs : and graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuill, or man, worketh against vs, bee brought to naught, and by the providence of thy goodnesse, thei maie bee dispersed, that we thy seruauntes, beeyng hurt by no persecucions, maie euermore geue thākes vnto thee, in thy holy church: Through Iesu Christ our Lorde.

O Lorde arise, help vs, and deliuer vs, for thy names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs, the noble workes, that thou diddest in their daies, and in the olde tyme before them.

O Lord, arise, help vs, and deliuer vs, for thy honor.

Glory bee to the father, the  
sonne, and to the holy ghoste :-

-as it was in the beginnyng, is now,  
& euer shalbe, worlde without ende.  
Amen.

Frō our enemies defende vs, O  
Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the *dolours* of oure  
harte.

Mercifully forgeue the synnes of thy  
people.

Fauourably with mercie, heare oure  
praier.

O sonne of Daud, haue mercie vpon vs.

Bothe nowe and euer, vouchesaue to  
heare vs, O Christ.

Graciously heare vs, O Christe.

Graciously heare vs, O Lorde Christe.

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The versicle.

O lorde deale not with vs after our  
sinnes.

The aunswere.

Neither reward vs after our ini-  
quities.

¶ Let vs pray.

O God mercifull father, that despysed not the sighinge of a contryte heart, nor the desyre of suche as be sorowfull, mercifully assiste our prayers, that we make before thee, in all our troubles and aduersities, whensoever they oppresse vs : and graciously heare vs, that those euyls, which the craft and subtiltie of the deuyl, or man worketh agaynst vs, be brought to naught, and by the providence of thy goodnes, they may be dispersed, that we thy seruauntes, beeyng hurte by no persecutiōs, may euermore geue thankes vnto thee, in thy holy Church, through Iesu Christ our Lorde.

O Lord arise, helpe vs, and delyuer vs for thy names sake.

O God, we haue heard with our eares, and oure fathers haue declared vnto vs, the noble woorkes, that thou dyddeste in their dayes, and in the olde tyme before them.

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

Glorye be to the father, *and to the*  
sonne and to the holy ghost.-

-As it was in the beginning, is now  
& euer shal be world without ende.  
Amen.

From our enemies defende vs, O  
Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the *sorowes* of our  
heart .

Mercifully forgeue the synnes of thy  
people.

Fauourably with mercy heare our  
prayers.

O sonne of Daud haue mercy vpon vs.

Both nowe and euer vouchesaue to  
heare vs, O Christ.

Graciously heare vs, O Christe.-

-Graciously heare vs, O Lord Christe.

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¶ Priest.

O Lord, deal not with vs after our  
sins.

¶ Answer.

Neither reward vs after our ini-  
quities.

¶ Let vs pray.

O God mercifull Father that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and aduersities, whensoever they oppress vs ; and graciously hear vs, that those evils which the craft and subtilty of the devil or man worketh against vs may be brought to nought, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks vnto thee in thy holy church, through Jesus Christ our Lord.

O Lord arise, help vs, and deliver vs for thy Names sake.

O God, we have heard with our ears, and our fathers have declared vnto vs, the noble works that thou didst in their daies, and in the old time before them.

O Lord arise, help vs, and deliver vs, for thine honour.

Glory be to the Father *and to the*  
Son : and to the holy Ghost.

¶ Answer.

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

From our enemies defend vs, O  
Christ.

Graciously look vpon our Afflictions.

Pitifully behold the *sorrowes* of our  
hearts.

Mercifully forgive the sins of thy  
people.

Favourably with mercy hear our  
prayers.

O Son of David, have mercy vpon us.

Both now and ever, vouchsafe to  
hear vs ; O Christ.

Graciously hear vs, O Christ.-

-graciously hear Vs, O Lord Christ.



SOURCES

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¶ The versicle.

O Lorde, let thy mercie bee shewed vpon vs.

The answer.

As we do put our trust in thee.

¶ Let vs praie.

WE humbly besече thee, O father, mercifully to loke vpon our infirmities, and for the glorie of thy name sake, turne from vs all those euils, that we moste righteously haue deserued: And graunt that in all oure troubles, wee maie putte our whole trust and confidēce in thy mercie, and euermore serue thee, in purenesse of liuyng, to thy honor and glory, through our onely mediator and aduocate Iesus Christ our Lorde. Amen.

Almightie God, whiche hast geuen vs grace at this tyme with one accorde, to make our supplicacions vnto thee and doest promise, that when two or three, bee gathered in thy name, thou wilt graunt their requestes: fulfil now O Lorde, the desires and petitions of thy seruantes, as may be moste expedient for them, grauntynge vs in this worlde, knowlege of thy truthe, and in the world to come, life euerlasting. Am̄.

Almightie God, whiche by thy diuine prouidence, haste appoynted diuerse Orders of ministers in the churche, and diddest inspire thine holy Apostles to chose vnto this Order of Deacons, thy first Martyr saint Stephin, with other: mercifully behold these thy seruantes, now called to the like Office and ministraciō; replenishe them so, with the truthe of thy Doctrine, and innocencie of life, that bothe by worde and good example, they maie faithfully serue thee in this Office, to the glory of thy name, and profite of the congregacion, through the merites of our sauior Iesu Christe, who liueth and reigneth with thee, and the holy Ghoste, now and euer. Amen.

§ eorum gradu quos apostoli in septenario numero beato stephano duce ac prouo sancto spiritu auctore elegerunt digni existant . . . Super hos quoque famulos tuos quesumus domine placatus intende quos tuis sacrariis seruituros in officium diaconii suppliciter dedi ✠ camus.

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The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Aunswere.

As we do put our trust in thee.

Let vs praye.

WE humbly besече thee, O father, mercifully to looke vpon our infirmities, and for the glory of thy names sake, tourne from vs all those euylles, that we moste ryghteously haue deserued: And graunte that in all oure troubles, we maye put oure whole trust, and confydence in thy mercye, and euermore serue thee, in holynes and purenesse of lyuinge to thy honour and glorye, through our onely mediator and aduocate Iesus Christ our lord. Amen.

ALmyghtie God, which hast geuen vs grace at this tyme with one accorde, to make our cōmon supplicacions vnto the, & doest promise that when two, or three be gathered in thy name, thou wilt graunt their requestes, fulfyll nowe, O Lorde, the desyres and petitions of thy seruantes, as may be moste expediente for them, grauntynge vs in thys worlde, knowledge of thy trueth, and in the worlde to come lyfe euerlastynge. Amen.

¶ Then shalbe

sayde also thys that foloweth.

ALmyghtie God, whiche by thy deuyne prouidence, haste appointed dyuerse Orders of ministers in the Churche: and dyddeste enspyre thyne holy Apostles to chose vnto this Ordre of Deacons, the fyrste Martyr saint Stephyn, with other: mercifully behold these thy seruantes, now called to the lyke office and administraciō: replenishe them so wyth the trueth of thy doctryne, and innocencie of lyfe, that both by worde and good example, they may faithfully serue thee in this office, to the glory of thy name, & profyte of the congregacion, through the merites of our sauior Iesu Christ, who lyueth & reyneth with thee, and the holy Ghost, nowe and euer. Amen.

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¶ Priest.

O Lord, let thy mercy be shewed vpon vs.

Answer.

As we do put our trust in thee.

¶ Let vs pray

We humbly beseech thee, O Father, mercifully to look vpon our infirmities; and for the glory of thy Name, turne from vs all those evils that we most righteously haue deserued; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serve thee in holiness, and purenes of living, to thy honour and glory, through our only Mediatour, and Advocate Iesus Christ our Lord. Amen.

¶ Then shall be sung, or said, the service for the Communion, with the Collect Epistle, and Gospel, as followeth.

The Collect.

Almighty God; who by thy divine providence, hast appointed divers orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the order of Deacons, the first Martyr, S. Steven, with others; Mercifully behold these thy servants now called to the like Office and Administration; Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word, and good example, they may faithfully serve thee in this office to the glory of thy Name, and the edification of thy Church; through the Merits of our Saviour Iesus Christ, who liveth, and reigneth with thee, and the holy Ghost, now and forever. Amen.

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Then shalbe song or saied, the Communion of the daie, sauynge the Epistle shalbee read out of Timothe, as foloweth.

Likewise must thine misters bee honest, not double tounge, not geuen vnto muche wine, neither greedy of filthy lucre, but holdyng the mystery of the faith, with a pure conscience. And let them first be proued, & then let the minister, so that no manne bee able to reprove them. Euen so must their wiues be honest, not euill speakers, but sober and faithfull in all thynges. Lette the Deacons be the husbands of one wife, and suche as rule their children well, and their awne houtholdes. For they that minister well, gette themselves a good degre, and a greate libertie in the faith, whiche is in Christ Iesu.

These thynges write I vnto thee trustyng to come shortly vnto thee, but and if I tary long, that then thou maist yet haue knowlege, howe thou oughtest to behaue thy selfe, in the house of God, whiche is the congregacion of the liuyng God, the pillar and grounde of truthe. And without doubt, greate is that mystery of Godlinesse. God was shewed in the fleshe, was iustified in the spirit, was sene among the Angelles, was Preached vnto the Gentiles, was beleued on in the worlde, and receiued vp in glory.

Or els this out of the .vi. of the Actes.

Then the .xij. called the multitude of the Disciples together, and saied, it is not mete that wee should leaue the worde of God, and serue tables. Wherefore brethren, looke ye out among you, seuen men of honest reporte, and full of the holy ghost and wisdom, to whom we maie commit this busynesse: but we will geue our selves, continually to prayer, and to the administracion of the word. And y<sup>e</sup> sayyng pleased the whole multitude. And they chose Stephyn, a man full of faith, and full of the holy ghost, and Philip, and Procorus, and Nichanor, and Tymon, and Permenas, and Nicholas, a conuert of Antioche. These they set before the Apostles and when they had praied, they laied their handes on them. And the worde of God encreased and the nombre of

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¶ Then shal be songe or sayd, the Communion of the daie, sauynge the Epistle shalbee read out of Timothe, as foloweth.

Likewise muste the ministers be honest, not double tongued, nor geuen vnto muche wyne, neyther greedy of fylthy lucre, but holding the mystery of the fayth, wyth a pure conscience. And let them first be proued, and the let them minister, so that no man be able to reprove them. Euen so must theyr wiues be honest, not euill speakers, but sobre and faythfull in all thynges. Lette the Deacons bee the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne houtholdes. For they that minister well, geat them selues a good degre, and a greate lybertie in the fayth, whych is in Christ Iesu.

These thynges wryte I vnto thee, trusting to come shortely vnto thee; but and yf I tarye longe, that then thou mayst yet haue knowlege, howe thou oughtest to behaue thy selfe, in the house of God, whiche is the congregacion of the lyuing God, the pyller & grounde of truthe. And without doubt, great is that misterie of Godlynesse. God was shewed in the fleshe, was iustified in the spirite, was sene amonge the Angels, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

¶ Or els thys out of the sixth of the Actes.

Then the twelue called the multitude of the disciples together, and sayde: it is not mete that we shoulde leaue the worde of God, and serue tables. Wherefore brethren, looke ye oute amonge you, seuen men of honest report and full of the holy goste and wysdome, to whome we maye committethys busynesse: but we wyl geue oure selues continually to prayer, and to the administraciō of the word. And that sayyng pleased the whole multitude. And they chose Stephin, a man ful of fayth, & ful of the holy ghoste, & Philip, & Procorus, & Nichanor, & Tymon, & Permenas, and Nicholas, a conuert of Antioche. These they set before the Apostles: & whē they had prayed, they layed theyr handes on them. And the worde of God increased, & the nombre of

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The Epistle.  
[1 Tim. 3. 8.]

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedie of filthy lucre: Holding the mysterie of the Faith in a pure Conscience. And let these also first be proved; then let them vse the office of a Deacon, being found blameless. Euen so must their wives be grave, not slanderers, sober, faithfull in all things. Let the Deacons be husbands of one wife, ruling their children, and their own houses well. For they that have vsed the office of a Deacon well, purchase to themselves a good degree, and great boldness in the Faith which is in Christ Iesus.

Or else this out of the sixth of the Acts of the Apostles. [Acts. 6. 2.]

Then the twelve called the multitude of the Disciples vnto them and said; It is not reason, that we should leaue the word of God, and serue Tables. Wherefore bretheren, looke ye out among you seven men, of honest report, full of the holy Ghost, and Wisdom: whom we may appoint over this business: But we will give our selves continually to prayer, and to the Ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselite of Antioch; whom they set before the Apostles. and when they had praied, they laied their hands on them. And the word of God increased, and the number of

## SOURCES

See *The Oath of Dr Edmund Bonner, when he was bishop of London, against the Pope (1534)* ap. Wilkins *Concilia* iii p. 781.

Act 1 Elizabeth cap. 1

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the Disciples multiplied in Ierusalem greatly, and a great compaignie of the Priestes, were obedient vnto the faith.

¶ And before the Gospell, the Bishop sitting in a Chaire, shall cause the Othe of the Kyngesupremacie, and against the vsurped power and auctoritie, of the Bishop of Rome, to be ministered vnto euery one of them, that are to be Ordred.

¶ THE OTHE OF THE KYNGES SUPREMACIE.

I From hencefurthe shall vtterly renounce, refuse, relinquish, and forsake the Bishshop of Rome, and his auctoritie, power, and iurisdiction. And I shall neuer consent nor agree, that the bishop of Rome shal practise, exercise, or haue, any maner of auctoritie, iurisdiction, or Power within this realme, or any other the kynges dominions, but shall resist thesame at all times, to the vttermoste of my power. And I from hencefurthe will accepte, repute and take the Kynges Maiestie to be the onely supreme hed in yearth, of the churche of Englande : And to my cōnyng, witte, & vttermoste of my power, without guyle, fraude, or other vndewe meane, I will obserue, kepe, mainteigne and defende, the whole effectes and contentes, of all and synguler actes & Statutes made, and to bee made within this realme in derogaciō extirpacion, and extinguishment of the Bishop of Rome, and his auctoritie, and all other actes and statutes, made or to bee made, in reformation and corroboracion of the Kynges power, of the supreme hed in yearth, of the churche of Englande : and this I will do, against all maner of persones, of what estate, dignitie or degree, or condicion they be, and in nowise do nor attempt, nor to my power, suffre to bee doen or attempted, directly, or indirectly, any thynge or thynges, priuely or apertly, to the let, hinderance, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretēce. And in case any othe be made, or hath been made, by me, to any person or persones, in maintenaūce defence or faouore of the Bishoppe of Rome, or

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the Disciples multiplied in Ierusalem greatly, and a great companie of the Priestes, were obedient vnto the fayth.

¶ And before the Gospel, the Bisshop sitting in a Chaire, shal cause the Othe of the Kinges supremacie, & against the vsurped power & auctoritie of the Bishop of Rome, to be ministred vnto euery of them that are to be Ordred.

THE OTHE OF THE KYNGES SUPREMACIE.

I Frō hencefurth shal vtterly renouce, refuse, relinquish, and forsake the Byssshop of Rome, and hys auctoritie, power, and iurisdiction. And I shal neuer consent nor agree, that the Byssshop of Rome shal practyse, exercyse, or haue any maner of auctoritie, iurisdiction, or Power wythin thys Realme, or anye other the Kynges dominions, but shall resyste the same at all tymes, to the vttermoste of my power. And I from hencefoorth wyll accepte, repute and take the Kynges Maiestie, to be the onely Supreme head in earth, of the Church of Englande: And to my connyng, wytte, and vttermoste of my power, wythoute guyle, fraude, or other vndue meane, I wyll obserue, kepe, maynteyne and defende, the whole effectes and contentes, of al and synguler actes & Statutes made, and to be made wythin thys realme in derogacion, extirpacion, and extinguishmēt of the Bisshop of Rome and his auctoritie, and al other Actes and Statutes, made or to be made, in confirmacion & corroboracion of the Kynges power, of the supreme head in earth, of the Church of Englande: & this I wyll do agaynst all maner of persones, of what estate, dignitie or degree, or condicion they be, & in no wise do nor attempt, nor to my power, suffre to be done or attempted, directly or indirectly, any thing or thynges, priuely or appertely, to the let, hinderance, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made by me, to any person or persones, in mayntenaunce, defence or faouore of the Bishoppe of Rome, or

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the disciples multiplied in Ierusalem greatly; and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his Chair, shall cause the oath of the Kings supremacy, and against the<sup>1</sup> power and auctoritie of 'all forreign Potentates, to be ministred vnto every of them that are to be ordered.

THE OATH OF THE KINGS 'SOVERAIGNTIE.

I A. B. do vtterly testifie, and declare in my conscience, That the Kings Highnes is the only Supreme Governour of this Realm and of all other his Highnesses Dominions, and countries, as well in all spirituall or ecclesiasticall things, or causes, as temporall: And that no forraign Prince, Person, Prelate, State, or Potentate hath, or ought to have any Iurisdiction, power, Superiority preeminence or authority ecclesiasticall, or spiritual within this Realm. And therefore J do vtterly renounce, and forsake all forraign Jurisdiccions, Powers, superiorities, and Authorities; and do promise that from henceforth J shall bear faith and true Allegiance to the Kings Highnes, his heirs, and lawfull successors; and to my power shall assist, and defend all Iurisdiccions, Priviledges, Preeminences, and Authorities, granted, or belonging to the Kings Highness his heirs, and successors; . or vnited, and annexed to the Imperial Crown of this Realm.

## SOURCES

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his auctoritie, iurisdiction, or power, I repute thesame, as vaine and adnichilate, so helpe me GOD, al saintes and the holy Euangelist.

Then shall the Bishop examin euery one of them, that are to bee ordered, in the presence of the people, after this maner folowyng.

Do you trust that you are inwardly moued by the holy ghost, to take vpon you this Office and ministracion, to serue GOD, for the promotyng of his glory, and the edefiying of his people?

Answer.

I trust so.

The Bishop.

Do ye thinke, that ye truly be called accordyng to the wil of our lord Iesus Christ, and the due ordre of this realme to the ministry of the churche?

Answer.

I thynke so.

The Bishop.

Do ye vnfeinedly beleue all the Canonically scriptures, of the old and new Testament?

Answer.

I do beleue.

The Bishop.

Will you diligently reade thesame, vnto the people assembled in the churche where you shalbe appoynted to serue?

Answer.

I will.

The Bisshop.

IT perteyneth to the office of a Deacō

to assist the Priest in diuine seruice, and specially when he ministrerth the holy Communion, and helpe hym in the distribucion thereof, and to reade holy scriptures and Homelies in the congregacion, and instructe the youthe in the Catechisme, and also

to Baptise and

Preache if he bee commaunded by the Bisshop. And furthermore, it is his office

to searche for the sycke, poore and impotent people of the parishe,

Bu Confiditis vos, à Domino nostro Iesu CHRISTO . . . ad ecclesie suæ ministerium esse vocatos?

Credimus.

Bu Itaque quærendum . . . est; An solidam fidem habeat omnibus canonicis scripturis.

§ Diaconum oportet ministrare ad altare, euangelium legere, baptizare et predicare.

*Admonitio ad diaconos* 'Ad ipsos pertinet assistere sacerdotibus et ministrare in omnibus quæ aguntur in sacramentis Christi; in baptismo scilicet . . . euangelium prædicare et apostolum . . .' (Maskell *Mon. Rit.* ii p. 245)

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hys auctoritie, iurisdiction, or power, I repute thesame, as vayne and adnichilate: so helpe me God *through Iesus Christ.*

¶ Then shall the Bisshop examine euery one of them that are to be ordered, in the presence of the people, after thys maner folowyng.

Do you trust that you are inwardly moued by the holy Ghoste, to take vpon you thys offyce and ministracion, to serue God, for the promotyng of hys glorye, and the edifyng of hys people?

Answer.

I truste so.

The Bisshop.

Doe ye thinke, that ye truly be called accordyng to the wyll of our Lord Iesus Christe, and the due ordre of thys realme to the ministry of the Church?

Answer.

I thinke so.

The Bisshop.

Doe ye vnfeinedly beleue all the Canonically scriptures, of the olde and newe Testament?

Answer.

I doe beleue.

The Bisshoppe.

Will you diligētly reade thesame vnto the people assembled in the Churche, where you shalbe appoynted to serue?

Answer.

I wyll.

The Bisshoppe.

IT perteyneth to the office of a Deacō *in the Churche where he shalbe appoynted*, to assist the Priest in deuine seruice, and specially when he ministrerth the holye Communion, and *to helpe him in* distribuciō thereof, and to reade holye scriptures and Homelies in the congregacion, and *to instructe the youth in the Catechisme,*

to Baptise &amp;

*to Preache yf he be admitted thereto* by the Bisshop. And furthermore, it is his office *where prouision is so made,* to searche for the sicke, poore, & impotent people of the parishe,

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So help me God, and the Contents of this Book.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the holy Ghost to take vpon you this Office, and Ministracion, to serue God for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you<sup>s</sup> think, that you are truly called, according to the will of our Lord Iesus Christ, and the due order of this Realm, to the Ministrie of the Church?

Answer.

I think so.

The Bishop.

Do you<sup>s</sup> vnfeinedly beleue all the Canonically scriptures of the old and New Testament.

Answer.

I do believe them.

The Bishop.

Will you diligētly read the same vnto the people assembled in the Church, where you shall be appointed to serue.

Answer

I will.

The Bishop.

It <sup>s</sup>apperteyneth to the Office of a Deacon, *in the Church where he shall be appointed to serue,* to assist the Priest in diuine seruice, and specially when he ministrerth the holy Communion, and *to helpe him in the distribution thereof;* and to read holy Scriptures, and Homelies in the church; and *to instruct the youth in the Catechism; in the absence of the Priest, to baptise Infants; and to preach, if he be admitted thereto* by the Bishop. And furthermore, it is his office, *where prouision is so made,* to search for the sick, poor and impotent people of the parish;

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and to intimate their estates, names, and places wher thei dwell to the Curate, that by his exhortaciou thei maie be relieued by the parishe or other conuenient almose: will you do this gladly and willingly?

Answere.

I will so do by the helpe of God.

The Bishop.

Will you apply all youre diligence to frame and fashion your awne liues, and the lyues of all your familie accordyng to the doctrine of Christe, and to make bothe youre selues and them as muche as in you lieth, wholesome examples of the flock of Christ.

Answere.

I wil so do, the Lord beyng my helper.

The Bishop.

Will you reuerently obeye your ordinary and other chiefe Ministers of the Churche, and them to whome the gouernemēt and charge is committed ouer you, folow- yng with a glad mynd and will their godly admonicions.

Answere.

I wil thus endeuer my selfe, the lorde beyng my helper.

¶ Then the Bishop layng his hādes seuerally vpon the head of euery one of them, shall saie.

Take thou auctoritie to execute the office of a Deacon in the Churche of God cōmitted vnto thee: in the name of the father, the sonne, and the holy ghost. Amen.

Then shal the Bishop deliuer to euery one of them the newe Testamente sayng.

Take thou auctoritie to reade the Gospell in the Churche of God, and to preache thesame, iff thou bee there- unto ordinarily commaunded.

Then one of theim, appoynted by the Bishop, puttyng on a tunicle shall reade the Gospell of that daie.

**B**u Summa etiam cura, vestram & vestrorum domesticorum vitam et mores studebitis doctrinæ Christi conformare; atque tum vos ipsos, tum etiam domesticos vestros, quantum Dominus vobis dederit, salutaria præbere gregis Domini exemplaria?

Studebimus, iuuante nos Domino.

Præfectosque nostræ Ecclesiæ, et quibus cura vestri, et gubernatio est, eritque commissa, reuerenter obseruabitis, sanctisque eorum monitis, promptis animis obsequemini, et iudicio eorum vos permittetis?

Hoc studebimus, iuuante nos Domino.

¶ Quibus inolinantibus, solus episcopus qui eos benedicit, manum super capita singulorum ponat dicens solus secrete . .

Post hæc tradat eis librum euangeliorum dicens sine nota.

In nomine sancte trinitatis accipe potestatem legendi euangelium in ecclesia dei tam pro viuis quam pro defunctis in nomine domini. Amen.

Tunc tradat singulis . . dalmaticam dicens . . ei qui lecturus est euangelium. Et sit in corde et in ore tuo [&c.]

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& to intimate theyr estates, names & places where thei dwell, to the Curate, that by his exhortacion they maye bee relieued by the parishe, or other conueniēt almose: wil you do this gladly and wyllingly?

Aunswere.

I wyll so do by the helpe of God.

The Bisshoppe.

Will you applye all youre diligence to frame and fasshion youre owne lyues, and the liues of all your familie according to the doctrine of Christ, and to make bothe your selues & them as muche as in you lieth, wholesome examples of the flocke of Christ?

Aunswere.

I wyll so do, the Lorde beyng my helper.

The Bisshop.

Will you reuerently obeye your ordinary & other chiefe Ministers of the Church, & them to whō the gouernemente & charge is committed ouer you, folow- yng with a gladde mynd and wyll their godly admonicions?

Aunswere.

I wyl thus endeuer my self, the lord beyng my helper.

Then the Bisshop layinge his handes seuerally vpon the head of euery one of them, shall saie.

Take thou auctoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, & the holy ghost. Amen.

Then shal the Bisshop delyuer to euery one of them the newe Testamente, sayinge.

Take thou auctoritie to reade the Gospell in the Church of God, and to preache thesame, yf thou be there- unto ordinarily commaunded.

Then one of them, appoynted by the Bisshop, shal reade the Gospell of that daie.

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to intimate their estates Names, and places where they dwell vnto the Curate; that by his exhortation they may be relieved with the Aimes of the parishioners, or others. Will you do this gladly, and willingly?

Answer.

J will so do, by the help of God.

The Bishop.

Will you apply all your diligence, to frame, and fashion your own lives, and the lives of \* your families according to the doctrine of Christ, and to make both your selves, and them (as much as in you lieth,) wholesome examples of the flock of Christ

Answer.

J will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinarie, and other chief Ministers of the Church, and them to whom the charge and Government over you is committed; follow- ing with a glad mind and will their godly Admonitions.

Answer.

J will \* endeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally, vpon the head of every one of them, humbly kneeling before him, shall say.

Take thou authority to execute the Office of a Deacon, in the church of God committed vnto thee; In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testamente: Saying.

Take thou authority to read the Gospell in the Church of God; and to preach the same, if thou be there to licensed by the Bishop himself.

Then one of them, appointed by the Bishop shall read. The Gospel.

[8. Luke. 12. 35.

Let your loins be girded about, and your lights burning; and ye yourselves like vnto Men that wait

**B**u proceditur ad communionem, quam ordinati vnâ sumunt . . .

Communione peracta, tota illa sacra actio, cum congruente oratione & benedictione finitur.

**S** abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentie puritas, et spiritualis obseruantia discipline . . .

et bonum conscientie testimonium preferentes in christo firmi et stabiles perseuerent

dignique successibus de inferiori gradu per gratiam tuam capere potiora mereantur.

Per eundem dominum nostrum iesum christum filium tuum qui tecum viuit et regnat in vnitatem eiusdem.

See p. 712

See p. 710

Then shall the Bishop procede to the Communion, and all that be ordered, shall tary and receaue the holy Communiõ thesame daie with the Bishop.

The Communion ended, after the last collect and immediatly before the benedictiõ, shalbe saide this Collect folow- yng.

Almightie God geuer of all good thinges, whiche of thy great goodnes hast vouchsafed to accepte and take these thy seruantes vnto the office of Deacones in thy church: make them we beseeche the O Lorde, to be modest, humble, and constãt in their ministracion and to haue a ready wil to obserue al spiritual discipline, that thei hauing alwaies the testimonie of a good conscience, and continuing euer stable and strong in thy sonne Christ, maie so wel vse them selues in this inferior office, that thei maie be founde worthy to be called vnto the hygher ministeries in thy Church: thorough thesame thy sonne oure sauour Christe, to whome be glorie, and honoure, worlde without ende. Amen.

Then shal the Bissshop procede to the Communion, and al that be ordered shal tarye and receyue the holy Communion thesame daye wyth the Bissshop.

The Communion ended, after the last Collecte and immediatly before the benedictiõ, shalbe sayd this Collecte folow- yng.

Almyghtie God, geuer of al good thinges, which of thy great goodnes hast vouchsafed to accepte & take these thy seruantes vnto the office of Deacones in thy church: make thẽ we beseeche thee O Lorde, to be modest, hũble, & constant in their ministracion, to haue a ready wyl to obserue al spiritual discipline, that they hauinge alwaies the testimonie of a good conscience, and continuing euer stable & strong in thy sonne Christ, may so wel vse them selues in thys inferior offyce, that they may be found worthi to be called vnto the higher ministeries in thy Church: through thesame thy sonne our Sauour Christ, to whome be glorie and honoure, worlde wythout ende. Amen.

for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open vnto him immediatly; Blessed are those servants, whom the Lord when he cometh shall find watcing. Verily I say vnto you that he shall gird himself, and make them to sitt down to meat, and will come forth, and serve them. And if he shall come in the second watch, or come in the third watch, and find them so; Blessed are those servants.

Then shall the Bishop proceed in the Communion, and all that are<sup>s</sup> ordered, shall tarrie, and receive the holy Communion the same Day with the Bishop.

The Communion ended, after the last Collect, and immediatly before the Benediction. shall be said these Collects following.

Almighty God, giver of all good things, who of thy great goodness, hast vouchsafed to accept, and take these thy servants vnto the office of Deacones in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministracion; to haue a ready will to observe all spiritual discipline: That they having alwaies the testimonie, of a good conscience, and continuing euer stable, and strong in thy Son Christ, may so well behaue themselves in this inferiour office, that they may be found worthy to be called vnto the higher Ministeries in thy Church, through the same thy son, our Saviour Jesus Christ; to whom be glory and honour, world without end. Amen.

Prevent vs, O Lord, in all our doings with thy most gracious favour, and further vs with thy continual help: that in all our works begun continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtē everlasting life, through Jesus Christ our Lord. Amen.

The peace of God, which passeth all vnderstanding, keep your hearts and minds in the knowledge, and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son and the holy Ghost be amongst you and remain with you always. Amen.



## SOURCES

§ Valde mirandum est et magis dolendum quomodo his diebus a statu laicali infra annum ad statum ascenditur presbyterii supremum, cum ad minus per annum integrum in omni ordine suscepto ministrare debeant, et se exercere ut digni et probati ad superiora ascendere mereantur, cum nemo repente fiat summus.

*Constitutions and canons ecclesiastical*  
1603, cann. 31, 32.

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And here it must be shewed vnto the Deacon that he muste continue in that office of a Deaco the space of a whole yere at the least (excepte for reasonable causes, it bee otherwyse sene to hys ordinarie) to thentent he maie be perfect, and wel expert in the thynges apperteing to the Ecclesiasticall administracion, in exccutyng whereof, if he be found faithfull and diligent he maie be admitted by his diocesan to the ordre of Priesthod.

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¶ And here it must be shewed vnto the Deacon that he must continue in that office of a Deaco, the space of a whole yere at the least (except for reasonable causes, it bee otherwyse seen to his ordinarie) to thentent he may be perfecte, and wel expert in the thynges apperteing to the Ecclesiasticall administraciō, in executing whereof, yf he be found faithful and diligent, he may be admitted by his Diocesan to the ordre of Priesthode.

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And heere, it must be declared vnto the Deacon, that he must continue in that Office of a Deacon, the space of a whole year (except for reasonable causes it shall otherwise seem good vnto the Bishop) to the intent he may be perfect, and well expert in the thynges apperteing to the ecclesiastical Administration. In executing whereof, if he be found faithful and dilligent, he may be admitted by his Diocesan to the order of Priesthood, at the times appointed in the Canon; or else on vrgent occasion, vpon some other Sunday, or Holy-day in the face of the Church in such manner and form as hereafter followeth.

SOURCES	1550	1552	1661
	THE FORME OF ORDER- YNG OF PRIESTES.	THE FOURME ING OF ORDER- PRIESTES.	THE FORME AND MANNER OF ORDER- ING OF* PRIESTS.
See p. 932	[P. 932]	[P. 933]	When the Day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a sermon, or exhortation, declaring the dutie and office of such as come to be admitted Priests; how necessary that order is in the Church of Christ; and also how the People ought to esteem them in their Office.
	[P. 978]	[P. 979]	First the Arch-Deacon, or in his Absence one appointed in his stead shall present vnto the Bishop, sitting in his chair, near to the holy Table, all them that shall receiue the order of Priest-hood that day; (each of them being decently habited;) and say. Reverend Father in God, I present vnto you these persons present to be admitted to the Order of Priesthood. The Bishop. Take heed, that the persons whom ye present vnto vs, be apt and meet, for their learning and godly conversation, to exercise their Ministrie duly to the honour of God, and the edifying of his Church. The Arch-Deacon shall answer. I have enquired of them, and also examined them; and think them so to be. Then the Bishop shall say vnto the people Good people, These are they, whom we purpose, God willing, to receive this day vnto the holy Office of Priesthood. For after due examination, we find not to the contrary, but that they be lawfully called to their funtion and ministrie; and that they be persons meet for the same. But yet if there be any of you, who knoweth any Jmpediment, or notable crime in any of them, for the which he ought not to be received into this holy ministrie; Let him come forth in the name of God, and shew what the crime or Impediment is And if any great crime, or Jmpediment be objected, the Bishop shall surcease from ordering that person, vntill such time as the partie accused shall be found clear of that crime. Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the Congregation) shall with the Clergie and people present sing or say the Letanie with the prayers, as is before
	[P. 932]	[P. 933]	
See p. 978	[P. 978]	[P. 979]	
	[P. 932]	[P. 933]	
	[P. 978]	[P. 979]	
See p. 932	[Pp. 932, 978]	[Pp. 933, 979]	



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Bu Conclone Itaque absoluta . . psalluntur  
 Psalmi 40. 132. & 135.

When the exhortacion is ended, then shall  
 be song for the Introite to the  
 Communion this Psalme.

Expectans expectaui dominum. Psal. xl.

I wayted paciently for the Lord :  
 and he enclined vnto me, and heard  
 my callyng.

He brought me also out of the  
 horrible pyt, out of the mire & claie :  
 and set my fete vpon the rocke, and  
 ordred my goynges.

And he hath put a newe song in my  
 mouthe : euen a thankes geuyng vnto  
 oure God.

Many shal see it and feare : and  
 shal put their trust in the Lorde.

Blessed is the man that hath set  
 hys hope in the Lord : and turned  
 not vnto the proude, and to suche as  
 go aboute with lies.

O Lord my GOD, great are thy  
 wonderous workes whiche thou hast  
 doone : lyke as bee also thy thoughtes  
 whiche are to vs ward, yet there is no  
 man that ordereth them vnto the.

If I would declare them and speake  
 of them : they should bee moo then  
 I am hable to expresse.

Sacrifice and meate offeryng thou  
 wouldest not haue : but mine eares  
 hast thou opened.

Burnt offerynges and sacrifice for  
 sinne hast thou not required : then  
 saied I, lo I come.

In the volume of the boke it is  
 written of me, that I should fulfill thy  
 wyl, O my God : I am content to do  
 it, yea, thy lawe is within my heart.

I haue declared thy righteousnes in  
 the greate congregacion : lo I will  
 not refraine my lippes O Lorde, and  
 that thou knowest.

I haue not hid thi righteousnes  
 with in my heart : my talkyng hath  
 bene of thy trueth, and of thy saluacion.

I haue not kepte backe thy louyng  
 mercy and trueth : from the greate  
 congregacion.

Withdraw not thy mercy from me  
 O Lorde : let thy louyng kindnes and  
 thy truthe alwaie preserue me.

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Whē the exhortacion is ended, then shall  
 follow the  
 Communion.-

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appointed in the forme of ordering  
 Deacons; save only that in the  
 proper suffrage there added, the word  
 [Deacons] shall be omitted, and the  
 word [Priests] inserted in stead of it.

Then shall  
 be sung or said, the service for the  
 Communion;

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For innumerable troubles are come  
about me, my synnes haue taken suche  
holde vpon me, that I am not hable  
to looke vp : yea, thei are moo in  
nombre then the heeres of my head,  
& my heart hath failed me.

O Lord, let it be thy pleasure to  
deliuer me : make hast (O Lord) to  
helpe me.

Let them be ashamed and con-  
founded together that seke after my  
soule to destroie it : let them be  
driuen backward and be put to rebuke  
that wishe me euell.

Let them be desolate and rewarded  
with shame that saie vnto me : fie  
vpon the, fie vpon the.

Let all those that seke the, be ioy-  
full and glad in the : and let suche as  
loue thy saluacion, saie alwaie, the  
Lorde be praised.

As for me, I am poore and nedy :  
but the Lorde careth for me.

Thou arte my helper and redemer :  
make no longe tariyng O my God.

Glorie bee to the father, and to the  
sonne : and to the holy ghost.

As it was in the beginning is now :  
and euer shalbe, worlde without ende.  
Amen.

Or elles this Psalme.

Memento domine Dauid. Psal. C.xxxij.

Lorde, remembre Dauid : and al  
his trouble.

Howe he sware vnto the Lord :  
and vowed a vowe vnto the almightie  
God of Iacob.

I wil not come with in the tabernacle  
of my house : nor clime vp into my  
bed.

I wyll not suffre myne iyes to slepe,  
nor myne iye lyddes to slombre :  
neither the temples of my hed to take  
any rest.

Vntil I fynde out a place for the  
tēple of the Lorde : an habitacion for  
the mightie God of Iacob.

Lo, we herd of the same at Ephrata :  
and found it in the wood.

We wil go into his tabernacle : and  
fall lowe on our knees before his foote-  
stole.

Arise O Iorde into thy resting place :  
thou and the Arke of thy strength.

Let thy Priestes bee clothed with  
righteousnes : and let thy saintes  
sing with ioyfulnes

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For thy seruaūt Dauids sake : turne not awaie the presence of thyne Annoincted.

The Lorde hath made a faythfull othe vnto Dauid : & he shal not sbrinke from it.

Of the fruite of thy body : shall I set vpon thy seate.

If thy children wyll kepe my couenaunt and my testimonies that I will learne them : their children also shal sit vpon thy seate for euermore.

For the Lorde hath chosen Sion : to bee an habitation for him selfe, hath he longed for her.

This shalbe my reste for euer : here wil I dwel, for I haue a delight therin.

I wil blesse her victualles w<sup>t</sup> encrease : and will satisfie her poore with bread.

I wil decke her priestes with health : and her saintes shal reioyse and syng.

There shal I make the horne of Dauid to florishe : I haue ordeined a lanterne for myne annoincted

As for hys enemies I shall clothe theim with shame : but vpon him selfe shall his croune florishe.

Glorie bee to the fater and to the sonne : and to the holy ghost.

As it was in the begynnyng, and is now : and euer shalbe worlde without ende. Amen.

Or elles this Psalme.

Laudate nomen domini. Psal. C.xxxv.

O Praise the Lord, laude ye the name of the lord : praise it O ye seruautes of the Lorde.

Ye that stande in the house of the Lorde : in the courts of the house of oure God.

O praise the Lorde, for the Lorde is gracious : o sing praises vnto his name, for it is louely.

For why, the Lorde hath chosen Iacob vnto him selfe : and Israell for hys awne possession.

For I know that the Lord is great : and that our Lord is aboue al goddes.

Whatsoever the Lord pleased, that did he in heauē and in earth : and in the sea, and in all depe places.

He bringeth forth the cloudes from the endes of the world : & sendeth forth lightenynges with the raine,

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bringyng the windes out of his treasuries.

He smote the firste borne of Egipt : both of man and beast.

He hath sent tokens and wonders in to the myddest of the, O thou lande of Egipte : vpon Pharao and all his seruautes.

He smote diuerse nacions : and slewe mightie kynges.

Sehon kyng of the Amorites : and Og the kyng of Basā : and all the kingdomes of Canaan.

And gaue their land to be an heritage : euē an heritage vnto Israel his people.

Thy name O Lorde endureth for euer : so doth thy memoriall O Lorde from one generacion to another.

For the Lorde will auenge his people : & be gracious vnto his seruautes.

As for the Images of the Heathen, thei are but siluer and gold : the worke of mennes handes.

Thei haue mouthes and speake not : eyes haue thei, but thei see not.

Thei haue eares, and yet thei heare not : neither is there any breath in their mouthes.

Thei that make theim are like vnto theim : and so are all thei that put their trust in theim.

Praise the Lord, ye house of Israel : praise the Lord ye house of Aaron.

Praise the Lord ye house of Leuy : ye that feare the Lord praise the lorde.

Praised be the Lorde oute of Sion : whiche dwelleth at Ierusalem.

Glory be to the father & to the sonne : and to the holy ghost.

As it was in the beginnyng, is now : and euer shalbe worlde without ende. Amen.

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with the Collect, Epistle and Gospel as followeth.

The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed diuers orders of Ministers in the church; Mercifully behold these thy servants now called to the office of Priesthood and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this

[P. 979]

II : 2 K

postea legitur, vel ex capite 20 Actor. ab illo loco. Missis à Mileto nuncijs, accersiuit ad se presbyteros. Vsque ad illum. Et cum hæc dixisset,

Then shalbe red for the Epistle this oute of the .xx. Chapter of the Actes of the Apostles.

From Mileto Paule sent messengers to Ephesus and called the Elders of the congregaciō: whiche when they were come to him, he saied vnto them. Ye knowe frō the first daie that I came into Asia, after what maner I haue bene with you at all seasons, seruyng the Lorde with all hūblenes of minde, and with many teares and temptacions which happened vnto me by the laiynges awaite of the Iewes, because I would kepe backe nothing that was profitable vnto you, but to shewe you and teache you openlie thoroughout euery house: witnessyng both to the Iewes and also to the Grekes, the repentaunce that is towarde God, and the faith whiche is towarde oure Lorde Iesus. And now behold, I go bound in the spirit vnto Ierusalem, not knowynge the thynges that shal come on me there, but that the holy gost witnesseth in euery citie sayyng: that bandes and trouble abyde me. But none of these thynges moue me, nether is my lyfe deare vnto my selfe, that I might fulfill my course with ioye and the ministracion of the worde whiche I haue receaued of the Lorde Iesu to testifie the Gospell of the grace of God. And nowe beholde, I am sure that henceforth ye al (thorough whom I haue gone preachyng the kingdome of God) shall see my face nomore. Wherefore I take you to recorde this daie, that I am pure frō the bloud of al men. For I haue spared no labour, but haue shewed you al the counsaill of God. Take hede therefore vnto youre selues and to all the flock among whom the holy ghost hath made you ouerseers, to rule the Congregaciō of God, which he hath purchased with his bloud. For I am sure of this, that after my departyng shall greuous wolues entre in amonge you, not sparyng the flock, More-

-And for the Epistle, shalbe read out of the twentieth Chapter of the Actes of the Apostles as foloweth.

From Mileto Paule sent messengers to Ephesus, and called the Elders of the congregacion: which when they were come to him, he sayde vnto thē. Ye know that from the first day that I came into Asia, after what maner I haue been wyth you at al seasons, seruyng the Lord wyth al humblenes of mynde, and wyth many teares and temptacions which happened vnto me by the layinges awayte of the Iewes, because I would kepe backe nothing that was profitable vnto you, but to shewe you & teache you openly throughout euery house: witnessyng bothe to the Iewes, & also to the Grekes, the repentaunce that is towarde God, and the fayth whiche is towarde oure Lorde Iesus. And now behold, I goe bound in the spyryte vnto Ierusalem, not knowing the thynges that shal come on me there, but that the holy ghost witnesseth in euery citie, saying that bandes & trouble abyde me. But none of these thynges moue me, nether is my lyfe deare vnto my selfe, that I might fulfill my course wyth ioye and the ministracion of the worde whiche I haue receyued of the Lord Iesu to testifie the Gospell of the grace of God. And now behold, I am sure that henceforth ye al (through whom I haue gone preaching the kingdom of God) shall see my face nomore. Wherefore I take you to recorde thys daye, that I am pure frō the bloud of all men. For I haue spared no labor, but haue shewed you all the counsaile of God. Take hede therefore vnto your selues & to all the focke amonge whom the holy ghost hath made you ouerseers to rule the cōgregacion of God, whiche he hath purchased wyth hys bloud. For I am sure of this, that after my departing, shal greuous wolues entre in amonge you, not sparing the focke. More-

office, to the glory of thy Name and the edification of thy Church through the merits of our Saviour Iesus Christ; who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Epistle.

[Eph. 4. 7.

Vnto every one of vs is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended vp on high he led captivity captive, and gave gifts vnto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended vp farre above all Heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints for the work of the ministrie, for the edifying of the body of Christ: Till we all come in the vnitie of the faith, and of the knowledge of the Son of God, vnto a perfect Man, vnto the measure of the stature of the fullness of Christ

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ouer, of youre awne selues shall men arise speakyng peruerse thinges to drawe disciples after them. Therefore awake and remembre that by the space of thre yeres I ceased not to warne euery one of you nyght and daie with teares.

And now brethren, I commend you to GOD and to the word of his grace which is hable to build farther, and to geue you an inheritaunce amonge all them whiche are sanctified. I haue desired no mannes Siluer, golde, or Vesture. Yea, you your selves knowe, that these handes haue ministered vnto my necessities, and to them that wer with me. I haue shewed you all thynges, how that so labouryng, ye ought to receiue the weake, and to remembre the wordes of the lorde Iesu, how that he saied: it is more blessed to geue, then to receiue.

Or els this third Chapter, of the first Epistle to Timothe.

This is a true sayyng: If any manne desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blamelesse, the husbāde of one wyfe, diligent, sobre, discrete, a keper of hospitalitie, apt to teache, not geuen to ouermuche wyne, no fighter, not gredy of filthy lucre: but gentle, abhorryng fightyng, abhorryng coueteousnes, one that ruleth well his awne house, one that hath children in subieccion with all reuerence. For if a manne cannot rule his awne house, how shal he care for the congregaciō of God? He maie not bee a young skoler, leste he swell, and fall into the Iudgement of the euill speaker. He muste also haue a good report, of them whiche are without, leste he fall into rebuke, and snare of the euill speaker.

Likewise muste the Ministers bee honest, not double tongued, not geuen vnto muche wine, neither gredy of filthy lucre: But holdyng the mistery of the faith, with a pure conscience. And let them first bee proued, and then let them minister so, that no man be able to reprove them.

Euen so must their wifes be honest not euill speakers: but sobre and faithful in all thynges. Let the Deacons be the husbandes of one wyfe and such

vel legitur caput tertium prioris ad Timo.  
ab initio totum: . . .

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ouer, of your owne selues shall men aryse, speaking peruerse thinges to drawe disciples after them. Therefore awake, and remembre that by the space of three yeres I ceased not to warne euery one of you nyght and daye, wyth teares.

And now brethren, I commende you to God & to the woorde of his grace whiche is able to buylde further, & to gyve you an inheritaunce among al them which are sanctified. I haue desyred no mans syluer, golde, or vesture. Yea, you knowe youre selues, that these handes haue ministred vnto my necessities, and to them that were wyth me. I haue shewed you all thynges, howe that so labouryng, ye oughte to receyue the weake, & to remembre the wordes of the Lord Iesu, howe that he sayd: it is more blessed to geue, then to receyue.

Or els thys thyrde chapter, of the fyrst Epistle to Timothe.

This is a true sayyng: Yf any man desyre the offyce of a Bisshoppe, he desyreth an honeste worke. A Bisshop therefore must be blamelesse, the husbād of one wyfe, diligent, sobre, discrete, a keper of hospitalitie, apte to teache, not geuē to ouermuch wyne, no fyghter, not gredye of filthy lucre: but gentle, abhorring fyghting, abhorringe coueteousnes, one that ruleth wel his owne house, one that hath children in subieccion with al reuerence. For yf a man can not rule hys owne house, how shall he care for the congregacion of God? He may not be a yong scholer, leste he swell, and fall into the Iudgemente of the euyl speaker. He muste also haue a good reporte of them whiche are without, leste he fall into rebuke and snare of the euyl speaker.

Likewise must the Ministers be honest, not double tongued, not geuen vnto muche wyne, nether gredy of filthie lucre: But holding the mistery of the fayth, with a pure consciēce, & let them first be proued, and then let them minister so, that no man be able to reprove them.

Euē so must their wyues be honest, not euil speakers: but sobre & faithful in al thinges. Let the Deacons be the husbandes of one wyfe, and such

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as rule their children well, and their awne houtholdes: For they that minister well, get themselves a good degre, and greate libertie in the faith whiche is in Christ Iesu.

These thynges write I vnto thee, trustyng to come shortly vnto thee: but and if I tary lōg, that then thou maist yet haue knowlege, how thou oughtest to behaue thy self in the house of God, whiche is the congregacion of the luyng God, the Piller and grounde of truthē. And without doubt, greate is that misterie of Godlines: GOD was shewed in the fleshe, was Iustified in the spirit, was sene emong the Angelles, was Preached vnto the Gentiles, was beleued on in the worlde, and receiued vp in glory.

After this shalbee redde for the Gospell, a pece of the last Chapter of Mathew, as foloweth.

Iesus came and spake vnto them, sayng: All power is geuen vnto me in heauen, and in yearth. Go ye therefore and teache all nacions, baptisyng them in the name of the father, and of the sonne and of the holy ghost. Teachyng them to obserue all thynges, whatsoever I haue commaunded you. And loo, I am with you alwaie, euen vntill the ende of the worlde.

Or els this that foloweth, of the .x. Chapter of Ihon.

Verely, Verely, I saie vnto you: He that entereth not in by the dore into the Shepefold, but clymmeth vp some other waie, thesame is a Thefe and a murtherer. But he that entreth in by the dore, is the shepherd of the shepe, to hym the Porter openeth, and the Shepe heareth his voyce, and he calleth his awne shepe by name, and leadeth them out. And when he hath sent furthe his awne shepe, he goeth before them, and the Shepe folowe hym, for thei knowe his voyce. A straunger wil thei not folowe, but will flie from him, for thei knowe not the voyce of straungers. This Prouerbe spake Iesus vnto the, but thei vnderstode not, what thynges thei wer, whiche he spake vnto them. Then saied Iesus vnto them again, verely, verely, I saie vnto you, I am

postea recitatur lectio Euangelica vel ex vltimo capite Matthei ab eo loco. Et accedens Iesus locutus est eis. Data mihi est, vsque ad finem.

vel ex Ioannis decimo, ab initio,

Amen dico vobis, qui non iatrat per ostium, vsque ad eum locum: Propterea me pater diligit.

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as rule their chyldren wel, & their owne householdes, For they that minister wel, geat themselues a good degre, & great libertie in the fayth which is in Christe Iesu.

These thynges wryte I vnto thee, trusting to come shortly vnto thee; but & yf I tary longē, that then thou maist haue yet knowledge, howe thou oughtest to behaue thy self in the house of God, which is the cōgregacion of the liuinge God, the Piller & ground of trueth. And without doubt, greate is that misterie of Godlynes: God was shewed in the flesh, was Iustified in the spirite, was seen among the Angelles, was Preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

After thys shalbe read for the Gospell, a pece of the laste Chapter of Mathew, as foloweth.

[ Mathew. xxviii.

Iesus came and spake vnto them, saying: All power is geuen vnto me in heauen and in earth. Goe ye therefore and teache all nacions, baptising them in the name of the father, and of the sonne, and of the holy gost. Teachyng them to obserue all thynges, whatsoever I haue commaunded you. And loe, I am with you alway, euen vntill the ende of the worlde.

Or els this that foloweth of the tenth Chapter of Iohn.

Verely verely, I saie vnto you: He that entreth not in by the dore into the shepefolde, but climbeth vp some other way, thesame is a thefe and a murtherer. But he that entereth in by the doore, is the shepeheard of the shepe, to hym the Porter openeth, and the Shepe heareth hys voyce, & he calleth hys owne shepe by name, and leadeth them out. And when he hath sente forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger wyl they not folow, but wyl flee from hym, for they knowe not the voyce of straungers. Thys Prouerbe spake Iesus vnto them, but they vnderstode not what thynges they were, whyche he spake vnto them. Then sayde Iesus vnto them agayne: verely, verely, I saie vnto you, I am

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After this shall be read for the Gospel part of the ninth Chapter of St. Matthew, as followeth.

[8. Matth. 9. 36.

When Iesus saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no Shepheard. Then saith he vnto his Disciples, The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

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

[8. Iohn. 10. 1.

Verily, verily I say vnto you, He that entreth not by the door into the shepefold, but climbeth vp some other way, the same is a Thief, and a Robber. But he that entreth in by the door, is the Shepheard of the sheep. To him the Porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth 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 voice of strangers. This Parable spake Iesus vnto them, but they vnderstood not what things they were, which he spake vnto them. Then said Iesus vnto them again, Verily, verily, I say vnto you, I am



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the doore of the Shepe. All (euen as many as come before me) are Thefes and murtherers: But the shepe did not heare them. I am the doore, by me if any man entre in, he shalbe safe, and shall go in and out, and finde pasture. A Thefe commeth not but for to steale kill, and to destroy. I am come that thei might haue life, and that thei might haue it more abundantly. I am the good Shepeherd: a good Shepeherd, geueth his life for the shepe. An hired Seruaunt, and he whiche is not the Shepeherd (neither the shepe are his awne) seeth the Wolfe commyng, and leaueth the Shepe and flieth, and the wolfe catcheth, & skattereth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the Shepe. I am the good Shepeberd and knowe my Shepe, and am knowe of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the Shepe, and other Shepe I haue, whiche are not of this folde. Theim also muste I bryng, and thei shall heare my voyce, and there shal be one fold and one shepeherd.

Or els this, of the .xx. Chapter of Ihon.

The same daie at night, whiche was the first daie of the Sabbothes, when the doores were shutte (where the Disciples were assembled together, for feare of the Iewes) came Iesus and stode in the middes, and saied vnto them: peace be vnto you. And when he had so saied, he shewed vnto them his handes and his side. Then were the Disciples glad, when thei sawe the lorde. Then saied Iesus vnto them again, peace bee vnto you. As my father sent me, euen so send I you also. And when he had saied those wordes, he breathed on them, and saied vnto them: receiue ye the holy ghoste, whosoeuers synnes ye remit, thei are remitted vnto them. And whosoeuers sinnes ye retein, thei are reteined.

When the Gospell is ended, then shalbee saied or songe.

Come holy ghost eternall god procedyng from aboue,

§ *Genuflectendo coram altari inolpiat episcopus hymnum.*

*Veni creator spiritus*

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the doore of the shepe. All (euen as manye as come before me) are theues and murtherers: but the shepe dyd not heare them. I am the doore, by me yf any man entre in, he shall be safe, and goe in and out, and fynde pasture. A thefe cometh not but for to steale, kyll and to destroye. I am come that they myght haue lyfe, and that they myghte haue it more abundantlye. I am the good shepeheard: a good shepehearde geueth hys lyfe for the shepe. An hired seruaunt, and he whiche is not the shepeheard (neyther the shepe are hys owne) seeth the wolfe coming, & leaueth the shepe & fleeth, & the wolfe catcheth & scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, and they shall heare my voyce, and there shall be one folde and one shepehearde.

Or els thys, of the .xx. Chapter of Iohn.

Thesame daye at night, which was the fyrst daye of the Sabbothes, when the doores were shutte (where the Disciples were assembled together, for feare of the Iewes) came Iesus & stode in the middes, & sayde vnto them: peace be vnto you. And whē he had so sayd, he shewed vnto them hys handes & his syde. Then were the disciples glad, when they sawe the Lord. Then sayd Iesus vnto them agayne, peace bee vnto you. As my father sent me, euen so send I you also. And when he had sayd those wordes, he breathed on them and said vnto them: receyue ye the holy ghost: whosoeuers synnes ye remytte, they are remytted vnto them: & whosoeuers synnes ye retayne, they are retayned.

¶ When the Gospel is ended, then shalbee sayd or songe.

Come holy ghost eternall God procedyng from aboue:

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the door of the sheep. All that ever came before me, are Thieves, and Robbers; but the sheep did not hear them. J am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find 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. I am the good shepheard: the good shepheard giveth his life for the sheep. But he that is an hireling, and not the shepheard, whose own the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth; and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. J am the good shepheard, and know my sheep, and am known of mine. As the Father knoweth me, euen so know I the Father: and J lay down my life for the sheep. And other sheep I have which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepheard.

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SOURCES  
 [mentes tuorum visita,  
 imple superna gratia  
 que tu creasti pectora.  
 Qui paraclitus diceris  
 donum dei altissimi  
 fons viuus ignis charitas  
 & spiritalis vnctio.  
 Tu septiformis munere,  
 dextre dei tu digitus  
 tu rite promisso patris,  
 sermone ditans guttura.  
 Accende lumen sensibus  
 infunde amorem cordibus  
 infirma nostri corporis  
 virtute firmans perpeti.  
 Hostem repellas longius,  
 pacemque dones protinus  
 ductore sic te preuio  
 vitemus omne noxium.  
 <Da gaudiorum premia,  
 da gratiarum munera,  
 dissolue litis vincula,  
 adstringe pacis federa.>  
 Per te sciamus da patrem  
 noscamus atque filium  
 te vtriusque spiritum  
 credamus omni tempore.

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Bothe frō the father and the sōne,  
 the God of peace & loue,  
 Visite our myndes, and into vs, thy  
 heauenly grace inspire,  
 That in all truthe and Godlinesse, we  
 maie haue true desire.  
 Thou art the very comforter, in al  
 wo and distresse,  
 The heauenly gift of God moste  
 high, whiche no tounge can ex-  
 presse,  
 The fountain and the liuely spryng,  
 of ioye celestially,  
 The fire so bright, the loue so clere,  
 and Vnccion spirituall.  
 Thou in thy giftes art manifolde,  
 whereby Christes Church doeth  
 stād,  
 In faithfull hartes wrytyng thy law,  
 the finger of Goddes hande,  
 According to thy promes made, thou  
 geuest speche of grace,  
 That through thy helpe, the praise  
 of God, maie sound in euery  
 place.  
 O holy ghoste, into our wittes, send  
 doune thyne heauenly light,  
 Kyndle our hartes with feruēt loue,  
 to serue God daie and nyght,  
 Strēgth and stablishe al oure weake-  
 nes, so feble and so fraile,  
 That neither fleshe, the world, nor  
 deuyll, against vs do preuaile.  
 Put backe our enemye farre from vs,  
 and graunt vs to obtēin,  
 Peace in our hartes with GOD and  
 man, without grudge or disdain,  
 And graunt O Lorde that thou beyng,  
 our leader and our guyde,  
 We maie eschewe the snares of synne,  
 and from thee neuer slide.  
 To vs suche plentie of thy grace,  
 good Lorde graunt we thee praie,  
 That thou Lorde maiest be our com-  
 fort, at the last dreadfull daie,  
 Of al strife and dissencion, O Lorde  
 dissolue the bandes,  
 And make the knottes of peace and  
 loue, throughout all Christen landes.  
 Graunt vs O Lorde, through thee to  
 knowe, the father moste of myght,  
 That of his dere beloued sonne, wee  
 maie attain the sight,  
 And that with perfect fayth also, we  
 may acknowlege thee,  
 The spirit of them bothe, alwaie one  
 God in persones three.

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Both from the father and the sonne,  
 the God of peace and loue.  
 Vysyte our myndes, and into vs, thy  
 heauenly grace inspire :  
 That in all truthe and godlynesse, we  
 maye haue true desyre.  
 Thou art the very comforter, in al  
 wo and distresse :  
 The heauenly gyfte of God most  
 highe, whych no tounge can ex-  
 presse.  
 The sōutayne & the liuely spryng,  
 of ioye celestially :  
 The fyre so brighte, the loue so clere,  
 and Unction spirituall.  
 Thou in thy giftes arte manifolde,  
 whereby Christes Church doeth  
 stande :  
 In faythfull hartes wrytinge thy lawe,  
 the fynger of Goddes hande.  
 According to thy promes made, thou  
 geuest speache of grace :  
 That through thy helpe, the prayse  
 of God, maye sounde in euery  
 place.  
 O holy gost, into oure wittes, sende  
 doune thyne heauenly lyght :  
 Kyndle our hartes wyth feruent loue,  
 to serue God daie and nyght.  
 Strength and stablishe all oure weake-  
 nes, so feble and so frayle :  
 That neyther fleshe, the worlde nor  
 deuyll, agaynste vs do preuaile.  
 Put backe oure enemye farre from vs,  
 and graunte vs to obtayne :  
 Peace in our hartes with God and  
 man, withoute grudge or disdayne.  
 And graunt O Lorde that thou beyng,  
 oure leader and oure guyde :  
 We may eschewe the snares of synne,  
 and from thee neuer slyde.  
 To vs such plentie of thy grace,  
 good Lord graunt we thee praye :  
 That thou mayest bee oure com-  
 forter, at the laste dreadfull daie.  
 Of all stryfe and dissencion, O Lorde,  
 dissolue the bandes :  
 And make the knottes of peace &  
 loue, throughout all Christen landes.  
 Graunt vs O Lorde, through thee to  
 knowe the father most of myght :  
 That of hys deare beloued sonne, we  
 may attayne the syght.  
 And that wyth perfect fayth also, we  
 may acknowlege thee :  
 The spyryte of them both alwaie, one  
 God in persones three.

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Sit laus patri cum filio  
sancto simul paraclito,  
nobisque mittat filius  
charisma sancti spiritus. Amen.  
*Missale f. clvij]*

Quibus expletis dicat episcopus hanc orationem publice stando sine nota.

Auxiliante domino et saluatore nostro iesu christo presentes patres nostri in sacrum ordinem electi sunt a nobis et clericis huic sancte sedi famulantibus. . . Si qui autem habet aliquid contra hos viros pro deo et propter deum cum fiducia exeat et dicat.

Bu En hi sunt, quos ad sacrum Ecclesie ministerium proposuimus, iuuante Domino, ordinare. . . Nam facta eorum canonica examinatione, deprehendimus eos . . . esse ad hanc functionem legitime & vocatos & probatos. Si autem adhuc quisque vestrum sciat, eos aliquo teneri vel vitio, vel crimine, propter quod ad hoc sanctum munus ordinare eos non conueniat, eum in Domino hortamur . . . vt id modò indicet . . .

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Laude and praise be to the father, and to the sonne equall,  
And to the holy spirite also, one God coeternall,  
And praiſe we that the onely Sonne, vouchesafe his spirite to sende,  
To all that do professe his name, vnto the worldes ende.

Amen.

And then the Archdeacon shall present vnto the Bishop, all thē that shall receiue thorder of Priesthod that daie, euery one of theim hauiyng vpon hym a plain Albe. The Archdeacon, saiyng.

REuerende father in God, I present vnto you these persones present, to be admitted to the Order of Priesthod, Cum interrogatione & responsione, vt in Ordine Diaconatus.

And then the Bisshope shall saie to the people.

Good people, these be thei whō we purpose God willyng, to receiue this day, vnto the holy office of Priesthod. For after due examination, we finde not the contrary, but that thei be lawfully called, to their funciō and ministry, and that thei be persones mete for thesame. But yet if there be any of you, whiche knoweth any impediment, or notable crime in any of them, for the whiche he ought not to be receiued to this holy ministry, now in the name of God declare thesame.

¶ And if any greate cryme or impediment be obiected &c. Vt supra in Ordine Diaconatus vsq; ad finem Letanie cum hac Collecta.

ALmightie God geuer of all good thynges, which by thy holy spirite hast appoynted diuerse orders of Ministers in thy churche: mercifully behold these thy seruantes, now called to the Office of Priesthod, and replenishe them so, with the truthe of thy doctryne, and innocencie of life, that bothe by worde and good example, thei maie faithfully serue thee in this office, to the glorye of thy name, and profite of the congregacion, through the merites of our sauior Iesu Christ, who liueth and reigneth, with thee and the holy Ghoste, worlde without ende. Amen.

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Laude and prayse be to the father, and to the sonne equall:  
And to the holy spyryte also, one God coeternall.  
And praye we that the onely sonne, vouchesafe hys spyryte to sende:  
To all that do professe hys name, vnto the worldes ende.

Amen.

¶ And then the Archdeacon shall present vnto the Bisshop, all them that shall receiue the order of Priesthode that daye.

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The Archdeacon sayinge.

REuerende Father in GOD, I present vnto you, these persones presente, to bee admitted to the ordre of Priesthode, Cum interrogatione & responsione, vt in ordine Diaconatus.

¶ And then the Bisshop shal saie to the people.

Good people, these bee they whome we purpose God wylling, to receiue this daye, vnto the holye offyce of Priesthode. For after due examination, we fynd not the contrary but that they be lawfully called to theyr functiō & ministry, & that they be persones mete for thesame: but yet yf there be any of you whyche knoweth any impediment, or notable cryme in any of thē, for the whyche he oughte not to be receiued into this holy ministry, nowe in the name of God declare thesame.

¶ And yf any great cryme or impediment be obiected. &c. Vt supra in Ordine Diaconatus vsque ad finem Litanie cum hac Collecta.

ALmyghtie GOD geuer of all good thinges, which by thy holy spirit hast appoynted dyuerse orders of Ministers in thy church, mercifully behold these thy seruātes, now called to the Office of Priesthode, & replenishe thē so wyth the trueth of thy doctryne, & innocencie of lyfe, that both by worde and good example, they may faythfully serue thee in thys office, to the glorye of thy name, and profyte of the congregacion, through the merites of oure sauior Iesu Christ, who lyueth and reyneth, wyth thee and the holy Ghoste, worlde wythout ende. Amen.

[P. 967]

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¶ Then the Bishoppe shall minister vnto euery one of them the othe, concernyng the Kinges Supremacie, as it is set out in the Order of Deacons. And that doen, he shal saie vnto them, whiche are appoynted to receyue thesaied Office, as hereafter foloweth.

You haue heard brethre, aswell in youre priuate examinacion, as in the exhortacion,

and in the holy lessons taken out of the Gospel, and of the writynges of the Apostles, of what dignitie, and of howe greate importaunce this office is, (whereunto ye be called). And nowe

we exhorte you, in the name of oure Lorde Iesus Christ, to haue in remembraunce, into how high a dignitee, and to howe chargeable an office

ye bee called, that is to saie, to bee the Messengers, the Watchemen, the Pastors, and Stewardest of the lorde to teache, to premonishe, to feede, and prouide for the Lordes familie: to seke for Christes Shepe, that bee dispersed abroad, and for his children, whiche bee in the midst of this naughtie worlde, to

bee saued through Christe for euer.

-Haue alwaies therfore, printed in your remembraunce, how greate a treasure is committed to your charge, for thei bee the Shepe of Christe, whiche he bought with his death, and for whom he shed his bloudd. The Church and congregacion, whom you must serue, is his spouse and his body. And if it shall chaunce the same Church, or any mēbre thereof, to take any hurt or hynderaunce, by reason of youre negligence, ye knowe the greatnes of the faulte, and also of the horrible punishement, which will ensue: wherfore, consider with your selves, the ende of your ministry, towards the children of God, toward the spouse and body of Christe, and see that ye neuer cease your labour, your care and diligence, vntill you haue doen all that lieth in you, accordyng to your bounden duetie, to bryng all suche as are, or shalbe comitted to your charge, vnto that agrement in faith, & knowlege of God, and to that ripenesse, and perfectnes of age in Christe, that there

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¶ Then the Bishop shall minister vnto euery of them the othe, concerning the Kinges Supremacie, as it is set out in the orde of Deacons. And that done, he shall saie vnto them, which are appoynted to receyue the sayde Office, as hereafter foloweth.

You haue hearde brethren, aswell in youre priuate examinacion, as in the exhortaciō,

and in the holy lessons taken out of the Gospel, and of the writings of the Apostles, of what dignitie, and of how great importaunce thys offyce is (whereunto ye be called). And nowe

we exhorte you, in the name of oure LORDE Iesus Christe, to haue in remembraunce, into howe hyghe a dignitie, and to howe chargeable an offyce

ye bee called, that is to saie, to be the messengers, the watchemen, the Pastours, and the stewardest of the LORDE, to teache, to premonishe, to feede, and prouyde for the Lordes famylie: to seeke for Christes shepe that be dispersed abroad, and for hys children whiche bee in the myddest of thys naughtye worlde, to be saued through Christe for euer.

-Haue alwaies therfore printed in your remembraunce, howe great a treasure is committed to your charge, for they be the shepe of Chryste, whiche he boughte with hys death, and for whom he shed his bloud. The church & congregacion whom you must serue, is his spouse and his body. And if it shall chaunce the same church, or any membre therof, to take any hurt or hinderance, by reason of youre negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishement which will ensue. Wherfore, consider with your selues the end of your ministry, towards the chyldren of God, towarde the spouse and body of Christ, and see that you neuer cease your labour, your care and diligence, vntill you haue doen all that lieth in you, accordyng to your bounden dutie, to bryng all suche as are, or shalbe comytted to youre charge, vnto that agremente in faith, and knowledge of God, and to that ripenes, and perfectnesse of age in Christe, that there

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Then the Bishop, sitting in his chair, shall minister vnto every 'one' of them, the Oath concerning the Kings Supremacy, as it is before set 'forth' in the form for the ordering of Deacons. And that done he shall say vnto them

as hereafter

followeth.

You have heard, Brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy Lessons, taken out of the Gospel, and the writings of the Apostles; of what dignitie, and of how great importance, this office is, wherevnto ye are called. And now again we exhort you in the Name of our Lord Iesus Christ, That you have in remembrance into how high a dignitie, and to how weighty an office, and charge ye are called; That is to say, to be Messengers, Watchmen

and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords familie; to seek for Christs sheep that are dispersed abroad, and for his children, who are in the midst of this naughtie world, that they may be saved through Christ for ever.

Have alwaies therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregacion whom you must serve, is his spouse, and his bodie. And if it shall happen the same Church, or any member thereof to take any hurt or hinderance by reason of your negligence; Ye know the greatnes of the fault and also the horrible punishment that will ensue. Wherfore consider with your selves the end of your ministry towards the children of God, towards the spouse and bodie of Christ: and see that you never cease your labour, your care, and diligence vntill you have don all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, vnto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of Age in Christ, that there

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adultæ ætatis Christi vt nullus omnino vel errori in Religione, vel vitio in vita, locus apud quenquam detur.

Cum itaque sit munus vestrum tantæ simul & excellentiæ, & dignitatis, & molis atque difficultatis: videtis quanta oporteat vos cura & solitudine, in illud incumbere, vt & gratos vos eo Domino præstetis, qui tanto vos honore afficit, tantamque vobis confert dignitatem, & nullum vobis ipsis & ecclesiæ eius damnum detis. Iam autem nihil potestis huius ex vobis cogitare, omnis hæc facultas à solo Deo datur, quanto pere ergo pro bono eius spiritu orare vos sit necesse cernitis. Cumque nulla alia re, tantum humanæ salutis opus, quod vobis imponitur, possitis perficere, quam doctrina & exhortatione, ex diuinis scripturis deprompta, & vita huic doctrinæ respondente, agnoscitis, quanto etiam studio incumbere vos oporteat, legendis & perdiscendis D. scripturis, meditandis quoque & formandis moribus cum vestris, tum vestrorum, ad earundem scripturarum regulam. Et hac ipsa de causa, quamprocul etiam à vobis omnia mundi negotia, & studia submouenda perspiciatis.

Hæc verò omnia, confidimus, vos diu, multumque & religiosè ante cogitasse, considerasse, probeque ponderasse, atque ita vocationi Domini ad hoc munus obsequi, eius confisos ope, sic decreuisse: vt velitis hoc unum totis viribus agere, cunctasque huc curas & cogitationes vestras conferre, vt, & Spiritum sanctum, facultatem cælestem, munus vestrum sanctè & salubriter obeundi, à Patre Domini nostri Iesu CHRISTI, per hunc vnum mediatorem, & propitiatorem nostrum, indesinenter oretis, & iugi vos ac religiosa D. scripturarum lectione & excussione, ad hoc ipsum ministerium vestrum indesinenter instruatis & corroboretis. Et vitam quoque vestram, atque vestrorum, sic

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be no place left among them, either for error in religiõ, or for viciousnes in life.

Then forasmuche as your office is bothe of so greate excellencie, and of so greate difficultie, ye se with how great care and study, ye ought to applie your selves, aswell that you maie shew your selves, kynde

to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neither you your selves offende, neither be occasion that other offende. Howbeit, ye cannot haue a mynde and a will thereto of your selves, for that power and abilitie, is geuen of God alone. Therefore ye se how ye ought to haue neede, earnestly to praie for his holy Spirite. And seeyng that ye cannot by any other meanes, compasse the dooyng of so waightie a worke, perteinyng to the saluacion of man, but with doctryne and exhortacion, taken out of the holy Scripture, and with a life agreeable vnto thesame, ye perceiue how studious ye ought to bee in readyng, and learnyng the holy scriptures, and in framyng the maners, bothe of your selves, and of them that specially pertain vnto you, accordyng to the rule of thesame scriptures. And for this self same cause, ye see how you ought to forsake and set a side (asmuch as you may) al worldly cares & studies.

We haue a good hope, that you haue well waied and pondered these thynges with your selves, long before this tyme, and that you haue clerely determined, by Goddes grace, to geue your selves wholly to this vocation, wherevnto it hath pleased God to call you, so that (asmuche as lieth in you) you apply your selves wholly to this one thing and drawe all youre cares and studies this waie, and to this ende: And that you will continually praie, for the heauenly assistaunce of the holy ghost, frõ God the father, by the mediacion of our onely mediator and sauior Iesus Christ, that by daily reading and wayyng of the scriptures, ye maie waxe riper and stronger in youre Ministerye. And that ye maie so endeour your selves, from tyme to tyme, to sanctifie the lifes

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be no place left among them, either for error in Religion, or for visiousnesse in lyfe.

Then, forasmuche as your office is both of so greate excellencye, and of so great difficultie, ye se with howe greate care and studye oughte to apply your selues, aswell that you maye shewe your selues kinde

to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neyther you youre selues offende, neither be occasion that other offende. Howbeit, ye can not haue a mynd and a wyll thereto of your selues, for that power and abilitie is geuen of God alone. Therefore ye se how ye ought & haue neede, earnestly to praye for hys holy spirit. And seeyng that you cannot by any other meanes, compasse the dooyng of so weightie a woorke pertaining to the saluacion of man, but with doctryne and exhortacion, taken out of holy scripture, and with a life agreeable vnto the same. Ye perceyue how studious ye oughte to be in readyng and in learnyng the holy scriptures, and in framyng the maners, both of your selues, and of them that specially partein vnto you, accordyng to the rule of thesame scriptures. And for this selfsame cause, ye see how you oughte to forsake and set aside (asmuch as you maye) all worldly cares and studyes.

We haue a good hope, that you haue well weighed and pondred these thynges wyth your selues, long before thys tyme, and that you haue clerely determyned, by goddes grace, to geue your selues wholly to this vocation, wherunto it hath pleased God to call you, so that (asmuche as lieth in you) you applye youre selues wholly to this one thing, and drawe al your cares and studies this way, and to thys ende. And that you wyll continually praye for the heauenly assistaunce of the holy goste, from God the father, by the mediacion of our only mediatur and sauior Iesus Chryste, that by dayly readyng and weighing of the scriptures, ye may waxe riper and stronger in your ministerie. And that ye may so endeour your selves from time to time to sanctifie the liues

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be no place left among you, either for Error in Religion, or for viciousnes in life.

Forasmuch then as your Office is both of so great excellencie and of so great difficultie; ye see with how great care, and studie ye ought to apply your selves, as well that ye may shew your selves dutifull, and thankfull vnto that Lord who hath placed you in so high a Dignitie; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone. Therefore ye

ought, and have neede to pray earnestly for his holy spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same: Consider how studious ye ought to be in reading, and learning the scriptures, and in framing the manners, both of your selves and of them that specially pertain vnto you, according to the rule of the same scriptures: and for this selfe same cause, how ye ought to forsake and set aside, (as much as you may) all worldly cares, and studies.

We have a good hope that you haue well weighed, and pondered these things with your selves long before this time; and that you haue clerely determined, by Gods grace, to give your selves wholly to this office, wherevnto it hath pleased God to call you: So that, as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares, and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Iesus Christ for the heavenly assistance of the holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministerie; and that ye may so indeavor your selves from time to time to sanctifie the lives



## SOURCES

laboretis quotidie sanctificare, & ad CHRISTI doctrinam conformare, vt salutaria gregis Domini exemplaria, vos & vestros præstetis . . . -

-Vt verò & præsens CHRISTI ecclesia, de his mentem & voluntatem vestram quoque intelligat, & vos, hæc vestra promissio etiam ecclesiæ facta, magis ad officium sollicitet, respondebitis clara voce ad ea, quæ de ipsis officijs vestris, vos ecclesiæ nomine interrogabimus.

Confiditis, vos,

à Domino nostro Iesu CHRISTO . . .

ad ecclesiæ suæ ministerium esse vocatos?

Credimus.

Persuasum habetis D. scripturas continere omnem doctrinam æternæ salutis,

et decreuistis ex his solis, atque iuxta confessionem nostræ ecclesiæ . . . desumere, quæ populum vobis commissum doceatis omnia, nec quicquam ei inferre, quod ex illis concludi & demonstrari non possit?

Ita persuasum habemus & decreuimus. . .

Dabitur igitur fidelem operam, vt & doctrinam, & sacramenta, & disciplinam CHRISTI, omnino ita administrates, vt præcepit Dominus, & habet ecclesia nostra ex Domini præceptis, administrationis huius rationem constituendam. Vt doceatis vestræ fidei ac curæ commissos, seruare omnia, quæcunque Dominus secunda tradidit & præcepit?

Dabimus, adiuuante nos Domino.

Estis parati . . . ad arcendam à fidelibus, depellendamque omnem doc-

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of you and yours, and to fashion them, after the Rule and Doctryne of Christ, and that ye maie be wholesome, and godly examples and paternes, for the rest of the congregacion to folowe.-

-And that this present congregacion of Christe, here assembled, maie also vnderstande your myndes and willes, in thesethynges. ¶ AND that this youre promes, shall more moue you to dooe your dueties, ye shall answere plainly to these thynges, whiche we in the name of the Congregacion shall demaunde of you, touchyng thesame.

Do you thynke in your harte, that you bee truely called, accordyng to the will of our Lorde Iesus Christe, and thorder of this Church of Englande, to the ministerie of Priesthod?

Answer.

I thynke it.

The Bishop.

BE you perswaded that the holy scriptures, contein sufficiently all doctryne, required of necessitie, for eternall saluacion, through faithe in Iesu Christ? And are you determined with thesaid scriptures, to instruct the people committed to youre charge, and to teache nothyng, as required of necessitie, to eternall saluacion, but that you shalbe perswaded, maie bee concluded, and proued by the scripture?

Answer.

I am so perswaded, and haue so determined by Goddes grace.

The Bishop.

Will you then geue your faithfull diligence alwaies, so to Minister the Doctrine and Sacramentes, and the discipline of Christ, as the lorde hath commaunded, and as this realme hath reccauded thesame, accordyng to the commaundementes of God, so that ye may teache the people comitted to youre cure and charge with all diligence to kepe and obserue thesame?

Answer.

I will so do, by the helpe of the Lorde.

The Bishop.

Wyl you be ready with al faithfull diligence, to banyshe and driue awaie al erroneous and straunge doctrines

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of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye maye be wholesome and godly examples & paternes, for the reste of the congregacion to folowe.-

-And that this present congregaciõ of Christ here assembled, may also vnderstande youre myndes and wylles in these thynges: and that this your promes, shall more moue you to doe your dueties, ye shal answer plainly to these thinges, whiche we in the name of the congregacyon shal demaunde of you, touchyng thesame.

Doe you thynke in your heart, that you be truly called accordyng to the will of our Lorde Iesus Chryste, and the ordre of this Church of Englande, to the ministerie of Priesthode?

Answer.

I thinke it.

The Bishoppe.

BE you perswaded that the holy Scriptures cõtein sufficiently al doctrine required of necessitie for eternall saluacion, throughe faith in Iesu Christe? And are you determined with the said scriptures, to enstruct the people cõmitted to your charge, and to teache nothyng, (as required of necessitie, to eternal saluacion) but that you shalbe perswaded may be concluded, and proued by the scripture?

Answer.

I am so perswaded, and haue so determyned by Gods grace.

The Bishoppe.

Will you then geue youre faythfull dylygence alwaies, so to mynister the doctryne, and Sacramentes, and the discipline of Christ, as the lord hath commaunded, and as thys realme hath receiued thesame, accordyng to the commaundementes of God, so that you may teache the people committed to youre cure and charge, with al diligence to kepe and obserue thesame?

Answer.

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

The Bishoppe.

Will you be ready with al faithfull diligence, to banishe and driue away al erroneous and straunge doctrines,

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of you, and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesom and godly examples and patterns for the people to follow.

And now, that this present congregacion of Christ here assembled, may also vnderstand your minds and willes in these things; and that this your promise may the more move you to do your duties; Ye shall answer plainly to these things which we in the Name of God, and of his Church shall demand of you touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Iesus Christ, and the order of this church of England, to the order and ministrie of Priesthood?

Answer.

I thinke it.

The Bishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessitie for eternall saluation through faith in Iesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge: and to teach nothing (as required of necessity to eternal saluation) but that which you shall be perswaded may be concluded and proved by the scripture?

Answer.

I am so perswaded; and haue so determined by Gods Grace.

The Bishop.

Will you then give your faithfull diligence, alwaies so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church, and Realm hath received the same according to the commandements of God: so that you may teach the people committed to your cure, and charge with all diligence to kepe and observe the same?

Answer.

I will so do, by the help of the Lord.

The Bishop.

Will you be ready, with all faithfull diligence, to banish and drive away all erroneous, and strange doctrines,

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trinam alienam, priuatisque admonitionibus, & adhortationibus, tam ad ægrotos, quam ad sanos, vbicunque illis opus fuerit, & occasio dabitur?

Parati sumus, Domino nos adiuuante.

Tempus omne, quod vobis . . . super fuerit, id omne præcibus, & lectione D. scripturarum, ijsque studijs, quæ cognitionem scripturarum, & docendi facultatem adiuuant & ornant, reiectis à vobis cunctis mundi & carnis studijs . . . impendetis?

Impendemus, iuuante nos Domino.

Summa etiam cura, vestram & vestrorum domesticorum vitam et mores studebitis doctrinæ Christi conformare; atque tum vos ipsos, tum etiam domesticos vestros, quantum Dominus vobis dederit, salutaria præbere gregis Domini exemplaria?

Studebimus, iuuante nos Domino.

Atque communionem Christi, cum omnibus membris eius: præcipue verò cum omnibus nostræ Ecclesiæ, plebe et ministris, constanter, et summo studio coletis?

Colemus, adiuuante nos Domino.

Præfectosque nostræ Ecclesiæ, et quibus cura vestri, et gubernatio est, eritque commissa, reuerenter obseruabit, sanctisque eorum monitis, promptis animis obsequemini, et iudicio eorum vos permittetis?

Hoc studebimus, iuuante nos Domino.

Hic ergo, ipse Deus et seruator noster, qui istam vobis ad hæc omnia dedit voluntatem, det etiam ad eam

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contrarie to Goddes worde, and to vse both publike and priuate moniciōs and exhortacions, aswell to the sycke as to the whole, within your cures, as nede shal require and occasion bee geuen?

Answere.

I will, the Lorde beyng my helper.

The Bishop.

Wyll you bee diligent in praiers and in readyng of the holy scriptures and in suche studies as helpe to the knowlege of thesame, laiyng asyde the study of the worlde and the fleshe?

Answere.

I will endeuoure my selfe so to do, the Lorde beyng my helper.

The Bishop.

Wyll you be diligent to frame and fashion youre awne selues and youre families accordyng to the doctrine of Christ, & to make both your selues and theim (asmuche as in you lieth) wholsome exemples and spectacles to the flock of Christ?

Answere.

I wyll so applie myselfe , the Lorde beyng my helper.

The Bishop.

Wyll you mainteyne and set forwardes (asmuche as lyeth in you) quietnes, peace, and loue amonges all Christen people, and specially amonges them that are or shalbe committed to youre charge?

Answere.

I wil so do, the Lord being my helper.

The Bishop.

Wyll you reuerently obeie youre ordinary and other chiefe ministers, vnto whome the gournement and charge is cōmitted

ouer you, folowyng with a glad mynde and will their godly admonicion , and submytting youre selues to their godly iudgements?

Answere.

I wil so do, the Lord being my helper.

Then shall the Bishop saie.

Almightie God who hath geuen you this wil to do al these thynges, graunt also vnto you strength &

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contrarye to gods worde, and to vse both publyke and priuate monycyons and exhortacyons, aswell to the sicke as to the whole, within youre cures, as nede shall require and occasion bee geuen?

Aunswere.

I wyll, the Lorde beyng my helper.

The Bisshoppe.

Wyl you be diligent in praiers, and in reading of the holy scriptures, and in such studies as help to the knowledge of thesame, laying asyde the study of the world and the fleshe?

Aunswere.

I wyll endeuour my self so to doe, the Lord beyng my helper.

The Bisshoppe.

Wyl you be diligent to frame and fashion youre own selues, and your families, according to the doctrine of Christe, and to make bothe youre selues and them (asmuche as in you lieth) wholsome examples and spectacles to the flocke of Chryst?

Aunswere.

I wyll so apply my selfe , the lorde beyng my helper.

The Bisshoppe.

Wyl you maintein and set forwardes (asmuch as lieth in you) quietnes, peace, and loue emonges al christian people, and specially among them that are, or shalbe committed to your charge?

Aunswere.

I will so do, the Lorde being my helper.

The Bisshoppe.

Will you reuerently obeye your Ordinarie, and other chiefe ministers, vnto whom the gournement and charge is commytted

ouer you, folowyng with a glad mynde and will, their godly admonicion , and submytting youre selues to theyr godlye iudgements?

Aunswere.

I wyll so doe, the Lorde being my helper.

Then shal the Bisshoppe saie,

ALmightie god who hath geuen you this wyl to doe al these thynges, graunt also vnto you strength and

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contrary to Gods word; and to vse both publick and private monitions, and exhortations as well to the sick as to the whole within your Cures, as need shall require, and occasion shall be given?

Answer.

I will, the Lord being my helper.

The Bishop.

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same laying asyde the studie of the world and the flesh?

Answer.

I will endeavor my selfe so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both your selves, and them, as much as in you lieth, wholesom examples and Patterns to the flock of Christ?

Answer.

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

The Bishop.

Will you maintain, and set forwards, as much as lieth in you, quietness, peace, and love, among<sup>1</sup> all christian people; and specially among them that are or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, vnto whom

is committed the charge and government over you; following with a glad mind and will, their godly admonitions<sup>1</sup>, and submitting your selves to their Godly iudgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop, standing vp, say.

Almighty God, who hath given you this will to do all these things; Grant also vnto you strength and

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facultatem, opusque suum, quod in vobis coepit, ipse perficiat in diem suum [Phil. i 6], cum redibit iudicaturus viuos et mortuos [2 Tim. iv 1].

§ Sequitur prefatio sacerdotum cum nota stando.

Oremus delectissimi deum patrem omnipotentem vt super hos famulos suos quos ad presbyterii munus elegit celestia dona multiplicet et quod eius dignatione suscipiunt ipsius consequantur auxilio.

Bu Post haec iubetur ecclesia eadem orare ordinandis in silentio,

hisque precibus datur

iustum spacium,

See p. 968

Wren 'If there be a more elegant translation of Veni Creator it would here be put in instead of the old . . . I hear that at the King's Coronation there was another.' See *The manner of the coronation of King Charles the First* (ed. H. B. S.) p. 57: *Cosin A collection of private devotions (Works, A. C. L.)* iv p. 175

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power to performe thesame, that he maie accomlishe hiswoorkewhiche he hath begon in you, vntill the tyme he shall come at the latter daie to iudge the quicke and the dead.

¶ After this the congregacion shalbe desired secretly in their praiers to make humble supplicacions to God for theforesaid thynges, for the whiche praiers there shal hee a certeine space kept in silence.

[P. 974]

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power to performe thesame, that he may accomlishe his worke which he hath begon in you, vntill the tyme he shal come at the latter day, to iudge the quicke and the dead.

¶ After this, the congregaciō shalbe desired, secretly in their praiers, to make humble supplicacions to God for theforesaid thinges: for the whiche praiers, there shalbe a certaine space kept in silence.

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power to perform the same; that he may accomplish his work which he hath begun in you,

through  
Jesus Christ our Lord; Amen.

After this the Congregation shall be desired secretly in their prayers to make their humble Supplications to God for all these things: For the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth.

<sup>78</sup> Come, Holy Ghost, our souls inspire,  
And lighten with Celestial fire.  
Thou the anointing Spirit art,  
Who dost thy seven-fold gifts impart.

Thy blessed vnction from above,  
Is comfort, life, and fire of love.  
Enable with perpetuall light,  
The dulness of our blinded sight.  
Anoint and chear our soiled face  
With the abundance of thy grace.  
Keep farr our foes: Give peace at home.

Where thou art guide, no ill can come.

Teach vs to know the Father,  
Son,

And Thee, of Both, to be but one.  
That through the Ages all along.

This may be our endless song:

Prayse to thy eternall Merit,  
Father, Son, and holy Sperit.\*

Or this.

Come Holy Ghost, Eternall God, proceeding from above,  
Both from the Father, and the Son,  
the God of peace and love.  
Visit our minds, into our hearts  
thy heavenly grace inspire,  
That truth and Godliness we may  
pursue with full desire.



Thou art the very Comforter, in  
 griefe and all distress,  
 The heavenly gift of God most high ;  
 No tongue can it express.  
 The fountain and the living Spring of  
 ioy Celestial :  
 The fire so bright, the love so sweet,  
 the Vnction spirituall.  
 Thou in thy gifts art manifold ; by  
 them Christs church doth stand  
 In faithfull hearts thou writ'st thy  
 law, the finger of Gods hand.  
 According to thy promise Lord, thou  
 givest speech with grace ;  
 That through thy help Gods praises  
 may resound in every place.  
 O Holy Ghost, into our minds send  
 down thy heavenly light ;  
 Kindle our hearts with fervent Zeale  
 to serve God day and night.  
 Our weakness strengthen and confirm  
 (for Lord, thou know'st vs frail.)  
 That neither devil, world, nor flesh  
 against vs may prevail.  
 Put back our enemy far from vs, and  
 help vs to obtain  
 Peace in our hearts with God and  
 man, (the best, the truest gain.)  
 And grant that thou being O Lord,  
 our leader, and our guide,  
 We may escape the snares of sin, and  
 never from thee slide.  
 Such measures of thy powerfull grace,  
 grant, Lord, to vs we pray.  
 That thou maist be our Comforter at  
 the last dreadfull day.  
 Of strife, and of dissension, dissolve,  
 O Lord the bands,  
 And knit the knots of peace and love  
 throughout all Christian lands.  
 Grant vs the grace that we may  
 know the Father of all might,  
 That we of his beloved son may gain  
 the blisfull sight.  
 And that we may with perfect faith  
 ever acknowledge thee,  
 The Spirit of Father, and of Son, one  
 God in persons three.  
 To God the Father laud, and praise,  
 and to his blessed Son,  
 And to the holy Spirit of grace, Co-  
 equall three in one.  
 And pray we that our only Lord would  
 please his spirit to send,  
 On all, that shall profess his Name  
 from hence to the worlds end  
 Amen.

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Bu quo finito subiicit primarius ordinator.

Dominus vobiscum.

Oremus.

Deus omnipotens, pater Domini nostri Iesu CHRISTI, gratias agimus tuæ diuinæ Maiestati, et immensæ in nos charitati ac benignitati, per hunc ipsum filium tuum, Dominum et redemptorem nostrum, quòd eum donasti nobis et redemptorem, et doctorem ad vitam beatam et sempiternam. Et voluisti, vt, postquam nostram morte sua redemptionem perfecisset, et ad dexteram tuam in cœlis condesisset . . . mitteret . . . Apostolos, Prophetas, Euangelistas, Doctores et Pastores, quorum ministerio dispersos in mundo filios tuos ipse ad te colligeret, eosque . . . tibi ad perpetuam laudem nominis sancti tui, regigneret et renouaret. . . . Pro his itaque tantis tam ineffabilibus æternæ bonitatis tuæ beneficijs, tum etiam pro eo, quòd præsentibus famulos tuos, ad idem salutis humanæ ministerium vocare . . . es dignatus, quantas possumus agimus gratias, teque laudamus et adoramus. Atque per eundem filium tuum supplices te rogamus. . . . Da . . . nobis omnibus hic & vbique nomen tuum inuocantibus, gratos nos tibi semper præstare, pro his & omnibus alijs beneficijs eius: sicque quotidie in cognitione & fide tui, & filij tui proficere per spiritum sanctum tuum, vt per hos tuos ministros, & eos, quibus nos dare ministros voluisti, nosque omnes, nomen sanctum tuum semper amplius glorificetur, & beatum regnum filij tui latius propagetur. . . . Per eundem filium tuum Dominum nostrum Iesum Christum, qui tecum viuunt & regnat in vnitæte eiusdem spiritus sancti, per omnia secula seculorum. Amen.

Post hanc precem, primarius ordinator cum presbyteris præsentibus inponit ijs, qui ordinantur in genua sua procumbentibus, manus.

§ Benedicente eos episcopo postea et manum

That done, the Bishop shall praie in this wyse

The Lorde be with you.

Answer.

And with thy spirit.

¶ Let vs praie.

Almightie god and heauenly father, whiche of thy infinite loue & goodnes towardes vs, hast geuē to vs thy only and most dere beloued sonne Iesus Christ to bee our redemer and auctour of euerlastyng lyfe: who after he had made perfecte oure redemption by his deathe, and was ascended into heauen, sent abroad into the world his Apostles, Prophetes, Euangelistes, Doctours and Pastors, by whose labour and ministry he gathered together a greate flocke in all the partes of the world, to set forth the eternal praise of thy holy name. For these so greate benefites of thy eternall goodnes, and for that thou hast vouchsafed to call these thy seruauētes here present to thesame office and ministry of the saluacion of mankynde, we rendre vnto the moste hartie thankes, we worship and praise the, and we humbly beseeche thee by thesame thy sonne, to graunte vnto all vs whiche either here or els where cal vpon thy name, that we maie shew oure selues thankfull to thee for these and all other thy benefites, and that we maie daily encrease and go forwardes in the knowlege and fayth of the, and thy sonne, by the holy spirite. So that aswell by these thy ministers, as by them to whom thei shalbe appointed ministers thy holy name maie bee alwaies glorified, and thy blessed kingdome enlarged: thorough thesame thy sonne our Lorde Iesus Christe, whiche liueth and reigneth with the in the vnitie of thesame holy Spirite worlde withoute ende. Amen.

¶ When this praier is doone, the Bishop with the Priestes presente shall laye their handes seuerally vpon the heade of euery one that receaueth orders

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¶ That doen, the Bisshoppe shall praye in this wyse

¶ Let vs praye.

Almightie god and heauenly father, which of thy infinite loue and goodnes towardes vs, hast geuen to vs thy only and moste deare beloued sonne Iesus Christe, to be our redemer and aucthour of euerlasting life: who after he had made perfecte our redemption by hys death, and was ascended into heauen, sent abroad into the worlde hys Apostles, Prophetes, Euangelistes, Doctours & Pastours, by whose labour and ministerie, he gathered together a greate flocke in all the partes of the worlde, to set furth the eternal praise of thy holy name. For these so greate benefites of thy eternall goodnes, and for that thou hast vouchsafed to cal these thy seruauētes here present, to the same office and ministerie of the saluacion of mankynde: we render vnto thee moste hartie thankes, we worship and praise thee, & we humbly beseeche thee by thesame thy sonne, to graunte vnto all vs which either here, or els where cal vpon thy name, that we maye shewe oure selues thankfull to thee, for these and all other thy benefites, & that we maye daily encrease and goe forwardes, in the knowlege and faith of thee, and thy sonne, by the holy spirite. So that aswell by these thy ministers, as by them to whom thei shalbe appointed ministers, thy holy name maye be alwaies glorified, and thy blessed kyngdom enlarged, throughe thesame thy sonne, our Lorde Iesus Christe, which liueth and reigneth with thee, in the vnitie of thesame holy spirite, world without ende. Amen.

¶ When this praier is done, the Bisshoppe with the priestes present, shal lay their handes seuerally vpon the head of euery one that receiueh orders

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That don the Bishop shall pray in this wise, and say

Let vs pray.

Almighty God, and heavenly Father, who of thine<sup>l</sup> infinite love and goodnes towardes vs, hast given to vs thy only, and most dearly beloved sonn Iesus Christ, to be our Redeemer and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctours, and Pastours, by whose labour and ministrie he gathered together a great flock in all the parts of the world, to set forth the eternall prayse of thy holy Name: For these so great benefites of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present, to the same Office and ministrie appointed for the Salvation of mankind, wee render vnto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed son, to grant vnto all vs, which either here, or elsewhere call vpon thy holy Name, that we may continue to shew our selves thankfull vnto thee for these, and all other thy benefites; and that we may daily increase and go forwardes in the knowlege and faith of thee, and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name maye be for ever glorified, and thy blessed Kingdome enlarged, through the same thy son Iesus Christ our Lord; who liveth and raigneth with thee, in the vnitie of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop, with the Priests present, shall lay their hands severally vpon the head of every one that receiveth the Order of Priesthood;

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super capita eorum tenente . . . et omnes presbyteri qui presentes sunt manus suas super capita eorum leuatas teneant. . . . Antequam dicatur postcommunio ponat episcopus manus suas super capita singulorum dicens.

Accipe spiritum sanctum :

quorum remiseric peccata remittuntur eis : et quorum retinueris retenta sunt.

§ Accipiat patenam cum oblatis et calicem cum vino et det singulis . . . ita dicens sine nota et eos circumeundo.

Accipe potestatem offerre sacrificium deo missamque celebrare tam pro viuis quam pro defunctis. In nomine domini iesu christi. . .

Tuno vertat episcopus et dicat offertorium.

Bu His finitis canit ecclesia, Symbolum fidei, & proceditur ad communionem, quam ordinati vna sumunt: qui etiam dum communionem sumpserint, in eo loco manent, vbi impositæ eis manus sunt.

Communione peracta, tota illa sacra actio, cum congruente oratione & benedictione finitur.

Ps. cxxxii 9

See p. 712

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The receuours humbly knelyng vpon their knees, and the Bishop sayng :

REceauē the holy Ghoste,

whose sinnes thou doest forgeue, they are forgeuen : And whose sinnes thou doeste reteine, thei are reteyned, and bee thou a faithfull dispensor of the word of God, and of his holy sacramentes. In the name of the father, and of the sonne, and of the holy ghost. Amen.

The Bishop shall deliuer to euery one of them the Bible in the one hande, and the Chalice or cup with the bread, in the other hande and saie.

Take thou auctoritie to Preache the worde of God, and to minister the holy Sacramētes in this Congregation.

¶ When this is done, the Congregation shall syng the Crede, and also thei shall go to the Communion, whiche al thei that receaue orders shall take together, and remaine in the same place where the handes were laied vpon them, vntill suche tyme as thei haue receaued the Communion.

The Communion beyng done, after the last Collecte, and immediatly before the benediction shalbe saied this Collecte.

Moste mercyfull father, wee beseeche thee, so to sende vpon these thy Seruauntes, thy heauenly blessing, that thei maie be clad about with al iustice, and that thy word spokē by their mouthes maie haue such successe, that it may neuer bee spoken in vaine. Graunte also that wee maie haue grace to heare and receaue the same as thi most holy word

and the meane of our saluacion, that in all our wordes and dedes wee may seke thy glorie and the encrease of thy kyngdome, thoroughe Iesus Christe our Lorde. Amen.

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The receiuers humbly knelyng vpon their knees, and the Bissshop saying.

REceiue the holy goste,

whose synnes thou doest forgeue, they are forgeuen : and whose sinnes thou doest reteine, thei are retained : and be thou a faithful dispensor of the word of god, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy gost. Amē.

¶ The Bissshop shall deliuer to euery one of them the Bible in his hande, saying.

Take thou auctoritie to preache the word of god, and to minister the holy Sacramentes in thys congregacion, where thou shalt be so appointed

¶ When thys is doen, the Congregacyon shall syng the Crede, and also they shal goe to the Communion which al they that receiue orders shal take together, and remaine in the same place where the handes were layd vpon thē, vntyl suche time as thei haue receiued the Communion.

¶ The Communion beyng doen, after the last Collecte, and immediatly before the benediction, shalbe sayed thys Collecte.

Most mercifull father, we beseeche thee so to sende vpon these thy seruauntes thy heauenly blessing, that they maye be cladde about with all iustice, & that thy worde spoken by theyr mouthes, may haue such successe, that it may neuer be spoken in vain. Graunt also that we may haue grace to heare, and receiue the same as thy moste holy worde,

and the meane of oursaluacion, that in all our wordes and dedes, we may seke thy glory, and the encrease of thy kingdom, thorow Iesus Christ our lord. Amen.

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the Receivers humbly kneeling vpon their knees, and the Bishop saying.

Receive the Holy Ghost, for the Office, and work of a Priest, in the Church of God, now committed vnto thee by the imposition of our hands.

Whose sins thou dost forgive, they are forgiven ; And whose sins thou dost retain, they are retained. And be thou a faithfull dispenser of the word of God, and of his Holy Sacraments ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand saying.

Take thou Authority to preach the word of God, and to minister the holy Sacraments in the Congregation where thou shalt be lawfully appointed thereunto.

When this is don the Nicene Creed shall be sung, or said, and the Bishop shall after that, go on in the service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid vpon them, vntil such time as they have received the Communion

The Communion being don, after the last Collect, and immediatly before the Benediction, shall be said these Collects.

Most mercifull Father ; we beseech thee to send vpon these thy seruauntes thy heavenly blessing ; that they may be clothed with righteousness, and that thy word spoken by their mouths, may haue such success, that it may never be spoken in vain. Grant also that we may haue grace to hear, and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our saluation ; that in all our words and dedes, we may seek thy glory, and the increase of thy kingdom, through Iesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help : That in all our works

See p. 710

¶ If the orders of Deacon and Priesthood be geuen bothe vpon one daie, then shall the Psalme for the Introite and other thynges at the holy Communion be vsed as thei are appointed at the ordering of Priestes. Sauyng that for the Epistle, the hole .iiii. Chapter of the first to Timothee shalbe read, as it is set out before in the ordre of priestes. And immediatly after the Epistle, the Deacons shalbe ordered. And it shall suffice the Letanie to be saied once

¶ And if the Orders of Deacon and Priesthood, be geuen both vpon one day, then shal *al* thynges at the holy Communion, be vsed as they are appointed at the orderyng of Priestes. Sauyng that for the Epistle, the whole thirde Chapter of the first to Timothee shalbe read as it is sette out before in the order of Priestes. And immediatly after the Epistle, the Deacons shalbe ordered. And it shall suffice, the Litany to be sayed once.

begun continued and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy obtain everlasting life through Jesus Christ our Lord. Amen.

The peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you and remaine with you alwaies. Amen

¶ And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: and it shall suffice that the Letanie be once said for both. The Collects shall both be vsed; first that for Deacons, then that for Priests. The Epistle shall be Eph: 4: 7: 13: as before in this office: Immediatly after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and ordeined, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. 9. 36—38. as before in this office. or else S Luke 12: 35—38. as before in the form for the ordering of Deacons) They that are to be made Priests shall likewise take the Oathe of supremacy, be examined and ordeined as is in this Office before appointed.

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§ Incipit consecratio electi in episcopum  
 quo  
 est agenda die dominica et non in alia  
 festinitate antequam missa celebratur. . .

Cantor incipiat officium misse de die.

O Almighty God, who by thy Son  
 Jesus Christ didst give to thy  
 Apostle Saint Peter many excellent  
 gifts, and commandedst him earnestly  
 to feed thy flock: make, we  
 beseech thee, all Bishops and  
 Pastours  
 diligently to preach thy holy word,

and the  
 people obediently to  
 follow the same, that they may receive  
 the Crown of everlasting glory, through  
 Jesus Christ our Lord [pp. 600, 601]

THE FORME OF  
 CONSECRATYNG OF AN ARCHE-  
 BISHOP OR BISHOP

The  
 Psalme for the Introite at the Communion,  
 as at the orderung of Priestes.

¶ The Epistle.

[i Timo. iij.

This is a true sayng, if a manne  
 desire the office of a Bishop, he de-  
 sireth an honest worke. A Bishop  
 therefore must be blameles, the hus-  
 bande of one wife, diligent, sobre,  
 discrete, a keper of hospitalitie,  
 apte to teache, not geuen to ouer-  
 muche wine, no fighter, not gredy  
 of fylthy lucre, but gentle, abhorryng  
 fightyng, abhorryng couetousnes,  
 one that ruleth well his awne house,  
 one that hath children in subiec-  
 tion with all reuerence. For if a manne  
 cannot rule his awne house, how  
 shall he care for the Congregacion of  
 God? he maie not be a yong skoler,  
 least he  
 swel & fal into the iudgement of  
 the euil speaker. He must also  
 haue a good report of thē whiche  
 are without, lest he fall into rebuke  
 and snare of the euill speaker.

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THE FOURME OF  
 CONSECRATING OF AN ARCHE-  
 BISSHOPPE, OR BISSHOPPE

¶ At the Communion.

¶ The Epistle.

This is a true saying, if a man  
 desire the office of a Bisshoppe, he de-  
 sireth an honest worke. A Bisshoppe  
 therefore muste bee blamelesse, the hus-  
 bande of one wyfe, dilygent, sober,  
 discrete, a keper of hospitalitie,  
 apte to teache, not geuen to ouer-  
 muche wine, no fyghter, not gredy  
 of filthy lucre, but gentle, abhorring  
 fightyng, abhorrynge couetousnesse,  
 one that ruleth wel his own house,  
 one that hath children in subiec-  
 tion with al reuerence. For if a mā  
 cannot rule his own house, howe  
 shal he care for the congregacion of  
 god? He may not be a yong scholer,  
 lest he  
 swel and fal into the iudgemente of  
 the euil speaker. He must also  
 haue a good report of them whiche  
 are without, leste he fall into rebuke  
 and snare of the euil speaker.

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THE FORME OF ORDEINING OR  
 CONSECRATING OF AN ARCH-  
 BISHOP OR BISHOP WHICH IS  
 ALWAIES TO BE PERFORMED VPON  
 SOME SUNDAY, OR HOLY-DAY.

When all things are duly prepared in  
 the Church, and set in order; after  
 Morning Prayer is ended, the Arch  
 Bishop, (or some other Bishop ap-  
 pointed,) shall begin the Communion-  
 service; in which this shall be

The Collect.

Almighty God, who by thy Son  
 Iesus Christ didst give to thy holy  
 Apostles, many excellent  
 gifts, and didst charge them  
 to feed thy flock; Give grace, we  
 beseech thee, to all Bishops, the  
 Pastours of thy Church, that they  
 may diligently preach thy word,  
 and duly administer the godly  
 discipline thereof; and grant to the  
 people, that they may obediently  
 follow the same, that all may receive  
 the crown of everlasting glory through  
 Jesus Christ our Lord. Amen.

And another Bishop shall read.

The Epistle.

[1. Tim. 3. 1.

This is a true saying: If a man  
 desire the office of a Bishop, he de-  
 sireth a good work. A Bishop  
 then must be blameless, the hus-  
 band of one wife, vigilant, sober,  
 of good behaviour, given to hospitality,  
 apt to teach, Not given to  
 wine, no Striker, not greedy  
 of filthy lucre, but patient, not a  
 brawler, not covetuous,  
 One, that ruleth well his own house,  
 having his children in subjec-  
 tion, with all gravity: (For, if a man  
 knownot how to rule his own house, how  
 shall he take care of the church of  
 God?) Not a Novice,  
 lest being lifted vp with pride, he  
 fall into the condemnation of  
 the devil. Moreover, he must  
 have a good report of them, which  
 are without, lest he fall into reproach,  
 and the snare of the devil.

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See p. 968

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See p. 968

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Or this for the Epistle.

[Act. 20. 17.

From Miletus, Paul sent to Ephesus, and called the Elders of the Church. And, when they were come to him, he said vnto them; Ye know from the first day, that I came into Asia, after what manner J have been with you, at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews: And how J kept back nothing, that was profitable vnto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, J goe bound in the spirit vnto Jerusalem, not knowing the things, that shall befall me there; Save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me. neither count J my life dear vnto my selfe, so that I might finish my course with ioy, and the ministry, which J haue received of the Lord Jesus to testifie the Gospel of the grace of God. And now behold J know that ye all, among whom J have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that J am pure from the blood of all men. For J have not shunned to declare vnto you all the counsel of God. Take heed therefore vnto yourselves, and to all the flock, over the which the holy Ghost hath made you Overseers, to feed the church of God, which he hath purchased with his own blood. For J know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, J ceased not to warn every one night, and day, with tears. And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to give you an

## ¶ The Gospell.

Bu vel ex ultimo Ioannis, ab eo loco, Cum ergo prandisset, dicit Simoni Petro. vsque. Et cum hoc dixisset.

IESus saied to Simon Peter, Simō Iohanna louest thou me more then these? he said vnto him, yea lord thou knowest that I loue the: he saied vnto him, fede my lambes. He said vnto him againe the second time: Simon Iohanna, louest thou me? he saied vnto him, yea Lorde, thou knowest that I loue the: he said vnto him, fede my sheepe. He saied vnto him the third tyme, Simon Iohanna, louest thou me? Peter was sory because he saied vnto him the third time, louest thou me, and he saied vnto him: Lorde, thou knowest al thinges, thou knowest that I loue the. Iesus saied vnto him, fede my sheepe.

Or elles out of the .x Chapter of Ihon as before in the ordre of Priestes.

[See p. 974]

See pp. 972 sq.

See p. 974

See p. 972

[See p. 972]

## The Gospell.

[ Iohn. iiii.

IESus saied to Symon Peter, Symon Iohanna, loueste thou me more then these? He said vnto him, yea lorde, thou knowest that I loue thee: he said vnto him, fede my lambes. He said to him againe the seconde time: Simon Iohanna, louest thou me? He saied vnto him, yea lorde, thou knowest that I loue thee: he saied vnto him, feede my shepe. He said vnto him the thirde time: Simō Iohanna, louest thou me? Peter was sory, because he said vnto hym the third time, louest thou me, and he said vnto him: lord thou knowest al thinges, thou knowest that I loue thee. Iesus said vnto hym, fede my shepe.

¶ Or els out of the tenth Chapter of Iohn, as before in thorder of Priestes.

[See p. 975]

[See p. 973]

inheritance among all them which are sanctified. I have coveted no mans silver, or gold, or apparell. Yea, you your selves know, that these hands have ministred vnto my necessities and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, then to receive.

Then another Bishop shall read  
The Gospell.

[S. Iohn. 21. 15.

Iesus said to Simon Peter; Simon, Son of Ionas, lovest thou me more then these? He saith vnto him, Yea, Lord; thou knowest that I love thee. He saith vnto him, Feed my Lambs. He saith to him againe the seconde time, Simon, Son of Jonas, lovest thou me? He saith vnto him, Yea, Lord; thou knowest that I love thee. He saith vnto him, Feed my sheep. He said vnto him the third time, Simon, Son of Jonas, Lovest thou me? Peter was grieved, because he said vnto him the third time, Lovest thou me? and he said vnto him; Lord thou knowest all things thou knowest that I love thee. Iesus saith vnto him, Feed my sheep

Or else this.

[S. Iohn. 20. 19.

The same day at Evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace be vnto you; And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Iesus to them again, Peace be vnto you. As my Father hath sent me, even so send I you; And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whose soever sins ye remitt, they are remitted vnto them; and whose soever sins ye retain, they are retained.

Or this.

[S. Matth. 28. 18

Iesus came, and spake vnto



§ Ipse vero electus sacerdotalibus vestibus induatur preter casulam et pro casula induatur capa et sio duo comprounciales episcopi deducant eum per manus coram metropolitano examinandum, ipso metropolitano sedente in loco examinationis, dorso verso ad maius altare . . .

¶ After the Gospell and Credo ended, first the elected Bishop hauing vpon him a surples and a Cope, shalbe presented by two Bishops (being also in surplesses and copes, and hauing their pastorall staves in their handes) vnto the Archebishop of that Prouince, or to some other Bishop appoincted by his commission :

the Bishopes that present , sayng :  
Moste reuerend father in God, we present vnto you this godly and well learned man to be consecrated Bishop.

¶ And then the kinges mādate to the Archebishop for the consecraciō, shalbe read. And the othe touchyng the knowlegyng of the kinges supremacy, shalbe ministred to the persone elected, as it is set out in the ordre of Deacons. And then shalbe ministred also the Othe of due obedience vnto the Archebishop as foloweth.

¶ THE OTHE OF DVE OBEDIENCE TO THE ARCHEBISHOP.

IN the name of GOD, Amen. I, N. chosen Bisshoppe of the Churche and see of .N. doo professe and promes all due reuerence and obediēce to the Archebishop and to the Metropolitall churche of .N. and to their successours, so helpe me God, and his holy Gospell.

Then the Archebishop shal moue the congregacion present to praie, sayng thus to them.

Brethren, it is written in the Gospel of sainte Luke, that our sauior Christ continued the whole night in praier, or euer that he did chose &

Hic legat professionem . . .

In dei nomine. Amen. Ego .N. talis ecclesie electus et a te venerande paternomine .N. cantuariensis archiepiscopo totius Anglie primas consecrandus antistes, tibi et sancte cantuariensi ecclesie metropolitice tuisque successoribus in dicta ecclesia cantuariensi canonice substituendis debitam et canonicam obedientiam reuerentiam et subiectionem me per omnia exhibiturum profiteor et promitto . . . sic me deus adiuuet et sancta dei euangelia . . .

Deinde deposita mitra conuertet se archiepiscopus ad circumstantes et dicat hanc exhortationem.

[S. Luke vi 12]

¶ After the gospel and Credo ended, firste the elected Bisshoppe shall bee presented by two Bisshoppes,

vnto the Archebisshoppe of that Prouince, or to some other Byssshoppe appoynted by his commission :

The Bisshoppes that present hym, saying.  
Most reuerend father in god, we presente vnto you this godly and wel learned man, to be consecrated Bisshoppe.

¶ Then shal the Archebisshoppe demaunde the Kynges mandate, for the consecracion, and cause it to be read. And the othe touching the knowledge of the kinges suprenacie, shalbe ministred to the person elected, as it is set out in the Order of Deacons. And then shalbe ministred also the othe of due obedience vnto the Archebisshoppe, as foloweth.

THE OTHE OF DUE OBEDIENCE TO THE ARCHEBISHOPPE.

IN the name of God, Amen. I, N. chosen Bisshoppe of the Churche and sie of .N. doe professe and promesse, al due reuerence and obedience to the Archebisshoppe, and to the Metropolitall churche of .N. and to their successours : so helpe me God, throughe Iesus Christe.

¶ This othe shal not be made at the consecracion of an Archebisshoppe.

¶ Then the Archebisshoppe shal moue the congregacion present to praye: saying thus to them.

Brethren, it is written in the gospel of sainte Luke, that oure sauioire Christe continued the whole night in praier, or euer that he did chose and

them, saying, All power is given vnto me in heaven, and earth. Go ye therefore, and teach all Nations, baptising them, in the Name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you : And loe, J am with you alway, even vnto the end of the world

After the Gospell, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rotchet) shall be presented by two Bishops

vnto the Arch-Bishop of that Province (or to some other Bishop appointed by lawfull Commission) the Arch-Bishop sitting in his chair near the holy Table, and the Bishops that present him, saying,

Most reuerend Father in God, we present vnto you this godly, and well learned man, to be ordeyned, and consecrated Bishop.

Then shall the ArchBishop demand the Kings Mandate for the consecracion, and cause it to be read. And the oath touching the acknowledgement of the Kings supremacy shall be ministred to the persons<sup>5</sup> elected, as it is set down before in the forme for y<sup>e</sup> ordering of Deacons. And then shall also be ministred vnto them the Oath of due obedience to the ArchBishop as followeth.

THE OATH OF DUE OBEDIENCE TO THE ARCHBISHOP.

In the Name of God. Amen. I, N. chosen Bishop of the church and See of N. do profess and promise all due reverence and obedience to the ArchBishop, and to the Metropolitall church of N. and to their Successours. So help me God, through Iesus Christ.

This Oath shall not be made at the consecracion of an ArchBishop.

Then the ArchBishop shall moue the congration present to pray; saying thus to them.

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, before he did choose, and

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[Acts xiii 3]

Oremus dilectissimi nobis vt huic viro ad vtilitatem ecclesie provehendo benignitas omnipotentis dei gratie sue tribuat largitatem. Per dominum.

[Acts xiii 2]

Et statim a duobus episcopis incipiat Kyrie eleison cum litanis . . . et cum ventum fuerit ad versum qui pro domino episcopo cantatur surgat consecrator et dicat conuersus ad electum sic.

Vt hunc electum bene dicere digneris. Resp. Te rogamus. Vt hunc electum bene dicere et sancti ficare digneris. Resp. Te rogamus. Vt hunc electum bene dicere sancti ficare et consecrare digneris.

Resp.

Te rogamus.

§ Ipso metropolitano sedente in loco examinationis dorso verso ad maius altare . . . Tunc dicat metropolitanus.

Antiqua sanctorum patrum institutio docet et precipit vt is qui ad ordinem episcopatus oligitur antea diligentissime examinetur cum omni caritate de fide sancte trinitatis et interrogetur de

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send forth his .xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antioche did fast and praie or cuer thei laid handes vpon or sent forth, Paul and Barnabas

: Let vs therefore folowyng the example of oure sauior Christ and his Apostles, first fall to praier or that we admit and sende forth thys person presented vnto vs, to the worke wherunto we trust the holi-ghost hath called him.

¶ And then shalbe said the Letany as afore in the ordre of Deacons. And after this place: that it maie please the to illuminate all Bishops &c. he shal saie.

That it may please the to blesse thys oure brother elected, and to sende thy grace vpon him, that he maie duely execute thoffice whereunto he is called, to the edifyng of thy church, and to the honor, praise and glorie of thy name.

Answer.

We beseche the to heare vs good lorde

Concluding the Letany in the ende with this praier

Almightie God geuer of all good thynges, whiche by thy holy spirite hast appointed diuerse orders of Ministers in thy Church: mercifully beholde thys thy seruaunt nowe called to the worke and ministry of a Bishop, and replenish him so with the truthe of thi doctrine and innocēcie of life, that both by worde and dede he maie faithfully serue the in thys office, to the glorie of thy name and profite of thy Congregation: thorough the merites of oure sauior Iesu Christe, who lyueth and reigneth with the and the holy ghost, worlde without ende. Amen.

Then the Archebishop sittyng in a chaire, shall saie this to hym that is to be consecrated.

Brother, forasmuche as holy Scripture and the olde Canons commaūdeth that we shuld not be hasty in layng on handes and admit-ting of any persone to the govern-

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sende furth his .xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antioche did fast and pray, or euer they layed handes vpon, or sent furth Paul and Barnabas

: Let vs therefore, folowyng the example of oure sauioire Christ and his Apostles, first fal to prayer, or that we admit and sende furth thys person presented vnto vs, to the worke wherunto we truste the holy goste hath called hym.

¶ And then shalbe saied the Letany, as afore in the ordre of Deacons. And after this place: That it may please the to illuminate al Bisshoppes. &c. he shal saie.

That it maye please thee to blesse this our brother elected, and to sende thy grace vpon him, that he mayduely execute the office wherunto he is called, to the edifying of thy Church, and to the honour, prayse and glory of thy name.

Aunswere.

We beseche thee to heare vs good Lorde.

¶ Concluding the Letanye in thende, with this prayer

Almightie God, geuer of all good thynges, which by thy holy spirite hast appointed diuerse orders of ministers in thy Church: mercifully beholde this thy seruaunt, now called to the worke and ministerie of a Bisshoppe, and replenishe him so with the truthe of thy doctryne, and innocencie of life, that both by worde and dede, he may faithfully serue thee in this office, to the glorye of thy name, and profite of thy congregacion: Throughe the merites of our sauioire Iesu Christe, who lyueth and reigneth with thee and the holy gost, worlde without ende. Amen.

¶ Then the Archebisshoppe sittyng in a chaire, shall saie this to hym that is to be consecrated.

Brother, forasmuche as holy scripture and the olde Canons commaundeth, that we should not be hastie in laying on handes, and admyt-tyng of any person to the govern-

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send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the disciples who were at Antioch, did fast and pray before they laid hands on

Paul and Barnabas, and sent them forth. Let vs therefore following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admitt and sende forth this person presented vnto vs, to the work, whereunto we trust the Holy Ghost hath called him.

And then shall be said the Letanie as before in the form of ordering Deacons: save only, that after this place, That it may please thee to illuminate all Bishops &c. the proper Suffrage there following, shall be omitted, and this inserted instead of it.

That it may please thee to bless this our brother elected and to sende thy grace vpon him, that he may duly execute the office wherunto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.

Answer.

We beseech thee to hear vs good Lord.

Then shall be said this prayer following.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with Innocency of life, that both by word, and deed he may faithfully serve thee in this office to the glory of thy Name, and the edifying and well governing of thy church through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the holy Ghost, world without end. Amen.

Then the ArchBishop sitting in his chaire shall say to him that is to be consecrated.

Brother; Forasmuch as the holy Scripture, and the ancient Canons comand that we should not be hasty in layn on hands, and admit-ting any person to Govern-

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diuersis causis vel moribus qui huic regi-  
mini congruunt et necessaria sunt retin-  
eri secundum apostoli dictum manus  
cito nemini imposueris [1 Ti. v 22]: et vt  
etiam is qui ordinandus est antea erudi-  
atur qualiter sub hoc regimine constitu-  
tum oporteat conuersari in ecclesia dei.  
[1 Ti. iii 15]. . . Eadem itaque auctoritate  
et precepto interrogamus te dilec-  
tissime frater caritate sincera . . .

Bu Confiditis, vos, à Domino nostro Iesu

CHRISTO . . . ad ecclesiæ suæ minis-  
terium esse vocatos?

Credimus.

Persuasum habetis D. scripturas con-  
tinere omnem doctrinam æternæ  
salutis,

S Vis ea que ex diuinis scripturis intel-  
ligis plebem cui ordinandus es et  
verbis docere et exemplis?

Bu et decreuistis ex his solis, atque iuxta  
confessionem nostræ ecclesiæ . . .  
desumere, quæ populum vobis commis-  
sum doceatis omnia, nec quicquam ei  
inferre, quod ex illis concludi & demon-  
strari non possit?

Ita persuasum habemus & decreui-  
mus. . .

S si omnem prudentiam tuam quantum  
tua capax est natura diuine scripture  
sensibus accommodare volueris?

[Tit. i 9]

Resp.

Ita volo . . .

Bu Estis parati . . . ad arcendam à fideli-  
bus, depellendamque omnem doctrinam  
alienam, priuatique admonitionibus, &  
adhortationibus . . .

Parati sumus, Domino nos adiuuante.

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ment of the congregacion of Christ,  
which he hath purchased with no lesse  
price then the effusion of his awne  
bloud, afore that I admit you to this  
administraciō wherunto ye are called,  
I wil examine you in certeine articles  
to thend the Congregacion pre-  
sent maie haue a triall and beare wyt-  
nes howe ye bee mynded to behaue  
your self in the churche of God.

Are you perswaded that you bee  
truly called to this ministracion  
accordynge to the will of oure Lorde  
Iesus Christ and thorder of this  
Realme?

Answer.

I am so perswaded.

The Archebishop.

Are you perswaded that the holy  
scriptures contain sufficiently all  
doctrine required of necessitie for  
eternall saluaciō through the faith  
in Iesu Christe? And are you deter-  
mined with the same holy Scriptures  
to instruct the people committed to  
your charge, and to teache or mayn-  
teine nothyng, as required of necessitie  
to eternall saluacion, but that  
you shalbe perswaded maie be con-  
cluded and proued by thesame?

Answer.

I am so perswaded and determined  
by Goddes grace.

The Archebishop.

Wyll you then faithfully exercise  
your selue in thesaid holy scriptures  
and call vpon God by praier for the  
true vnderstandyng of thesame, so as  
ye maie bee able by them to teache and  
exhorte wyth wholesome doctrine, and  
to withstande and conuince the gayne-  
saiers?

Answer.

I will so do, by the helpe of God.

The Archebishop.

BE you ready with all faithfull dili-  
gence to banyshe, and dryue awaie all  
erronious and straunge doctrine con-  
trarie to Goddes worde, and bothe pri-  
uatly and openly to cal vpon and en-  
courage other to thesame?

Answer.

I am ready, the Lord being my  
helper.

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ment of the congregacion of Christe,  
whiche he hath purchased with no lesse  
price then the effusion of hys owne  
bloud: afore that I admit you to this  
administracion wherunto ye are called,  
I wil examine you in certeine articles,  
to thende the congregacion pre-  
sent, may haue a trial and beare wit-  
nes how ye be minded to behaue  
your self in the churche of god.-

Are you perswaded that you be  
truly called to thys ministracion,  
according to the will of oure Lorde  
Iesus Christ, and the order of this  
realme?

Aunswere.

I am so perswaded.

The Archebisschoppe.

ARE you perswaded that the holy  
Scriptures containe sufficiently all  
doctryne, reuyred of necessitie for  
eternall saluacyon, through the faith  
in Iesu Christe? And are you deter-  
mined with thesame holy scriptures,  
to enstruct the people committed to  
your charge, and to teache or main-  
teine nothyng, as required of necessitie  
to eternall saluacion, but that  
you shall bee perswaded may be con-  
cluded, and proued by thesame?

Aunswere.

I am so perswaded and determined  
by gods grace.

The Archebisschoppe.

Wyll you then faithfully exercise  
your selfe in the said holy scriptures,  
and call vpon god by prayer, for the  
true vnderstanding of thesame, so as  
ye may be able by them to teache and  
exhorte with wholesome doctrine, and  
to withstande and conuince the gain-  
saiers?

Aunswere.

I wyll so doe, by the helpe of God.

The Archebisschoppe.

BE you ready with al faithful dili-  
gence, to banishe and driue away all  
erronious and straunge doctryne, con-  
trarye to gods worde, and both pri-  
uatly and openly to call vpon, and en-  
courage other to the same?

Aunswere.

I am ready, the lord beyng my  
helper.

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ment in the church of Christ,  
which he hath purchased with no less  
price then the effusion of his own  
blood: before J admitt you to this  
Administration

J will examine you in certein Articles,  
to the end that the congregation pre-  
sent may haue a tryal, and bear wit-  
ness, how you be minded to behaue  
yourself in the church of God.

Are you perswaded that you be  
truly called to this Ministration,  
according to the will of our Lord  
Iesus Christ, and the order of this  
Realme.

Answer.

J am so perswaded.

The ArchBishop.

Are you perswaded that the holy  
Scriptures contain sufficiently all  
doctrine, required of necessitie to  
eternall Salvation through faith  
in Iesus<sup>5</sup> Christ. And are you deter-  
mined out of the same holy Scriptures  
to instruct the people committed to  
your charge: and to teach or main-  
teine nothing as required of necessity  
to eternall saluation, but that which  
you shall be perswaded, may be con-  
cluded, and proved by the same.

Answer.

J am so perswaded, and determined  
by Gods grace.

The ArchBishop.

Will you then faithfully exercise  
your selfe in the same holy Scriptures;  
and call vpon God by prayer for the  
true vnderstanding of the same; so as  
ye may be able by them to teach and  
exhort with wholesom doctrine, and  
to withstand and convince the Gain-  
sayers.

Answer.

J will so do, by the help of God.

The Arch-Bishop.

Be you readie, with all faithfull dili-  
gence, to banish and drive away all  
erroneous and Strange doctrine con-  
trary to Gods word; and both pri-  
vatly and openly to call vpon, and in-  
courage others<sup>6</sup> to the same.

Answer.

J am ready, the Lord being my  
helper

## SOURCES

## Interrogatio.

§ Vis mores tuos ab omni malo temperare et quantum poteris domino adiuuante ad omne bonum commutare? . . castitatem et sobrietatem cum dei auxilio custodire et docere? . . semper esse diuinis negotiis mancipatus et a terrenis negotiis vel lucris turpibus esse alienus quantum te humana fragilitas concesserit posse? [Tit. ii 12, 7, 8]

## Resp.

Volo.

## Interrogatio.

Vis humilitatem et patientiam in temetipso custodire et alios similiter docere?

## Resp.

Volo.

## Interrogatio.

Pauperibus et peregrinis omnibusque indigentibus vis esse propter nomen domini affabilis et misericors?

## Resp.

Volo.

Tunc dicat ei pontifex.

Hec omnia et cetera bona tribuat tibi dominus et custodiat te atque corroboret in omni bonitate . . . Amen.

Bu Hic ergo, ipse Deus et seruator noster, qui istam vobis ad hæc omnia dedit voluntatem, det etiam ad eam facultatem, opusque suum, quod in vobis cœpit, ipse perficiat in diem suum [Phil. i 6] . . .

§ Et dicat ordinator.

Veni Creator

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## The Archebishop.

Will you deny all vngodlynesse, and worldly lustes, and liue soberly, righteously, and Godly in this worlde, that you maie shewe your self in all thynges, an example of good workes vnto other, that the aduersary maie be ashamed, hauyng nothyng to laie against you?

## Answer.

I will so do, the lorde beyng my helper.

## Tharchebishop.

Will you maintein & set forward (asmuche as shal lye in you) quietnesse, peace, and loue, emong all men. And suche as be vnquiet, disobedient, and criminouse within your dioces, correct and punishe, accordyng to suche authoritie, as ye haue by goddes worde, and as to you shalbee committed, by thordinaũce of this realme?

## Answer.

I will so do, by the helpe of God.

## Tharchebishop.

Will you shewe your self gentle, and bee mercifull for Christes sake, to poore and nedey people, and to al straungers destitute of helpe?

## Answer.

I will so shewe my self by Gods grace.

## Tharchebishop.

Almightie God our heauenly father, who hath geuen you a good will to do al these thynges, graũt also vnto you strength and power, to performe the same, that he accomplisshyng in you, the good woork which he hath begon, ye maie be found perfecte, and irreprehensible at the latter daie, through Iesu Christ our Lorde. Amen.

Then

shalbee

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## The Archebisshoppe.

Will you deny al vngodlinesse and worldly lustes, and liue soberly, ryghteously, and godly in thys world, that you may shewe your self in all thynges, an example of good workes vnto other, that the aduersary maye be ashamed hauyng nothing to laye agaynst you?

## Aunswere.

I wyll so doe, the lorde beyng my helper.

## The Archebisshoppe.

Will you maintain and set forward (asmuche as shal lie in you) quietnesse, peace, & loue, emong al men. And such as be vnquiete, disobedyente and criminous within your Diocesse, correcte and punishe, accordyng to suche authoritie as ye haue by gods worde, and as to you shalbee committed, by the ordinaunce of thys realme?

## Aunswere.

I wyll so doe, by the helpe of god.

## The Archebisshoppe.

Will you shewe your self gentle, and be mercifull for Christes sake to poore and nedey people, and to all straungers destitute of helpe?

## Aunswere.

I wyll so shewe my selfe, by gods helpe.

## The Archebisshoppe.

Almightie Godoure heauenlyfather, who hath geuē you a good wil to doe al these thynges, graũt also vnto you, strengthe and power to performe the same, that he accomplisshyng in you, the good worke which he hath begon, ye may be founde perfecte, and irreprehensible at the latter day, through Iesu Chryst our Lord. Amen.

¶ Then

shalbee

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## The Arch Bishop.

Will you deny all vngodliness, and worldly lusts, and live soberly righteously and godly in this present world: that you may shew your self in all things an example of good workes vnto others<sup>6</sup>; that the Adversary may be ashamed, having nothing to say against you.

## Answer.

I will so do, the Lord being my helper.

## The Archbishop

Will you maintein, and set forward, as much as shall lie in you, quietness, love and peace among all men: and such as be vnquiet disobedient and criminous within your dioces, correct and punish, according to such authority as ye haue by Gods word, and as to you shall be committed by the ordinance of this Realme.

## Answer.

J will so do, by the help of God

## The Archbishop.

Will you be faithfull in ordainyng, sending, or laying hands vpon others.

## Answer.

J will so be, by the help of God.

## The Archbishop.

Will you shew your self gentle, and be mercifull for Christes sake to poore and needy people, and to all strangers destitute of helpe.

## Answer.

I will so shew my self, by Gods help.  
Then the Archbishop standing vp, shall say.

Almighty God our heavenly Father, who hath given you a good will to do all these things; Grant also vnto you strength and power to performe the same: That he accomplisshyng in you the good work which he hath begon, ye may be found perfect and irreprehensible at the latter day, through Iesus<sup>6</sup> Christ our Lord. Amen.

Then shall the Bishop elect put on the rest of the Episcopal habit, and kneeling down [Veni creator Spiritus] shall be

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song or said,-

[See p. 989]

vt supra in ordinibus.

Bu quo finito subijcit primarius ordinator.  
Dominus vobiscum.

Oremus.

Deus omnipotens, pater Domini nostri Iesu CHRISTI, gratias agimus tuæ diuinæ Maiestati, et immensæ in nos charitati ac benignitati, per hunc ipsum filium tuum, Dominum et redemptorem nostrum, quòd eum donasti nobis et redemptorem, et doctorem ad vitam beatam et sempiternam. Et voluisti, vt, postquam nostram morte sua redemptionem perfecisset, et ad dexteram tuam in cœlis consedisset . . . mitteret . . . Apostolos, Prophetas, Euangelistas, Doctores et Pastores . . .

Eph. iv 8-12

§ sint speciosi munere tuo pedes eius ad euangelizandum pacem, ad euangelizandum bona tua. Da ei domine ministerium reconciliationis . . . vt vtatur non gloriatur potestate quam tribuis in edificationem non in

-Come holy Ghost,  
as it is set out in the  
Priestes. &c.  
Order of

That ended, the Archebishop shall saie.  
The Lorde be with you.

Answer.

And with thy spirite.

¶ Let vs praie.

ALmightie God and most mercifull father, whiche of thy infinite goodnesse, hast geuen to vs thy onely and moste dere beloued sonne Iesus Christ, to be our redemer and aucthour of euerlastyng life, who after that he had made perfecte our redempciõ by his death, and was assended into heauen, powred doune his giftes abundantly vpon men, making some Apostles, some Prophetes, some Euangelistes, some Pastors and Doctors, to the edifyng and making perfecte of his congregacion: Graunt wee beseeche thee, to this thy seruauant, suche grace that he maie be euermore ready, to sprede abroad thy Gospell, and glad tidynges of reconcilment to God, and to vse the auctoritie geuen vnto him not to destroy, but to saue, not to hurt, but to helpe, so

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song or said,-

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sung or said over him; the ArchBishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.

Come holy Ghost, our souls inspire;  
And lighten with celestial fire.  
Thou the anointing spirit art,  
Who dost thy seven-fold gifts impart.

Thy blessed Vnction from above  
Is comfort, life, and fire of love.  
Enable with perpetual light  
The dulness of our blinded sight.  
Anoint, and chear our soiled face,  
With the abundance of thy grace.  
Keep far our foes; Give peace at home;  
Where thou art Guide, no ill can come.

Teach vs to know the Father, Son,  
And Thee, of both, to be but One.  
That through the ages, all along,  
This may be our endless song.

Praise to thy eternal Merit,  
Father, Sonne, and Holy Spirit.

Or this.

Come holy Ghost, Eternall God &c.  
as before in the forme of ordering  
Priestes.

That ended, the ArchBishop shall say  
Lord, hear our prayer.

Answer.

And let our crie come vnto thee

Let vs pray.

-Cum holy gost.  
as it is set out in the  
Priestes. &c.  
Order of

¶ That ended, the Archebisshoppe shall saye.  
Lord heare our praier.

Aunsvere.

And let our crye come vnto thee.

¶ Let vs praye.

ALmightie God and moste mercyfull father, which of thy infinite goodnesse haste geuen to vs thy only and moste dere beloued sonne Iesus Chryst, to be our redemer and aucthour of euerlasting life, who after that he had made perfecte our redemption by his deathe, and was ascended into heauen, powred down his giftes abundantly vpon men, making some Apostles, some Prophetes, some Euangelistes, some Pastours, and Doctours, to the edifying and making perfecte of his congregacion: graunt we beseeche thee, to this thy seruaut, suche grace that he may euermore be ready to sprede abroad thy gospell, and glad tidynges of reconcilment to God, and to vse the auctoritie geuen vnto him, not to destroie, but to saue, not to hurt, but to helpe: so

Almighty God, and most mercifull Father, who of thine<sup>s</sup> infinite goodness, hast given thy only, and dearly beloved son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly vpon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctors, to the edifying, and making perfect<sup>6</sup> his Church: Grant we beseech thee, to this thy servant, such grace, that he may ever more be ready to spread abroad thy Gospel the glad tidings of Reconciliation with thee; and vse the authoritie given him, not to destruction, but to Salvation; not to hurt, but to help. So

## SOURCES

destructionem. . . Sit fidelis seruns et prudeus quem constituas tu domine super familiam tuam vt det illis cibum in tempore opportuno . . . per domium nostrum iesum christum filium tuum qui tecum viuit et regnat in vnitare spiritus sancti deus. Per omnia secula seculorum. Et respondeant omnes Amen. . .

Et ordinatore super eum fundente benedictionem reliqui episcopi qui adsunt manibus suis caput eius tangant.

¶ Consecratoris imponente vtramque manum super caput electi dicens ei.

Accipe spiritum sanctum idemque faciant et dicant omnes episcopi astantes. . .

2 Tim. i 6 admoueo te ut resuscites gratiam Dei quae est in te per impositionem manuum mearum. 7 non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis.

¶ Et duo episcopi ponant et teneant euangeliorum codicem super ceruicem eius et inter scapulas clausum . . . Postea det eis codicem euangeliorum dicens.

Accipe euangelium et vade predica populo tibi commisso : potens est enim deus augere tibi gratiam suam . . . 1 Tim. iv 13 attende lectioni, exhortationi et doctrinae. 15 haec meditare, in his esto, ut profectus tuus manifestus sit omnibus. 16 attende tibi et doctrinae : insta in illis : hoc enim faciens et teipsum saluum facies et eos qui te audiunt.

¶ Quam datur baculus dicat ordinator.

[Ezek. xxxiv 3, 4, 16]

Accipe baculum pastoralis officii : et sis in corrigendis vitiis pie seuiens, iudicium sine ira tenens, in fouendis virtutibus auditorum animos demulcens, in tranquillitate seueritatis censuram non deserens.

1 Pet. v 4 cum apparuerit princeps pastorum percipietis inmarcescibilem gloriae coronam.

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that he as a faithfull and a wise seruaunt, geuyng to thy famely meate in due season, maie at the last daie, be receiued into ioye, through Iesu Christ our Lorde, who with thee and the holy ghost, liueth and reigneth one God, worlde without ende. Amen.

Then tharchebishop and Bishoppes present, shall laye their handes, vpon thehed of the elect bishop,

tharchebishop sayng.

Take the holy ghost,

and remembre that thou stirre vp the grace of God, whiche is in thee, by imposiciō of handes : for God hath not geuen vs the spirite of feare, but of power, and loue, and of sobernesse.

Then the Archebishop shall laye the Bible vpon his necke, sayng.

[i. Timo. iiij.]

Geue hede vnto reading, exhortacion and doctryne, thynke vpon those thynges, conteigned in this boke, be diligent in them, that the increase comyng thereby, maie be manifest vnto all men. Take hede vnto thy self, and vnto teachyng, and bee diligent in doying them, for by doying this, thou shalt saue thy self, and them that heare thee, through Iesus Christ our Lorde.

Then shall the Archebishop put into his hande, the Pastoral staffe sayng :

[Eze. xxxiiij.]

BE to the flocke of Christ a shepard, not a wolfe : fede them, deuoure them not : holde vp the weake, heale the Sicke, bynd together the broken, bryng againe the outcastes, seke the lost : Be so mercifull, that you be not to remisse, so minister discipline, that ye forget not mercy, that when the chiefe Sheperde shall come, ye maie receiue the immercessible Crowne of glory, through Iesus Christ our Lorde.

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that he as a wise and a faithfull seruaunt, geuyng to thy family meate in due season, may at the last daye be receiued into ioye, through Iesu Christ our lorde, who with thee, and the holy goste, liueth and reigneth one God, world without ende. Amen.

¶ Then the Archebisshoppe and Bisshoppes present, shal lay their handes vpon the head of the elected Bisshop,

the Archebisshoppe saying.

Take the holy gost,

and remember that thou stirre vp the grace of god, which is in thee, by imposition of handes : for god hath not geuen vs the spirite of feare, but of power, and loue, and of sobernesse.

¶ Then the Archebisshoppe shal deliuer him the Bible, saying.

GEUE hede vnto reading, exhortacion and doctrine. Thinke vpon these thinges contained in this boke, be diligent in them, that the encrease comyng therby, may be manyfest vnto all men. Take hede vnto thy selfe, and vnto teaching, and be diligent in doing them, for by doing this, thou shalt saue thy selfe, and them that heare thee :

be to the flocke of Christ a sheperd, not a wolfe : feede them, deuoure them not : holde vp the weake, heale the sicke, binde together the broken, bryng againe the outcastes, seke the lost. Be so mercifull, that you be not to remisse, so minister discipline, that you forget not mercy : that whē the chief sheppard shal come, ye may receiue the immercessible crowne of glory, through Iesus Christ our lord. Amen.

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that as a wise, and <sup>1</sup>\* faithfull seruant, giving to thy Familie their portion, in due season, he may at last <sup>6</sup>\* be received into everlasting ioy, through Jesus Christ our Lord, who with thee, and the holy Ghost liueth and reigneth one God, world without end. Amen.

Then the Arch-Bishop, and Bishops present shall lay their bands vpon the head of the elected Bishop, kneeling before them vpon his knees: the Arch-Bishop saying.

Receive the holy Ghost, for the office and work of a Bishop in the Church of God, now committed vnto thee by the Imposition of our hands, In the Name of the Father, and of the Son, and of the holy Ghost, Amen. And remember that thou stir vp the grace of God which is given thee, by this Imposition of our hands : For God hath not given vs the spirit of fear : but of power, and love, and <sup>1</sup>\* soberness.

Then the ArchBishop shall deliver him the Bible : saying.

Give heed vnto reading, exhortacion, and doctrine. Thinke vpon the things contained in this Book. Be diligent in them that the increase coming thereby may be manifest vnto all men. Take heed vnto thy selfe, and to doctrine, and be diligent in doing them ; for by so doing thou shalt both save thy self and them that hear thee.

-Be to the flock of Christ a Sheppard, not a wolf; feed them, devour them not. Hold vp the weake, heal the sick, bind vp the broken, bring againe the outcasts, seek the lost. Be so mercifull that ye<sup>6</sup> be not too remiss; so minister discipline, that you forget not mercy : that when the chief sheppard shall appear, ye may receive the never-fading crown of glory, through Jesus Christ, our Lord. Amen.



## SOURCES

§ Et dominus metropolitanus vel consecrator peragat missam.

§ Concede quesumus domine famulo tuo N. episcopo nostro vt predicando et exercendo que recta sunt [2 Tim. iv 2 predica verbum, insta . . argue, obsecra, increpa in omni patientia et doctrina] exemplo bonorum operum animas suorum instruat subditorum [1 Tim. iv 12 exemplum esto fidelium in verbo, in conversatione, in caritate, in fide, in castitate] et eterne remunerationis mercedem a te piissimo pastore percipiat [2 Tim. iv 7 cursum consummavi . . 8 in reliquo reposita est mihi corona iustitiae quam reddet mihi Dominus in illa die iustus iudex]. Per dominum (*Inthronizatio episcopi* Maskell *M.R.* ii p. 306)

See p. 712

See p. 710

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¶ Then tharchebishop shall procede to the Communiō , with whom the newe consecrated Bishop, shal also Communicate.-  
-And after the last Collect, immediatly afore the benedicciō, shalbe said this praier

Moste merciful father, we beseche thee to sende doune vpon this thy Seruaunt, thy heauēly blessing, and so endue hym with thy holy spirite, that he preaching thy woorde, maie not onely bee earnest to reprove, beseche, and rebuke with all pacience and Doctryne, but also maie be to suche as beleue, an wholesome example, in woorde, in conuersaciō, in loue, in faith, in chastitie, & puritie, that faithfully fulfilling his course at the latter day, he may receiue the croune of righteousnes, laied vp by the lorde, the righteous iudge, who liueth and reigneth, one God with the father and holy Ghoste, worlde without end. Amen.

HARDUS GRAFTON  
typographus Regius  
excudebat.  
Mense Martij.  
A. M. D. XLIX.

Cum priuilegio ad imprimendum solum,

## 1552

¶ Then the Archebisshoppe shal procede to the Communion , with whom the newe consecrated Byshoppe *with other* , shal also communicate.-  
-And after the laste Collecte, immediatlye beefore the benediccyon, shall beesayed thys prayer .

Most merciful father, we beseche thee to send down vpon this thy seruaunt, thy heauenly blessing, and so endue hym with thy holy spirite, that he preaching thy worde, may not only be earnest to reprove, beseche, and rebuke with al pacience and doctryne, but also may be to such as beleue, an wholesome example, in worde, in conuersacion, in loue, in faith, in chastitie, and puritie, that faythfully fulfilling his course, at the latter day he may receiue the croune of righteousnesse, laied vp by the Lord, the righteous iudge, who liueth, and reigneth, one god with the father and *the* holy gost, worlde withoute end. Amen.

¶ IMPRINTED AT LONDON  
in Fletestrete at the signe of the  
Sunne ouer agaynste the conuite by  
Edwarde Whitchurche,  
M. D. LII.

Cum priuilegio ad imprimendum solum.

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Then the ArchBishop shall proceed in the Communion service: with whom the New-consecrated Bishop (*with others*) shall also communicate.  
And for<sup>e</sup> the last Collect, immediately before the Benediction shall be said these Prayers.

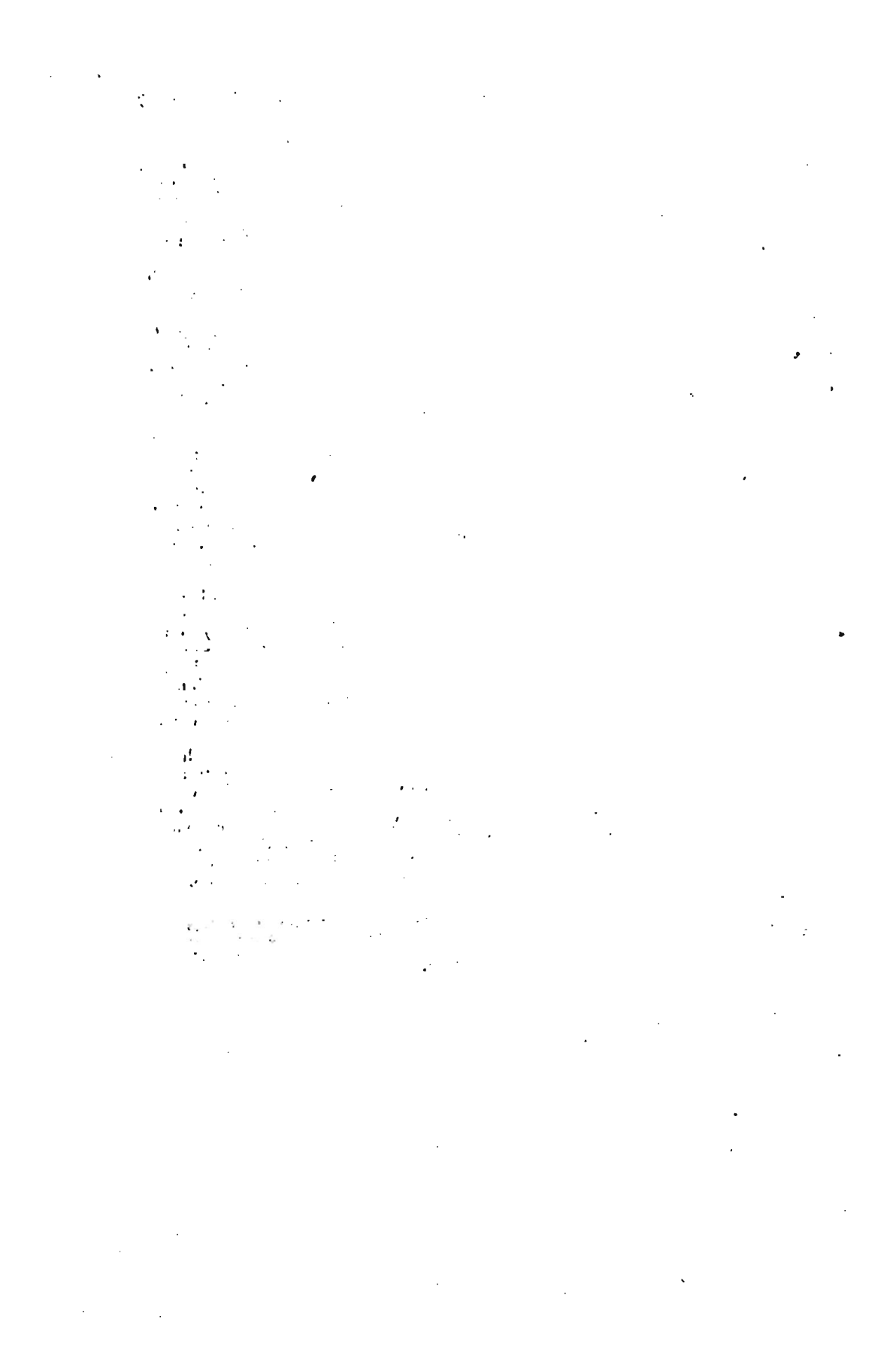
Most mercifull Father, we beseech thee to send down vpon this thy servant thy heavenly blessing: and so indue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, besech, and rebuke with all patience, and doctrine; but also may be to such as believe, a wholesom example in word, in conversation, in love, in faith, in chastitie, and in purity: that faithfully fulfilling his course, at the latter day he may receive the crown of righteousnes, laid vp by the Lord, the righteous Judge: who liueth and reigneth one God, with the Father, and *the* holy Ghost. world without end. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help; That in all our works, begun, continued, and ended in thee we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord Amen

The peace of God which passeth all vnderstanding keep your hearts and minds in the knowledge and love of God, and of his sonne Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

The Forms of Prayer for y<sup>e</sup> v. of November, y<sup>e</sup> xxx. of Januarie, & for y<sup>e</sup> xxxix. of May, are to be printed at y<sup>e</sup> End of this Book.





## APPENDIX

- I. THE BIDDING OF THE BEDES
- II. THE ROGATION

## APPENDIX

THERE are two observances, traditional and customary, and from time to time defined and enforced, which are not contained in the Book of Common Prayer or recognised by any Acts of Uniformity, but yet appertain to the integrity of the English Rite: viz. the Bidding of the Bedes and the Rogation Procession. These two observances are the subject of this Appendix.

### I. THE BIDDING OF THE BEDES.

I. All ancient rites have, or have had at some time in their history, a body of intercessions, generally in some kind of litany-form, concluding the Mass of the Catechumens or opening the Mass of the Faithful, in either case following the Sermon, or the Gospel if there is no Sermon. Already, for some unknown reason, in the 8th cent. the Roman litany *Oremus dilectissimi* had become confined to Good Friday.

(a) In the middle of the 2nd cent. S. Justin Martyr relates (*Apol.* i 65) that after the Sermon followed *κοινὰ εὐχαί* (*ib.* 67 *ἀνιστάμεθα πάντες κοινῇ καὶ εὐχὰς πέμπομεν*) 'for ourselves and for the newly baptised and all men everywhere.' For Syria see Brightman *Liturgies eastern and western* i pp. 4-12, 38-40, 471 sq. (the Monophysite rite [p. 80] no longer has the intercession; but it once had a 'litanía et proclamatio' [Dionys. Bar Salibi *Expositio liturgiae* 5]); for Egypt see the 'Sacramentary of Serapion' in *Journ. Theol. Studies* i pp. 94, 100 sqq., *Litt. E. and W.* pp. 119 sqq., 158 sqq.; for Abyssinia, *ibid.* pp. 220 sqq. (and the Litany, pp. 206 sqq., whencesoever derived, originally belonged to the opening of the mass of the faithful [see Rahmani *Testamentum Domini nostri* pp. 83 sqq.]); for Eastern Syria and the Persian Empire, *Litt. E. and W.* pp. 262 sqq.; for the Byzantine area, *ibid.* pp. 528, 314, 373 sq.; for Armenia, *ibid.* pp. 428 sq.; for Gaul, Spain, Milan, and the British Isles, see Duchesne *Origines* pp. 189 sqq.; and for Africa, Mr. W. C. Bishop's art. 'The African Rite' in *Journ. Theol. Studies* xiii pp. 254 sqq., 271. (b) The Roman *Orationes solennes* of Good Friday consist of a series of biddings—for the Church, the Pope and the Bishop, for all orders of the Church, the Emperor, catechumens, all in need and distress, heretics, and schismatics, the Jews, and the pagans—each followed by *Flectamus genua*, after which a space was left for silent prayer, *Levate*, and a pertinent collect. The collects are no doubt of later date than the biddings (notice that, while they are written strictly according to the *cursus*, the biddings

are not so ; and cp. the Egyptian Litany in *Litt. E. and W.* p. 159). In *Sacr. Gelasian.* i 41, of the late 7th or early 8th cent., the *Orationes sollemnes* are assigned only to Good Friday (in the appendix to *Ordo Romanus* I [Mabillon *Mus. Ital.* i p. 19] they are also said as a separate office on the morning of the Wednesday in Holy Week). But, apart from the collects, almost certainly they are the litany which originally always followed the Gospel and Sermon, and have left a survival in the, otherwise inexplicable, isolated *Oremus* at the beginning of the mass of the faithful ; while what is clearly a description of them, in the document appended to S. Celestin I's *Epist. ad episc. Galliae* (Mañsi iv 461 : cp. Hrabanus Maurus *de Instit. clericorum* ii 37, where the passage is quoted as a description of the Good Friday prayers) suggests that they were used at least more frequently than once a year. (c) It is to be noted that the prayers after the sermon, which are described as *κοινὰ εὐχαί* by S. Justin Martyr, are also described by Origen in *Matt.* xxvi 36 as 'oratio communis' ; by S. Chrysostom as *κοινὰ εὐχαί* (see *Litt. E. and W.* pp. 477 sq.) ; probably, by S. Augustine *Ep.* lv 24 as 'communis oratio' ; and S. Bernard *de gradibus Humilitatis* 56 similarly calls the Good Friday prayers 'communes orationes,' and *Ep.* ccclxv 2 'illa universalis oratio ecclesiae.'

2. Perhaps by the beginning of the 9th cent., and certainly by the end, a custom had emerged, on this side of the Alps, which, whether intentionally or otherwise, compensated for the loss of the Roman intercession. It was directed that, after the sermon of the Mass on Sundays and festivals, the priest should admonish the people to pray for the several classes of the living and for the lately departed, and that prayers for them should be then and there made. The custom prevailed, at least in the German lands, in France, and in England ; and, throughout the Middle Ages, what in England was called the 'Bidding of the Bedes' was the practice. According to the earliest detailed direction, at each bidding the people said a silent *Pater noster* and the priest added a pertinent collect ; so practically reproducing the form of the *Orationes solennes* :

(a) The precept for this practice occurs first in Regino of Prüm († 915) *de Ecclesiasticis Disciplinis* i 190 (Migne *P. L.* cxxxii 224) 'Oportet ut in diebus festis vel dominicis, post sermonem intra missarum sollemnia habitum ad plebem, sacerdos admoneat ut iuxta apostolicam institutionem [1 Tim. ii 1 sq.] orationem omnes in commune pro diuersis necessitatibus fundant ad Dominum, pro regibus et rectoribus ecclesiarum, pro pace, pro peste, pro infirmis qui in ipsa parrochia lecto decumbant, pro nuper defunctis ; in quibus singillatim precibus plebs orationem dominicam sub

silentio dicat, sacerdos vero orationes ad hoc pertinentes per singulas admonitiones sollemniter expleat' (repeated by Burchard of Worms [† 1025] *Lib. Decret.* ii 70 [Migne *P. L.* cxi 638] and S. Ivo of Chartres [† 1116] *Decretum* ii 120 [*ibid.* clxi 193]). Baluze (*Reginonis . . . libri duo de eccl. disc.*, Paris 1671, pp. 95, 104) supposes *Capitulare* i 165 (Regino i 204) 'vt sacerdotes admoneant populum ut eleemosynam dent & orationem faciant pro diuersis plagis quas assidue pro peccatis nostris patimur,' to refer to these prayers. If he is right, the use of them is as old as the reign of Charlemagne. (b) 'To bid bedes' and 'the bidding of bedes' originally meant 'to pray prayers' and 'the praying of prayers' (see p. 1050). In the 16th cent. 'bid' (M.E. *bidden*), 'pray,' began to be confused with 'bid' (M.E. *beden*), 'command'; and 'bidding of bedes' to be understood as meaning 'enjoining of prayers' (so perhaps Donner *Injunctions*, 1555, 'praying and bidding of beads'); and henceforth the formula used was described as, e.g., 'the form of bidding the common prayers' (p. 1026), 'the form of bidding the prayers' (p. 1027), 'the form of bidding prayers' (p. 1029); and the action as 'bidding of prayer' (pp. 1029, 1031), 'bidding prayers' (p. 1031), or 'bidding prayer' (p. 1031). Then 'bidding' was taken to be an adjective, and 'the form of bidding prayer' came to be called 'the bidding prayer' (the earliest instance cited in *New Engl. Dict.* i p. 857 is of the year 1753). But the original meaning was not quite forgotten; so that, as late as 1737, there occurs the phrase 'form of praying the prayers' (p. 1031).

3. From the first the biddings were, of course, made in the vernacular. And at the outset both the biddings and the choice of prayers were left to the discretion of the minister. But, naturally, in process of time, the form of the biddings and the choice of prayers tended locally to a certain fixity. As for sermons themselves, so for the accompanying Bidding of the Bedes, models were proposed; while in particular churches habits or usages were formed. In fact, something like the process of the original formation of local rites was repeated; only it was never carried so far, and the preacher has perhaps everywhere and always been at liberty to vary his Bidding at discretion. There are two or three modifications of the original form of the observance to be noted, which had come about in England, at least, by the beginning of the 15th cent. (1) The biddings for the living were recited continuously (or sometimes, as at York, in two groups) and the prayers said for them *en bloc* at the end (or after each group); and then in like manner the dead were bidden for continuously,

and the prayers for them followed. (2) The prayers, other than the people's private *Paternosters*, became fixed, and took the form of a short office, consisting of a Psalm, *Kyrieleison*, *Paternoster*, preces, and collect or collects; the content varying locally. But often, as will appear from examples cited below, nothing but *Paternoster* was said. (3) Whereas the original precept enjoined that the Bidding of the Bedes should follow the sermon, in England and France it came to be customary to use it before the sermon; and, according to Sarum usage, in all but parish churches, it was detached from the sermon altogether and recited under the rood during the procession. (4) The original direction to pray 'pro nuper defunctis' was enlarged to include all the faithful departed, as well as the benefactors and notables of the church or parish and others, whose names were entered in the 'Bede-roll,' the permanent and growing local 'diptychs of the dead.'

(a) The *Missal of Leofric*, in that part of it which was written in Lotharingia in the 10th cent. (ed. Warren p. 8), has a Bidding of Bedes consisting of three paragraphs, two for the living and one for the dead, followed by a collect; Honorius of Autun (c. 1120) in *Speculum ecclesiae* (Migne *P. L.* clxxii 827), a series of pattern sermons, gives a model consisting of 12 biddings, the first 11 followed by *Amen*, the last by *Kyrieleison* (cp. his *Gemma animae* 19 'Deinde episcopus sermonem ad populum facit . . . Post haec populus Kyrie eleison'). For other continental examples see the references to Prones below, pp. 1039 sq. The following translation of a German example of the 14th cent. (of which the text is in Müllenhoff and Scherer *Denkmäler deutscher Poesie und Prosa aus dem viii-xii Jahrhundert*, 3rd ed. Berlin 1892, ii pp. 457 sq.) is cited here for comparison with the contemporary English example below pp. 1050 sq. 'Next pray ye almighty God for the holy catholic Church (die heilige christenheit), that God for all his saints' sake uphold and establish the Christian faith in its integrity (nâh sinen werden) even unto the end of the world, as it hath come down to us. Pray ye for all Christian princes: first for the spirituality, our pope, our bishop, our priests, our parsons, our readers, our vicars, all priests, all clerks, all spiritual folk and all Christian orders, that God impart to all of them his spiritual light, for the help and support of Christendom. Next pray ye for the secular princes, whether king or duke or barons or counts, that God give them victory and welfare and all fidelity towards their subjects. Pray ye for all true knights, for all true burghers, for all true peasants, all upright judges, all upright counsellors, that God preserve every of them in truth.'

Pray ye God for all true craftsmen, for all common labourers, that God provide them with such labour as that thereby soul and body be sustained. Pray ye God with true devotion to grant peace and grace to the holy catholic Church. Pray ye God for seasonable and clement weather, whereby land and people are gladdened. Pray ye touching every ill wherewith this world is beset, that God remove it according to his grace. Pray ye for all afflicted folk, for all sick folk, for all poor folk, for all imprisoned folk, that God succour them according to his grace and according to their needs. Pray ye for all them that are living aright, that God confirm them. Pray ye for all them that are in deadly sins, that God convert them and help them to a true repentance before their end. Next pray ye for the needy souls which are in the pains of purgatory (in den weizen), for all the souls that are buried here and have belonged to this church, or are written in the bede-roll (tôttempuoche) and are mentioned in the mass, for all the souls that have been commended to me and to you, and for the souls that have departed from this world in the right faith, that God honour all his saints in them and all priests' prayers and all good folk's devotion, that they be delivered from their pains and come to eternal joy. Next say ye the holy prayer, that God grant us all we need in soul and in body. God, our Father, which art in heaven' &c. ('Die heilige christenheit' is the rendering of 'sanctam ecclesiam catholicam' in the translation of the Creed which follows in the text. It is difficult to say precisely what classes of the clergy are meant by 'êwarten . . pharrer . . letzer . . verweser' rendered above by 'priests . . parsons . . readers . . vicars'). The modern German Bedes are in the form of a direct prayer recited by the preacher: see e.g. *Katholisches Gesang- und Andachtsbuch zum Gebrauch bei dem öffentlichen Gottesdienste im Bistum Rottenburg*, Gmünd 1888, p. 249; *Gesang- und Gebetsbuch für die Diocese Trier*, Trier 1902, p. 227. (b) English medieval examples are: the Anglo-Saxon form, probably from Sherborne, contained in the 11th cent. MS of the Gospels at York Minster (printed *The York Manual*, Surtees Soc. lxiii, p. 219\*; Simmons *Lay folks mass book* E.E.T.S. p. 62; cp. Rock *Ch. of our fathers*, ed. Hart and Frere, ii p. 289); one of 1349 belonging to the diocese of Worcester (in L'Estrange *Alliance of divine offices*, A.C.L., p. 259; and in Jer. Collier *Eccl. hist. of Great Britain* ii rec. liv); that of a Sarum Missal of c. 1400 in the Bodleian MS Barlow 5, f. 2<sup>b</sup> (printed in *York Manual* p. 220\*, and below pp. 1050 sqq.), and that of the 15th cent. MS Sarum Processional in the Chapter Library of Salisbury (printed in full in C. Wordsworth *Ceremonies and processions . . of Salisbury* pp. 22 sq.); three York forms of the 15th cent. (in Simmons *Lay folks mass book* pp. 64, 68, 74), and that of the printed *York Manuale* 1509 (*ibid.* 75); an Exeter form of the reign of Edward IV (in *Some account of Exeter Cathedral*, Society of Antiquaries 1797, p. 11); one belonging to the diocese of London of the 15th cent. (Brit. Mus. MS Harley 335, f. 19: printed in *York Manual* p. 223\*); the



form appended to *The Festiall* or *Festyall* (the English translation of Jo. Myrc's *Liber festiualis*), Caxton 1483, and frequently reprinted down to 1532 (the bedes printed in Burnet *Reformation* II i rec. 8; Strype *Ecl. Mem.* i (2) rec. xxxvii; and below pp. 1032 sqq.); one of about 1485 in Tho. Hearne *Robert of Gloucester's Chronicle* ii p. 682; a form given by Tho. Becon *Reliques of Rome*, 1563, f. 234 as from the *English Festiall* but differing from that of the printed text (reprinted from Becon in *Rock Ch. of our fathers*, ed. Hart and Frere, ii p. 295); one of the reign of Henry VIII closely akin to that of the *Festyall* printed by L'Estrange, who does not say where he got it from (*Alliance*, A. C. L., p. 254). For a short form improvised by the preacher, see Jo. Colet's famous Convocation sermon of 1512 (J. H. Lupton *Life of John Colet* p. 294). Many of these are included also in H. O. C[oxe] *Forms of Bidding Prayer* Oxford 1840. For examples of Bede-rolls see *Rock* ii pp. 302 sqq.; C. Wordsworth *Ceremonies and Processions* pp. 27 sqq.

4. In Germany the Bidding of the Bedes passed into the Lutheran rites as 'das gemein gebet für alle stende vnd not,' following the sermon in the Mass; sometimes still in the form of biddings, sometimes in the form of Luther's Litany, sometimes in the form of a direct intercession recited by the minister. It was also perpetuated in the Reformed rites of Strassburg and Geneva, in the shape of a direct intercession following the sermon; while at Zürich it retained its bidding form and preceded the sermon.

(a) Luther *Deutsche messe* 23 'Es sihet, als habens die alten bis her, auff der Cantzel gethan, daher noch blieben ist, das man auff der Cantzel gemeyn gebet thut, odder das vater vnser für spricht.' In the *Kirchenordnungen*: (1) the bidding (*ermanung*) is directed in those of Brunswick 1528 (Richter i 115), Wittemberg 1533 (i 220), Nordling 1538 (i 286), Prussia 1544 (ii 67); and a form is provided in that of Pomerania 1542 (ii 3); (2) the Litany is directed to be used, outside of the large towns, in the Order of Prussia 1544 (ii 67); (3) a direct prayer is recited by the minister in the Orders of Cassel and Cologne (i 299, ii 42, where the forms are provided), and the same appears to be intended in the more general directions of the Orders of Saxony 1533 and Hall 1541 (i 229, 340) and perhaps those of Nordheim 1539 and Hamburg 1539 (i 228, 319, where Richter gives only abstracts, not the text). (b) For the Strassburg, Geneva and derivative rites see above pp. cxlviii sq.; below p. 1042. (c) For Zürich, see Leo Jud's 'gemein gebet' (1523) in Daniel *Codex liturgicus* iii pp. 40 sqq.; and that of the Zürich *Ordnung* of 1529 in Richter i p. 136.

5. (a) Henry VIII, having secured his new title by the Supremacy Act of 1534, proceeded to issue 'an order for preaching and bidding of beads in all sermons to be made within this realm,' prescribing the recitation of his style and limiting the subjects to be bidden.<sup>1</sup> Further, on July 12 1536, the day after that on which the *Ten Articles* were introduced into Convocation,<sup>2</sup> in order to prevent premature comment on them before publication, Henry writes to Cranmer requiring that, until Michaelmas, with some exceptions all preaching be suspended, and reciting at length a form of Bidding of Bedes to be used on all Sundays by all curates and governors of monasteries and colleges.<sup>3</sup> These two forms represent a new type: whereas hitherto the prayers had been bidden for three estates, viz. first, the spirituality with the pope at the head; secondly, the temporalty, headed by the king, and commemorated in many groups; and thirdly, the dead; in the forms of 1534 and 1536, the king and his family are treated separately as a first estate; while in 1536, besides this, the spirituality and the temporalty are classed together, the clergy only being named first, and all detail is eliminated. Between 1540 and 1547 the form was again altered, especially in the bidding for the dead, and this so far final 'form of bidding the common prayers' was appended to the *Injunctions* of 1547.<sup>4</sup> Here the clergy are put below the lords temporal and are included under a single preposition with the commons. Of the general Marian usage, no doubt the form prescribed by Edm. Bonner to the diocese of London in 1554 is typical.<sup>5</sup>

<sup>1</sup> Wilkins *Concilia* iii p. 783.

<sup>2</sup> Above pp. liii sq.

<sup>3</sup> Wilkins *Concilia* iii pp. 807 sq.

<sup>4</sup> Cardwell *Doc. Ann.* i p. 21. 'Common prayers' is used apparently of the bedes in the 'Bishops' Book' of 1537 and the 'King's Book' of 1543 in the exposition of the 4th commandment (Lloyd *Formularies* pp. 143, 146, 307, 310); Canterbury Visitation Articles 1547 (Cardwell *Doc. Ann.* i p. 42); Letter of the Council to Bonner, May 23 1555 (Wilkins *Concilia* iv p. 128). Cp. the Lutheran 'gemein gebet'; and Bucer *de Ordinatio. legit.* (*Scripta anglicana* p. 255) 'precibus communibus concioni subijci continenter consuetis'; and see above p. cxxxiii, and *Journ. Theol. Studies* x pp. 508, 512.

<sup>5</sup> Frere *Visitation articles and injunctions* ii pp. 370 sq.: Coxe *Forms of Bidding Prayer* pp. 87 sqq.

Here the old order is restored : first, the pope and the rest of the spirituality in some detail ; secondly, the king and queen, treated at inordinate length, and the rest of the temporality ; and thirdly the dead, and especially the royal progenitors. But otherwise Bonner's form is of the new type, avoiding the old detail in the commemoration of the temporality, and reproducing nearly a quarter of the language of 1536, and one phrase peculiar to the form of 1540-1547.<sup>1</sup> On the accession of Elizabeth the *Injunctions* of 1559 once more prescribed a 'forme of biddinge the prayers to be used generally in this vniforme sorte.'<sup>2</sup> In arrangement this reverts to 1534 : first the queen 'most specially,' then the spirituality, the temporal lords, and the commons. But the clergy and the temporal peerage are bidden for, each with 'You shall also pray,' though they are both (with the monarch?) covered by a single petition for faithfulness to their trust ; the commons are treated separately, with 'Also ye shall pray' and a distinct petition ; while thanksgiving, instead of prayer, is made for the dead. Of the language nearly a third part is derived from the form of 1547, and some eighth part from the Marian form.<sup>3</sup> The change in the character of the commemoration of the dead was already anticipated by individual preachers as early as 1550, when Latimer, preaching at Stamford, and Jewel at Oxford, substituted thanksgiving for prayer in their biddings<sup>4</sup> ; and the use of Bede-rolls was forbidden by Ridley and Hooper in 1550 and 1551.<sup>5</sup> The Elizabethan form, with

<sup>1</sup> Viz. '[departed] this world in the faith of Christ.'

<sup>2</sup> Cardwell *Doc. Ann.* i pp. 202 sq. Notice that the bedes are no longer called 'common prayers,' the phrase having come to be used in a more general sense since the publication of the 'Book of Common Prayer.'

<sup>3</sup> The Marian elements are 'catholic,' 'dispersed throughout the whole world,' 'queen of England, France, and Ireland, defender of the faith,' 'archbishops and bishops,' 'other [pastors and] cur[ates],' 'most honourable [council],' 'nobility,' 'whole [commons].' The queen's style 'supreme governor of this realm as well in causes ecclesiastical as temporal' is from the Oath of Supremacy prescribed by Act 1 Eliz. cap. 1 (*Gee and Hardy Documents* p. 449; above p. 949).

<sup>4</sup> *Sermons by Hugh Latimer*, Parker Soc., p. 284 ; *Jewel Works*, Parker Soc., ii p. 952.

<sup>5</sup> *Frere Visitation articles and injunctions* ii pp. 244, 277 ; both following the earlier 'Draft Articles' of uncertain significance (*ib.* pp. 190 sq., 194).

some small additions and verbal changes, was enjoined by the 55th canon of the code of 1604, to be used 'in this form or to this effect, as briefly as conveniently may be'<sup>1</sup>; and this remains the standard at the present moment. (b) Two details of practice established themselves in the 16th cent. and were widely observed in this and the following century: viz. first, the preacher commonly recited his bidding, not at the outset, but either after reading his text, or more generally after the exordium in which he analysed his text and set out the heads of his discourse; and secondly, he began his bidding by asking prayers for himself, or for himself and his hearers, that his sermon might be to profit and edification. (c) As we have seen, the Bidding of the Bedes has never been a fixed formula. Even Henry VIII's requirement, that certain clauses be recited 'word for word' as prescribed, was not in fact complied with, as may be seen in Latimer's Convocation Sermon of June 9 1536.<sup>2</sup> And in the same way the forms prescribed by the *Injunctions* of 1547 and 1559 were treated with entire freedom. The Bidding of 1548, printed in the second column below, while it conforms more closely than was common to the standard of 1547, is largely independent of it and is full of reminiscences of older forms. The 55th canon expressly recognises this freedom in directing that the bedes be bidden 'in this form, or to this effect'; and, while the canon was enforced in the visitations of bishops and archdeacons throughout the 17th cent., as before, individual preachers continued to devise their own forms, or local fashions prevailed. An example of local fashion is given in the fourth column below, representing a type prevalent in Oxford in the reigns of Charles II and James II. (d) But already in the reign of Elizabeth the pattern proposed in the *Injunctions* was in many instances so far departed from that the preacher recited an 'invocation,' or direct prayer, of his own, in place of the bidding. This was the practice especially of the puritan

<sup>1</sup> Cardwell *Synodalia* i pp. 195 sq., 277 sq.

<sup>2</sup> *Sermons by Hugh Latimer*, Parker Soc., p. 40.

section, moved to it partly by the scope it gave for the exercise of the 'gift of prayer,' partly no doubt by the example of Geneva. But in 1636, Peter Heylin, in his tract *A brief defence touching the form of prayer Appointed to be used by preachers before their sermons, can. 55*, is able to report that the practice of direct 'invocation,' both before and after sermon, largely prevailed, not only in puritan circles, but also elsewhere: it had 'found such entertainment among them also, who otherwise were not ill affected unto the order of the Church, that in the end the usual *Form of Bidding-prayers* was in a manner laid aside by all sorts of men and is now forced to plead its Birthright, and seek for repossession as *ex postliminio*.' And in fact that happened the like of which has not been unknown in later periods, and the bishops were charged with innovation in requiring 'a set Form of Prayer to be used by Preachers before their sermons.' This was indirectly the occasion of Heylin's tract,<sup>1</sup> which was written in answer to the request of Walter Curle, bishop of Winchester (1632-1647), to inform him as to the facts of the practice of the Church and the reasons which had dictated the enactment of the 55th canon. Five years later the charge was put down for discussion, in the Memorandum of 1641, among alleged 'Innovations in discipline,' the 16th of which reads 'By prohibiting a direct prayer before sermon, and bidding of prayer.'<sup>2</sup> The bishops

<sup>1</sup> First printed in Heylin's *Ecclesia vindicata* 1657, which was reprinted in *Historical and miscellaneous tracts of Peter Heylin* 1681. (See A. Woode *Athenae Oxonienses*, ed. Bliss, iii 559, 563, 567). For the occasion of the tract and the passages quoted above see *Hist. and misc. tracts* pp. 150, 157; and cp. *Cyprianus Anglicus* pp. 311 sq. In the first passage Heylin says that the charge of innovation was made by 'H.E.'; but it was also made in 1636 by Henry Burton in *For God and the King* p. 150, and answered by Heylin in *A Briefe and Moderate Answer to the seditious and scandalous Challenge of Henry Burton* 1637, p. 166. Neither Chr. Dow *Innovations Unjustly charged upon the Present Church and State* 1637, nor Laud in his famous *Speech delivered in the Star Chamber* 1638 (*Works*, A.C.L. vi [1] pp. 35 sqq.) alludes to this particular charge. Notice that Heylin seems to suppose that the Bidding of the Bedes was invented in the reign of Henry VIII.

<sup>2</sup> Above, pp. clxxxviii sq.; Cardwell *Conferences*, p. 273. Hen. Hammond, in *A view of the new Directory* 1645, speaks of an *ex tempore* prayer before sermon as 'permitted' (*Works* 1684 i p. 384).

at the Savoy Conference, in their *Answer to the Exceptions of the Ministers* 'heartily desired that' 'great care may be taken to suppress those private conceptions of prayers before and after sermons, lest private opinions be made the matter of prayer in public'<sup>1</sup>; and at the revision, on Dec. 9 1661, the Upper House of Convocation voted unanimously for prescribed forms of prayer to be provided for use before and after sermons throughout the province of Canterbury; and on Jan. 31 a committee of the Lower House was 'appointed for this (among other purposes) to compile a prayer before sermon.'<sup>2</sup> Nothing came of this; and in the next 60 or 70 years the old story was repeated. On the one hand, the requirement of the 55th canon was enforced both by bishops and archdeacons, and in particular by the archbishop, Tho. Tenison, in 1695, as well as by George I in 1714, as against the practice of using only the Lord's Prayer, or a collect with the Lord's Prayer, or of leaving out the king's titles in the Bidding<sup>3</sup>; and on the other hand, it was acknowledged, and even urged among the grounds of inducement for dissenters to conform, that the preacher was free to pray as he pleased before the sermon.<sup>4</sup> The canon was so far ignored in the first decade of the 18th cent. or interpreted in the sense of enjoining direct prayer, that in 1710 Jo. Bowtell, a fellow of S. John's College, Cambridge, had occasion to write a pamphlet in justification of those of the clergy who were charged 'with Singularity and Self-conceit for adhering to their Duty' and using the Bidding-prayer<sup>5</sup>; in about 1717 White Kennett, dean and afterwards bishop of Peterborough, indulged in the sneer that with some

<sup>1</sup> Cardwell *Conferences* p. 357.

<sup>2</sup> Cardwell *Synodalia* ii p. 656; Gibson *Codex* p. 381.

<sup>3</sup> Cardwell *Doc. Ann.* ii pp. 335, 366 sq.

<sup>4</sup> As by Dr. Jo. Scott 'Concerning the Lawfulness of Joyning with Forms of Prayer in Public Worship' i 2 in *A Collection of Cases and other discourses to Recover Dissenters to the Communion of the Church of England*, London 1698, pp. 250 sq.

<sup>5</sup> J. Bowtell *A Defence of the LVth Canon, In Answer to some Passages in a Book Intituled, Reflections upon Mr. Bennet's History of Joint Prayer* London 1710.

contemporary churchmen bidding of Prayer was thought better than praying to God<sup>1</sup>; and the clergy who observed canon 55 were charged, not only with innovation, but also with disloyalty to the House of Hanover, in that 'before their Sermons, they decline to pray for the King and his Family, shifting the obligation from themselves, to the People, and *requiring* their congregation to join in Prayer, which they themselves care to bear no part in'!<sup>2</sup> This curious charge was replied to by Charles Wheatly, lecturer of S. Mildred's in the Poultry, the author of *The Church-of-England Man's Companion: Or a Rational Illustration of the Book of Common Prayer*,<sup>3</sup> in his tract entitled *Bidding of Prayers before Sermon no Mark of Disaffection to the Present Government: or an Historical Vindication of the LVth Canon* (London 1718); and Jo. Robinson, bishop of London, in his *Letter to the Clergy of his Diocese*, Nov. 9 1715, had already vindicated the clergy from the charge.<sup>4</sup> Perhaps this was the end of the charge of disloyalty; but the tracts of Bowtell and Wheatly incited Jo. Lewis, of Margate,<sup>5</sup> to maintain the charge of innovation in *An History of Bidding Prayer wherein is shewn That the using of a Precatory fform of Prayer in the Pulpit before Sermon is agreeable to the Usage of the Primitive Church, and has been commonly practised in the Church of England for above 100 years past. To which is added some remarks on Mr. Wheatly's notion of the Obligation of the Canons, and his censure of the Royal Supremacy* (1718); and in *The Case of Ministers using a Prayer of their own in their Pulpits before sermon; wherein it is shewn that such an Usage is not contrary to either Law or Canon, but most agreeable to the Practice of the Primitive Church*; and to compile *A Collection of fforms of Praying the Prayers in the*

<sup>1</sup> *Life of the Right Reverend Dr. White Kennett*, London 1730, p. 126, quoted in J. Wickham Legg *English Church Life from the Restoration to the Tractarian Movement*, London 1914, p. 43.

<sup>2</sup> Wheatly *Bidding of Prayers* p. 9.

<sup>3</sup> Oxford 1710; 2nd enlarged ed., Oxford 1714; re-edited by G. E. Corrie, Cambridge 1858.

<sup>4</sup> Wheatly *Bidding of Prayers* pp. 71 sqq.

<sup>5</sup> For J. Lewis see *Dict. Nat. Biog.* xxxiii p. 186.



*Pulpit before & since the Reformation* (1737); none of which were published.<sup>1</sup> In 1745 Tho. Sharp, archdeacon of Northumberland,<sup>2</sup> in a Visitation Charge, ably discussed the 55th canon, and his discussion incidentally shews that the canon, however interpreted, was still very widely observed. He sets out the arguments for both interpretations of the canon; and, while it is clear that for himself he understands it to mean what it says, he refuses to criticise those who interpreted it as enjoining or contemplating direct prayer, and describes his own practice, which was to use the mediating formula 'Let us pray'—which in fact was nothing new—and so to enable his hearers, if they would, to interpret his bidding as a direct prayer.<sup>3</sup> In later times the Bidding of the Bedes has fallen into general disuse, except in the Universities, at Assize and Municipal Sermons, and on state occasions elsewhere. The wonder is that it survived the 16th century, when the adoption of the vernacular for the whole rite, and the frequent recitation of the Litany, left no longer any real place for it, especially in the curtailed form, with little detail and few names, which it tended to assume. The modern informal recitation of names and particular needs, with requests for prayers for them, fills all the room that is left, and is capable of indefinite and profitable development, especially if it is supplemented by spaces left, as in the original Roman *preces* and the Bidding of the Bedes which took their place, for the people to pray then and there.

(a) 'The bedes on the sondaye' of *The Festyuall*, Wynkyn de Worde 1532 f. cxciij, are as follows: '¶ Ye shall knele downe on your knees, & lyfte vp your hertes, makyng your prayers vnto almyghty god. For yo<sup>r</sup> good estate & peace of all holy chyrche, that god mayntayne, saue &

<sup>1</sup> The MSS of these were bought by Rich. Rawlinson, and bequeathed by him to the Bodleian, where they are now: MSS Rawlinson C. 412 ff. 261 sqq.; C. 411 ff. 184 sqq.; C. 155 ff. 454 sqq. The last is the chief source of Coxe's *Forms of Bidding Prayer*.

<sup>2</sup> *Dict. Nat. Biog.* li p. 416.

<sup>3</sup> Tho. Sharp *The Rubric in the Book of Common Prayer and the Canons*, London 1753, pp. 203 sqq., 'Visitation Charge Anno 1745.'

kepe it. For our holy father the pope, w<sup>t</sup> all his true college of cardynalles, that god for his mercy them mayntayne & kepe in the ryght byleue, & it holde & encrease, & all inysbyleue & heresy he lesse & destroye. ¶ Also ye shall praye for y<sup>e</sup> holy lande, & for the holy crosse that Iesu Chryst dyed vpon for the redempcyon of mannes soule, that it may cōme in to the power of chrysten men, the more to be honoured for our prayers. ¶ Also ye shall praye for all archebyssshops & bysshops, & in especyall for the archebyssshop of Caunterbury our metropolytane. And for the bysshop of N. our diocesan that god of his mercy gyue to them grace so to gouerne and rule holy chyrche, that it may be vnto the honour & worshyp of hym & saluacyon of our soules. ¶ Also ye shall praye for all abhottes, pryours, monkes, chanons, fryers, and for all men & women of relygyon, in what ordre, estate, or degree that they stande in, from the hyghest estate vnto the lowest degree. ¶ Also ye shall praye for all them that haue charge and cure of chrysten mennes soules, as curates & parsones vycares, preestes & clerkes. And in especyall for the parson and curate of this chyrche, and for all the preestes and mynystres that serue therin, or haue serued therin. And for all them that haue taken ony ordre, that almyghty god gyue them grace to contynuaunce well for to kepe and obserue it, to the honour & helth of theyr soules. ¶ Also ye shall praye for the vnyte and peace of all chrysten realmes, and in especyall for the good state, peace and tranquillite of this realme of Englande, for our lyege lorde the kynge, that god for his great mercy sende hym grace so to gouerne and to rule this realme that god be pleased and worshypped, and to the profyte and saluacyon of this lande. ¶ Also ye shall praye for our lyege lady the quene, my lorde the prynce And all the noble progenye of them. For all dukes, erles, barons, knyghtes, and squyers, and other lordes of the kynges counseyle whiche haue ony rule and gouernaunce of this lande, that god gyue them grace so to counseyle, rule, and gouerne, that god be pleased, the lande defended, and to the profyte and saluacyon of all the realme. ¶ Also ye shall praye for the peace, bothe on lande and on water, that god graunte loue and charite amonge all chrysten people. ¶ Also ye shall praye for all our parysshens, where that they be on lande or on water, that god saue them from all maner of perylles and for all the good men of this parysshe, for theyr wyues, chyldren and meyny, that god them mayntayne saufe and kepe. ¶ Also ye shall praye for all true tythers, that god multiply theyr goodes & encrease. For all true tyllers that labour for our sustenaunce that tyll the erth. ¶ Also ye shall praye for all the graynes and fruytes that ben sowen, sette, or done on the erthe, or shall be done, that god sende suche wederynge that they may growe, encrease, and multiply to the helpe and profyte of all mankynde. ¶ Also ye shall praye for all shypmen & marchauntes, where so euer that they ben on lande or on water, that god kepe them from all perylles, and brynge them home in saufte with theyr goodes, shyppes and

marchaundydes, to the helpe, comferte and profyte of this realme. ¶ Also ye shall praye for them that fynde ony lyght in this chyrche, or gyue ony behestes, booke, bell, chalyce, or vestement, surplys, awter cloth, or towayle, landes, rentes, lampe, or lyght, or any other aournementes, wherby goddes seruyce is the better serued, susteyned and mayntayned in redyng & syngyng. And for all them that therto haue counseyled, that god rewarde and yelde it them at theyr moost nede. ¶ Also ye shall praye for all true pylgryms and palmers, that haue taken theyr waye to Rome, to Iherusalem, to saynt Katherynes,<sup>1</sup> or to saynt Iames,<sup>2</sup> or to ony other place, that god of his grace gyue them tyme and space well for to go and to come, to the profyte of theyr lyues and soules. ¶ Also ye shall praye for all them that ben syke or diseased of this parysshe, that god sende them helthe the rather for our prayers. For all the women whiche be in our ladyes bandes and with chyld in this parysshe or in ony other, that god sende to them fayre delyueraunce, to theyr chyldrens ryght shape, name, and chrystendome, and to the mothers purificacyon. ¶ And for all them that wolde be here, and may not for sycknes, or trauayle, or ony other leeffull occupacyon that they may haue parte of all the good dedes that shall be done here in this place, or in ony other place. ¶ Also ye shall praye for all them that be in good lyfe, that god holde them longe therin. And for all them that be in dette or deedly synne, that god brynge them out therof, the rather for our prayers. ¶ Also ye shall praye for hym or her, that this daye gaue the holy breed, and for hym that fyrst began and longest holdeth on, that god rewarde it hym at the daye of dome. And for all them that do well or saye you good, that god yelde it them at theyr nede, & for them that other wyse wolde, that god amende them. For all these and for all chrysten men and women ye shall saye a Pater noster. and an Aue maria. Deus misereatur [&c. as below p. 1052]. ¶ Ferthermore ye shall praye for all chrysten soules, for archebysshoppes and bysshoppes soules, and in especyall for all that haue ben bysshoppes of this diocese, & for all curates, parsones and vycares soules, and in especyall for them that haue ben curates in this chyrche, and for the soules that haue serued in this chyrche. ¶ Also ye shall praye for the soules of all chrysten kynges and quenes and in especyall for the soules of them that haue ben kynges of this noble realme of Englonde. ¶ Also for al those soules that to this chyrche haue gyuen boke, bell, chalyce, or vestement, or ony other thyng, by the whiche the seruyce of god is the better done, and holy chyrche worshypped. ¶ Ye shall also praye for your fathers soule, for your mothers soule, for your godfathers soule, and for your godmothers soule, for your bretherne and sisters soules, and for the soules of all your kynnes folke, and for your frendes soules, and for all the soules that we be bounde to praye for. And for all the soules

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<sup>1</sup> Sinai.

<sup>2</sup> Compostella.

that be in the paynes of purgatory, there abydyng the mercy of almyghty god. And in especyall for them that haue moost nede & leest helpe, that god of his endles mercy lesse & mynysshe theyr paynes by the meane of our prayers and brynge them to his euerlastyng blysse of heuen. ¶ And also of the soule of N. or of them that vpon suche a daye this weke we shall haue the annyuersary, & for all chrysten soules ye shall deuoutly saye a Pater noster. and an Aue Maria. Psalmus. De profundis. with the collecte. Oratio. Absolve quesumus' [&c. as below p. 1056].

This may serve as an example of the usage of the reigns of Henry VII and Henry VIII, being of the same type as the early 15th cent. example printed below (pp. 1050 sqq.), developed, and modernised in point of language. L'Estrange's example, of the reign of Henry VIII (*Alliance*, A.C.L., p. 254), is closely allied to it. The royal order of 1534 (*Wilkins Concilia* iii p. 783) is as follows: ' . . . First, whosoever shall preach in the presence of the king's highness, and the queen's grace, shall, in the bidding of beads, pray for the whole catholick church of Christ, as well quick as dead, and especially for the catholick church of this realm; and first, as we be most bounded, for our sovereign lord King Henry the VIII<sup>th</sup>, being immediately next under God the only supreme head of this catholick church of England, and for the most gracious lady queen Anne his wife, and for the lady Elizabeth, daughter and heir of them both, and no further. Item, the preachers in all places of this realm, not in the presence of the king's said highness, and the queen's grace, shall, in the bidding of the beads, pray, first in manner, and form, and word for word as is above ordained, and limited, adding thereunto in the second part for all archbishops and bishops, and for the whole clergy of this realm, and specially such as the preacher shall name of his devotion; and thirdly for all dukes, earls, marquisses, and for the whole temporalitie of this realm, and specially for such as the preacher shall name for devotion. And finally for the souls of all them that be dead, and specially for such as it shall please the preacher to name.' The form of 1536 (*Wilkins Concilia* iii p. 808; *Hilsey's Primer*, 1539, in *Burton Three Primers* p. 328) and that of 1540-1547 (in *J. Lewis's Collection*, Bodl. MS. Rawlinson C. 155, f. 473, where no source is mentioned; and thence in *Coxe Forms of Bidding Prayer* p. 71: the date is fixed by the name of the queen, who must be either Catharine Howard, 1540-1542, or Catharine Parr, 1543-1548) are compared in the parallel columns following:

1536

Ye shall pray for the whole congregation of Christ's church and specially for the church of England; wherein I first recommend to your devout prayers the king's most excellent majesty, supreme head

1540-1547

Ye shall pray for the whole congregation of Christs Church and specially for this Church of England and Ireland; wherein first I commend to your devout prayers the kings most excellent Majesty, supreme head

1536

immediately under God of the spirituality and temporality of the same church; and the most noble and virtuous lady queen Jane, his most lawful wife.

Second ye shall pray

for the clergy,

the lords temporal, and the commons of this realm, beseeching almighty God to give every of them in his degree grace to use themselves in such wise as may be to his contentation, the king's honour, and the weal of the realm. Thirdly ye shall pray for the souls that be departed, abiding the mercy of almighty God, that it may please him the rather, at the contemplation of our prayers, to grant them the fruition of his presence.

(‘and temporality’ in col. 2 is omitted in the MS, evidently by mistake). The form prescribed in the royal Injunctions of 1547 (*Cardwell Doc. Ann.* i p. 21) is almost verbally identical with the second column, except in respect of the individual names recited. (b) *Injunctions given by Edm. Bonner, bishop of London, to his clergy* 1542 (*Wilkins Concilia* iii p. 866) ‘they shall take the gospel or the epistle of the day, which they shall recite and declare to the people plainly, distinctly, and sincerely from the beginning to the end thereof, and then to desire the people to pray with them for grace, after the usage of the Church of England now used; and that done, we will that every preacher shall declare the same gospel or epistle, or both, even from the beginning; not after his own mind, but after the mind of some catholic doctor, now allowed in the church of England.’ For examples of both the practices referred to, p. 1028, see Colet’s Convocation Sermon, 1512 (above, p. 1025); Latimer’s sermons *passim*; Stephen Gardiner, 1548 (Coxe p. 82); Jewel, 1550 (*ib.* 84), and later (*Works*, Parker Soc., ii pp. 987, 1025, 1035); anon. 1552 (Coxe p. 83); Edwin Sandys, 1581, 1584 (*ib.* 95, 120); J. Madox, 1581 (*ib.* 116); L. Andrewes, c. 1591, 1593, 1606 (*Opuscula*, ed. A.C.L., pp. 7 sqq., 33, 57); W. Barlow, bishop of Rochester, 1606 (*Concerning the Antiquity and Superiority of Bishops*, London 1607, f. B 3<sup>v</sup>); *A Brand, Titio erepta*, London 1607, f. B 4); W. Sancroft (Coxe p. 171). (c) For varieties of Biddings, add to the examples already cited: that prefixed to Andrewes *The wonderfull Combate . . . between CHRIST and Satan. Opened in seven . . . Sermons, upon the Temptations of CHRIST, in the Wilderness*

1540-1547

immediately under God of the spirituality [and temporality] of the same Church; and for

Q. Katharine,

*prince Edward and for the lady Mary, and the lady Elizabeth.*

Secondly, You shall pray for the *Kynges Maiesties Council*; for all the Lords of this Realm, and for the Clergy

and the Commons

of the same: beseeching almighty God to give every of them in his degree grace to use themselves in such wise as maybe to *GOD'S glory*, the King's honour, and the weal of this Realm. Thirdly, ye shall pray for *all them* that be departed *out of this world in the faith of Christ*, that *they with us and we with them at the day of Judgement, may rest, both body and soul, with Abraham, Isaac, and Jacob in the kingdom of heaven.*

&c., London 1592 (Coxe pp. 130 sqq.); anon. temp. Eliz. (*ib.* 128); T. Browne, 1633 (*ib.* 158: this was remarked upon by H. Burton *For God and the King* p. 117; cp. Heylin *Briefe and Moderate Answer* p. 128: and to this period belongs 'A raw young preacher' whose 'prayer is conceited, and no man remembers his college more at large' in Jo. Earle *Microcosmographie* ii, first published in 1628); T. Pierce, 1662 (Coxe p. 175); Bodl. MS Rawlinson D. 1298, f. 102 (Oxford, Charles II), D. 1253, f. 327<sup>b</sup> (Oxford, James II), 329<sup>b</sup> (Oxford, James II: printed below, pp. 1051 sqq.), 333<sup>b</sup> (Oxford, 1688 or 1689), 338<sup>b</sup> (Oxford, 1682-4), 341<sup>b</sup> (Oxford, 1687: these six are all of the same, local Oxford, type of the period, and are preceded by *Prevent us, O Lord*); D. 817, f. 208 ('this royal foundation,' James II); D. 1348, f. 345 ('this honourable society,' 1702-1705); Oxford University, 1840 (Coxe p. 179: it has been slightly changed since); York Minster, 1879 (Simmons *Lay folks mass book* p. 320). A large number of 'Injunctions and Visitation Articles,' dating from 1561 to 1730, are printed in Appendix E of the *Second Report of Commissioners appointed to inquire into Rubrics &c.* (the 'Ritual Commission') 1868: and of these at least some 36, from Bancroft of London's Articles of 1601 to Wm. Stanley archdeacon of London's in 1728, inquire into the observance of canon 55. See also Geo. Abbot of Canterbury's letter to his suffragans, 1609 (Cardwell *Doc. Ann.* ii p. 133) and Mat. Wren's *Particular orders* 2 (*ib.* 201). (d) Examples of direct 'invocation' in place of, or with, bidding are: Jo. Foxe the 'martyrologist,' 1570 (Coxe p. 97); J. Madoxe, 1581 (*ib.* 114); J. Charldon, 1594 (*ib.* 122); D. Featly, 1609 (*ib.* 146); Bodleian MS Rawlinson D. 1298, ff. 1, 9, 45, 98, 116 (Charles I and II), D. 1253, f. 335<sup>b</sup>; Jer. Taylor *Works*, ed. Heber, xv pp. 265 sq. (Coxe p. 169); Bodl. MS Rawlinson D. 260, f. 45<sup>b</sup> (1702-1705: the bidding-prayer paraphrased in the form of a direct prayer); Tho. Wilson, of Sodor and Man, *Works*, A.C.L. ii p. 1, v p. 296. Of the Visitation Articles referred to above, those of Wren, 1636, Juxon, 1640, and Cosin, 1662, inquire whether any other form of prayer than that prescribed by can. 55 is used. Cp. Heylin *Cyprianus Anglicus* p. 311 sq.; and for discussions of the intention of the Church and current practice, see Heylin *Brief defence*, Bowtell *Defence of the LV<sup>th</sup> Canon*, Wheatly *Bidding of Prayers*, and T. Sharp 'Visitation Charge 1745' in *The Rubric of the Book of Common Prayer and the Canons*, London 1753.

6. During the greater part of its history, perhaps during the whole of it, the Bidding of the Bedes has not stood alone, but has formed part of a group of vernacular devotions, instructions, and notifications, attached to the Sermon, and known as the 'Prone.' The Prones of the printed diocesan *Ritualia* of France and Germany, from the 16th cent. onwards, contain at the least more or fewer of the items: the Bidding

of the Bedes, the Lord's Prayer, the Angelic Salutation, the Creed, the Decalogue and the Commandments of the Church and the like, a General Confession and Absolution, notices of Feasts and Fasts occurring in the week and some account of their meaning, proclamation of Banns of Marriage and Ordination, and of Excommunications, and other ecclesiastical notifications.<sup>1</sup> But already in the 12th cent. Honorius of Autun, besides the Bidding of the Bedes already noted, has the Lord's Prayer with an exposition, the Creed expanded, and a General Confession and Absolution, each of these devotions being introduced by an admonition or invitation to take part in it: and other collections of sermons of the period have similar devotions. But further, most, if not all, of this group of devotions are of earlier date than the 12th cent. As we have seen, the Bidding of the Bedes is at least as old as the end of the 9th cent.; in the Frankish dominions, at the end of the 8th cent. and in the 9th, it was over and over again enjoined, both by ecclesiastical and by royal enactments, that the clergy should know and teach, and every Christian person should learn, *Pater noster* and *Credo*; and the Prone no doubt represents the means taken to secure this result; and, in German lands at least, the General Confession and Absolution ('*offne schuld*') is as old as the 9th cent. In the *Ordines Romani* the announcement of feasts and fasts is directed to be made by the deacon immediately before the communion<sup>2</sup>; and it does not appear when it was transferred to its position at the sermon. In England, perhaps, the Prone was never so definitely conceived a feature of the Mass as in France and Germany; but the Bidding of the Bedes was there from the 11th cent. onwards; from the 8th cent. instruction in the Creed and the Lord's Prayer was enjoined; by the 13th cent. the Decalogue and other instructions were added; and, while the Confession and Absolution seems never to have formed

<sup>1</sup> Cp. *Bona Rerum liturg. lib. II vii 6*; Grancolas *Traité de la messe*, Paris 1713, pp. 56 sqq.

<sup>2</sup> *Ordo* i 20; ii 14.

a part of the English 'Prone,' all sorts of notifications came to be attached to the sermon.<sup>1</sup> In the 16th cent., along with the Bedes, other items of the Prone passed over into the Lutheran rites. This is the origin of the paraphrase of the Lord's Prayer and the exhortation to communicants following the sermon in Luther's *Deutsche messe* and the rites derived from it; while many of the local *Kirchenordnungen* retained the Prone in more complete form. It has been already noticed incidentally that the substance of the Reformed Sunday morning service of Strassburg and Geneva—and the same is in fact true of the rite of Zürich—is only a perpetuation of the Prone, which is thus the original of the morning service in all the communions, in France, the Low Countries, Scotland, and elsewhere, in which the influence of the Swiss Reformation has prevailed. Here in England, while the most prominent element of the traditional usage, the Bidding of the Bedes, was deliberately regulated, other elements were for a time accidentally emphasised by the repeated insistence on the teaching of the Creed, the Lord's Prayer, and the Ten Commandments; and in 1552 the customary notification of feasts and fasts was explicitly enjoined in a rubric, which in 1661 was enlarged to include the other traditional announcements.

(a) 'Prone' (pronus, pronaus) is generally derived either from *præconium* (cp. κήρυγμα of the deacon's 'bidding'), or from πρόναος, in the sense of 'nave,' since the prone is recited in the pulpit, not in choir or sanctuary (Du Cange *Glossarium* s.v. 'Pronus' 1.); but Hearne (*Robert of Gloucester's Chronicle* ii p. 681) confidently asserts that it is from *peroratio* (of course through the accusative *perorationem*). The origin of the word seems not yet to have been satisfactorily settled: see *New English Dict.* vii p. 1459; where see also instances of the use of it in English: Hearne's Bidding of c. 1485 (*op. cit.* p. 682) is headed 'I(le?) proiane.' (b) For later examples of the German Prone see *Agenda eccles. Argentinensis*, Cologne 1590, pp. 339 sqq. (Strassburg); *Rituale . . . ad usum eccl. metropolitanae Moguntinae*, Würzburg 1671, app. p. 15 (Mainz); *Rituale Frisingense*, Munich 1673, p. 735 (Freising); and cp. J. Kraft *De pronau* Trier 1848; V. Thalhofer *Handbuch der katholischen Liturgik*, Freiburg i. Breisgau 1890, ii pp. 123 sqq.: in modern practice, after the Bedes in

<sup>1</sup> Gasquet *Parish Life* pp. 225 sqq.



the form of a direct prayer (above, p. 1024) and the notifications, in some dioceses, e.g. Rottenburg, the Lord's Prayer and the Creed are recited. For those of the French and Belgian dioceses see *Le Rituel des Rituels*, Migne, Paris 1866, i 1-590. (c) For 12th-14th cent. German examples (Creed, Confession and Absolution, Bedes) see J. Kelle *Speculum ecclesiae allddeutsch*, Munich 1858, pp. 3 sqq.; Müllenhoff and Scherer *Denkmäler deutscher Poesie und Prosa aus dem viii-xii Jahrhundert*, ed. 3, Berlin 1892, ii pp. 456 sqq.; A. H. Hoffman v. Fallersleben *Fundgruben für Gesch. deutscher Sprache u. Litteratur*, Breslau 1830, pp. 111-114; and cp. R. Cruel *Geschichte der deutschen Predigt im Mittelalter*, Detmold 1879, pp. 220 sqq. Examples of Creed, Confession and Absolution, of 11th and 12th cent., are given in Müllenhoff and Scherer *op. cit.* i nos. lxxxvii-xcviii; and of Confession and Absolution, in Slovenish, of the 9th cent., supposed to have originated in the German missions in Carinthia (Hauck *Kirchengeschichte Deutschlands* ii p. 667), in Kopitar *Glagolita Clozianus*, Vienna 1836, pp. xxxv sqq. Cp. Rietschel *Lehrbuch d. Liturgik* i pp. 369 sqq. For ordinances as to the Creed and the Lord's Prayer in Frankland see Theodulph of Orleans (797) *Capit.* 22 (Mansi *Concilia* xiii 1000); Council of Mainz (813) *can.* 45 (*ibid.* xiv 74), of Reims (813) *can.* 2 (*ibid.* 77); Hatto of Basel (821) *capit.* 2 (*ibid.* 393); Rudolph of Bourges (850) *capit.* 8 (*ibid.* 948); and for royal injunctions *ibid.* xiii 1090, 1094, app. 3 c. 193; xiv app. 4 c. 255. (d) For ordinances as to the Creed and the Lord's Prayer in England, see Council of Clovesho (747) *can.* 10 (Wilkins *Concilia* i p. 96); canons issued under Edgar (960) 17, 22 (*ibid.* 226); Canons of Aelfric (970) 23 (*ibid.* 253); *Liber legum eccles.* (994) 22 (*ibid.* 272); Laws of Canute (1033) 22 (*ibid.* 304). Peckham's *Constitution* 'Ignorantia sacerdotum,' 1281, required the teaching, among other things, of the Ten Commandments (Wilkins *Concilia* ii p. 54); and the *Constitution* was adopted and reissued by Geo. Neville, archbishop of York, in 1466 (*ibid.* iii p. 599). To the English version of the *Liber festiualis*, in its several editions from 1483 to 1532, were appended *Quattuor sermones* treating of the Creed, *Aue Maria*, the Lord's Prayer, the Decalogue and the rest required by Peckham's *Constitution*, the *General sentence* of anathema against a long list of sinners (on which see C. Wordsworth *Ceremonies and processions* pp. 44 sqq.), and 'The bedes on the sondaye.' The inculcation of the Creed, the Lord's Prayer and the Ten Commandments was required by *Injunctions* 3 of 1536, and 5 of 1547 and 1559 (Gee and Hardy *Documents* pp. 272, 420). And combining two passages of the *Injunctions* of 1559, viz. *Injunction* 5 and the paragraph on the Bidding Prayer, we have a fairly complete Prone: *Pater noster*, Creed, Ten Commandments, 'Ye shall pray . . . life everlasting. *And this done, shew the holy-days and fasting days*' (*ibid.* pp. 420, 440 sq.). (e) Luther, *Deutsche messe* 23, 24, makes it clear that his paraphrase of the Lord's Prayer is a continuation of the Lord's Prayer of the customary Prone; but for the General Confession and Absolution he

substitutes an exhortation to communicants, holding, if I understand him rightly, that the traditional Confession and Absolution originated in such an exhortation ('Aber die vermanung zu eyner offentlichen beycht worden ist'). The accompanying table illustrates the character and contents of the Prones of the local *Kirchenordnungen*. See Richter

*Evangel. Kirchenord.* i pp. 29, 115, 229, 245, 319, 363, ii 3. ('Bedes' indicates that the bidding-form is retained: 'Intercession,' that a direct prayer is substituted.) Cp. Rietschel *Lehrbuch der Liturgik* i pp. 429 sqq. (f) The table following (p. 1042) exhibits

the structure of the Sunday morning service of 10 Reformed service-books. The items not derived from the Prone are printed in italics; the prayers enclosed with the sermon in horizontal lines are prayers directly relating to the sermon. The short admonitions or invitations prefixed to the several items, though they emphasise the relation of these services to the Prone, and some minor details, are omitted for the sake of simplification. The services tabulated are those of (1) *Ordnung der Christenlichenn Kilchenn zu Zürich* 1529 in Richter i p. 136 (see also *Liturgia Tigurina: or, the book of common prayers, And Administration of the sacraments . . . usually practised . . . in all the Churches . . . of Zurich in Switzerland, and in some other Adjacent Countries . . . Translated . . . by John Conrad Werndly, formerly Minister of the French and Dutch Congregation of Santoff in the Isle of Axholme in the County of Lincoln . . . London 1693*): the *Züricher Prädicationordnung* 1532 (Richter i p. 171) directs further that on all Sunday mornings the preacher shall inculcate the Lord's Prayer, the Decalogue, and the Creed;

(2) Farel's *La maniere et fasson . . . quon tient es lieux que Dieu de sa grace a visites* 1533: see above pp. cxlvii sq.; (3) Calvin's Strassburg rite: see above p. cxlvi sq.; (4) *La forme des prières et chantz ecclesiastiques* 1542; see above p. cxlviii; (5) *Kirchenordnung, Wie es mit der Christlichen Lehre, heiligen Sacramenten, und Ceremonien, in des . . . Pfalzgrauen . . . Churfürstenthumb bey Rhein, gehalten wird*, Heidelberg 1563, in Richter ii pp. 265 sqq.;

(6) the service of Knox's congregation at Frankfort in the reign of Mary, described in *A Brieff discours off the troubles begonne at Franckford* p. vii (above p. clxv); (7) *The Book of Common Order*, ed. Sprout pp. 81 sqq. (above p. clxxxvi); (8) *A booke of the forme of common prayers, administration of the Sacraments: &c. agreeable to God's Worde*

(9) *Ordnung der Christenlichenn Kilchenn zu Zürich* 1529 in Richter i p. 136 (see also *Liturgia Tigurina: or, the book of common prayers, And Administration of the sacraments . . . usually practised . . . in all the Churches . . . of Zurich in Switzerland, and in some other Adjacent Countries . . . Translated . . . by John Conrad Werndly, formerly Minister of the French and Dutch Congregation of Santoff in the Isle of Axholme in the County of Lincoln . . . London 1693*): the *Züricher Prädicationordnung* 1532 (Richter i p. 171) directs further that on all Sunday mornings the preacher shall inculcate the Lord's Prayer, the Decalogue, and the Creed;

(10) Farel's *La maniere et fasson . . . quon tient es lieux que Dieu de sa grace a visites* 1533: see above pp. cxlvii sq.; (11) Calvin's Strassburg rite: see above p. cxlvi sq.; (12) *La forme des prières et chantz ecclesiastiques* 1542; see above p. cxlviii; (13) *Kirchenordnung, Wie es mit der Christlichen Lehre, heiligen Sacramenten, und Ceremonien, in des . . . Pfalzgrauen . . . Churfürstenthumb bey Rhein, gehalten wird*, Heidelberg 1563, in Richter ii pp. 265 sqq.;

PÖNERANIA 1542	Bedes Lord's Prayer Creed Decalogue
CALEBERG 1542	Lord's Prayer Creed Decalogue Confession Absolution
HANBURG 1539	Intercession Lord's Prayer
BREMEN 1534	Decalogue Creed Lord's Prayer Confession Absolution
ELECTORAL SAXONY 1533	Confession Absolution Intercession Lord's Prayer
BRUNSWICK 1528	Bedes
PRUSSIA 1545	Confession Absolution Lord's Prayer Creed Decalogue

ZÜRICH 1529	GENEVA I 1533	STRASSBURG c. 1539	GENEVA II 1542	PALATINATE 1563	FRANKFORT 1536	SCOTLAND 1564	PURITAN 1584	DIRECTORY 1645	BAXTER 1661
6. Bedes 3. Lord's Prayer	Intercession	4. Confession 5. Absolution 2. Decalogue & <i>Prayer</i>	4. Confession  <i>Psalm</i>	4. Confession	4. Confession  <i>Psalm</i>	4. Confession  <i>Psalm</i>	<i>Lessons and Psalms</i> 4. Confession  <i>Psalm</i>	<i>Prayer Lesson Psalm</i> 4. Confession  6. Intercession	<i>Prayer</i>  1. Creed 2. Decalogue 4. Confession 3. Lord's Prayer 5. Absolution <i>Ps., Lessons, Canticles, &amp;c.</i>
7. Sermon	<i>Prayer</i> 3. Lord's Prayer Lesson 7. Sermon	<i>Prayer</i> Lesson 7. Sermon	<i>Prayer</i> 7. Sermon	<i>Prayer</i> 3. Lord's Prayer 7. Sermon	<i>Prayer</i> 7. Sermon	<i>Prayer</i> 7. Sermon	<i>Prayer</i> 7. Sermon	<i>Prayer</i> 7. Sermon <i>Prayer</i>	<i>Prayer</i> 7. Sermon <i>Prayer</i>
6. Commem. of Dead 4. Confession 5. Absolution	2. Decalogue 4. Confession 5. Absolution 1. Creed 6. Intercession  <i>Dismissal</i>	6. Intercession  3. Lord's Prayer 1. Creed  <i>Psalm Blessing</i>	6. Intercession  3. Lord's Prayer 1. Creed  <i>Blessing</i>	4. Confession 5. Absolution 6. Intercession 3. Lord's Prayer <i>Hymn Blessing</i>	6. Intercession  3. Lord's Prayer 1. Creed  <i>Psalm Blessing</i>	6. Intercession  3. Lord's Prayer 1. Creed  <i>Psalm Blessing</i>	6. Intercession  1. Creed 2. Decalogue 3. Lord's Prayer <i>Psalm Blessing</i>	3. Lord's Prayer  <i>Psalm Blessing</i>	6. Intercession          <i>Psalm Blessing</i>

and the use of the reformed Churches, 1584 or 1585 (in P. Hall *Fragmenta Liturgica* i pp. 24 sqq.), being the book which, altered in one detail, was presented to Parliament, with the hope that it would be substituted for the Book of Common Prayer, in 1584 and 1585, and after further alteration again in 1587 (*Frere English Church in the reigns of Elizabeth and James I* pp. 231, 246; *New Hist. of Bk. of Common Prayer* pp. 131 sq.; the edition of it, printed at Middleburgh 1586, is reprinted in P. Hall *Reliquiae liturg.* i); cp. Hooker *E.P.* v 27 sq. (9) *A Directory for The Publike VVorship of GOD*, 1644, in P. Hall *Reliqu. liturg.* iii: see above p. clxxxix. (10) Baxter's *Reformation of the Liturgy* 1661, *ibid.* iv: see above p. cxiv. Notice that the Electoral Palatinate follows Geneva I, only prefixing the text of the confession of Geneva II; Frankfort, Scotland, and Puritan wholly, the *Directory* in part, are modelled on Geneva II; while Baxter is a fusion of English and Genevan, his Psalms, Lessons, and Canticles being derived from the Book of Common Prayer, and his Intercession being directed to be used indifferently before (like the English Bedes) or after the Sermon. The Zürich 'commemoration of the dead' is a 'quethe-word,' a notification of those who have died in the preceding week, with admonition to thank God that they have died in faith and hope, and to pray that those who survive may so live as to die in faith and grace. Baxter's 'absolution' is only texts of Holy Scripture — 'comfortable words' and words of guidance for the future. Calvin desired to include some such 'absolution' in Geneva II, but yielded to the objections of the Genevans and afterwards regretted it (see his letter quoted in Cardwell *Two liturgies* p. xxxii note 1).

NOTES.—Pp. 1050-1057. In col. 1, the text of the Bidding is that of the Sarum Missal of about 1400, Bodleian MS Barlow 5, ff. 2<sup>b</sup>-3<sup>b</sup>; the rubrics and the prayers are from *Processionale . . Sarum* Roermund 1544. Col. 2 is from *Works of Thomas Hearne*, London 1810, 'Robert of Gloucester's Chronicle' ii pp. 624 sq., derived from a MS 'communicated' to Hearne by Th. Rawlinson; adopted here as illustrating how a preacher would treat the form prescribed in the Injunctions of 1547, his divergences from which are marked by *italics*. The date is fixed approximately by the mention of Catharine Parr, who died in August 1548. Col. 3 is the form of Canon 55 of 1604; and here the variations from the form of the Elizabethan Injunctions of 1559 are indicated by **black type**; those of the Elizabethan form from that of 1547 by *italics*; while *sans. ital.* type indicates what the Elizabethan form took from the Marian as represented by Bonner's *Injunctions* (see above pp. 1026 sq.). The 4th col. is from Bodleian MS Rawlinson D. 1253, ff. 329<sup>b</sup> sqq., representing the Oxford fashion of the moment (p. 1028 above). Its date is fixed by the mention of the Prince of Wales, who was born June 10 1688. P. 1050. Col. 1. 'the priarke of ierlm,' i.e. the patriarch of Jerusalem, the Latin titular, then, like his predecessors since the fall of Acre and the end of the Latin kingdom in 1291, living in Rome, with S. Lorenzo fuori

le Mura as his patriarchal church. 'Parchēs' i.e. parishioners. 'the loaf and the candul,' i.e. the loaf for the 'holy bread.' Cf. *Constitutions* (1256) of Giles of Bridport, bishop of Salisbury, in Wilkins *Concilia* i p. 714: 'Debent [parochiani] invenire panem benedictum, cum candelis, qualibet dominica per annum, in omni ecclesia de mundo christiana' and see pp. liv, lxx, cxii, 716 above. 'in oure lady byndes,' i.e. 'in our Lady's bonds,' with child: see *New Engl. Dict.* s.v. 'bond' I. r. c (i 981). Col. 2, 'that God for hys . . . this londe' is from the form in *The Festyuall*: see p. 1034 above. The omission, marked by '. . .', is of a paragraph occasioned by the political situation in 1548. The war with Scotland was in progress, to enforce the treaty of marriage between Edward and Mary of Scotland, accepted by the Parliament of Scotland in 1543 (A. F. Pollard *England under Protector Somerset* vi). On May 6 1548 the Council wrote to the bishops directing them to order all curates in their dioceses 'every sunday and holyday in their common prayer' to pray for victory and peace, and enclosing a copy of a prayer to be substituted for one of the collects of the Litany (Wilkins *Concilia* iv p. 26). Apparently at the same time the paragraph, bidding prayers that 'perpetual peace and unity of this realm and Scotland' may speedily be secured by the marriage of Edward and Mary, was issued to be inserted in the Bidding of the Bedes. The prayer and the paragraph are printed in Jenkyns *Remains of Thomas Cranmer* ii pp. 186 sq. See also Strype *Ecccl. Mem.: Edward VI* i 7: Cardwell *Doc. Ann.* i p. 42. For a like case, of commemoration of current needs being ordered in the 'common prayers,' see Letter of the Council to Bonner, May 23 1555 (Wilkins *Concilia* iv p. 128). 'owr metropolytane' from the *Festyuall* form (above, p. 1033). P. 1051. Col. 2. In the MS the Bidding is preceded by 'Prevent us, O Lord, . . . our Lord. In whose name' (so also the other examples in the same MS). 'all Jews' &c., see p. 373; 'make his ways' &c. p. 193; 'inspire it' &c. p. 665. P. 1052. Col. 1. 'widdringes = weather. '[that] is fort to don' = 'what is to do'; cp. p. 1033 'or shall be done.' 'mañ' i.e. manner: 'hym fort to queme' &c. = 'that may please him to save': 'suggeth' = say (see *New Engl. Dict.* s.v. 'Say A. 2. d [viii 2 p. 151]). 'sine nota' i.e. without inflections. Col. 2. 'Also ye shall pray for all them that ben sycke . . . Chrysten people' from the *Festyuall* form (above pp. 1033 sq.). P. 1053. Col. 2. At University sermons, the mayor and corporation are omitted, and the preacher bids for the Chancellor and the Vice-Chancellor of the University, and for the head of his own college (MS Rawlinson D. 1253, ff. 334, 339, 342). 'to comfort & succour' &c.: see p. 665. P. 1054. Col. 1. In *Processionale* 1544 'dono' in the collect is a misprint, here corrected. 'chirchehey' i.e. 'churchhay,' churchyard ('hay' = enclosure: *New Engl. Dict.* ii p. 407 s.v.). 'stede' = 'stead,' place. Col. 2. Hearne indicates that in his MS all that follows 'kingdom of heaven' has been deleted by a later hand but he does not notice that in the first line of the paragraph 'prayse

ord' has been substituted for 'pray' or 'pray God,' as the context makes plain. 'And for all the soules . . . pray for,' 'And for all Christen soules,' on the *Festyvall* form (above pp. 1034 sq.). P. 1055. 'Creation, Preservation' &c., p. 195; 'beseeching him' &c. p. 665. P. 1056. Col. 1. The *Processionale* 1544, with some other edd., omits 'sine,' evidently by mistake (see *Missale Sarum*, ed. Dickinson, 38\*\*, *Processionale Sarum*, Henderson, p. 7). P. 1057. Col. 2. In the MS, 'The grace of our Lord' &c., and 'The peace of God . . . and the blessing . . .' are added in use after the sermon (so also ff. 340<sup>b</sup>, 343; the order of the two is reversed, ff. 328<sup>b</sup>, 335; and f. 328<sup>b</sup> has also 'Grant we beseech thee' [713]).

## II. THE ROGATION

No provision has ever been made in the Book of Common Prayer for the Rogation Days,<sup>1</sup> except in so far that the Kalendar of 1561 described their relation to Easter and included them in the Almanack,<sup>2</sup> and the customary abstinence, required by the Act of 1551, was prescribed in the list of fast-days included in the Book of 1661.<sup>3</sup> But from the first they continued to be observed with 'procession,' i.e. presumably 'the king's majesty's procession,' the English Litany, whether with or without perambulation.<sup>4</sup> The 11th of the Injunctions of 1554 restored the whole *Processionale*,<sup>5</sup> and the Rogations were observed in the old form throughout the reign of Mary.<sup>6</sup> The 18th Injunction of 1559,<sup>7</sup> in reviving the 24th of 1547, expressly excepted 'the perambulation of the circuits of parishes in the days of rogations' from the general prohibition of perambulations; and the 19th prescribed a provisional rite, giving a twofold interpretation of the traditional observance, as, on the one hand, an act of thanksgiving for

<sup>1</sup> For the names by which the Rogation Days were known in the reign of Elizabeth, see Frere *Injunctions and Visitation Articles* i. p. 339.

<sup>2</sup> *Liturgical Services in the reign of Elisabeth*, Parker Soc., pp. 440, 443.

<sup>3</sup> Above, p. 69.

<sup>4</sup> *Grey Friars' Chronicle*, p. 77, 'this yere (1553) was very fewe cherches in London that had anny procession in the Rogacion dayes in London this yere for lacke of deuocion.'

<sup>5</sup> Gee and Hardy *Documents*, p. 382.

<sup>6</sup> *Diary of Henry Machyn*, May 3 1554 (Camden Soc. p. 61).

<sup>7</sup> Cardwell *Doc. Ann.* i p. 187.

the fruits of the earth, and, on the other hand, a 'beating of bounds.' In the next year was published a Homily 'for the dayes of Rogation Weeke,'<sup>1</sup> written, it appears, by Mat. Parker, on the text Rom. xi 36 and the thesis 'That all good things commeth from God' and the consequent duty of thanksgiving; divided into three parts, treating of the goodness of God respectively in the gifts of creation, the gifts of 'fortune,' and spiritual gifts and graces; intended apparently for use at three 'convenient places' or stations during the procession. The *Interpretations of the Bishops* in 1560<sup>2</sup> added to the rite of 1559 Ps. civ and the Litany, by the letter restoring the traditional intention and character of the Rogations. The later text of the *Interpretations* (1561)<sup>3</sup> prescribed Parker's Homily as the stationary 'sermon, or homily.' This Homily was included in *The Seconde Tome of Homelyes* of 1563, with an added fourth part,<sup>4</sup> expanding the 'sentences' of 1559 against the violation of landmarks, and entitled 'An exhortation to be spoken to such Parishes where they vse their Perambulations in Rogation weeke, for the ouersight of the boundes and limits of their Towne'; which explains that, while the primary purpose of the Rogation is prayer and thanksgiving for the divine bounty, it has also 'secondarily' the purpose of preserving the knowledge of boundaries, and dissuades the hearers from all violation of 'meeres and balkes' and other people's rights, from all avarice and encroachment; and incidentally gives some interesting information about the conditions of the moment. The *Advertisements* of 1566,<sup>5</sup> repeat the prescriptions of the *Interpretations*, but enjoin the expanded Homily, and forbid 'any superstitious ceremonies heretofore used.'

From 1560 down to the beginning of the 18th cent., in the Injunctions and Visitation Articles of bishops and archdeacons, the observance of the Rogation is treated of.<sup>6</sup> During the

<sup>1</sup> Above, p. clxxiv.

<sup>2</sup> Above, p. clxxi sq.

<sup>3</sup> *Ibid.*

<sup>4</sup> Above, p. clxxiv.

<sup>5</sup> Above, p. clxxii.

<sup>6</sup> See Frere *Visitation Articles and Injunctions* iii pp. 160, 164, 177, 208, 264, 290, 308, 334, 378: *Second Report of the Ritual Commission* 1868 append.

reign of Elizabeth, some of the prelates are as much concerned to suppress 'superstitious ceremonies,' like banners, surplices, lights, hand-bells, staying at crosses, as to enforce the positive prescriptions.<sup>1</sup> In the 17th cent. this ceases to be the case. But meanwhile both rite and ceremony were in fact developed. Already in Elizabeth's reign Gospels were read at the stations, surplices were used and 'crosses' were 'made'<sup>2</sup>; and this was continued in the 17th cent. The Rogations also received their share of puritan criticism: complaint was made that not only the 'substantial men' of the parish, as directed by the Elizabethan Injunction, but women also took part in the processions<sup>3</sup>; the 'superstitious ceremonies' provoked comment, and even the surface of *The Saints Everlasting Rest* is ruffled by Baxter's reproachful allusion to the popularity of 'crosses and surplices, processions and perambulations, reading of a Gospel at a cross way'<sup>4</sup>; and in short 'the observation of *Gangdayes*, or *rogation weeke*, is wholly *Popish*, invented by *Hillarius the great Antichrist* in the yeare 444.'<sup>5</sup> Of bishops and archdeacons, on the other hand, though some listened to the puritan complaint and enjoined that only the male substantialities should go in procession,<sup>6</sup> Jo. King, arch-

E, where some 42 of the sets of Injunctions and Visitation Articles of 1561-1730 deal with the Rogations, the last being those of Ch. Trimmell of Norwich in 1716; J. W. Legg *English Church Life* p. 230 also quotes those of Martin Benson of Gloucester, 1750.

<sup>1</sup> See most of the references to Dr Frere in the last note; and add *Second Report* p. 449 (Wm. Chaderton of Lincoln 1604). Banners had still been used locally in the Rogations of 1560 (*Machyn's Diary* p. 236).

<sup>2</sup> Strype *Parker* II xix (p. 153); *Hierurgia anglicana*, ed. Staley, i p. 257 (*View of popish abuses* p. 14). For Gospels at the Rogation stations see *York Manuale et processionale*, Surtees Soc., pp. 183 sqq.; cp. W. Tyndale *An Answer unto sir Thomas Mores Dialogue* 1531, ed. Parker Soc. p. 62. 'Making crosses,' I imagine, means marking crosses on walls &c.: cp. Legg *English Church Life* p. 229.

<sup>3</sup> Strype *Parker* II xix (pp. 152 sq.).

<sup>4</sup> R. Baxter *The Saints Everlasting Rest* III v 4, 1650, p. 344.

<sup>5</sup> Quoted in Jo. Canne *A necessitie of separation from the Church of England, proved by the Nonconformists Principles*, 1634, p. 111. The delicate personal reference is to S. Hilarus, successor of S. Leo in the See of Peter (461-468), whose contemporary, S. Mamertus of Vienne, instituted the Gallican Rogations.

<sup>6</sup> Frere *Visitation Articles* iii pp. 169 and note, 264, 378.



deacon of Nottingham, in 1599, and Jo. Bridges, bishop of Oxford, in 1604, directed that 'parishioners of all sorts, as well the elder, as younger sort' should proceed<sup>1</sup>; Jo. Bancroft, bishop of Oxford, in 1632 inquires whether the minister 'hath worn his surplesse, and read the prayers and Gospell as is required'<sup>2</sup>; and in 1686 Wm. Lloyd bishop of S. Asaph provided his diocese with a very highly-wrought rite for the Rogations.<sup>3</sup> As to the method of execution of the Elizabethan rite, the *Injunction* of 1559 seems clearly to contemplate the repeated recitation of the admonition, Ps. ciii, and the 'sentences,' at certain stations in the course of the procession. The *Interpretations* in their first form are more difficult to understand; but perhaps the reasonable interpretation of them is, that the Psalms and the Litany are to be sung while the procession is in motion, and the Sermon to be made at a station. The second form of the *Interpretations* leaves everything vague, and its directions would be satisfied by the recitation of the whole rite in church; and the same is the case with the *Advertisements*. In the 17th cent., Mat. Wren in 1636, Peter Gunning in 1679, and Wm. Lloyd in 1686, go into some detail. Wren directs that 'at some convenient places' the minister 'admonish the people to give thanks to God' for the produce, 'saying the ciii Psalm, and, as time and places shall admit, the civ Psalm, and at any special bound repeating this or such holy scriptures "Cursed be he that removeth away the mark of his neighbour's land,"' and 'returning at last to the church there they say the divine service.'<sup>4</sup> Similarly Gunning directs that at the perambulation the minister 'exhort the people to give thanks,' and 'when there appears any fear of scarcity' that he 'move them to pray unto God for his mercy and favour unto the land,' and then 'going into the church with them' say 'the litany and one part of the Homily

<sup>1</sup> *Second Report of Ritual Commission* pp. 435, 445.

<sup>2</sup> *Ibid.* p. 529.

<sup>3</sup> Bodleian MS Tanner 30 f. 23, printed in J. W. Legg *English Church Life* pp. 249 sqq.

<sup>4</sup> Cardwell *Doc. Ann.* ii p. 202.

set forth and appointed for that purpose of the Rogations.'<sup>1</sup> Lloyd's rite abandons the Elizabethan prescription, and, while making a very full provision of Psalms, Lessons and Gospels, Canticles and Collects, to be used 'at the severall standings,' besides directing that the Litany be said 'in one of the most remarkable Standings,' and 'where there is a more remarkable bound' that a child be catechised, makes no suggestion that anything be sung while the people are in motion.<sup>2</sup> In 1661, it was proposed in the first stage of the revision to provide a Collect, Epistle and Gospel for the Rogation Days, in the Book of Common Prayer, and a Collect, with S. James v 15-18 for Epistle and S. Luke xi 1-10 for Gospel, is entered in the 'Durham Book' and the 'Fair Copy'<sup>3</sup>; but these were rejected at a later stage and do not appear in the 'Convocation Book.'

For further illustration of Rogation observances and some picturesque survivals see *Hierurgia anglicana*, ed. Staley 1902-3, ii pp. 3 sqq.; E. G. C. Atchley 'Some notes on harvest thanksgivings' &c. in *Trans. St. Paul's Ecclesiological Soc.* v, 1905, pp. 59 sqq.; J. W. Legg *English Church Life from the Restoration to the Tractarian Movement* 1914, pp. 228 sqq.

<sup>1</sup> *Second Report of Ritual Commission* p. 649.

<sup>2</sup> J. W. Legg *English Church Life* pp. 249 sqq.

<sup>3</sup> The Collect is a new one, of the 1661 type, being largely made up of passages of Holy Scripture (S. Mt. v 45, xi 25, Acts xiv 17, xvii 28, Ps. lxxi 7): the Epistle and Gospel are adaptations of Sarum (S. James v 16-20, S. Luke xi 5-13). Among the alterations proposed in 1689 was one for a new Collect on Rogation Sunday, with Deut. xxviii 1-9 as Lesson and S. Mat. vi 25-34 as Gospel. See Procter and Frere pp. 212 sq.

c. 1400

Quando vero poruenerit processio anto  
magnam crucem . . . vertat se sacerdos ad  
populum et dicat in lingua materna sic.

Ye schullen stöte vp and bidde  
yours bedes to oure lord ihū crist, &  
to oure lndi seint marie, and to alle  
the compaigne of heuene, for the stat  
of holi chirche and for oure modur  
chirche of Rome, ffor oure lord the  
pope, for the p̄iarke of ierlm, for the  
cardenals, for the archebischof of  
canturbury, for al archebischoppes and  
bischopes, and nomeliche for the  
bischof of N, for the patron of this  
chirche, ad for youre gostliche fadur,  
and for prestus and clerkes that herin  
serueth or haue i scrued, for al men  
and wymmen of religion, and for al  
other men of holi chirche, and for al  
thilke that habbeth stat of holi chirche  
in kepinge, that god for his mercy  
graunte hem suche grace so hit mein-  
teyne and kepe that god be therwith  
apaid. Ye schulleth bidde for the  
holi lond and the holi cros that god  
send hit in to criston men hond wē his  
wille is.

¶ Ye schulleth bidde also for the pees  
of this loud, and for oure lord the kig  
and for the quene, and for dukes,  
erles, & barons, & for al thilke that  
habbeth the pees of this lond to kepe,  
that god for his merci send hem gode  
cōseil and grace ther aftur to worcke.

¶ Yee schulleth bidde for the meir of  
this toun, and for al the cōmuinite  
and for our parchēs that beoth here or  
elles were ī watur or in lond that god  
for his merci graunt hem grace saf to  
goo and saf to come, & spede hem in  
alle here nedes.

¶ Yee schulleth bidde for the gode  
mon and the gode wif that this day  
brought the loof and the candul, and  
for alle thilk that furst hit bigan and  
lengust halt on.

¶ And for alle wymmen that bethe in  
oure lady byndes that god for his mercy  
so hem vnbynde as hit be best to lyf  
and to soule and for alle that doth  
trewliche her tythes and her offringes  
to god and to holichirche, and for alle  
thilke that doth nought that god for

1547-1548

The fourme of biddynge of the  
common prayers.

Fyrst yow shall pray

for the  
whole congregatyon of the true *Chrysten*  
and *catholyke* chirche of *Chryste*.  
And specyally for thys chirche of  
Englande and Irelande.

Wheryn, fyrste, I commende  
to your deuote prayers  
*our* moste *souer-*  
*aigne* lorde the kyng,

supreme heade *yn earthe*,  
ymmedyatly onder God,

of the spirituallie and temporalty  
of the same chirche of *England and*  
*Ireland*, that God, for hys greate mercy,  
send hym grace so to gouerne and to  
rule thys realme, that God be pleasyd,  
worshyppyd, and to the profytl and  
saluacyon of thys londe. And for

quene Katerine dowagier.  
And also for my lady Mary, and my  
lady Elizabeth the kynges susters.

Secondly, yow shall pray for  
my lorde protectors grace; and for [the]  
lorde Archbyshoppe of Cantorbury *our*  
*metropolitane*, with all the reste of the  
kynges maiesties counsaill. for all the  
lordes *spirituall and temporall* of thys  
realme, and for the cleargie,

1604

Before all Sermons, Lectures, and  
Homilies, the Preachers and Ministers  
shall move the people to joyn with them  
in prayer, in this form, or to this effect,  
as briefly as conveniently they may:  
Ye shall pray

for Christs  
*holy Catholick Church, that is, for the*  
*whole Congregation of Christian people*  
*dispersed throughout the whole world,*  
and especially for the Churches of  
England, Scotland, and Ireland.

And herein I require you  
most especially to pray for the Kings  
most excellent Majesty, *our Sovereign*  
Lord JAMES, King of England, Scot-  
land, France, and Ireland, Defender of  
the faith, and supreme governor in  
these his realms, and all other his  
dominions, over all persons, in all  
causes, as well ecclesiastical as temporal:

ye shall also pray for our  
gracious queen ANNE, the noble  
prince HENRY, and the rest of the  
king and queens royal issue:  
ye shall also pray

for the ministers of Gods  
*holy word and sacraments, as well*  
*archbishops and bishops, as other*  
*pastors and ourates. ye shall also pray*

1688

Let us pray. ffor the whole race of  
mankind, for all Jews, Turks, Infidells  
& Hæreticks that God would make his  
ways known unto them his Saving  
health unto all nations more especially  
let us pray for Christs holy Catholick  
Church Particularly for that part of it  
to w<sup>ch</sup> we belong the Church of Eng-  
land, that God would inspire it con-  
tinually with the Spirit of truth unity &  
concord y' all they that do confesse his  
holy name may agree in the truth of  
his holy word & live in unity & Godly  
love.

And that we of this nation may live  
quiet & peaceable lives in all Godliness  
& honesty, Let us pray for the kings  
most excellent majesty, James the  
Second by the Grace of God of Eng-  
land, Scotland, France & Ireland King  
Defender of the faith & in all Causes  
& over all persons within these his  
majestys realms & Dominions supreme  
moderator & governour.

Let us pray likewise ffor his Royall  
consort our gracious Queen Mary  
Catherine Queen Dowager his Royall  
Highnesse the Prince of Wales their  
Royall highnesses Mary princesse of  
Orange the Princesse Anne of Den-  
mark & the rest of the Royall family.

ffor the whole Clergy of these Realms  
by what names or Titles so ever digni-  
fyd or distinguishd whether they be  
the Most reverend ffathers in God the  
Lords Archbishops the Right Reverend  
the Bishops [particularly Lord  
Bishop of this diocese or any other

c. 1400

his mercy send hem grace to com to amendement.

¶ Ye schulleth bidde for alle the seke of this Pariohe here or elles where, and principallie for alle thilke that liggeth ī dedly synne y bounde that god sēd hem sucho helthe as hit beo best to lyf and to soule, and for alle tho that beoth in good lyf that god graunt hem g̃ce to hold hem tler inne, & thilk that beoth not to turne hem to amendement.

¶ Ye schulleth also bidde that god for his mercy suche widdringes vs sende on erthe that the fruyt that is ther inne thriue and [that] is fort to don turne christen men to help

¶ Ye schulleth al so bidde specialliche for al that this chirche helputh with eny maū thing wher God and seint .N. buth the feirur y serued and y wor-schepid.

¶ Ye schul also bidde for youre self that god for his merci graunt yow g̃ce so youre lif here to lede, hym fort to queme oure soule to saue and that hit mot so be for yow and for us and for alle christen people suggeth a Pat' n̄r and Aue maria par charite.

Doinde vertat se sacerdos & dicat istum psalmum.

[Ps. lxxvi] Deus misereatur.

ex vtraque parte chori more solito sine nota ex parte chori principall incipiat. Finito psalmo cum Gloria Patri & Sicut erat sequatur Kyrie eleyson. Christe eleyson. Kyrie eleyson. Pater noster.

Doinde dicat sacerdos in audientia sed sine nota.

Et ne nos.

Sed libera nos.

Ostende nobis Domine misericordiam tuam.

Et salutare tuum da nobis.

Sacerdotes tui induantur iustitia.

Et sancti tui exultent.

Domine saluum fac regem.

Et exaudi nos in die qua inuocauerimus te.

Saluum fac seruum tuum.

Deus meus sperantem in te.

Saluum fac populum tuum [et benedic hereditati tue].

1547-1548

and the commons of the same, besechyng allmyghtie God to geue euery of them, yn hys degre, grace to vse them selves yn suche wyse, as may be to Goddes glorie, to the kynges honor, and to the weale of thys realme. *Also ye shall pray for all the nobilitie of thys realme, for master Mayre of thys cytie, with all hys brethern, and the commons of the same. Also ye shall pray for all them that ben sycke or deseasyd of thys paryshe, that God send to them helthe the rather for our prayers. And for all the parysoners of thys paryshe. Also ye shall pray for all women laboryng of chylde with yn thys paryshe, or any other, that God send to them sayre delyueraunce to the chylterns ryghtt shappe, name, and Chrystendome, and to the mothers puryfycatyon. Also ye shall pray for the peas bothe on londe and water, that God graunte loue and cherytie amonge all Chrysten people.*

1604

for the kings *most honorable* council, and for all the nobility and magistrates of this realm: *that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the king, and brotherly charity one to another.*

1688

dispensers of Gods holy word & Sacraments.

Let us pray for his majestys most Honorable Privy Council for the nobility & magistrates of these Realms [Particularly for y<sup>e</sup> right worshipfull the mayor of this Corporation together with y<sup>e</sup> Aldermen & y<sup>t</sup> all & every of these may serve truly & painfully to y<sup>e</sup> glory of God & y<sup>e</sup> edifying & well governing of his people remembring the great account they must one day make

And y<sup>t</sup> there may never be wanting fit & able men to do God service both in Church & State Let us beg a blessing upon all Schools & nurserys of True religion & sound learning especially y<sup>e</sup> two famous Vniversitys of this land y<sup>t</sup> in them & all other places dedicated to Gods service Religion & virtue & whatsoever is praiseworthy may ever flourish & abound.

Pray we likewise for y<sup>e</sup> whole comons of these Realms y<sup>t</sup> they may live in true faith & feare of God in humble obedience to y<sup>e</sup> King & in brotherly love & Charity one towards another.

ffinally Let us beseech Almighty God of his infinite goodnesse & mercy to comfort & succour all them who in this transitory life are in trouble, sorrow, need, sicknesse or any other aduersity

c. 1400

1547-1548

Et rege eos & extolle illos vsque in  
eternum.

Domine fiat pax in virtute tua.

Et abundantia in turribus tuis.

Domine exaudi orationem meam.

Et clamor meus ad te veniat.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus. Deus qui charitatis dona per  
gratiam sancti Spiritus tuorum cordibus  
fidelium infundis: da famulis & famu-  
labus tuis pro quibus tuam deprecamur  
clementiam salutem mentis & corporis,  
vt te tota virtute diligant. & que tibi  
placita sunt tota dilectione perfici-  
ant, & pacem tuam nostris concede  
temporibus. Per christum dominum  
nostrum.

Item conuersus ad populum dicat sacerdos  
lingua materna . . .

¶ Yee schulleth kneeling bidde for  
youre fadres soules for oure modre  
soules, for youre brothur soules, for  
sustur soules, for youre god fadir  
soules for godde modur soules and  
for alle youre kinnes soules.

¶ Ye schul also bidde for alle the  
soules whos bones rostuth in this  
chirche or chirchehey, or in any  
othur holi place, and for alle the  
soules that habbeth gifo in her lyf or  
by quothe eny manere good to this  
place wher for godes seruice is the  
feiror y do in this holy stode.

¶ Ye schuloth also bidde for alle the  
soules that ben in payn of purgatorie  
that god for his merci for youre bedes  
the rathur brige hem to blisso and to  
reate and for alle the soules ye han  
hed of her godus wher fore yeo beoth  
in dette fort bidde and for alle christen  
soules. Pat' n̄ & Auo.

Thyrdly, yow shall pray for all  
them that be departed out of thys  
worlde, yn the faithe of Chryste,

that they with ws, and we  
withe them, at the day of Iudgement,  
may reste boithe body and soule,  
with Abraham, Isaac, and Iacob, yn  
the kyngdome of heauen. *And of your  
cherytie pray for the soules of my  
father and mother, and for all the  
soules that we ben bonde to pray for.  
And of your cherytie for the soules off*

¶ Master Iohn Colman.	} ¶ Richard Knepe	
Elizabete hys wyffe.		quondam rect.
Master Thomas Bele.		huius ecclesie
Alys hys wyf.		Richard Warren.
		John Dyxon.

*And for all Christen sowles. Amen.*

1604

1688

And least our unthankfulnesse for  
mercys received should hinder the  
current of Gods future favours frō  
descending upon us. Let us praise his  
holy name for our Creation Preser-  
vation & all the Blessings of this life.  
But above all Let us laud & magnify  
Gods great & glorious name for y<sup>e</sup>  
Mysterious Incarnation & Birth, The  
holy Life and doctrine, The meritorious  
death & Passion The glorious Resur-  
rection & Ascension & The powerful  
Intercession of y<sup>e</sup> Blessed Jesus for  
y<sup>e</sup> Mission of the Holy Ghost to  
comfort us. ffor the blessed examples  
of all holy men & women departed  
this life in y<sup>e</sup> faith and fear of God  
humbly beseeching him to give us  
grace so to follow them as they  
followed Xt y<sup>t</sup> we together w<sup>th</sup> them  
may be made ptakers of a joyfull  
Resurrection.

ffinally let us offer up our prayers &  
Praises in y<sup>e</sup> name & thro the mediation  
of our Lord and only Saviour Jesus Xt  
always concluding with y<sup>t</sup> absolute form  
of prayer w<sup>ch</sup> he himselve hath taught  
us. Saying

*Finally, let us praise God for all  
those which are departed out of this  
life in the faith of Christ, and pray  
unto God, that we may have grace  
direct our lives after their good  
example: that, this life ended, we  
may be made partakers with them of  
the glorious resurrection in the life  
everlasting.*

c. 1400

1547-1548

& postea vertat se sacerdos & dicat psalmum  
[Ps. cxxix] De profundis.  
supradicto modo [sine] Gloria Patri cum  
Kyrie eleyson. Xpo eleyson. Kyrie  
eleyson. Pater noster. Et no nos.

Sed libera.

Requiem eternam dona eis domine.

Et lux perpetua [luceat eis].

A porta inferi.

Erue domine animas eorum.

Credo videre bona domini.

In terra uiuentium.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus. Absolue quesumus domine  
animas famulorum tuorum pontificum  
& sacerdotum: & animas famulorum  
famularumque tuarum parentum, par-  
rochianorum amicorum, benefactorum  
nostrorum: & animas omnium fidelium  
defunctorum ab omni vinculo delictorum,  
vt in resurrectionis gloria inter  
sanctos electos tuos resuscitati re-  
spirent. Per.  
Requiescant in pace. Amen.

He preces predicto dicuntur supradicto  
modo omnibus dominicis per annum: siue  
de dominica siue aliquo festo fit seruitium  
nisi duplex fuerit et nisi in sexta die a  
natiuitate domini & in die sancti siluestri si  
in dominica euenerit: et nisi in dominica  
palmarum. Ita tamen quod in ecclesiis par-  
rochialibus non ad proceSSIONem sed post  
euangelium et offertorium supradicto modo  
dicuntur ante aliquod altare in ecclesia vel  
in pulpito ad hoc constituto: tamen psalmus  
De profundis. cum versu et oratione Ab-  
solue quesumus domine. semper in sta-  
tione ante crucem in ecclesia supradicto  
modo: nisi in duplicibus festis [&c.] v  
supra diximus.

1604

1688

always concluding with the Lords  
Prayer.

Our father [...] for ever and ever.  
Amen.

## 1559. INJUNCTIONS 18, 19

18. . . . But yet for the reteining of y<sup>o</sup> perambulation of the Circuites of paryshes, they shal ons in the yere at the time accustomed with the curate and the substancial mē of the parish, walke about their paryshes as they were accustomed, & at their returne to the church make their comon praiers.

19. Prouyded that the curate in their sayd common perambulatorys vsed heretofore in the daies of rogations at certen conuenient places shall admonyshe the people to gyue thanckes to god in the beholdyng of gods benefittes for thencrease and aboundaunce of his frutes vpon the face of therth, wyth the sayenge the .103. Psalme *Benedic anima mea* .&c. or such lyke, at whych time also the same minister shall Inculke these or such Sentences. *Cursed be he whiche translateth the boundes and dolles of hys neighbour*, or such other order of prayers as shalbe hereafter appoynted.

## INTERPRETATIONS OF THE BISHOPS

1560

That in the procession they singe or say the two psalms beginning *Benedic anima mea dño*, with y<sup>s</sup> letanye and suffrages there towith some sermond, or an homilie of thankes-giuinge to God, and moving to temperancie in their drinkings.

1561

Item that in the Rogation daies of procession they singe or saye in englishe the ij psalmes begynnyng *Benedic aia mea dño* etc. with the letanye and suffrage therto, with an homilie of thankes-giuinge to god, alrebye devised and devided into thre parts.

## 1566. THE ADVERTISEMENTS

Item, that in the Rogation daies of procession, they singe or saye in Englishe the two Psalmes begynnyng, *Benedic anima mea*, &c. with the Letanye and suffrages there vnto, with one Homelye of thankesgeuinge to God, alrebye devised and diuided into foure partes, without addition of anye superstitiouse ceremonies heretofore vsed.

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