CRANMER'S FIRST LITANY, 1544
AND
MERBECKE'S BOOK OF COMMON PRAYER NOTED, 1550

This facsimile reproduction from the original printed edition of "Merbecke" should be of great interest to musicians as helping to solve the problem of what the composer wrote, at present a perplexing problem owing to the diversities of current editions.

J. ERIC HUNT
CRANMER'S FIRST LITANY, 1544, AND
MERBECKE'S BOOK OF COMMON
PRAYER NOTED, 1550
FOREWORD

The fame of John Merbecke is at its height today, nearly four hundred years after the publication of his *Booke of Common Prayer Noted* which is his principal claim to fame. His book seemed to have died almost at birth—that is, with the issue of a revised prayer book in 1552, two years after its publication—and thenceforward Merbecke himself was remembered only as one of the minor figures of the Reformation; he became merely a name in the history books. Two hundred years later Sir John Hawkins wrote of him in his *General History of Music* as "a man to whom church-music has greater obligations than the world is sensible of"; but that pertinent remark was supported by a fallacious reasoning:

It is certain that the Cathedral musical service of the Church of England was originally framed by Marbeck, and that the musical notes to the Preces, Suffrages, and Responses, as they are at this day sung in choral service, were of his composition.

That is manifestly untrue; we are now more sensible of the nature of our obligation to Merbecke because we have at least tried to sing him. Mr. Hunt here points out that "Merbecke, the Tudor Protestant, came into his own again through the Oxford Movement, the great Catholic Revival in the Church of England." It was not until as a result of that movement the Church began to feel the need for a musical service as different as possible from the Cathedral type that the *Booke of Common Prayer Noted* was found to possess any practical utility at all. The Cathedral style from the first had been
based on singing in harmony, and it embedded certain remnants of the ancient plainsong in its harmonized song. Merbecke, trained in the great polyphonic style of his age, eschewed harmony altogether for the sake of producing a plain tune which the clerks might sing in unison for the edification of the people. Nowadays, when everyone is a “clerk” to the extent of having learnt to read English, it has been discovered that the people may sing Merbecke’s tunes to the glory of God and their own edification. Our obligation to Merbecke, then, is that he has given us the basis for a congregational service—above all, a congregational Eucharist.

But Hawkins was not the only one who confused Merbecke’s purpose with that of Cathedral usage. The nineteenth-century revival added something to the confusion. Stainer printed Merbecke’s Communion Service in his Cathedral Prayerbook (1891), fitting its melody to an organ accompaniment in strict time of four minims in a bar. Bridge popularized a similar version of the Lord’s Prayer from the Communion Service, harmonized like a part-song for four unaccompanied voices. Later composers have done the like with various excerpts from the Booke of Common Praier Noted. Even the enlightened Church-Music Society issued a set of harmonized responses for Mattins and Evensong which claimed Merbecke’s authority. On the other hand, plainsongists have published the Communion Service omitting all the indications of measured time about which Merbecke himself was particular. Moreover, as Mr. Hunt here reminds us in a footnote, the necessity for accommodating the words of 1549 to those of the Prayer Book of 1662 allows no modern editor justly to claim that “no note of Merbecke has been altered.” What did Merbecke actually write? and how much of the many modern editions of him is adaptation? These are questions which still puzzle many competent Church musicians at the present day.

It is high time, then, that all concerned should be given the answer to these questions, and that was the author’s first intent in preparing this volume of facsimiles. It is true that facsimiles began to be issued by Pickering and Rimbault as long ago as 1844. Some modern editors have even accepted them as their textual authority. But that is unsafe. A “facsimile” a hundred years ago was necessarily a book set up by hand. An editor might choose his text when two specimens of the original appeared to contradict one another. Mr. Hunt’s facsimiles are photographic, and though even the camera may lie, it has not been allowed to do so here. The printer has cleared away some dirt and the marks of spilt coffee which obscured details of the text; he has expunged some jottings of household accounts which an irreverent owner had made on certain pages. Otherwise the negatives have not been touched. The reader can be assured that here he gets a true presentation of the original print, no more and no less.

But the first intention has grown a little. Though the Booke of Common Praier Noted is the main foundation of an English liturgical melody it is not the only one. Mr. Hunt has traced concisely yet carefully what may be called the process of peaceful penetration of the English language into the Church of Henry VIII, before war was declared against the Latin tongue with the First Prayer Book of Edward VI. Music had its part in this process, and Cranmer’s First Litany (1544) more or less dictated the terms of the musical treatment of words which bound Merbecke’s later and more comprehensive work. The Litany, therefore, is also produced in facsimile here, together with a specimen of what is probably the earliest harmonized setting of the English Communion Service. The unknown author of this Service, rather than Merbecke, may be fittingly pointed to as one of the progenitors of the Cathedral musical service. As far as can be judged from the
tenor part, which is all that survives, he, too, was held by Cranmer's principle of providing "for every syllable a note."

That principle is one which no musician would wish to see applied rigidly to vocal music, sacred or secular, and the limitations which it imposed on Merbecke and his fellows accounts for the comparative poverty of this early English Church music, alike in unison and in harmony. Such music, it has often been pointed out, lacks both the free arabesque of plainsong and the intertwined phrases of the Latin polyphony. But in accepting the limitation Merbecke became the pioneer of a native song. The syllable-to-a-note principle called attention to the existence of certain natural verbal rhythms inherent in the English language, and these Merbecke's simple notation (notes of four values together with a dot lengthening the normal one by half its value) was sufficient to render with fair accuracy. Once those verbal rhythms were recognized, English music had begun to take shape from the English language. The union of the verbal and the musical phrase was to become a distinguishing feature of the English madrigals of the next generation; it accounts for many of the delicate rhythms of Dowland and Campion in their songs to the lute; it influenced those more confined metrical ideas of Henry Lawes which earned the praise of Milton and Herrick, and it entered deeply into the dramatic declamation of Matthew Locke and Henry Purcell. In fact it laid the foundations of English music.

For that reason this practical exposition of what Merbecke did should have a value for other musicians today besides those directly occupied with Church music. The Booke of Common Prayer Noted is an important historic document. For the worshippers at our Sunday Eucharists it is something more than that. Its melodies for Creed, and Sanctus, and Gloria are fast becoming as familiar as are the hymn tunes of their youth. It is as useless to point out the inferiority of Merbecke to the more subtle beauties of plainsong as it is to complain of the popular version of the Old Hundredth as a debased one. The worshippers sing both by ear, not by note; but their singing may be improved by the sight of the original notes. They may well be grateful to Mr. Hunt for offering them the notes. Their gratitude to Merbecke will endure because he has put a new song in their mouths.

H. C. COLLES.
PREFACE

The main purpose of this book is to place in the hands of all who are interested a complete facsimile of Cranmer’s First Litany, 1544, and Merbecke’s Book of Common Prayer Noted, 1550.

To the best of my belief the Litany appears here in facsimile for the first time, while the Book of Common Prayer Noted has not been brought out in full since the facsimile editions produced by Pickering in 1844 and Rimbault in 1845 and again in 1871.

Copies of the original printing of Merbecke’s work are very rare, possibly owing to the fact that the Second Act of Uniformity, 1552, threw much of his book out of use. Where it has not been possible to examine the existing copies directly, this has been done by means of photographs, with the exception of the one copy in Canada.

An attempt has been made to solve the problem—was the Book of Common Prayer Noted printed more than once? Whether this has been achieved or not must be left to the judgement of my readers, if I am so fortunate as to have any.

For the sake of completeness extracts have been included from all Merbecke’s extant literary works, which are interesting both because they illustrate clearly his religious beliefs and for the quaintness of the language used.

I have examined many books in search of information during the preparation of this volume, and must acknowledge my indebtedness particularly to A New History of
the Book of Common Prayer by Procter and Frere, to Foxe's Acts and Monuments, and to Grove's Dictionary of Music and Musicians.

I am very grateful to Dr. H. C. Colles not only for writing the Foreword, but for much valued help and advice, and to Sir Sydney Nicholson and Mr. J. H. Arnold for the interest they have taken throughout my task, always placing their knowledge and advice at my disposal.

My deepest gratitude is due to Dr. Walter S. Vale, of All Saints', Margaret Street. Owing to my failing sight the task of comparing the various copies of Merbecke's work would have been completely impossible if Dr. Vale had not lent me his eyes. In addition to this, his ever-ready kindness and guidance have been invaluable.

My thanks are also due to the authorities of the various libraries which possess copies of the Litany and the Book of Common Prayer Noted, for allowing these to be examined, photographed, and here reproduced.

Finally, I make my grateful acknowledgement to the Proprietors of Hymns Ancient and Modern for their generous subsidy, which has made the publication of this book a practical possibility.

J. ERIC HUNT.

November 25th, 1938.

Since writing the above, we have received news of Dr. Vale's death on January 27th, 1939. The position he had made for himself was unique. His boundless enthusiasm and expert knowledge were coupled with an ever-ready kindness. Many will mourn his passing, while to those of us his intimate friends the loss is very keen.

J. E. H.
## List of Facsimiles

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a break with the Catholic Church, it did undermine the allegiance of Canterbury to the Holy See of Rome. The rapid change of outlook which took place in this period is illustrated by the statements made concerning Ceremonies. The ninth of the Ten Articles of 1536 states that holy water, holy bread, the lights of Candlemas, and the ashes of Ash Wednesday are not to be cast away, but continued in order to put us in mind of the things they represent. This was again reproduced in the Bishop's Book of 1537 and repeated in the King's Book of 1543, but in No. 5 of the twelve Homilies published in 1547 Cranmer denounces such things as papistical. This shows that outside influence had been strong, some longing for a conservative reform of the Church, while others strove for an abolition of all that kept it within the bounds of Catholicism.

It was felt very strongly at this time, both here and abroad, that a better understanding of the services would result if they were rendered in the vernacular. In 1536 an English Bible was set up in all churches, from which in 1542 a chapter was ordered to be read after Te Deum and Magnificat. Six copies of the Bible in English were chained in different parts of St. Paul's Cathedral, and we are told that eager crowds gathered round while a scholar read aloud. This reading sometimes went on even during divine service.

Henry VIII ordered a Litany to be set forth in English, in response to which Cranmer wrote to the King on May 27th, 1544, saying: "I have travailed to make the version in English and have set the Latin note unto the same." This work, usually known as Cranmer's First Litany, was printed by Thomas Berthelet in June, 1544. Though portions are Cranmer's original composition, by far the greater part is taken from the Sarum Processional, Luther's Litany, and the Greek Orthodox Litany. English as a liturgical language could have no finer beginning—this Litany ranking among the most superb works, not only in ecclesiastical, but in all literature.

After a long exhortation the Litany is prefaced by the following instruction, here rendered in modern English:

As these holy prayers and suffrages following are set forth of most godly zeal for edifying and stirring of devotion of all true faithful Christian hearts, so is it thought convenient in this common prayer of procession to have it set forth and used in the vulgar tongue, for stirring the people to more devotion: and it shall be every Christian man's part reverently to use the same, to the honour and glory of Almighty God, and the profit of their own souls. And such among the people as have books, and can read, may read them quietly and softly to themselves, and such as cannot read, let them quietly and attentively give audience in time of the said prayers, having their minds erect to Almighty God, and devoutly praying in their hearts the same petitions which do enter in at their ears, so that with one sound of the heart, and one accord, God may be glorified in His church.

And it is to be remembered, that that which is printed in black letters is to be said or sung of the priest with an audible voice, that is to say, so loudly and plainly, that it may well be understood of the hearers: And that which is in the red is to be answered of the choir soberly and devoutly.

One important point must here be noticed, as it materially affects the structure of the Litany. Owing to an oversight (or perhaps a relapse into earlier habit) the Amen at the end of the Collect, "O Thou that despisest not the sighing of a contrite heart," was omitted by Cranmer, thus obscuring the natural division of the Litany into its two distinct parts in such a way that the new section, "O Lord, arise," etc., has commonly
been treated as a response to the Collect. The lay-out of the 1662 manuscript of the Sealed Copy is quite enough to refute such a conception. This Amen was replaced in the early Elizabethan Litanies, but again left out in subsequent revisions, not being reinstated until the Prayer Book of 1927-28.

A few other alterations have been made, also some omissions—for instance, "From the Bishop of Rome and all his detestable enormities"—but substantially the Litany remains today as Cranmer left it in 1544.

England being at war with Scotland and France at this time, the King required that Processions should be made throughout the realm, a regular custom in times of stress. He complained that the people were slack in their attendance. Nearly a year after the Litany had been composed, Henry wrote to Cranmer on January 18th, 1545, still complaining of slackness on the part of the people. In this letter he states that he has set forth " Certain Godly Prayers and Suffrages" which he sends to the Archbishop; he refers to the Litany, Cranmer's own work.

During the last years of Henry's reign very little was accomplished of a permanent nature. Cranmer revised the Breviary twice, but neither revision was ever published, though certain features were used in the 1549 book. These include the monthly instead of weekly recital of the Psalter, the elimination of all non-Scriptural lessons, the Old Testament being read once a year and the New Testament three times, and the formation of two new services, Mattins and Evensong, from the Daily Hours.

Edward VI succeeded Henry on January 29th, 1547. He was young, and consequently in the hands of his ministers. Events followed rapidly. The First Book of Homilies already referred to appeared in 1547, also an injunction that the Epistle and Gospel should be read in English.

Shortly afterwards came the most important step of all. English as a liturgical language had been used first in 1544 in the Litany, and again for the singing of Compline in the King's Chapel in 1547, but in the next year came an Order of Communion.

Already in December, 1547, a Bill had been hurried through Parliament which provided for Communion under both kinds. This was followed a few months later by a form for Communion in the vernacular to be inserted in the Latin Mass. This Order comprised the Invitation, the two Exhortations, the Confession, Absolution, Comfortable Words, the Prayer of Humble Access, the traditional words of administration, and the Peace. As early as May, 1548, this Order of Communion was used at St. Paul's and at other London churches, while at the Cathedral Mattins and Evensong were rendered in English. These liturgical innovations culminated in the publication of the First Book of Common Prayer in 1549, which for the first time gathered together, in one volume and in the vernacular, all the services necessary for public worship. These included the new offices of Mattins and Evensong, Cranmer's Litany, known originally as "An Exhortation to Prayer," and a complete Communion Service.

It is not possible to discuss here in detail all the services which find a place in this first English Prayer Book, but a few words may not be out of place concerning those which Merbecke set to music in his Booke of Common Praier Noted. This appeared in 1550, and " contained so much of the Order of Common Prayer as is to be sung in Churches." The Litany is not included, presumably because this had been issued by Cranmer with a musical setting as recently as 1544. Mattins and Evensong, except for Venite before the Psalms in the former, are similar in structure; each opens with the Lord's Prayer, and the versicles and responses, followed by the Psalms and Canticles. The Lesser Litany is placed between the
Benedictus (or the Nunc Dimittis) and the Creed. The services conclude with the usual versicles and responses and the Collects. The Quicunque Vult is provided for the six major festivals, while the Benedictus is appointed for use during Lent in place of the Te Deum. With regard to the Communion Office the following features are mentioned, as they differ from our liturgy of 1662. The service opens with the singing of a short Psalm as an introit. Instead of the Commandments there is the Kyrie in its ninefold form, followed immediately by the Gloria in Excelsis. The Mutual Salutation precedes the Collect of the Day. The Canon (which with certain important modifications is a fairly free adaptation of the Latin) opens with a second Mutual Salutation, the Sursum Corda, and the Sanctus combined with the Benedictus qui Venit. The Prayer of Consecration follows; this includes the prayer for the whole state of Christ’s Church (a generous expansion of the older Latin intercessions), a prayer for the descent of the Holy Spirit (absent from the current Latin use, but here inserted, though in an untraditional position), then the Narrative of Institution (from which the elevation is removed) and an anamnesis or offering of the Sacrifice, developing into the familiar Prayer of Oblation. Then comes the Lord’s Prayer (to be said by the people) with its ancient introduction, followed immediately by the Pax. At this point is introduced, almost intact, the 1548 Order of Communion. During the time of Communion the clerks were ordered to sing the Agnus Dei. The service concludes with the singing of one of a number of sentences of Holy Scripture during the ablutions, a third Mutual Salutation, the Prayer of Thanksgiving, and the Blessing.

At the Communion where there is a burial a special introit, collect, epistle, and gospel are appointed.

II

THE LITURGY ENGLISHED

It must be remembered that Latin was the only language which had been used in England for the services of the Church until the Reformation, while the music in general use was plainsong, most of which was florid in character. When the new English services appeared, certain difficulties faced those responsible for their musical setting. Some English words which look similar to their Latin originals (e.g., “visible and invisible,” visibilium et invisibilium) are pronounced differently; also the many feminine endings to sentences in Latin are in sharp contrast to the strong final syllables of English—e.g. (in the Gloria in Excelsis), et in terra Pax hominibus bonae voluntatis—“and in earth peace, goodwill towards men”; Domine fili unigenite Jesu Christe—“O Lord, the only-begotten Son, Jesu Christ”; (in the Creed) et in unum Dominum Jesum Christum—“and in one Lord Jesus Christ”; ejus regni non erit finis—“whose kingdom shall have no end”; (in the Sanctus) Dominus Deus Sabaoth—“Lord God of Hosts”; (in the Benedictus) qui venit in nomine Domini—“that cometh in the name of the Lord”; (in the Agnus Dei) qui tollis peccata mundi—“that taketh away the sins of the world.”

Such circumstances as these made the mere clamping of plainsong on to English a practical impossibility. Elaborate music had more than once been called into question, so that the translation of the services gave a unique opportunity for its simplification.

It has often been stated that Merbecke’s Booke of
Common Prayer Noted was done under the direct supervision of Cranmer. If this work be compared with Cranmer's First Litany, it will be seen at once that there are unmistakable similarities. Cranmer and Merbecke, being steeped in Plainsong, drew on it for their own musical work, Cranmer making some use of the Sarum Processional for his Litany, while Merbecke borrowed freely from Plainsong sources, using a similar idiom in his original melodies.

Throughout, both men observed an important new rule—namely, one note only must be set to a syllable. Another strong likeness between the two is the way in which the music is presented. Merbecke tells us, in his short but all-important preface, that he has used only four sorts of notes. "The first note is a strene note and is a breve. The second is a square note, and is a semy breve. The iii a pycke and is a mynymme. And when there is a pycke by the square note, that pycke is half as much as the note that goeth before it. The iiii is a close, and is only used at the end of a verse." Cranmer uses the first three, as does Merbecke, but not the close or dot. These two omissions do not alter the strong family likeness in any way.

The conclusion to be drawn is either, as generally supposed, that Merbecke worked under Cranmer's direction, or that the Litany was really the work of Cranmer. There is no documentary evidence to support the idea that Merbecke was the musical author of the Litany, though it seems a likely suggestion in view of the fact that Merbecke's great ability is proved beyond question in his setting of words to music and as a musician generally, while Cranmer's musical reputation rests entirely on his supposed musical authorship of the Litany.

As stated in the previous chapter, Henry, in writing to Cranmer, claimed to have set forth the Godly Prayers and Suffrages which were really Cranmer's own work. Something of the same sort may have obscured Merbecke's real title to the music of the Litany.

A word must be said here about a manuscript in the British Museum which has recently been brought to light (Additional MSS. 34191).* In this is contained, in addition to various Latin services and motets, a Litany, Te Deum, and Communion Service in English (the tenor part only is given). The Latin part of the book is very well and clearly written, but the English is in a very inferior hand. From the style of the writing and the water-marks in the paper, this has been assigned to the closing years of Henry VIII's reign. Its extreme importance from our point of view is that it throws doubt on the claim that Merbecke was the first to set the English liturgy to music, unless, of course, this itself is Merbecke's work. Neither handwriting nor water-marks can be claimed as sufficient evidence for giving an exact date to a book. The writer of the music keeps almost invariably to the rule of one note per syllable, and uses for his musical characters a diamond, a diamond with tail, and an occasional quasi-square note, all on a five-line stave. A few dotted notes also occur.

Turning to the words, certain important points must be noticed. No Kyrie Eleison is given, the Gloria in Excelsis appears at the beginning, and both Benedictus * See pages 51-59.
qui Venit and Agnus Dei are included. These facts suggest a date anyway as early as 1550, if not before; but if a closer examination of the words be made, a later date seems far more likely. Both in the Roman Mass and in the rite of 1549, the Gloria in Excelsis contains only the traditional threefold plea, "that takest away the sins of the world, have mercy upon us, Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us." It was not until the second Prayer Book of Edward VI, 1552, that a second "Thou that takest away the sins of the world, have mercy upon us" was inserted, thus destroying the threefold form of this section. The manuscript under consideration is in this respect the same as 1552. In the Creed the rite of 1549 reads, "And ascended into heaven, and sitteth at the right hand of the father; And he shall come again with glory, to judge both the quick and the dead," Merbecke renders it, "And ascended into heaven, and sitteth at the right hand of the father, whose kyngdome shall have none ende: and he shall come agayne with glorie to Judge bothe the quicke and the deade," while the 1552 book and this manuscript give these words as we know them to-day.

From which it will be seen that a date after, rather than before, 1550 is far more likely, though it may be argued that the omission of the words "whose kingdom shall have no end" in 1549, and the inversion of "whose kingdom shall have no end" and "and he shall come again with glory to judge both the quick and the dead" in Merbecke (i.e., Merbecke making good the omission, but in the wrong place),* were only errors, and that this manuscript follows the traditional order of the Mass.

Certainly, if these points be weighed carefully, the evidence is not strong enough to invalidate the claim that Merbecke was the first to set our English liturgy to music.*

There remains one important matter for discussion—namely, was the Booke of Common Praier Noted printed more than once, or are the differences which appear in various copies more apparent than real, and merely the result of tilting and slipping type and bad registering on the part of the printer? The art of music-printing in England was still in its infancy by the middle of the sixteenth century. The first book containing printed music published in this country was Higden's Poli­cronicon, printed by Wynkyn de Worde at Westminster in 1495. In this book only eight notes appear, illustrating a passage in the text. In the previous edition, printed by Caxton in 1482, the notes were not printed but filled in by hand. When in the sixteenth century music-printing became established, the method followed in this country was that employed on the Continent: first, the stave was printed, after which the notes were superimposed on the already prepared lines, though it has been stated that the reverse procedure was adopted, and that the lines were printed after the notes. The order, however, is immaterial. The necessity for two successive processes, combined with a failure to secure exact registration the one with the other, makes the slight variations which appear in Merbecke easily accountable.

So far as can be ascertained, there are only fourteen copies of the Booke of Common Praier Noted in existence to-day. With the exception of the copy in California, all copies have been examined either directly or by means

* The necessity to reset this broken limb in applying Merbecke's melody to the current rite of 1662 weakens any claim by a modern editor that "no note of Merbecke has been altered." A similar adaptation is required in Sanctus.

* It is known that certain liturgical experiments were made before the appearance of the 1549 Prayer Book, though none is known to survive. It is quite possible that this is one of these experiments.
of photographs, and two of them may be taken here to illustrate this point—the King’s Library in the British Museum, which is given in extenso, and the Marsh’s Library.* There is no clef for the Creed, therefore the only real guide is the B flat. On comparing these two copies we find at the words “And was incarnate,” etc., in the British Museum copy the B flat is on the top line, and the first note of the page is definitely in the bottom space, while in the Marsh’s Library copy the B flat is in the top space and the first note is on the bottom line; and this difference affects the whole page. Other similar instances of bad type-registering will be seen at once if the facsimile given is carefully examined.

If further evidence against a second edition is needed, a reference to the Lord’s Prayer in the Communion Service illustrates what must have been a mistake on Merbecke’s part. As a rule he uses the square note or semibreve as the unit or ordinary note, while in the Lord’s Prayer the shortest note—namely, the diamond or minim—is the unit. It is unthinkable that Merbecke intended the Lord’s Prayer to be sung twice as quickly as the rest of the service. Another point in favour of considering this as a mere error is that using the diamond as the unit precludes the possibility of making it into a dotted note (since no smaller note is provided to follow the dot), and the dotted note is a striking feature in Merbecke’s setting of words, in fact the strongest argument in favour of taking his preface literally.

As no provision had been made for the musical rendering of the services other than Cranmer’s Litany when the 1549 Prayer Book was authorized for general use, Merbecke probably executed his work in great haste in order to obviate the confusion which must have occurred when those used only to Latin tried for the first time to sing services in English. Merbecke in his work shows himself to be such a keen and sensitive scholar of the English language that, had a second edition of his book appeared, such an obvious error as that quoted above would surely have been corrected.

Merbecke, though a staunch Protestant, shows clearly his respect for tradition, not only, as has been stated, by drawing for his music on the current plainsong melodies of the Church, thus forging a strong link with the past, but in his presentation of the Lord’s Prayer both in the offices of Mattins and Evensong and at the Communion. In the former offices no music is provided until “And lead us not into temptation,” sung as a versicle by the priest, up to this point the prayer having been said silently by him alone, the response of the people following, “But deliver us from evil.” At the Communion the priest sings alone up to the same point, the people answering as before.

The Booke of Common Praier Noted was but short-lived. The 1549 Prayer Book did not go far enough for the ever-increasing Protestant party, as a result of whose demands the second Prayer Book of Edward VI appeared in 1552, thus making obsolete much of Merbecke’s work. In time, however, many decisions become reversed, and Merbecke, the staunch Tudor Protestant, came into his own again through the Oxford Movement, the great Catholic Revival in the Church of England.

The following is a complete list, so far as has been ascertained, of the extant copies of the Booke of Common Praier Noted:

Cambridge. University Library, 1 copy, complete.
California. Huntington Library.
Chislehurst. Sir Sydney Nicholson, 1 copy, complete.
Dublin. Marsh’s Library, 1 copy, complete.
Trinity College Library, lacks leaves 1, 2 and 3, M 2 and 3, N 2 and 3.
Durham. Bishop Cosin Library, 1 copy, complete.

* See pages 60-63.
THE LITURGY ENGLISHED

London. British Museum, King's Library, 1 copy complete.
Music Library, lacks final leaf, which has been supplied in MS.
Lambeth Palace Library, 2 copies, 1 copy, complete, 1 lacks title-page.
Manchester. Rylands Library, 1 copy, complete.
Oxford. Bodleian Library, 3 copies, 2 complete, the third lacks leaves M 2 and 3, and has the title-page mounted.

Students are referred to:
In this lecture Sir Richard Terry traces Merbecke's melodies back to their original sources.
Voice and Verse, by H. C. Colles (Oxford University Press): Chapter II, "The Emergence of the Vernacular."

Articles on the history of music-printing in the current edition and previous edition of Grove's Dictionary of Music and Musicians, to which the writer is indebted.

III

JOHN MERBECKE: BIOGRAPHICAL NOTE

It is a matter for great regret that so little is known concerning one whose influence on English Church Music has been very great. Neither the date of John Merbecke's birth nor that of his death can be given with any certainty. Burney states that he was born in 1523, but this is open to doubt, as it is recorded that Merbecke's first son, Roger, was born in 1536, making Merbecke a father at 13, an unusually early age. The events which are known in the life of Roger make the date given for his birth a likely one. With this in mind, the date of John Merbecke's birth must be given as probably early in the sixteenth century.

Concerning his early life, Merbecke wrote in the preface to his Concordances, published 1550, which was addressed to Edward VI, "I was one of your highness' most poor subjects, destitute both of learning and eloquence, yea, and such a one as in manner never tasted the sweetness of learned letters, but altogether brought up in your highness' College at Windsor, in the study of Music and playing on Organs, wherein I consumed vainly the greatest part of my life." The words, "wherein I consumed vainly the greatest part of my life," are of great importance, as they indicate that Merbecke turned aside from the work for which he was so eminently fitted, the composition of Church music, fairly early in his career, though it is known that he held the post of organist of St. George's Chapel, Windsor, over a very long period, as the first reference to him is as organist.
at Windsor in 1541. There are still extant a few compositions by Merbecke for the Latin rite, also a carol to English words, but with the publication of the Booke of Common Prayer Noted, 1550, his contributions to Church music appear to have ceased, a fact greatly to be regretted, as what little remains shows him to have been a composer of the very highest order.

In 1543, Merbecke, together with Anthony Peerson, priest, Robert Testwood, singing man in the choir of Windsor, and Henry Filmer, tradesman of the same town, was arrested on a charge of heresy. It seems that they, among others in Windsor favouring the Reformation, had formed themselves into a society which held frequent meetings. Gardiner, Bishop of Winchester, procured a commission from the king that suspected houses in Windsor might be searched for heretical writings. Certain works in the handwriting of Merbecke, including his Concordance, and extracts from a letter of Calvin against the Mass, were seized. On March 18th Merbecke was summoned to appear, together with Peerson, Testwood, and Filmer, before a commission, the charge against Merbecke being "that with his own hands he had drawn out certain annotations out of certain authors which then seemed to be repugnant to the Mass and the sacrament of the altar. Furthermore, that he said that the Mass wherein the priest doth consecrate the body of the Lord to be impure and defiled with much ungodliness, which for so much as it spoileth God himself of his honour, it ought in no wise to be suffered of Christians. Also that the elevation of the Sacrament doth as it were represent a similitude of the calves set up in the temple by Jeroboam. And finally that it was not to be doubted but that Christ herein was in a manner counted a mocking stock." (Foxe, Acts and Monuments). Merbecke was considered to have offended against the Six Articles of 1539, but advanced in his defence that his copying of the letter by Calvin, which was directed against the Six Articles, had been done before the passing of the Act.

Concerning the Concordance, he explained that owing to being poor he had undertaken the copying out of a Bible in English, recently published with notes by Thomas Matthews, not being able to afford to buy a copy, and had got as far as the book of Joshua when his friend Turner suggested that he should make an English concordance. He said he did not know what that was. His friend explained and gave him a copy of the Bible in English and a Latin concordance. He undertook the work, and had got as far as the letter L. The commissioners were so surprised and incredulous that Merbecke asked them to draw out any words under the letter M and to supply him with the English Bible and a Latin concordance, and in one day he had filled three sheets, so far as the words given would allow. (Two pages under the letter M from the completed Concordance are given in facsimile on folders facing page 64.*) Despite the fact that the commissioners praised his work, and one of them, Dr. Oking, said that he had been better employed than his accusers, he was committed for trial. Merbecke was given in charge with these words, "Take this man and have him to the Marshalsea, and tell the keeper that it is the Council's pleasure that he treat him gently; and if he have any money in his purse, as I think he hath not much, take you it from him, lest the prisoners do take it; and minister it unto him as he shall have need." The next day one described by Foxe as the bishop's gentleman went to the Marshalsea and urged Merbecke with thinly veiled threats to betray his Protestant friends. This he resolutely refused to do, and the keeper of the prison was then told to put him into irons.

* As the manuscript was, to use Merbecke's own words, utterly lost, the two pages of the Concordance here reproduced in facsimile are taken from the printed copy, date 1550, in the British Museum.
day (Wednesday in Holy Week) Merbecke was examined by Gardiner at his house at St. Mary Overy, but as he neither betrayed his friends nor gave way he was sent back to prison after further examinations to await his trial for heresy. During his imprisonment his wife often visited him, a privilege which she obtained with very great difficulty.

As has been stated already, the indictment against Merbecke was speaking and writing against the Mass; that against Peerson and Filmer, the use of irreverent expressions concerning the Mass, while Testwood was indicted for striking off with a key the nose of an alabaster image of the Blessed Virgin Mary placed behind the high altar of St. George's Chapel, for dissuading people from pilgrimages, and for answering during service in the chapel to the words “O redemptrix et salvatrix,” “non redemptrix nec salvatrix.”

All came to trial on July 26th, and were condemned to be burnt. Through the intervention of Gardiner, Bishop of Winchester, and Sir Humphrey Foster, one of the commissioners, before whom the accused originally appeared, Merbecke was saved from this fate, though his three associates suffered their penalty at Windsor the following day. Merbecke seems to have been handed over to Gardiner, who greatly admired his skill in music. Foxe tells in Acts and Monuments that the third examination of Merbecke at Winchester House, in Southwark, upon his appearance in the hall he found the bishop with a roll in his hand, and going toward the window, he called to him, and said, “Merbecke, wilt thou cast away thyself?” Upon his answering, “No,”—“Yes,” replied the bishop, “thou guest about it, for thou wilt utter nothing. What a devil made thee to meddle with the Scriptures? Thy vocation was another way, wherein thou hast a goodly gift, if thou diddest esteem it.” “Yes,” answered Merbecke, “I do esteem it, and have done my part therein according to that little knowledge that God hath given me.” “And why the devil,” said the bishop, “didst thou not hold thee there?” And when Merbecke confessed, “I have compiled the Concordance, and that without any help save of God,” the bishop said, “I do not discommend thy diligence, but what shouldst thou meddle with that thing which pertaineth not to thee?”

Notwithstanding Gardiner's active persecution of Merbecke, it seems to have possessed a kindly interest in his victim. Merbecke was released and obtained the king's pardon on October 4th.

Foxe in the first edition of Acts and Monuments stated that they all four were burnt, but in the second edition Foxe, after making scathing reference to his critics, who had pointed out his mistake, calling them, “carpers, wranglers, exclamiers, depravers, with the whole brood of such whisperers, railers, quarrel-pickers, corner-creepers, fault-finders, and spider-catchers,” says: “He (Merbecke) is yet not dead, God be praised, and yet to this present singeth merrily, and playeth on the organs.”

Not only was he set at liberty, but reinstated in his office as organist at Windsor. He applied himself with great diligence to his Concordance, the original copy of which had been lost. He set himself again to work on the Concordance, which had helped to bring him so much trouble, but now indulged these biblical studies and his Protestant opinions quietly enough to avoid further notoriety.

Some idea of the immense labour involved in the compilation of the Concordance is gained from his own words in the preface. “I began to practise divers and sundry ways, blotting a great number of quires of paper, before I could bring it into order, howbeit trusting that the beginning was the hardest, as after it proved, I continued my labours, and wrote the whole work in sentences, so that not only the reader might find any word that he desired, but also the whole sentence that it was written
in, which made a great and a huge volume. And as I had about finished the same, my chance among others was, at Windsor to be taken in the labyrinth and troublesome net of a law called the Statute of Six Articles, where, by the means of good workers for my dispatch, I was quickly condemned and judged to death, for the copying out of a work, made by the great Clerk, Master John Calvin, written against the same six articles, and this my Concordance was not one of the least matters that then they alleged to aggravate the cause of my trouble: but the same time was my great work, among other, taken from me and utterly lost, which (beside my labour) I had spent no small time in. But the living Lord, who brought Daniel out of the lake of lions, and sent the Prophet Habakkuk to bear him food, moved the heart of the noble and famous Prince, your highness' father, to grant me his most gracious pardon, which I enjoyed and was set at liberty. After, being such an earnest device, for the furtherance of this good work, that I was never in quiet, till the same were done, I began again therewith and writ out the same, and when I had done, it fortuned me to show it to my friend, who when he saw it not only promised to aid me in the preferment thereof to the king's Majesty, your highness' father, but also, he would so move it to the Queen's grace, your highness' father's most virtuous and godly last wife, that he doubted not but that her grace would so prefer it to the King that his Majesty would command it to be published: wherefore, by his advice, I yet once again anew wrote out the same, in such sort as the work now appeareth, and by the providence of God is now finished."

In its final form, the book contains nine hundred folios with three columns on each folio, and this, as can be seen from his own words, is an abbreviated edition. With the accession of Edward VI in 1547, Merbecke had nothing more to fear. Liturgical reforms which had been pending for so long soon came into force, and in 1549 our first English Prayer Book was authorized for use. In the same year Merbecke supplicated for the degree of Mus.B. at Oxford, and in 1550 he not only published his Concordance but produced the work for which he will always be famous, the Booke of Common Praier Noted.

In Edward VI, King's Commissions, October 26th (4 Edward VI), is the following minute:

"And whereas we understand that John Merbecke
and George Thexton hath of your grant fees appointed to them severally for playing upon organs, we take order that the said John and George shall enjoy their several fees during their lives if they continue in that College in as large and ample a manner as if organ playing had still continued in the Church."

The implied discontinuance of organ-playing did not come into effect, and Merbecke stayed in his office until succeeded by John Mundy about 1585. It may be conjectured with some certainty that his death took place about this time, though no record is extant giving an exact date. The latter part of his life seems to have been devoted to the writing of books and pamphlets. Extracts from all those that survive are given. He seems to have retained his strong Protestant sympathies throughout his life. The Dedicatory Epistle to the Book of Notes and Commonplaces illustrates this point.

DEDICATORY EPISTLE FROM THE "BOOK OF NOTES AND COMMONPLACES"

To Right Honourable and his especial good Lord the Earl of Huntingdon, Knight of the most noble order of the Garter, etc., John Merbecke wisheth a most happy and prosperous estate, with increase of virtue in the fear of God.

As the children of Israel had inestimable cause to praise the great goodness of almighty God, and to render condign thanks unto him for his most merciful deliverance out of their vile captivity and bondage, which they so long had sustained under that proud resister of God's omnipotent power, king Pharaoh; Even so (Right honourable) are we no less bound, to honour, laud, and praise the same God with immortal thanks, which now of his entire love, pity, and compassion (in this our last age of the world) hath broken the yoke of our miserable servitude, under that proud exalter of himself, the Romish Antichrist, and of the bondmen and slaves of that tyrant, hath made us free men in his son Jesus Christ, through the true knowledge of his eternal and everlasting word. For as the people that dwell in the country called Cimmeria do remain in continual darkness, by reason they want the clear light of the Sun which is so far distant from them, so were we (poor fools) during the time of our thraldom under the power of the Pope in like obscurity shut and pend up (as prisoners) in the dark dungeon of his Antichristian jurisdiction, and always constrained to feed on the scraps of his own unsavoury and most unfruitful traditions and devilish devices, for lack of the wholesome food of the Gospel of Jesus Christ, whereof the least little spark could not be permitted to put forth his light among us. But now (my good Lord) seeing that all the sleights and grounds of the Pope's intentions (which wholly consisteth in false superstitious worshipping, filthy Idolatry, fained hypocrisy, foolish scrupulosity, with other the like) be clearly sifted and bolted out, from the bolting tub of his Canon laws by infinite godly and learned writers, especially by such as be here expressed within this volume, it shall behove us to embrace and lay sure hold on the profound sayings of those so godly writers, or rather upon the truth uttered by their pens: that being weaponed with such artillery, we may be able to resist and overthrow, whatsoever the whole Popish army shall assay to assault us withal. For what is the cause that many at this present day, do fall a-lusting after Romish religion, as did the Israelites to feed on the flesh-pots of Egypt's gain? But that they despise to apparel themselves with the armour of Christ, esteeming much better their old apparel of Popery, although it seem never so vile in the sight of God. Which miserable and deceived sort (but yet truly most wilful and froward people) that I might by the mercy of God
in some measure persuade, if not wholly convert to the
truth, I have the rather employed my diligence in collect­
ing these commonplaces (sincerely expounded by the
authors themselves) that in reading and earnest study
thereof, there may some spark of God's true knowledge,
kindle a right understanding in them which the Lord grant,
that his only praise and glory may therein be showed.
And now, Right honourable, having as yet no help for
the publishing of my Concordance, which without
special help is like to lie not only helpless, but also fruit­
less, inclosed in a huge volume of mine own writing,
wherein I have spent many years, in purpose thereby
to profit the studies of the godly affected, in the English
tongue, so that I was not able, as my meaning was, to
exhibit the same unto you: I shall most humbly beseech
your honour to accept and take in good part, my simple
travails in this other work, which God of his goodness,
in these mine old years, hath now brought forth in me:
That I may not seem altogether unfruitful to the Church
of God, nor unthankful unto you mine especial good
Lord, but that at the least a testification of my faithful heart
to God's people, and of my good will to your honour, may
somewhat therein appear. For whom as duty requireth,
I will remain during life, a continual intercessor unto
almighty God, that his blessings may be multiplied upon
you, and that abounding in all good gifts both of body and
mind, may you enjoy upon this earth a long life, in
perfect health and honour, to his glory, and to the profit
of others, and after the end of your race, may be blessed
for ever in the felicity of the faithful. Amen.

It is unfortunate that no copy can be found of a book
called The Ripping up of the Pope's Fardel, a delightful
title which is all that remains of a book which, judging
from his other Papal pronouncements, would have made
entertaining reading. One point in the Dedicatory
Epistle to the Book of Notes and Commonplaces is difficult
to understand. The date of the book is 1581. It is
not surprising to find him speak of this period as "these
his old years," but he also states that he has "as yet no
help for the publishing of his Concordance." It may
be that he still hoped the complete work instead of only
the abbreviated form would be published. On the other
hand, this book may have been written before 1550,
the date in which the abbreviated Concordance appeared,
and not printed until 1581, but then Merbecke would
hardly have referred to "these his old years" when at
the most only in middle life.

Merbecke's son Roger, referred to above, whose birth
is given as 1536, became Canon of Christ Church and
Provost of Oriel in 1565, graduated as a Doctor of
Medicine in 1573, and afterwards was appointed first
physician to Queen Elizabeth. He died in 1605, and was
buried at St. Giles', Cripplegate.

John Merbecke was a truly remarkable man, whose
work deserves to be better known than it is, as it is safe
to say that through his chief contribution to English
Church Music, the Booke of Common Praier Noted,
which shows him to be a keen and sensitive scholar, he
holds a position of really great importance in the history
of Church music.

LIST OF WORKS BY JOHN MERBECKE

Latin Compositions:
Mass, "Per arma justicier" (5 v.). Oxford Music
School Collection (now in the Bodleian Library).  
Mass, "Domine Jhesu Christe" (5 v.). Oxford
Music School Collection.  
Motet, "Ave Dei Patris Filia." Peterhouse, Cam­
bridge. Tenor missing.  
Carol, "A Virgine and Mother." (Given in Hawkins's
original has been found.)
"Concordance," 1550.
"The Lyves of Holy Saintes, Prophets, Patriarches," etc., 1574.
"The Holie History of King David . . . drawne into English mette for the Youth to Reade," 1579.
"A Ripping up of the Pope's Fardel," 1581.
"A Booke of Notes and Commonplaces," 1581.
"Examples drawn out of Holy Scripture," including "A briefe conference between the Pope and his Secretarie," 1582.
"A Dialogue between Youth and Age," 1584.

EXTRACT 1

TWO EXTRACTS FROM "THE LIVES OF HOLY SAINTS, PROPHETS, PATRIARCHS, AND OTHERS, CONTAINED IN HOLY SCRIPTURE, SO FAR FORTH AS EXPRESS MENTION OF THEM IS DELIVERED UNTO US IN GOD'S WORD, WITH THE INTERPRETATION OF THEIR NAMES: Collected and gathered into an Alphabetical order, to the good commodity of the Christian reader." (1574.)

ELI was the next judge after Samson, that judged Israel, and the high Priest descended from Aaron. He had two Sons, the one called Hophni, the other Phinehas, which were so wicked that everyone complained on them. And because that Eli did not punish them according to their deserts, God sent him word by his Prophet, that forasmuch as he had not ministered due correction unto his sons for their great offences, he would surely remove the high Priest's office from his house for ever and stir him up a faithful Priest (meaning Zadok, who succeeded Abiathar, and was the augur of Christ) which should do according to his heart's desire. And this shall be to thee (said he) a sign and token that shall come upon thy two sons, even in one day they shall both die. And so it came to pass, for when the Philistines went out to battle against Israel, the two sons of Eli (which waited upon the Ark of God) were both slain, and the Ark taken and possessed of strangers. Then Eli (being at that time 99 years of age, and also blind) hearing of the Ark to be taken of the Philistines, was stricken into such a sudden fear, that he fell backward of his stool, and brake his neck, after he had judged forty years.

ZACHARIAH, the son of Jehoiada, was an holy Prophet. And when he saw Joas king of Judah (whom his father had trained from his youth up in the fear of God) with all his people declined from the Lord to the worshipping of Idols, and would not hear the Lord's admonition sent by his prophets to call them home again, he stood up before the people and said: Why transgress ye the commandments of the Lord, surely it shall not prosper: because ye have forsaken the Lord, he also hath forsaken you. For the which the King (not regarding the kindness of Jehoiada his father) commanded the people to stone him to death, in the court of the house of the Lord. And as he suffered his martyrdom, he desired the Lord to revenge his death, and to require his blood at their hands. (Published in 1574.)

EXTRACT 2

EXTRACTS FROM "THE HOLY HISTORY OF KING DAVID, WHEREIN IS CHIEFLY LEARNED THESE GODLY AND WHOLESOME LESSONS, THAT IS TO HAVE SURE PATIENCE IN PERSECUTION, DUE OBEDIENCE TO OUR PRINCE WITHOUT REBELLION, AND ALSO THE TRUE AND MOST FAITHFUL DEALINGS OF FRIENDS." Drawn into English Metre for the youth to read, by John Merbecke. (1579.)

To render you the cause or rather the causes (Right Worshipful Mistress) that first moved me to take in hand the travail of this divine History of the holy Prophet king David. This, in my judgment, were not so neces-
sary, as it might prove tedious unto you, and therefore I omit it, saving that thus much I affirm, that as well in the writing, as in the delivering of it to the press, I not meanly regarded that such histories as God's spirit hath left and commended unto us in the sacred Scriptures, might be advanced before, and infinitely far above those vain, unstable, and most unfruitful devices whatsoever (so I term them as they are to be compared with the histories of God's holy Scriptures) whatsoever (I say) proceeding from the pen of man, albeit never so thoroughly dipped in the depth and soundest part of that man's reason might reach unto: But much more I intended to the uttermost of mine ability, to impair hereby the credit as well of all lewd lying legends of unsound Saints, consecrated and canonized in the high court of Rome (the sovereign seat of that purple Whore, whom the Lord with the breath of his mouth shall shortly destroy to the great glory of the Lamb) as also of all filthy, fond, and unsavoury songs, books, and fancies far unfit and ill beseeming the eyes of baptised Christians. And the better to bring this to pass, I have not only endeavoured myself to be plain and familiar in all things, but also (for the more delectation of the Reader) have continued the history whole and entire of itself, without intermingling any matter or discourse that might seem to digress from the order of the Story. And now, having in this sort finished the same, and not finding in myself ability sufficient whereby to express the thankfulness and entire affection of my heart, which I would should be manifested unto you (to whom, as to the right worshipful gentleman your husband, the Lord hath granted great measures of zeal to his truth and love to his poor Saints) what other shift shall I make, being now, as my years and infirmities tell me, trudging to the end of my race, but to use this as a pledge of these the premises which the Lord Jesus alone must make absolute at his coming? This little book, therefore, in this only consideration and respect, I humbly dedicate and exhibit unto you (right worshipful Gentlewoman) that in receiving it at my hands, you will look into that my heart hath herein behighted, namely that it be taken as a poor supply of the thing which I owe, but (for want of ability) can not otherwise render. I leave to be tedious unto you, beseeching that Lord that hath a continual eye to his Church, to preserve you and your right worshipful husband long time as bright burning lamps to the comfort of the same, and in the end of your earthly pilgrimage to clothe you, as he hath already chosen and called you, to wait upon the Lamb, and with him to live and reign eternally. Amen.

The opening lines give a good idea of the style of the work:

When as the Lord out of his sight did Saul the king reject,
Unto the Prophet Samuel his word he did direct,
On this wise saying unto him: How long wilt thou lament
For him that I have cast away, and of his reign repent?
Fill now thy horn with oil, and come, for I have great delight
To send thee forth to Isai, that ancient Bethlehemite:
Because I have provided me a king among his seed
To rule and govern Israel: make haste and go with speed.

EXTRACT 3
FROM THE "BOOK OF NOTES AND COMMONPLACES."
(1581.)

Amen. What this word signifieth. M. 5-22.

Amen is an Hebrew word, and signifieth even so be it, or be it fast and sure, approving and allowing the sentence going before: and when it is double it augmenteth the confirmation, as in many Psalms, and John 5 and 6.

T.M. Apoc. 1. 7.
Even so, Amen. Amen among the Hebrews betokeneth commonly an affirming or allowing of a thing. Like as Etiam doth among the Latins, and as yea, or so be it doth among Englishmen. By which term they mean that they agree to the opinion of other men, and subscribe their sayings, and also that they wish the same thing with their heart, which some forespeaker hath prayed in notes set together for the purpose. So is that term used in psalms and prayers, according as it is to be seen in the I Cor. 14. 16. Howbeit among the Hebrews, their Amen importeth an assuming or oath, according as we see the same term used in the Gospel.

Mark, upon the Apoc. fol. 15.

How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks? I Cor. 14. 16.

One only made the prayers, and the rest of the people followed in heart his words, and when he had prayed, they all said, Amen, signifying, that they believed assuredly, that God would grant their requests.—Geneva.

EXAMPLES

EXAMPLES DRAWN OUT OF HOLY SCRIPTURE

BENHADAD

Of his dronkenesse

When Benhadad king of Siria was come against Achab king of Israel, with two and thirtie kinges in his companye to aide him: He then ma, king light of Achabs power, fell to banketing with the kings his ayders, wherein he became so dronke, that he and they in theyr dronkennesse (forgetting the matter they had in hande) were all overcome of Achab.

The Application

This example is a good admonition to all Princes, and such as have the doo, ings of warlike affairs under them, to beware of these two points. First, not to despise ye smaller power of their enimies, seeing that God many times hath respect to the smaler before the greater. The second, not to distemper thenselves with overmuch drinke, for when the wit and strength of the bodie is all taken away in their dronkenes, thay may they say, as Salomon saith by the dronken man. They have beat us and we know it not. For dronkenesse maketh men more insensible than bruit beasts.
A Briefe Conference betweene the Pope and his Secretarie.

This is hee (saith Daniel) that shall speake mervailous things against the God of Gods. Dan. 11. 36.

Pope

The Pope now sitting alone in his privie Chamber, er cogitating and musing on the high estate of his supreme dignitie, calleth his Secretarie onto him, who being entered the chamber, and standing before his high magnificence to knowe his holynesse pleasure. The Pope beginneth on this wise to say onto him: Forsomuch as by good experience wee know thee both learned, trustie and wise, our pleasure is to have some conferen~e heere, of matters concerning our high supremacie which (as thou knowest) is greatly disdained and sore impugned of manye lewde personnnes abroade in the worlde.'

Secretarie

Alasse holye Father, I am so afraid and so loth to meddle in any such matter, as is like to be unpleasaunt unto your holynesse, that I cannot tel what to do, yet forsomuch as it is your pleasure to have me wade therin, graunt me your pardon, and I shall (so nigh as I canne) most trulye olter their meanings, without any feare or respect of person, in aanswering to your demaunds.

Pope

Wee graunt thee our free and absolute pardon. And now first of all what is the cause (as thou thinkest) that our most terrible censors, the which we have sent

EXAMPLES DRAWN OUT OF HOLY SCRIPTURE and pronounced at sundrie times against those rebellious dominiens which ought to be subject to us and our holy Lawes, are nothing feared, neyther yet regarded.

Secretarie

I cannot well conceive what shoulde move them to set so light by your sore maledictions, onlesse they imagine (as I feare mee they doe) your holynesse to have no such power in cursing, as canne (in effect) do them any harm, either yet work Gods displeasure or indignation against them.

Pope

They are greatly deceived, for as Christ did curse the Figge tree . . . so I his Lieuetenant may curse all those that will not obeye us . . .

Secretarie

They will not denie (as I take it) but that your holy­nesse may for your pleasure curse at all times (and whom you will) . . . God notwithstanding hath so provided his blessings for them against your cursings they do prosper and fare not a whit the worse, but a great deale ye better.

Pope

And what will the Noddies then have us to be ?

Secretarie

Your holynesse not displeased, they take you but onelye as a meere man, subject to sinne and death, and to all other worldlye calamities (by Adams transgression) as they themselves bee.
Pope

They prattle (like a sorte of malitious heretiks) they wote not what . . . for I being all in all, whatsoever I doe, is said to be done, not of man, but of God himselfe. And so being God, all truth must needes be in me.

Secretarie

They doe compare your holinesse with Satan the God of this worlde, because ye doe seeme unto them to have the same or like properties, that rightlye belong to his divellishe nature.

Pope

I am weary to heare any more of thy talke, for I do perceive their obstinate hearts will never relent. . . . So, thou hast done like an honest man. And now thou hast leave to departe, for I will goe walke in my garden and solace me there for a while.

Finis (length 24 pages)

Imprinted at London by Thomas East dwelling betweene Paules Wharfe and Baynards Castle. 1582.
TENOR PART OF EARLY HARMONISED MASS,
BRITISH MUSEUM
(ADDITIONAL MSS. 34191)
Lett me now be ashamed
and ye to the place and might come of men
we pray for the love thine the word the grace
there for the love gone than to come for the grace
honor a lord and greatly bless ye and the father almighty
for a lord newly begotten for the cross a lord and

Thou art of god send of the spirit that takest away the sins of the world. Come now o mercy. O Lord the spirit that takest away the sins of the world. Amen. His prayer is taken and the spirit of the world. Amen. His prayer

Exordium of which grant the father thus, Amen.
Only to worship the holy, sacred God, you are glorified.

The sung amen.

I believe in one God, the Father, almighty, creator of heaven and earth,

and of all things visible and invisible.

Jesus Christ, the only Begotten, begotten of the Father before all worlds, God of God, Light of Light, true God of true God.

Of the Father and the Son, begotten not made, begotten of the Spirit.

Of one God, the Father, and of one Lord Jesus Christ, of one Holy Spirit, the same God, the Father, and of the Son, and the Holy Spirit, one God.

The Father, the Son, and the Holy Spirit, one God, three persons, one essence.

For the glory of God the Father, the Son, and the Holy Spirit, one God, three persons, one essence.

The Father, the Son, and the Holy Spirit, one God, three persons, one essence.

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The Father, the Son, and the Holy Spirit, one God, three persons, one essence.
and the Holy Ghost to en demon

Let your heart rejoice before me that they may be good

Lord open mercy for your forget among your yng

Lord art you God art you God art you Lord God of Hosts oh my and

O Lord full of the glory of the same in the by of the same in the

Lord bless ye that enmythe y in the name of the

57
Lamb of God that takest away the sins of the world,
and with thy balm doth heal our wounds.
Lamb of God, that takest away the sins of the world,
grant us thy peace.
Lamb of God, that takest away the sins of the world,
grant us thy peace.
Lamb of God, that takest away the sins of the world,
grant us thy peace.
Lamb of God, that takest away the sins of the world,
grant us thy peace.
Lamb of God, that takest away the sins of the world,
grant us thy peace.
At the Communion.

and was incarnate by the holy ghost, of the

virgin Mary, and was made man, and was

crucified also for vs. under Poncius Pilate

he suffered and was buried, and the third

day he arose again according to the scrip-
tures, and ascended into heaven, and sitteth
At the Communion.

at the right hand of the father, whose kyng,


done shall have none ende: and he shall

come agayne with gloppe to Judge bothe

the quicke and the deade. And I beleue

in the holy ghoste, the lorde and greuer of life,

who procedeth from the father and the sonne,
An exhortation
unto prayer, thoughts
were by the kinges ma-
telie, and his clergy,
to be read to the people in
every church at the pro-
cessions.
Also a Letanie
with suffrages to be said
at song in the ryme
of the said prayers.
cesspion.
Forasmuch as paper is the heretofore-meant prepared and ordained of Almighty God, and taught us plainly in His holy word, whereby not only we may, but also by God's holy commandment be bounden to have a recourse and a refuge for help and aid of Almighty God our heavenly Father, not only in all our necessities, and tribulations of this world, but also universally in all our affairs and businesses, whatsoever shall befall us, or else whatsoever thing we shall undertake or take in hand. And so, as much also as our Father in Heaven, of His mere mercy and infinite Good-
EXHORTATION

goodness hath bounden himselfe 
by his owne fre promis, and 
certified vs of the same, by his 
owne Sonne, our onely Saviour 
and Lord Christ Iesus, in 
is Gospel, that what soever we 
shall ask of him, we shall have 
it, so that we aske such thinges, 
and in suche softe, as we ought 
to do. For these causeth good 
christian people, byynge thus 
grounded upon the sure foun-
dation of Goddis holie and blessed 
word, which can not deceuie vs, 
we arc here at this time gathe-
red together, to make our common 
prayer to our heavenly father. 
But nowe good christian peo-
pole, that by the true use of pray-
er we may obtayne and enjoye his 
gratious promisse of aide, com-
fohte,

TO PRAYER

fozte, and consolation, in all our 
affayres and necessitie: two 
thinges, concerning prayer, are 
speciallly to be learned. The first 
is, to knowe, fo; what thinges 
we ought to make our request 
and petition in our pazure. The 
second is, in what wise we shulde 
make our prayer, in suche softe 
as it may be acceptably hearde, 
and graciously granted of our 
heavenly father.

As for the first, we ought in-
stantly to aske of our heavenly 
father, his holy and blessed spi-
rite, godly wisedome, faith, cha-
ritie, and to feare and deade 
him, and that his holy name in 
all thinges, and every where tho-
rough al the hole world may be 
glorified, that his kyngdome 
A.iii. map
EXHORTATION

May come unto vs, that is to saue, that here he may reigne in vs, by the faith of his wellbeloued Sonne our Saviour IESV CHRIST, and after this lyfe also to reigne in vs, and ouer vs everlastingly in glorie.

We ought to pray, that his blessed soule may be fulfilled here in this world emonge vs his most tall creatures, as it is of his immortall angels, and of al the holy company of the heauenly spirites. We muste pray for our dayly bread, that is, for our necessary fore and sustenance both of body and soule. Of body, as meate, drinke, and necessary apparel, peace, helthe, and what soever god knoweth to be necessary for the behoefe and conseruation

TO PRAYER.

Nation of the same, that we may do to our Lord God true service therwith, every man in his state and vocation, whereunto god hath called hym. Of the soule, as the word of god, and the true knowledge of the same, the true conception of our heauenly fathers holy and blessed commandements, the lively bread of the blessed body of our Saviour Jesu Christ, the holy and lacerate cuppe of the precious and blessed bludde, which was shed for vs upon the Crosse, to purchase vs pardon and forgiveness of our synnes. Furthmore we must praye for the forgiveness of our synnes, that our heauenly father wille be mercifull unto vs, and forgue vs our synnes.
EXHORTATION.

both many and great, whereby
we offend against his infinite
goodness, as we do forgive the
offences of them that offend vs.
whiche, howe great so ever they
appere unto vs, yet in comparis-
on of the offences that we do a-
gainst god, they be both small
and fewe. We muste pray, that
our heavenly father suffre vs
not to be ledde into temptation,
for without his continuall aide
and protection, we are but weake
and loone overthrowned. Our
goodly enemey is strong, vio-
lent, fierce, subtle, and exceeding
cruell. And therefore we muste
continually pray, with al infatuc,
that in all his assaults we may
be deliucred by the mighty hand
of our heavenly father, from al

Euph. Finally, and before all
thing, as saint Paule exhorteeth
vs in the first epistle to Timo-
thee, Let vs make our prayers,
and supplications, rendyng
and gaung of thankes for all
men, and namely for kynges,
princes, and al other set in chief
dignitie and high rymes, that
by they godly gouernace, their
ture faithfull and diligent exe-
cution of iustice and equitie be
to all their subiectes, our hea-
unely father may be glorified,
the common welth may be daily
promoted and increased, and
that we al, that are they; subie-
ctes, may live in peace and qui-
etnes, with all godlines and ver-
tue, and our chilten princes &
heads in unitie and concorde

Euph. emonges
EXHORTATION

emonges their selues, euer calling uppon the; heavenly father, which is the king of all kynges, and the lord of all lords, which shall judge without respect of person, according to every mans doing or works, at whose hande the weake shall take no wronge, not the myghtie may not by any power escape his just judgement. That our princes I say, thus calling uppon the; heavenly father for grace, may euer in all their affaires be directed and governed by the holly spiritt of god, and bothe the rule, and be ruled, by his holy feare, to their owne endless tope, comforte, and consolation, and to theys owne everlastinge saultation, throught our sauiour

TO PRAYER.

our Jesu Christ.

And here specially let vs pray for our moiste dere and soueraine lord the kynges maisters, who dothe not onely study and care daily and hourely for our prosperitie and wealth, but also spareth not, to spende his substance and treasure, yea respese at all tymes to endanger hym selfe for the tender love and fatherly seale, that he bereth towards this his realme, and the subiectes of the same. Who at this present preme hath taken uppon hym the great and dangereous affayres of warre. Lette vs praye, that it may please almyghty god, lord of holles, in whose handes is onely wealthe and victorie, mercifully to almyth him.
EXHORTATION

him, sending his holy angel, to be his succour, keeper, and defender for all his adversaries, and from all evils. Let us pray for our brethren, that he may bless them selves to battle for God's cause, and our defence, that God may grant them prosperous success, to our comfort, and the increase of his glory. Let us pray for our selves that remain at home, that almighty God defend us from sin, sickness, death, and all other adversities of body and soul.

The second thing to be learned, concerning prayer, is to know, how we shall make true prayer, so that it may be graciously heard, and mercifully granted of our heavenly Father.

TO PRAYER.

ther. First of all we must, upon consideration of our heavenly fathers mercy and goodness towards us, and of his everlast-\end{footnotesize}
EXHORTATION

finite and incomprehensible wise
dome knoweth the thing to be most meet, most convenient, and behoefful both for his own glorye and honour, and for the profit, behouse, and commoditie of vs his children.

Furthemoare also it is necess-
arily required to that, that our prayer may be acceptable unto our heauenly father, to haue charitie, and brotherly love betwixt neighbour and neighbour, and toward all our euene christen. So Christe him selfe te-
ceth vs, sayinge, when you stande to praye, forgue, if you haue any displeasure agaynste any personne: that your father, whiche is in heauen, maye for-gue you. It is a true sayinge, that

TO PRAYER.

that sainct Augustyne layeth:
There is no good fruitce, no
good deed, no good woorkse, whiche springeth not out of the roote of charitie. And saincte Haule teacheth plainly, that where as charitie lacketh, no-thynge can auaple vs.

And moreover we must in our prayer, be ware of bayne glory and prayse of man, outwardly chewinge a great pretence of holi-
ynes, and being bayne of true godlynes inwardly, onely to haue the commendation of men before the world. Soe if we so do, we shall lose the reward and be-
nefit of our prayer, as our sain-
our Christ saith his owne selue. We must take heed also, that we thincke not the vertue of
EXHORTATION

Of prayer, to consist in multiplying of many words with our faythe and godly devotion, chynckynge as the heathen doth, that for our many words out moche speking, we shalbe herde of our heauenly father. Who so ever doth thinke so, he shall decepe him selfe, for god doth not regarde neither the sweete sound of our voice, no: the great number of our words, but the earnest seuereness and true faithfull devotion of our harte. Finally we muste beware in our prayer of that common pestilent infection, and venemetull poyson of all good prayer, that is to say, when our mouth the prayereth, and our harte prayeth, and our harte prayeth not.

Of the whiche the prophet Esay saith:

TO PRAYER.

Late complayneth soe. And our lavour in saynte Mathewes gospel rebuketh the pharisees, for the same, sayng thus: O hiporites, Esai the prophet prophesied well vpon you, when he sayd thus: This people daeth night me with theye lipses, but their harte is farre from me, that is to saie, they speake with their tongue and lippes, the wordes of prayer, but in their harte, they minds nothing else then they speake, as that the goodnes of the prayer fode in the outwarde speaking onely of the wordes, and not in the inwarde, true, and faithfull request of the harte. And to the intent therefore your harnes and lippes maye goo together in prayer.
EXHORTATION

prayer, it is here convenient, and moche acceptable to God, that you shuld be your private prayer in your mother tongue, that you understand what you aske of God, maye more earnestly and secretly besee the same your harte and nynde agreeing to your mouthe and woordes. Wherefoe let vs eschewe (good people in our prayers, at the afoxe echeased vices, for elles we shall not obtayne our petitions, and requests, but contrarpe wyse we shall highly bilplese God and greyously offende him. Therfore good Christian brethren, leynge we are come togethre to praye, let vs do it according to our bounde dutye, and as it ought to be done. Let vs

TO PRAYER.

vs truely praye with a faithfull harte, and a true assurance of our heauenly fathers infinite mercy, grace, and goodnes: let vs make our prayers, beryng in loun and charitie with all and every one of our neighbours, euer haung in our harte an earnest request and desyre of those godly benefittes, which are appointed in Goddes woode, that we shulde praye for, and yet not prescribing into god, euer the time, place, mesure, or degree of his gracious benefittes, but holy committynge our selves to his blessed wyll and pleasure, recepting in good woode the and with thankes gyuing, what so euer, and when lovere, it shall please his graciuose goodnes.

B.n. to
EXHORTATION

to bestowe his gracious gifts
upon vs. Let vs also fowrice
and beautifie this our prayer,
that it may please god the better,
and delite the cares of our hea-
tenle father, with fasting and
hollome abstinence, not onely
from all delicious living in bo-
luptuousse sake, and from all ex-
celles of meate and drinke, but
also to chasypse and kyle the
symull lustes of the body, to
make it bowe and reby to obey
unto the spirituall motions of
the holte goode. Let vs also
furnish it with almes dede, and
with the workes of mercie and
charite. For prayer is good
and acceptable vnto god, when it is
accompanied with almoyst de-
des, and with the workes of mercy.

TO PRAYER.
as the holy man Chobyse sayth,
with the whiche, and vlyng the
vertues of the vertues of the vertues of the vertues of the
vices, our prayers halbe of muche price and value , as
was the prayers of Help, Da-
nyel. 4 Moses, before our hea-
tenle father, and that for our
saviour Jesus Christes sake,
where he redeemed vs with
his precious boulde, and hath
signed and sealed by bp to ete-
lasting life. To whom both
now and ever, with his
father and the holie
goode, be gloze
and honour
without
de.

AMEN.

B.iII. 31.
As these holy prayers and suffrages following, it setteth of most godly use for edifying and stirring of devotion of all true faithfull children: So is it thought convenient in this common prayer of profession to have it set forth and used in the vulgar tongue, for sparing the people to more devotion: And it shall be every chilten mans part reverently to use the same, to the honour and glory of Almighty God, and the profit of their owne soules. And such among the people as have bibles, and can read, may read them quietly and softly to themselves, and such as cannot read, let them quietly and accurately give audience in time of the said prayers, having their minds erect to Almighty God, and devoutly praying in thier hearts, the same petitions which do enter in at their ears, so that with one sound of the hart and one accede, God may be glorified in his churches.

And it is to be remembered, that that which is printed in black letters, is to be spoken of none of the priest with an audible voice, that is to saye, so loude and so plainly, that it may well be understood of the hearers: And that which is in the redde, is to be answered of the quire lovingly and devoutly.
THE LENTANY AND

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

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

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

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

Holy
THE LETANY AND
Prophets, Apostels, Martyrs, Confessors, & Virgins,
and all the blessed company
of heaven: Praise to vs.
Remember not Lord, our
offences, nor the offences of
our forefathers, neither take
thou vengeance of our syn-
ess: Spare vs good Lord,
spare thy people, who thou
hast redeemed with thy most
precious bloude, and be not
angry with vs for ever:

Spare vs good Lord.

From all envy and mys-
chief, from synne, from the
craftes and assaults of the
devil, from thy wrath, and
from everlasting damnation.

Good Lord deliver vs.
From blindness of heart,
from pyde, bayngloz, and
hypocrify, from envy, hatred
and malice, and all burchary
tablennes:

Good lord deliver vs.
From fornycacion, and all
deadly synne, and fro all the
Lord.
THE LETANY AND
Deceptes of the worlde, the
fleshe, and the devill:
Good lord deliver vs.
From lightnyng and tem-
pest, from plage, pestilence
and saumpne, from battayle
and murder, & from sodaine
death:
Good lord deliver vs.
From all sedycion and pri-
uty conspiracie, from the ty-
rany of the bishop of Rome
and all his deestable ene-
myties, fro all false doctrine
and heritye, from hardnes
of hearte, and contempte of
thy worde and commaundeme-
mente;

SVFFRAGES.
Demente:
Good lord deliver vs.
By the mystery of thy holy
nacarnation, by thy holye na-
tiuyce and circuiycyspon, by
thy baptisme, fastynge and
temptacyon:
Good lord deliver vs.
By thyne agony and blud-
dy sweate, by thy crosse and
passio, by thy preciousdeath
and burial, by thy glorious
resurrectyon and ascension,
by the comnyng of the holy
Ghost: Good lord deliver vs.
In al time of our tribulaci
on, in al tyme of our wealth.
B is, in
THE LETANY AND
in the houre of death, in the
day of judgement:
Good Loide deliuer vs.
We sinnerne do besche the
to heare vs (O lorde god) and
that it maye please the to rule
and gouern the holy church
universall in the ryght way.

we beseeche the to heare vs

we beseeche the to heare vs

we beseeche the to heare vs

good Loide.
What it maye please the to
kepe

SUFFRAGES.
kepe Henry the, viii. thy ser-
vaunte and our kyng and go-
vernour:
We beseech the to here vs good lorde.
That it maye please the to
rule his hearte in thy faythe,
feare, and loue that he maye
ever have assaunces in the,
never leave thy honour and glory
We beseech the to here vs good lorde.
That it maye please the to
be his defendour and keper,
gyuing hym the yyclepte o-
uer all his enemies:
We beseech the to heare vs good
Loide.
What it maye please the to
B v. kepe
kepe our noble Queene Ca-
therin in thy seare and lour,
gyvynge her increase of all
godlynes, honoure, and chyl-
dzen. We belesche the to here vs
good lorde.
That it maye please the to
kepe and defende our noble
Prince Edward, and all the
kynges maiestics chyldren.
We belesche the to here vs good lorde.
That it maye please the to
illumnynate al bishoppes pa-
fours and mynisters of the
churche, wyth true knowledge
and understandynge of thy
word, and that both by their
preaching and lyvyng, thei
maie set it forth and shewe it
accondyngly:
We belesch the to here vs good lorde.
That it maye please the to
endure the Loydes of the coul-
sayle, and all the noblytie
wyth grace, wyledome, and
understandynge:
We belesche the to here vs good lorde.
That it maye please the to
blyssse and kepe the magistra
tes gyvynge them grace to ex-
ecute justice, & to maynteyne
truchte:
We belesch the to here vs good lorde.
That it maye please the to
blyssse
THE LETANY AND

blesse & kepe all thy people:
we beseeche the to here vs good lord.
That it maye please the to
gyue to all naypons byntyke
peace and concorde:
we beseeche the to here vs good lord.
That it maye please the to
gyue vs an harte to love and
bide the, and diligentlye to
lyue after thy commaundemente:
we beseeche the to here vs good lord.
That it maye please the to
gyue all thy people increas
of grace, to here mekeleye thy
wode, and to receiue it with
pure affection, and to byzynge
forth

SVFFRAGES.

forth the fruities of the spirite
we beseeche the to here vs good lord.
That it maye please the to
zyng into the wae of truth
all suche as haue erred and
are decepved:
we beseech the to here vs good lord.
That it maye please the to
strengthe suche as do stonde,
and to comfort and helpe the
weake hearted, and to rayle
by them that fall, and synal-
lyce to beare downe Satan
under our feete:
we beseeche the to here vs good lord.
That it maye please the to
succour helpe and comfort al
that
THE LENTY AND
that he in daunger, neceshitie
and trybulation:
We beleeue the to here vs good lord.
That it maye please the to
pleserue all that traauyple by
lande or by water, all womme
labouryng of chylde, al sicke
persons and yonge children,
and to shewe thry pytie upon
all prysoners and captuyres:
We beleeue the to here vs good lord.
That it maye please the to
defende and prouyde for the
fathers chylde and widdowes,
and all that be deelo-
late and oppred:
We beleeue the to here vs good lord.
That

SUFFRAGES.
That it maye please the to
have mercye upon all men:
We beleeue the to here vs good lord.
That it maye please the to
forgyve our enemies, persecu-
tours and sclaunderers, and
to turne theyr heartes:
We beleeue the to here vs good lord.
That it maye please the to
gyve to oure bye the kyndlye
fruytes of the earth, so as in
due tyne we may enjoy the,
and to pleserue them:
We beleeue the to here vs good lord.
That it maye please the to
gyve vs true repentanunce to
forgyve vs all our synnes, ne-
gligences
THE LETANY AND
suffrages, and ignoraunces,
and to endue us with the grace
of thy holy spirit, to amend
our lives agreeably to thy
holy word:
We beseech thee hereby good Lord.

Son of God: we beseech

the to heare us.
Son of God, we beseech the to
heare us.

O lambe
O Christe heare vs.
O Christe heare vs.

Lo:de haue mercy vpon vs.
Lo:de haue mercy vpon vs.
Christe haue mercy vpon vs.
Christe haue mercy vpon vs.
Lo:de haue mercy vpon vs.
Lo:de haue mercy vpon vs.
O ure father whiche art in heaven. With the rede of the saitur mother.

And

SUFFRAGES.

And suffer vs not to be led into temptation.

But deliever vs fro eui. Ah.
The vsicle.

O Lo:de, deale not with vs E.u. after
THE LETANY AND

after our synnes.
The aunlwere.

Neither rewarde vs after
our iniquities.

Let vs praye.

O God, mercifull father,
that dysplesett not the
sighng of a contrite heart,
not the desire of suche as be
sozowfull, mercifully assiste
oure prayers, that we make
besoef the in all our troubles
and aduertities, when sauer
thee oppresse vs. And
graciously hear vs, that
those evils, whiche the craft
and subtiltie of the devill or,
man worketh against vs, be
brought to nought, by the
prudence of thy goodnes,
thei maye be disperced, that
E iii. we
THE LETANY

We thy servaunts, being hurt
by no persecucions, may euer-
more give thankes unto the,
in thy holy churche, through

Jesu Christ our lord.

O Lord, arise, help us, and deluer
us for thy names sake.

O Lord, arise, help us, and deluer
us for thy names sake.

THE LETANY

O god, we have heard with
oure eares, and oure fathers
haue declared vnto vs the no-
ble workes that
thou dydest in
their dayes, and
in the olde tyme befoxe the.

O lope, arise, help vs, and deluer
vs for thy honour.

O lope to the father, the
conne, and to the holy ghost,
as it hath ben fro the begyn-
nyng, is, the halfe euer world

without ende. Amen.

C.iii. From
THE LETANY AND

Pitifully beholde the do-

lour of our hearre.

Mercifully forgyue the syn-

nes of thy people. Ch. Hauora-

Erô our enemies defende

vs O Christe.

Graciously looke upon our

afflictions.
THE LETANY AND

Honourably with mercie
heare our prayers.

Ol' son of David have mercy
upon us.

SUFFRAGES.

Bothe nowe and er thyme
laufe to here vs Christe.

Gracionely here vs, O
Christe:
Graciously heare vs, O

Loorde Christe. The versicle.

O loorde, let thy mercye be

Theewed vpon vs.

The answeire.

A s we do put our truste in the. Let vs praye.

W E humbly beseeche the O father, mercifullly
to loke vpo our infirmities, and for the glose of thy na-
me sake, turne from vs all those euylles, that we moost
right-
THE LETANY AND
Ryghreously have deserved.
Gloue the lyght of the God for our mediatour and ad-
voate Jesu Christes sake.
Amen.

A Mungheye and ever
lynyng God, whiche
only worketh greate meruay-
les send downe upon our by
choppes and curates and at
congregations committed
to thei charge the health:
full spirit of thy grace and
that they maye truyle please
the powre upon thei in the
contynuall dewe of thy ble-
ling. Graunt this (O Lord)
for the honour of our ad-
voate
The Letany and
vocate and mediatour Jesu
Christe. Amen.

We beseeche the (O lord)
to shewe upon vs
thyne excedyng great mercye,
whych no souinge can
worthelye expresse, and that
it maye please the, to deliver
vs from all our synnes, and
also from the paynes, that
we haue for theiri deserued.
Grant this (O Lorde)
through our mediatour and
advocate Jesu Christe. Amen.

Grant we beseeche the,
O almighty god, that
we

We in oure trouble put oure
whole confidence uppon thy
mercy, that we may agaynst
all adversytie be defended
under thy protection. Grant
this O Lorde God, for oure
mediatour and advocate Je-
su Christis sake. Amen.

Almighty god, which
hast gyuen vs grace
at this synne with one ac-
coide to make oure commune
supplications unto the, and
doost promise, that wha two
or thre be gathered in thy
D name
name, thou wilt grant there requests in fulnombe, lord, of the petition and petitioner of the petition, as may be in the world to come. Amen.

The booke of Common prayer noted.
In this booke is conteyned so muche of the Orde of Commune prayer as is to be sung in Churches: Wherin are vsed only these iii. sortes of notes,

The first note is a strenue note and is a breue. The second a square note, and is a lemp breue. The iii. a pycke and is a monymme. And when there is a pycke by the square note, that pycke is halfe as muche as the note that gooth before it. The iii. is a close, and is only vsed at the end of a verse.
Mattins.
The Queye wyth the Priest.

Our father
which art in
heavé, hælo, fr

O lord open thou my lippes
And my mouth shal how forth thy præke
B. S. Priest.
Mattins.

Priest.  

God make haste to save me.

Aunt.  

O lorde make hast to helpe me.

Glory be to the Father, and to the Sonne

and to the holy ghost. As it was in the beginnyng, is now and ever shalbe, world

wyth out end Amen. Prayse ye the lorde.

Venite

Mattins.

Venite exultemus.

Come, let vs syng unto the lorde, let vs heartly rejoysce in the strength of ours

saluation &c.

And so forth with the rest of the Psalines, as they be appoynted.

After the first leccion.

Te deum laudamus.

E prays the o lorde, we knowe

lege the to be the lorde. All the earth doth
worshipp the, the father everlastyng. To
the al angels cry a loud, the heauenys and
all the powers therin. To the cherubin,
and seraphin continually do cvepe. Holy,
holy, holy, lord god of sabaoth. Heauen
and earth are full of the maiesty of thy
glory.

glory. The glorious companye of the
apostles, prayse the. The goodly fellow-
ship of the prophertes, prayse the. The
noble army of martyrs, prayse the. The
holy Church through out all the world
both knowlege the. The father of an in-
fit troine
finite matestye. Thy honorable, true, and

onelye some. Also the holy ghost the cons-

forter. Thou art the kyng of glorye, o Child.

Thou art the euerlastyng some of the father.

When thou tokest upon the to deliuer

man, thou didest not abhorze the virgins wombe

wombe. When thou haddest overcome the

sharpnes of death, thou diddest open the kyng-
dome of heauen to all believers. Thou sittest

on the right hand of god, in the glorye of

the father. We beleue that thou shalt come
to be our Judge. We therefore pray the helpe

thy.
thy seruantes whom thou hast redemed
with thy precious bloud. Make them to
be nombre thy saints, in glory e-
uerlastig. O loyte lame thy people, and
bless thyne heritage. Gouerne them and
lifes them by for cuer. Day by day we
magnifie

magnifie the. And we worship thy name
euer world wyth out end. Vouchsafe, O
lord to kepe vs this day with out sinne. O
lord haue mercy vpon vs, haue mercy vpon vs.

O loyte. lett thy mercy lighten vpon vs, as
our trust is in the. O lord in the haue

132 133
I trusted, let me never be confounded.
After the second lesson one of these that follow.

Benedictus dominus.

Let the Lord God of Israel,
for he hath visited and redeemed his people.

And hath lifted up an horn of salvation

to us, in the house of his servant David.
father Abraham, that he wold gene vs. That
we beryng delivered out of the handes of our
enemies, might serve him with out seare.
In holynes and righte outnes 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 loyde, to prepare
hys wage. To gene knowing of saluation
unto his people for the remission of their sinnes.
Through the tender mercy of our god, whereby
the day springe frome an highe hath bilited
vs. To gene light to them that sit in darknes.
ne, and in the shadow of death, and to guide
our feet into the ways of peace. 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.

Blessed be the Lord God of Israel,
for he hath visited and redeemed his people.
And hath lifted up an horn of salvation to us,
in the house of his servant David, As he
spake by the mouth of his holy prophets, which
hath been since the world began. That we
should be saved from our enemies, and from
the
the handes of all that hate vs. To perfourme
the mercy promised to our saters, and to re-
membre his holy covenant. To perfome
the othe which he swore to our father Abra-
ham, that he wold gue vs. That we beynge
delivered out of the handes of our enemies.

might serve him with out feare. In hOLynes
and righte ounes before him, all the daies
of our life. And thou Child, shalt be called
the prophet of the highest, for thou shalt go
before the face of the loyde, to prepare vs
wape. To new knowlege of saluacion into

D. 1. hps
his people for 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,

nes, and in the shadow of death, and to guide

oure feete in to the waye of peace. Glory be

Lord have mercy upon vs. Christ have

mercy upon vs. Lord have mercy upon vs.

The Lord with the Priest. I beleue in God the Father almighty

D. 11. tie,
Mattins.

ere, maker of heaven and earth. And in Jesus Christ his only Son our Lord, Which was conceived by the holy ghost, born of the virgin Mary. Suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he arose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he will come to judge the quick and the dead. I believe in the holy ghost. The holy Catholic Church. The Communion of Saints. The Forgiveness of Sins. The resurrection of the body. And the life everlasting.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us.

Priest.

And lead us not into temptation.

Amen.

But deliver us from evil. Amen.

Priest.


Mattins.

thy peple. Amen. And bless thyne in hereraunce.

Pst. Give peace in our time, O Lord. Amen. Because there is none other that fighteth for us.

alone thou O God. O God, make clean our hearts with us. Amen. And take not thy holy spirit from us. Pst. The Lord be with you. Amen. After the Collect for thy day these that follow. God, which art author of peace and lover of concorde, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies, that we, freely trusting in thy defence, may not fear the power of any adversities: Through thy might of Jesus Christ our Lord. Amen were. Amen.

Lord our heavenly Father almighty,
Mattins.
tie and everlyupynng God, which hast safely brought us to the begynnyng of thy saye: defende us in the same wyth thy upgheye powre, and graunte that this day we fall into no synte, neither runne into any kynde of daunger, but that all oure dayes may be ordzed by thy gouernaunce, to do alwayes that is righteous in thy light:


Thus endeth Mattyns

Evensong.
The Queere with the Priest.

Our father

which art in
heauel, halowed, ac.

Oye. God make spede to slaye me.

Aunl. Lord make hast to helpe me.

C. i. Gloyp
Guislong.

Lo, be to the father and to the. As it was in the beginning, &c.

As it is before at Mattins.

Psaumes.

Lor8, rebuke me not in thyne indignation; neither chal/en me in thy displeasure, &c.

And so forth with the rest of the Psaumes, as they be appointed.

After the 1st lesson, one of these that follow.

Magnificat.

Ye soule both magnifie the Lor8.

And my spirit hath rejoited in god my saviour.

For he hath regarded the lowlynes of his handmaide, for behold from henceforth all generations shall call me blessed. For he that is
Euenlong.

...is mightie hath magnified me, and holy is his name. And his mercy is on them that fear hym, throw out all generations. He hath the word strength with his arm, he hath skatered the proud in the imagination of their hearts.

He hath putt downe the mightie from their seate, and hath exalted the humble and meke. He hath filled the hungry with good thinges, and the pache he hath lent emptie awake. He remembryng his mercy hath holpen his servaunt Israel, as he promised to our fathers Abraham and his seede for euer.
Glorify be to the Father and to the Sonne, and to the Holy Ghost. As it was in the beginning, is now & ever shall be, world without end. Amen.

Magnificat.

Praise be to the Lord for evermore.
And my soul hath rejoiced in God, my Saviour. For he hath...
Euenlong.

hath shewed strength with his arm, he hath

shattered the proud in the imagination of

their heroes. He hath putt done the mightie

frome their seate, and hath eralde the humble

and meke. He hath filled the hungry with good

thynges, and the rych e he hath sent emptie

away.

Euenlong.

away. He remembryng his mercy, hath hol-

pen his seruant Israel, as he promised to oure

fathers, Abraham his seede for euer. Glori

be to the father and to the Sonne, and to the

holp ghost. As it was in the beginnyng, is

now and euer halbe, world with out ende, Amen.

F. 1. Aker
Evensong.
After the f. lesson, one of these that follow.

Nunc dimittis.

Ode, now lettest thou thy servaunt to be a light to lighten the gentils, and to be the

de parte in peace, according to thy worde, For myne eyes have seen, thy salvation. Which thou hast prepared, before the face of all people.

the glory of thy people Israel. Glorify be to the father and to the Sonne, and to the holy ghost. As it was in the beginnyng is now and ever shalbe world with out ende. Amen.

Nunc dimittis.

Ode, now lettest thou thy servaunt
Euenlong.

Servaunt departe in peace, according to thy worde. For myne eyes have seen thy salvacion which thou hast prepared, before the face of all people. To be a light to lighten the gentils, and to be the glory of thy people Israel.

Glorie be to the father and to the Sonne, and to the Holy Ghost. As it was in the beginning is now and ever shall be, world without end. Amen.

O God, have mercy upon us. And so forth with the suffrages, as is before at Martinus. And after the first Collecte for the daye, these that follow.

God, from whom all holy desires, all good countraipes, and all just works do proceed: Give unto thy servants peace, which the world can not give, that both our hearts may be set to obey thy commandements, and also that by thee, we F. thy byning
Evensong.
being defended from the fear of our enemies, may
pass our time in rest and quietness: Through the

L
Lighten our darkness, we beseech thee, O Lord,
and by thy great mercy, defend us from all
perils and dangers of this night for the love of thy

For the time of Lent
in the place of
Te Deum.

Benedicite.

All thy works of the Lord, speak good

O ye waters that be above the firmament,
him, and let him by for ever. O ye winter and Sommer, speake good of the lord: praise him, and let him by for ever. O ye dewes and froses, speake good of the lord: praise him, and let him by for ever. O ye froses and colde, speake good of the lord: praise him, and
O ye lightnings and cloudes,
speake good of the lozde: praise him, and let him bp for euer.
O lett the earth speake good of
the lozde: yea, lett it praise him and lett him bp for euer.
O ye mountaines and hylles,
speake good of the lozde: praise him, and lett him bp for euer.
O ye greene thinges upon the earth, speake good of the lozde: praise him, and lett him bp for euer.
O ye welles, speake good of the lozde: praise him, and lett him bp for euer.
O ye seas and luddes, speake good of the lozde: praise him, and lett him bp for euer.
foxeuer. 

O ye whales, and all that move
in the waters, speake good of the lozde: praise
him, and seth him by foxeuer. O all ye foules
of the ayre, speake good of the lozde: praise him,
and seth him by foxeuer. O all ye beasts
and cattel, speake good of the lozde: praise him
and

O ye children of
men, speake good of the lozde: praise him, and
seth him by foxeuer. O let Israel speake

good of the lozde: praise him and seth him by
foxeuer. O ye priests of the lozde: speake

good of the lozde: praise him and seth him by
O ye servants of the Lord, speak good of the Lord: praise him, and let him be for ever.

O ye spirits of souls of the righteous, speak good of the Lord: praise him, and let him be for ever.

O ye holy and humble men of heart, speak good of the Lord: praise him, and let him be for ever.

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.
Quiquenque vult.

holyer will be sauep; before

all thynges, it is necessary that he hold the

catholike faith. Which faith, except every

one do kepe holp and undestiled: with out doubt

he shall perished everlastingly. And the cathad

like faith is this: that we worship one god in

trinitie

trinitie and trinitie in brittie. Neither cons-

oundyng the presones: nor deuydyng the sub-

naunce. For the is one presone of the father,

another of desonne, and another of the holy ghost.

But the godhed of the father, of the sonne,

and of the holy ghost is all one: the glory equal
the maiestie coeternal. Suche as the father

is suche is Sonne: and suche is the holy ghost.

The father increate the Sonne increate: and

The holy ghost increate. The father incom-

pichensible, the Sonne incomprehensible; and

the holy ghost incomprehensible.

The father eternall

eternall the Sonne eternall: and the holy ghost

eternall. And yet they are not three eternallies:

but one eternall. As also there be not three in-

comprehensible, nor three increated: but one

increated, and one incomprehensible. So

likewise the father is almighty: the Sonne al-

H. w. mighty
mightie, and the holy ghost almighty. And
yet are they not three almighty: but one al-
mightie. So the father is god the sonne is god:
and the holy ghost is god. And yet are they not
three goddes: but one god. So likewise the
father is lord, the sonne is lord: and the holy
ghost lord. And yet not three lordes: but one
lord. For, like as we be expelled by such
heathen, to acknowledge every person by himself
to be god a lord. So are we forbidden by the
catholic religion: to say there be three goddes
of three lordes. The father is made of none: neith
neither created nor begotten. The Sonne is
of the Father alone: not made nor created, but
begotten. The Holy Ghost is of the Father
and of the Sonne: neither made nor created, nor
begotten, but proceeding. So there is one
father, not three fathers one Sonne, not three Sonnes: one

one Holy Ghost not three Holy Ghosts. And
in this Trinity none is above or after other:
none is greater nor leste than other. But the
whole three persons: be coeternall together
and coequall. So that in all things as is
afrole spade: the Unitie in Trinitie, and the

T. f. Trinitie
The trinitie in unitie is to be worshipped. He therefore that will be saved: must thus think:
of the trinitie. Further more it is necessary

to everlasting salvation: that he also believe

rightly in the incarnation of our Lord Jesus

Christ. For the right faith is that we believe

and

and confess: our Lord Jesus Christ the Sonne

of God, is God and Man. God of the substance

of the Father, begotten before the worlds: and

man of the substance of his mother, born in the

world. Perfect God & perfect Man: of a reasonable

soul & human flesh everlasting. Equall to his

father
father as touching his godhead: and inferior to
e the father, touching his manhood. Who although he
be god and man: yet he is not two but one
god. One, not by conversion of the godhead in
to man: but by taking of the manhood into
god. One altogether, not by confusion of sub-
stance: but by unitie of person. For as the
reasonable soule & flesh is one man: so god and
man is one christ. Who suffered for our saluation:
descended into hell, rose againe the third day from
the dead. He ascended into heaven, he sitteth on the
right hand of god almighty: from whence he shall
come
come to Judge the quick and the dead. At

whole commyng all men shall rise again with

their bodies: and shall gene accept of their owne

workes. And they that have done good, shall

go in to life everlasting: and they that have

done evil into everlasting fire. This is the

the catholike faith: which except a man beleue

faithfully he cannot be saued. Glory be

to the father, and to the sonne: and to

the holy ghost. As it was in

the beginnyng, is now and euer

shalbe, world without end, Amen.

At the
At the communion.

The Introit.

Lusted is that man that hath not walked in the counsel of the hngodlye:

not stande in the waye of hymnrs, and hath not lyt in the seate of the

pryncefull, But his delight is ye. And forth with the Introit, as is Appoynted for the day.

At the communion.

Kyrie.

Dide haue mercy vpon vs. Lorde haue mercy vpon vs.

Gloria in excelsis.

Loz be to god on highe. And in
earth peace, good will towards men, we praye the, we blesse the, we worshipp the,
At the Communion.

We gloriifie thee, we geue thankes to thee.

Thy great glory, O loyde god heauenly kyng,

God the father allmightie. O loyde the onely

begotten sonne Jesu Christ, O loyde god

lamb of god, sonne of the father, that takest

away the synnes of the world, haue mercy upon

at

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At the Communion.

Upon vs, Thou that takest away the synnes

of the world, receaue our prayer, Thou

that sittst at the right hand of god the father,

haue mercy upon vs: For thou onely art

holie, Thou onely art the loyde. Thou

only (o Christ) with the holy ghost, are most

h. ii. high

191
At the Communion.

Ihge in the glory of God the father. Amen.

The Crede.

Believe in one God. The

father Almighty maker of heaven and earth.

and of all things visible, and invisible:

And in one Lord Jesus Christ, the only begotten

sonne of God, begotten of his father before

all worlds. God of God, light of light, very

God of very God, begotten not made, begotten

of one substance with the father, by whom

all things were made, who for vs men, and

for our salvation, came downe from heaven.

Ex. iii. and
At the Communion.

and was incarnate by the holy ghost, of the

virgin Mary, and was made man, and was

crucified also for us, under Pontius Pilate

he suffered and was buried, and the third

day he arose again according to the scrip-
tures, and ascended into heaven, and sitteth

At the Communion.

at the right hand of the father, whole kyn-
dome shall have none end: and he shall

come again with glory to judge both the

quicke and the deade. And I believe

in the holy ghost, the lord and governor of life,

who proceedeth from the father and the sonne,
At the Communion.

who with the father and the sonne together.

is worshipped and glorified, who spake by

the prophetes. And I belue one Cas

tholike and Apostolike Church. I ac

knowledge one baptism, for the remission of

synes. And I loke for the resurrection of the
deade:

At the communion.

dead: and the life of the world to come. Amen.

The Offertories.

Et your light to hyne before

men, that they maye your good woekes and

glories your father which is in heaven.

up not up for your selues treasure
At the Communion.

Whatsoever ye wold that men myld

do unto you, even so do you unto them, for

this is the law and the prophets.

At every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven,
At the Communion.

Heaven, but he that doth the will of my Father which is in heaven.

Who goeth a warfare at any time at his own cost: who planteth a vineyard;

And eateth not of the fruit thereof, who feedeth a flock; and eateth not of the milk of the flock.

If we have sown unto you spiritually...
At the Communion.

things, is it a great matter if we shall reap your

wordly things, do ye not know, that they which

minister about holy things, live of the sacrifice.

They which waye of the altar are partakers

of the altar, even so hath the Lord also ordained:

that they which preach the Gospel, should live

II Cor. ix.

of the Gospel.

VIII

of the Gospel.

which soweth little shall reap little, and he that soweth plentifully shall reap

plentifully, let every man do according as he

is disposed in his heart, not grudgingly, or of

necessity, for God loveth a cheerful giver.

Let
At the Communion.

IX

Et him that is taught in the word,
minister unto him that teacheth in all good things, be not deceived, God is not mocked.

for what so ever a man soweth, that shall he reap. While we have time, let us do good unto all men, and specially unto them, which are

are of the household of faith.

X

Oblines is great riches if a man be contented with that he hath. For we brought no thing in to the world, neither may we carry any thing out.
At the Communion.

XI

Haply them which are riche in

this world that they be redy to geue and

glad to distribute, lyping up in hope for them

selfes a good foundation, against the tyme to

come, that they may attayne eternall life.

God

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At the Communion.

XII

OD is not unrighteous, that he

will forget your workes and labour that pro-

cedeth of love, which love ye have showed

for his name sake, which have ministered to

the saints and yet do minister. To do good,

OD. if, and
At the communion.

and to distribute, forget not, for with such sacrifices God is pleased.

and lieth his brother have needed, and shuttest

by his compassion from him, how dwelleth thee

the love of God in him. Give alms of thy goods, and turn not thy face from any poor man, then the face of the Lord shall not be turned away from thee.

E merciful after thy power if thou hast muche given plentifully, if thou hast little...
At the Communion.

little, do thy diligence gladly to give of that
little, for so gatherest thou thyself a good
reward, in the day of necessity.

XV

E that hath pite upon the poore,

lendeth unto the lord, and loke what he layeth out

Psal. xl.

out, it shall be paid him againe. Blessed be
the man that drieeth for the like and needy, the
lord shall deliver him, in the time of trouble.

The preface.

Priest. The lord be with you. Aunc. And

with thy spirit. Priest. Lift up your hertes.

Aunc.
The preface.

Ut, we lift them vp into the loyde. Bson.

Let vs greeue thankes to our loyde god. Auu.

It is mete and right so to do. Bson.

It is very mete right our bounden dutie, that we should at all tymes, and in all places, greeue thankes to the o loyde, holy father almightie euerlastynge god. Therefoze with angels and archangels, and with all the holy companie of heauen, we laude and magnifie thy glorious name euer more praising the and sayng.

Prope prefaces.

Upon Christmas day.

Because thou dydest greeue Jesus Christ, thyne holy sonne to be bozne as this day for vs, who by the operacion of the holy ghoist was made very man, of the substance of the virigin Mary his mother, and that without spott of syme, to make vs cleane frome all syme. Therefoze with angels &c.

Upon Easter day.

But chiefly are we bound to praise the, for the glorious resurrectiō of thy sonne Jesus Christ our loyde, for he is the very patchal lambe which was offered for vs, and hath taken away the synes of y world, who by his death hath destoyed death, and by his risyng again, hath restored to vs euerlastynge life. Therefoze with angels &c.

As. Upon
At the Communion.

Upon the Ascension day.

Though thy most deare beloved sonne Jesus Christ our lord, who after his most glorious resurrection manifestly appeared to all his disciples, and in their sight ascended vp into heauen to prepare a place for vs, that where he is, thither might we also ascend and reigne with him in glory. Therefore with angels ac.

Upon Whitunday.

Though Jesus Christ our lord, according to whole most true promises the holy ghost came downe this day from heauen with a sodain greate sound as it had bene a mightie wynd, in the likenes of fiery tongues, lightynge upon the apostles, to teache them, and to leade them to all trueth, geying them both the gife of ypuresie languages

At the communion.

languages, and also boldnes with freuent zeale constantly to preach the Gospell unto all nations, where by we are brought out of darknes and error, in to the clere light and true knowledge of the, and of thy sonne Jesus Christ. Therefore with angels, ac.

Upon the feaste of the Trinitie.

It is very meete, right, and our bounden dutie that we should at all tymes, and in all places, give thankes to the one almighty, everlastyng god, which arte one god, one lord, not one onely person, but thre persons in one substantce, for that which we beleue of the glosy of the father, the same we beleue of the sonne, and of the holy ghost, without any difference or inequality, whome the angels and arch, ac.

Sanctus.

Oly Holy Holy loyde
At the Communion.

God of hosts, Heaven and earth are full of thy glory Olanna in the highest.

Cursed is he that commeth in the name of the lord: Glory to the lord in the highest.

The prayer for the whole state of Christ's Church.

Priest.

Amightie and everlyving god

which by thy holy apostle hast taught us to make prayers and supplicacions, and to give thanks for all men: we humbly beseeche the mooste mercifully to receaue these our prayers, which we offer unto thy dupue maimetye, beseeching the to inspire continually, the universal Church, with the spirit of trueth, dutie and concorde: And graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy worde, and lyve in dutie and godly love. Specially we beseeche the to saue and defend thy servant, EDVARD our kyng, that under him we may be godly and quietly governed. And graunt unto this whole countrey, and to all that be put in autocratie under him, that they may truly and indifferently minstre in his service, for the punishment of wickednes and vice,
The preface.

and to maintainance of goddes true religion and vertue. Gee grace (O heavenly father) to all by shoppes, palettes and Curates, that they may both by their life and doctrine, set forth thy true & lively worde, and rightly and duly administer thy holy Sacramentes, and to all thy people geue thy heayndly grace, that with mickle heat and due reverence they may heare and receave thy holy woorde, truly lesuing the in holynes and righteousnes all the dapes of thy life: And we most humly beseech thee of thy goodness O lord to comfort and succour all thein, which in this transiitose life be in trouble, sorrow, node, sickness, or any other adversitie. And especially we commend unto thy mercifull goodness, this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy sonne: And here we do geue unto the most highe pople, and hertie thankes for the wonderful grace & vertue, declared in all thy saints, from the begynning of the world. And chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Jesus Christ our lord and God, and in the holy Patriarchs, Propheters, Apostles and Martyrs, whole examples (O lord) and seductions in the faith, and keeping thy holy commandementes, grant vs to follow. We commend unto thy mercy (O lord) all other thy seruantes which are departed hence from vs, with thy signe of faith and now do rest in the hope of peace: Geue unto them we beseech thee the thy mercy, a everlasting peace, and that

At the Communion.

that at the day of thy generall resurrection, we and all they which be of the mystical body of thy sonne, may altogether be set on his right hand, and heare that his most joyfull voice: Come unto me, O ye that be blessed of my father, a pavement lyme which is prepared for you, from the begynning of the world: Geaunt this O father for Jesus Christes take,our


Psalm.

O God heavenly father, which of thy tender mercy, oddest geue thyne one p lollus Jesus Christ, to suste death upon the Croste, for our redemption, who made ther (by his one oblation once offered) a full, perpecte and sufficent sacrifice, oblation, and satisfaction, for the synnes of the whole world, a bid institute, and in his holy Godpell commandes vs, to celebrate a perpetuall memory, of that his precious death, until his coming againe. Heare vs (O mercifull father) we beseech thee: And with thy holy spirit a wode, bouchelaue to blesse and sanctifie these thy gifts, and creatures of bzaede and wyne, that they may be unto vs the body and blode of thy most dearly beloved sonne Jesus Christ. Who in the same night that he was betrayed: toke bzaede, and when he had blessed, and geuen thanks
At the Communion.

thanks: he brake it, and gave it to his disciples laiyng: Take, Eate, this my body which is geuen for you, do this in remembrance of me. Likewise after supper he toke \( \gamma \) Cupp, and when he had geue thanks, he gave it to them laiyng, drinks he all of this, for this is my bloude of the new Testament, which is geue for you and for many, for remission of synnes, do this as oft as you shall drink it in remembrance of me.

Herefore 0 lord and heavenly father, acco-
dyng to the institucion of thy dearely beloved sonne, our sauiour Jesus Christ, we thy humble seraunties do celebstrate, and make here before thy diuync materie, with these thy holy gifts, the memoriall which thy sonne hath willed vs to make, having in remembrance his vilied passion, mightie resurrection and glorious ascension, render-
yng unto the most hertie thanks, fow the innum-
ernable benefites procured unto us by the same, entierely delaung thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise and thankes giving: most Humbly beseeching the to graunt that by the merites and death of thy sonne Jesus Christ, and through faith in his bloud, we \( \gamma \) all thy whole Churche, maye obteigne remission of our synnes, and all other benefites of his passion. And here we offer and present unto the (0 lord) our selue, our soules, and bodies, to be a reasonable, holy and puyely Sacrifice unto the, Humbly beseeching the, that who-
souer.

At the Communion.

souuer Thalbe partakes of this holy Communion may worshipped receave the most precious bloud of thy sonne Jesus Christ, and be fulfilled with thy grace, and heavenly benediction, and made one bo-
dy with thy sonne Jesus Christ, that he may dwell in them and they in him. And although we be in woorthy (through our manifold synnes) to offer unto the any sacrifice: yet we beseeche the to accept this our bounden dutie and service, and commaund these our prayers and supplications, by the ministe-
ry of thy holy angels, to be brought up into thy holy Tabernacle before the light of thy diuync matri-
ste: not wayng our merites, but perdonyng our offences, Through Christ our lord, by whom and with whom, in the blitte of thy holy ghost, all honory and glory, be into the O father Almightye,

world without end. Amenwe. Amen Priest.

Let vs praye. As our sauiour Christ hath

commaunded and taught vs, we are bold to say.

D. 1. Dure
At the Communion.

Our Father, which art in heaven,

Hallowed be thy name. Thy kingdom come.

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

Lead us not into temptation.
At the Communion.

O lamb of God, that takest away the sins of the world, have mercy upon us.

O lamb of God, that takest away the sins of the world, grant us thy peace.

The post Communion.

If any man will follow me, let him

Matt. xvi.

At the Communion.

him to take him selfe, and take up his cross,

and follow me. Whosoever shall endure

unto the end, he shall be saved.

Matt. xii.

Rasled bec the lord god of Isra

all for he hath blessed and redeemed his people:

Luke. i.

O. n.f. Therefore
At the Communion.

Therefore let us serve him all his days of our life in holiness and righteousness accepted before him.

III

Appy are those servants whom the Lord when he cometh shall find working.

Luke. xii.

Be ye ready, for the Son of man will come at an hour when ye think not.

He that knoweth his masters will, and hath not prepared himself, neither hath done according to his will,

Halbe beaten with many stripes.

Luke. xii.

The
At the Communion.

V

Hc houre commeth and now it is,

when true wchippers shal wchipp the

father in spirit and truth.

VI

Chold thou arte made whole, cynne

no more, leaue any wroth thinge happed into thee.

VII

If ye shal continue in my word,

then are ye my deep discipies, and ye shal

know the truth, and the truth shall make

pow free. Whil ye haue light, beleue on

the light, that ye may be the chilidren of light.

Ps. 1. He
At the Communion.

VIII

C that hath my commandementes

and kepest them, the same is he that loueth

me. If any man love me, he will kepy my

word, and my father will love him, and we

will come unto him, and dwell with him.

IX

If ye shal abide in me, and my

word shall abide in you, ye shall ask what

ye will, and it shall be done to you. Here in is my

father glorified, that ye beare muche fruite, and

become my disciples. This is my commandement.

P.11. that
At the Communion.

that you love together as I have loved you.

the Charge of God's Chosen - it is God that

institueth, who is he that can condemn.

Rom. viii.

IF God be on our side, who can

be against us - which did not spare his owne

sonne, but gave him for us all.

XII

He night is passed, and the day

is at hand, let us therefore cast away the

deedes of darkness, and put on the armour

of
At the Communion.

XIII

He that believeth on me, as the Scripture saith, out of his heart shall flow rivers of living water.

XIV

And if any man thirst, let him come unto me, and drink.

XV

For my Spirit is new, saith the Lord of Hosts.

XVI

For as the new wine is poured into new bottles, and it filleth them to the reed, so is the new wine cast out:

XVII

And as he that took old wine did not put new wine thereof, and the sake thereof burst forth; so is the new wine not put into old bottles, lest it burst them, and the wine be spilt, and the bottles broken.

XVIII

But new wine shall be put into new bottles, and both old and new shall be well.

XIX

By the grace of God, from the head of Christ, he that believeth on him shall have remission of sins.

XX

But if any man thirst after knowledge, let him ask of God, that giveth of knowledge liberally, and he shall give him.

XXI

And if any man be a lover of wisdom, let him hear my commandments: and let them be unto him a delightful song, and joyful:

XXII

And he shall find in his lips knowledge, and by his mouth shall he praise me.

XXIII

For whosoever medidheth his way, shall be filled with the fruit of his lips.

XXIV

The lips of the just speak knowledge, and out of the heart of the ungodly proceed iniquity.

XXV

He that is without the law shall not sin.

XXVI

But he that cometh near to the law, and yet is not confirmed thereby, shall be a transgressor.

XXVII

If any man be a lover of wisdom, let him hear my commandments: and let them be unto him a delightful song, and joyful:

XXVIII

And he shall find in his lips knowledge, and by his mouth shall he praise me.

XXIX

For whosoever medidheth his way, shall be filled with the fruit of his lips.

XXX

The lips of the just speak knowledge, and out of the heart of the ungodly proceed iniquity.

XXXI

He that is without the law shall not sin.
At the Communion.

glorifie god in your bodies, and in your
spirites, for they belong to god.

XVI

Eph.

E you followers of god as deare

Children, a walke in love, even as Christ loved

hs, and gave him selfe for vs an offering

and

At the Communion.

and a sacrifice of a sweete saijour to God.

Priest.

He lozde be with you. Amen. And

with thy spirit. Priest. Let vs pray.

Almighty and everlyuyng God, we most hertely
thankethee, for that thou hast vouchsafed to seade
vs in these holy misteries, with the spirituall foode
of the most precious body and bloude of thy sonne,
oure lauypour Jesus Chist, and haft assured vs
(duely receiuing the same) of thy favour and good-
nes toward vs, and that we be thy members, in
orporate in thy mistical body, which is the blessed
companie of all faithfull people: And heires

Ps. through
At the communion.

through hope of thy euerlastynge kyngdome by the merites of the most precious death and passion of thy deare sonne. We therefore most humbly beleeve thee. O heavenly father, so to aflied vs with thy grace, that we may continue in that holy felo-
shipp, and do all suche good workes, as thou hast prepared for vs to walke in: Through Jesus Christ our lord, to whom with the, and the holy

ghost, be all honoe and glory. Amen. Amen.

The peace of god, &c.

Finis.

At the buriall
of the dead.

Respone.

In the resurrection and
life faith the

lorde, he that believeth in me, Yea, though

he were dead, yet shall he live. Verf. And

N. is, wholsouer
At the burial

whosoever liueth and believeth in me, shall not dye for ever. I am the ke.

Respon.,

Know that my redeemer liueth, and that I shall rise out of the earth in the last day, & halbe covered again with my shynne and

of the deade,

and shall se god in my flesh: Pea, and I my selfe shall behold him, not with other but with these same eyes.

Respon.,

God brought nothing into this world, neither may we carry any thing out of this world. Ver. The loyde greeveth and the
At the burial

the lord taketh away. Even as it pleaseth the
lord, so commeth things to pass, blessed be
the name of the lord. We brought nothing, so-

While the corpse is made ready to be laid
into the earth, the clerks shall sing.

As this house of a woman

hath but a short time to live, and is full of

of the dead.

of misery: He commeth by and is cut downe
like a flower, he dieth as it were a shadow,
and never continueth in one state.

Respond.

At the midst of life we be in
death, of whom may we seek for succor.
At the burial

but of thee, O Lord, which for our sinnest
ly art moved: yet O Lord God most holy,

O Lord most mighty, O holy and most merci-
full favour, Deluere vs not into the bitter

paines of eternall death. Thou knowest

Lord the secretes of our hertes, but not by thy
mercyfull

mercyfull eyes to our prayers. Ver. But

spare vs Lord most holy, O God most migh-
tie, O holy and mercyfull favour, Thou

most worthy Judge eternall, suffre vs not

at our last houre for any pynnes of death, to

fall from the. Deluere vs not. &c.

R. I heard

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At the burial

Heard a boype from heavan

saying unto me, Write, blessed are the dead

which dye in the lord: Even so faith the

spirit, that they rest from their labours.

Priest.

Let us pray. We commend in to
the hands of mercy (most merciful father) his soule
of this our brother departed. And his body we
commit to the earth, beseeching thyne infinite good-
nes, to give us grace to live in thy fear and love,

and to dye in thy favoure: that when the Judgment
shall come which thou hast committed to thy welbel-
loued sonne, both this our brother and we may be
founde acceptable in thy sight, and receaue that
blessing, which thy welbeloued sonne shall then pro-
nounce to all that looke and seere the, saying: Come
my blessed Children of my father: receaue the kynge-
done prepared for you before the beginning of the
world: Grant this mercifull father for
the honour of Jesus Christ our only saviour, me-

God, we gree the hertpe thankes for thy teraunt.
whome thou hast deliuered from miseries of this
wretched world, from the body of death & all tem-
ptation, & as we trust, hast brought his soule which he
committed to thy holy handes, in to sure consolacion
and rest: Grant we beseeche the, that at the day of
Judgement his soule & all the soules of thy electe, de-
parted out of this life, may with vs we with them,
fully receaue thy promises & be made perfect all to-
gether through thy glorious resurrection of thy soule

At the burial

The Psalms.

I'm well pleased: that thou hast heard my prayer. That he hath inclined his ear unto me: there, he.

After the Lesson.

O ye have mercy upon us. Christ have mercy upon us. Ye have mercy upon us. O ye have mercy upon us.

Priest

Oure father which art in heaven. sc.

And lead us not into temptation. Amen.

But deliver us from evil Amen. Priest. Enter not (O Lord) into judgement with thy servant.

Amen. For in thy sight no living creature

Haile justified. Priests. From the gates of hell

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At the burial

with whom do allure the spirits of them that be dead: and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: Grazunt unto this thy servant that the hymens which he committed in this world be not imputed unto him, but that he escaping the gates of hell and pernies of eternal darkness: may ever dwell in the region of light, with Abraham Isaac and Jacob, in the place where is no weeping, sorrow, no sighings: And when that dreadfull day of the general resurrection shall come, make him to rise also with the Just righteous, and receive this body again to glory, then made pure and incorruptible, let him on the right hand of thy sonne Jesus Christ amongst the holy and elect, that then he may hear with them these most sweete and comfortable words: Come to me ye blessed of my father, possess the kingdom which hath bene prepared for you from the beginning of the world: Grazunt this we beseech thee. O merciful father, through Jesus Christ our mediator and redeemer. Grazunt, Amen.

At the
At the Communion when there is a burial.

The Introite.

Ps as the harte desirith the

water brookes: so longeth my soule after the

O God, My soule is a thirst for god, yea, even se.

Kyrie.

D: de have mercy upon vs. 

O Lord haue mercy upon vs.

Lord haue mercy upon vs.

The Collect. god is father of our lord Jesus Christ, who is the resurrection and the life: In whom whatsoever believeth shall lyue, although he dye: And whatsoever believeth lyueth, as believeth in him, shall not dye eternally: who also taught vs (by his apostle Paul) not to be loype as me with our hope for them to hope in him: We meeker believeth (O father) to raise vs fro the death of sweene, into the life of righteously, that when we shal depart this life, we may hope in him (as our hope is, this our brother doth) at the general resurrection in the last day, bothe we and this our brother departed, receaing agayn our bodies, and rising again in thy most gracious favoure: may with all thyne electe sappres obtayne eternall lyf: Grant this o Lord god, by the meane of our advocate Jesus Christ, which with holy ghost lyueth and reigneth one God for ever, Amen.

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Sanctus
At the Communion when

Sanctus.

H

Oly, Oly, Oly, lord god of hostes,

Heaven and earth are full of thy glory, Oftanna

in the highest.

B

Blessed is he that cometh

in the name of the Lord, Oftanna in the highest.

Agnus dei.

O

Lambe of god that takest away the synnes

there is a burtail.

synes of the world, Have mercy upon vs.

O Lambe of god that takest away the

synes of the world, Have mercy upon vs.

O Lambe of god that takest away the

synes of the world, Oraunt vs thy peace.

John Wergecke.