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LE THIS mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore god also hath highly exalted him, and given him a Name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. S. MATTH 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him when he saw that he was condemned repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, & departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood. And they took counsel, & brought with them the potter's field to bury Caiaphas in. Wherefore that field was called the field of blood until this day. Then was fulfilled that which was spoken by the prophet, saying, And they took the thirty pieces of silver & price of him that was betrayed, whom the children of Israel did value, and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor, & the governor asked him, saying, Art thou the King of

Jesus? and Jesus said unto him, Thou sayest. And when he was accused of the chief priests & elders, he answered nothing. Then said Pilate unto him, Hearest thou nothing? many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled privately. Now when the governor marvelled privately, now that he saw that the governor was wise, release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together Pilate said unto them, What will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that they had delivered him up. When he was set down on the judgment seat his wife captured him saying, Have there nothing to do with that just man, for I have suffered many things this day in a dream because of him. But the chief priests and elders prevailed over the multitude that they should give Barabbas, and deliver Jesus. The governor enquired, and said unto them, Who is this man? Who is this man? that ye release unto me? They said Barabbas. Pilate said unto them, What shall I do with Jesus which is called Christ? They all said unto him, Let him be crucified. The chief priests and elders said, Crucify him. Pilate said, Why? for he could prove nothing. But that there was tumult made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; it is not to me. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto the people, and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put upon him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail King of the Jews. And they spit upon him, and took of reed & smote him on the head. And after that they had mocked him, they took the robe off from him, & put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene.

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Cyzene, Simon by name, him they compelled to bear his cross, and when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall; and when he had tasted the root, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture they did cast lots. And sitting down, they watched him there, and sitting over his head had his accusation written, THIS IS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, whipping their heads, and saying, Come thou daign of the temple, and build it in three days, save thyself. We know that thou art the Christ, the King of the Jews. And the chief priests mock him, and the soldiers and elders said, He saith himself, that he is the King of the Jews. And they that passed by reviled him, and said, Is he the Christ, the King of the Jews? We will believe him. He bruised in his rebirth, delivered him now; if he will have him, let him. And I say I am the Son of God. This was also which were crucified with him, cast the same in his teeth. Now from the sixth hour, there was darkness over all the land unto the ninth hour; and about the ninth hour Jesus cried with a loud voice, saying, ELELIA, Iama fabachani! that is to say, My God, my God, why hast thou forsaken me? Some of them that heard there when they heard that said, This man calleth for Eli, and straightway one of them ran and took a spear and filled it with vinegar and put it on fire, and gave it to him to drink. The rest said Let us see now whether this man will come to save him. Jesus, when he had cried again with a loud voice, yielded up the spirit, and behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake; and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many. Now when Jesus

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FOR THE EPISTLE. ISAIAH 62.1.

WHEN this that cometh from Edom with apparel from Bozrah, that is glorious in his apparel, travelling in the greatness of his strength, that speak in righteousness might to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the dust? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redemption cometh. And I will save, and there was none to help, and I wondered that there was none to uphold the cause mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great wonders towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitudes of his loving-kindnesses. For he said surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them in his love, and in his pity he delivered them, and he bare them all the day of his wrath. But they rebelled, and vexed his holy Spirit; therefore he was wroth to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them out of the land, with the shepherd of his flock? Where is he that putteth his Holy Spirit within him, that led them by the right hand of Moses, with his glorious arm direc-

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riding the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble: as a beast goeth down into the valley, the spirit of the Lord caused him to rest so safe, that lead thy people, to make the glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and the strength, the sounding of thy bowels, and of thy mercies towards me? are they extinguished? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledgement us not: thou, O Lord, art one Father, our Redeemer, the Name is from everlasting. O Lord why hast thou made us to err from thy ways? and hardened our heart from the fear. Return for thy servants sake, the bones of thine inheritance. The people of thy holiness have perplexed us a little while; our adversary's have trodden down thy sanctuary. We are thine, thou never bare rule over them: they were not called by thy Name.

THE GOSPEL. S. MARK 14.1.

AFTER two days was the feast of the passover, and unleavened bread: and the chief priests and the scribes sought together, they might take him by craft, and put him to death. But they said unto them, It is feast day, lest there be an uproar of the people: but being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, This man was this wile of the rame of meat: For it might have been sold for more than three hundred pence, and have been given to the poor, and they murmured against her. And Jesus said, Let her alone, why trouble you her? She hath wrought good work on me. For you have the poor with you always, and whenever ye have will, ye may do them good: but me ye have

nowise. She hath done what she could; she is come afresh to anoint my body in the burying. Verily I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought, he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where is the lamb to be sacrificed? And he said, Come, let us go into the city: and there shall meet you a man bearing a pitcher of water, follow him. And wheresoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the passover in the evening to come with him. And as they sat and did eat, Jesus said, Verily I say unto you, one of you which is with me, shall betray me. And they began to be sorrowful, and to say unto him, Is it I? and another said, Is it he? And he answered and said unto them, It is one of the twelve, he that dippeth his hand in the dish. The Son of man indeed goeth as his written of him: but woe to that man by whom the Son of man is betrayed: verily I say unto you, that man which he had chosen to be born last, verily I say unto you, that man shall be first. And as he did eat, Jesus took bread, and blessed, and brake it, and gave to the twelve, and said, Take eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, this is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it anew in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended

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because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that am I risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus said unto him, Verily I say unto thee, that this day, even in this night, before the cock crew twice, thou shalt deny me thrice. But Jesus spake the more vehemently, If I should die with thee, I will not deny thee in any wise. I denie not, said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he talked with them Peter, and James, and John, and began to be sore amazed, and to be very heavy, and said unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Could not I not watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he rose up, and prayed, and spake and brake the same words. And when he had ended his prayer, he found them asleep again: for their eyes were heavy; neither wist they what he suffered him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough for now is come. Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: he that caught me is at hand, and immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders: And he that betrayed him, said, Give me a kiss. And when he had given them a kiss, saying, Whomsoever I shall kiss, that same is he, take him, and lead him arat-safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood

by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief with swords and with stakes to take me? I was daily with you in the temple, teaching, & ye took me not: but the scriptures must be fulfilled. And they all forsook him and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the priests took hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes, and Peter followed him afar off, even unto the palace of the high Priest, and he sat with the servants, and warmed himself at the fire. And the chief Priest, and all the council, sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made with hands. But others did those witness agree together, and the high Priest stood up in the midst, and said, Affair of this nation? What is it in this man of thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right-hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witness? we have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit upon him, and to cover his face, and to buffet him, and to lay upon him, and to speak evil of him, and the servants did strike him. And the elders, and the scribes, and the servants did strike him. And when they had mocked him, they led him out to a cross, saying, With whomsoever I shall kiss, that same is he, take him, and lead him arat-safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood

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and the cock crew. And a maid saw him again, and began to say to them that stood by this is one of them. And he denied it again. And a little after, they that stood by said again to Peter. Surely thou art one of them; for thou art a galilean, and thy speech agreeth thereto. But he began to curse & to swear, saying I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him. Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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THE EPISTLE, ISAIAH 50.5.

THE LORD GOD hath opened mine ear and I was not rebellious, neither turned away back. I gave my back to the smiter, and my cheeks to them that plucked off the hair. I hid not my face, from shame and paine, and said, I will help me, no man shall comfort me. Therefore have I let my face like a scold, and I knew that shall not be ashamed, it is near that judgment me, who will come and judge me. Lazarus stand up, who is mine adversary, let him come over to me. Behold, the Lord god will help me, who is he that shall condemn me? Lo, they shall make old as a garment, the moth shall eat them up. It is among you that forsooth the Lord, that beareth the voice of the servant that walketh in darkness, and hath no light, thinke trust in the name of the Lord, and lay upon his God. Behold all ye that knalle, before that compas your fles about with sparks, walk in the light of your fire, and in f-sparks that ye have kindled. This shall ye have, if man hand ye shall be down in sorow.

THE GOSPEL, MARK 15.1.

IN the morning, the chief priests held a consultation with the elders and scribes, and the council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou

the king of the Jews? And he answering said unto him, Thou sayest. And the chief priests accused him of many things; but he answered nothing. And Pilate addressed him again, saying, An answer hast thou not made to us? behold how many things they witness against thee. But Jesus yet answered nothing, so that Pilate marvelled. Now when the chief priests rebuked him, the prisonner, whensoever they offend. And there was one named Barabbas which lay bound with him that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him, to do as he had done unto them. But Pilate answered them, saying, Why do ye that rebuke also the king of the Jews? For he knew that the chief priests had delivered him for envy. But the priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I do unto him whom ye call the king of Jews? And they cried out again, Crucify him. Then Pilate said unto them, Whereto will ye have it done? And they cried out the more, according to crucifie him, and so Pilate willing to content the people released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Praetorium; and they all together the whole band, And they dothed him with purple, and platted a crown of thorns, and put it upon his head, and began to salute him. Hail King of the Jews. And they smote him on the head with a rod, and did spit upon him, and bringing their knaves worshiped him, and when they had mocked him, they took off purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto Golgotha, which is being interpreted the place of skull. And they gave him to drink wine mingled with myrrh, but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him.

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And the superscription of his accusation was written over THE KING OF THE JEWS. And with him they crucifie two thieves, one on his right hand, and the other on his left. And if his scripture was fulfilled which saith, And he was numbered with the transgressors. And they that passed by reviled him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, and to scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me? And some of them that heard it, when they heard it, said, Behold he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a wood, and gave it him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him saw that he was dead, and gave up the ghost, he said, truly this man was the Son of God.

THE GOSPELS, LUKE 22.1.

OW the feast of unleavened bread drew nigh which is called the passover. And the chief priests and Scribes sought him that might kill him, for they feared the people. Then said Satan, into Judas Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where we will eat? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house, where he enter-

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THE EPISTLE, HEB. 9.16.

HERE a testament there must also of necessity be to the death of the testator, for a testament is of force, after men are dead, otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the testament of Moses was dedicated with such intent, for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and heifer, and sprinkled both the book,

and the tabernacle, and all the vessels of the service, and he sprinkled the Levites with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the Law purged with blood; & notwithstanding of blood is no remission. It was therefore necessary that the patterns of things in heaven should be purified with them; but the heavenly things themselves with better sacrifices than those. For Christ is not entered into the holy places made with hands, which are the figures of the true tabernacle; he saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me? And some of them that heard it, when they heard it, said, Behold he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a wood, and gave it him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him saw that he was dead, and gave up the ghost, he said, truly this man was the Son of God.

and the tabernacle, and all the vessels of the service, and he sprinkled the Levites with blood both the tabernacle and the

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both in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the pass-over with my disciples? And he shall show you a large upper room furnished there make ready. And they went, and found as he had said unto them; and they made ready the pass-over. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat this pass-over with you before I suffer. For I say unto you, I will not any more after-whereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among your fathers. For I say unto you, I will not drink of the fruit of vine until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly I say of man no such as it was determined before unto that man, to whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that serveth. For whether is greater, he that setteth at meat, or he that serveth? Is not he that setteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, son of Joses, Satan hath desired to have you, that he may sift you as wheat. But I have

prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, Tell thee Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest of me. And he said unto them, When I send you without myself, and scrip & fishes, lacke ye any thing? And they said, Nothing. Then said he unto them, But you, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among transfigurers for the things concerning me have an end. And they said, Lord, behold here are two swords. And he said unto them, It is enough. And he came out, and went as he was wont to the mount of Olives. And his disciples followed him. And when he was at the place, he sat unto them. Pray, charge enter not into temptation. And he was with them from thence about a fowle's flight, and kneeled down, and prayed. Saying Father, if thou be willing remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And rising in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? arise, let us enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what Judas would do, they said unto him, Lord, shall we smite with the sword? And one of them smote servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, & captains of the temple, and the elders, who were come to him, Be ye gone out against these with swords, and staves: When I was daily with you in the temple, ye stretched forth no hands against me: but

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this is your hour and the power of darkness. They took the him, and led him, and brought him into the high priest's house; and Peter followed after. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another maid him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye often as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come. Wherefore, who soever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh un worthily eateth and drinketh damnation on himself, not discerning the Lord's body. For this cause many are weak and sickly among you, & many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hungered let him eat at home, that he come nothing into condemnation. And the rest will I set in order when Com-

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THE EPISTLE. 1 COR. 11.17.

In this that declare unto you I say unto you not, that you come together not for the better, but for the worse. For first of all, when ye come to together in the church, hear that there be divisions among you, and I part



The whole multitude of them were gathered together to accuse him, saying, We found this fellow perverting the nation. So for bidding to give tribute to Cesar, saying, that he himself is Christ.

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king. And Pilate spake him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest. Then said Pilate to the chief priests, & to the people, This man faulter in this man. And they were the more fierce, saying, He stirreth up thy people, teaching throughout all sacerdotes, beginning from Galilee to this place. When Pilate heard of this, he asked whether the man were a Galilean. And, as soon as he knew that he belonged unto Herod, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words: But he answered him nothing. And the chief priests and Scribes stood and vehemently accused him. And Herod with his men of war took him at once and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate & Herod never made friends together, for before that never at enmity between themselves. And Pilate, when he had called in together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people. Behold I have examined him before you, have found no fault in this man touching thy sayings; nevertheless accuse him. No, nor yet Herod; for I sent you to him, & to nothing worthy of death is done unto him. I will therefore chaffe him, and release him. For as it is written, he must needs come unto them as the prophecies. And they cried out all at once, saying, That this man, and release unto us Barabbas. Who for a certain sedition made in the city, and for murder was captured by you. I shall therefore willingly to release Jesus, spoke again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him. I will therefore chaffe him, and let him go. And they were instant with loud voices, requiring that he might be crucified, and the voices of them, and of them that was

priests prevailed. And Pilate gave sentence that he should be as they required. And he released unto them, him that for sedition and murder had cast into prison, whom they had deserved; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid their yoke, that he might bear it after Jesus. And they followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the womb's that never travailed, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us; for if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they part his raiment, and cast lots. And the people stood beholding; and the rulers also with them, derided him, saying, He saved others; let him save himself. If he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, reviled him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was

(39)
GOOD FRIDAY.

mid about the sixth hour. And there was darkness over all the earth, until the ninth hour. And it was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands commend my spirit; and having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified god, saying, Certainly this was a righteous man. And all the people that came together to behold the things that were done, smote their breasts, and returned. And all his acquaintances, and the women that followed him from Galilee, stood afar off, beholding these things.

THE EPISTLE. HE. B. 10. 1.

He last having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered yearly by year continually, make a complete consecration perfect; for he would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou needst not; but a body hast thou prepared me: in burnt offerings, and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering, and burnt offerings, and offering for sin thou wouldest not accept; they had pleasure therein which are offered by the law: Then said he, Lo, I come to do thy will, O God. He spake away the soft that he may establish the sound. By the which now we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering sometimes the same sacrifices which can never take away sins: But this man after he had offered one sacrifice for sins, for ever standeth on the right hand of God, from whence expiation of all his enemies is made his shepherd. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is an witness truly: For after that he had said, Lo here, this is the concordant that I will make with them after these days, saith the Lord, I will put my law into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore brethren, boldness to enter into the holiest by the blood of Jesus,

GOOD FRIDAY AT THE COLLECTS.

LMIGHTY GOD, we beseeche thee graciously to behold that thy family, for which our Lord Christ was contended to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross who now liveth & reigneth with thee & thy Holy ghost over one God world without end. Amen.

LMIGHTY and everlasting god, by whose Spirit the whole body of Christ is governed and sanctified, receive our supplications and prayers which we offer before thee for all estates of men in thy holy church; that every member of the same in his vocation and ministry may truly and godly serve thee thy our Lord and Saviour Jesus Christ. Amen.

MERCIFUL GOD, who hast made all men, and hatest nothing that hast made, nor wouldest death of a sinner; for rather that he should be converted and live, Have mercy upon all Jesus' Turke Infidels, and heretics, and take from them all ignorance hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of thy true Israelites, and made one fold under one shepherd,

by

(40) GOOD FRIDAY.



40.

by a new and living way, which he hath consecrated for us, through the vein that is to say his flesh. And having an high Priest over the house of god, let us draw near with a true heart to full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful, that promised. And let us consider one another to provoke unto love, and to good works; and not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

THE GOSPEL S. JOHN. 19.1.

PILATE therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail King of the Jews. And they smote him with their hands. Pilate therefore went forth again, & said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, & the purple robe. And Pilate said unto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said unto them, Take ye him, and crucify him. And so said no man.

The Jews answered him, We have a law, & by our law he ought to die, because he made himself of God. When Pilate therefore heard that saying, he was the more afraid, and went again into the judgment-hall, and said unto Jesus, whence art thou? But Jesus gave him no answer. Then said Pilate unto him, Speaketh thou not unto me? knowest thou not that I have power to crucify thee, and to have power to release thee? Jesus answered, Thou couldst have no power over me, unless it were given thee from above. Therefore he that delivered me unto thee hath the greater sin, and from thenceforth Pilate sought to release him, but the Jews cried out, saying, If thou let this man

go, thou art not a friend of Caesar. Who soever maketh himself a king breaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King. But they cried out, Anas with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief Priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified; and they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull which is called in the Hebrew Golgotha. Where there they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, & Greek and Latin. Then said the chief Priests to Pilate, Write not the King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made five parts to every soldier's part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cut it for us, that it may be fulfilled which saith, There shall be no rent in it. So they parted my raiment among them, and for my vesture, they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might

(41) EASTER EVEN.

EASTER DAY.



41.

be fulfilled, saith Ethier. Now there was set up of vinegar, and they filled a sponge with vinegar and put it upon a reed, and put it to his mouth. When Jesus therefore had received the vinegar, he said, This is sufficient. And he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation that the bodies should not remain upon the cross on the sabbath-day, for that sabbath-day was an high day; brought that that their legs might be broken, and that they might be taken away. There came some soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with spear pierced his side, and forthwith came there out blood and water. And he that saw it bears record, and his record is true; and he knoweth that he speaketh true, who also himself saw Jesus die. Pilate sent unto the body of Jesus, and brought the body of Jesus. Then Pilate commanded the bier to be delivered, and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that thou didst say, I will raise again this man after three days. I will rise again, command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; & so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go, and set a watch over the people. He is risen from the dead; & so the last error shall be worse than the first.

THE GOSPEL S. MATTH. 27.57.

WHEN the even was come, there came an archman of Arimathea, named Joseph, who also himself saw Jesus die. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the bier to be delivered, and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that thou didst say, I will raise again this man after three days. I will rise again, command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; & so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go, and set a watch over the people. He is risen from the dead; & so the last error shall be worse than the first.

EASTER DAY.

TAt Morning Prayer instead of the Psalm O come let us sing these hymns shall be sung or said.

HRIS our passover sacrificed for us; therefore let us keep the same. Sift Not with the old leaven neither with the leaven of malice & wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. 5.7.

Christ

THE EPISTLE 1. S. PETER 3.17.

It is written, If the mill of God be so that ye suffer for worldling then for ever doing. For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit, by which also he went & preached under the spirits in prison, which sometime were disobedient, when once the long-suffering of god



EASTER DAY.

(42)

EASTER MUNDAY.

(42)



42

CHRIST is risen from the dead, death no more death hath no more dominion over him: for in that he died he died unto sin: but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom. 6.9.

CHRIST is risen from the dead, & become the first fruits of them that sleep. For since by man came death: so man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 Cor. 15.20.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Amen.

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

THE COLLECT.

ALMIGHTY GOD, who thine only begotten Son Jesus Christ hath overcome death, and opened unto us the gate of everlasting life. We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect through Jesus Christ our Lord who liveth and reigneth with thee and of Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE. COL. 3.1.

Its then to risen with Christ: seek those things which are above, where Christ liveth at the right hand of God. Settene affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members in the earth, fornication, uncleanness,

inordinate affection, evil concurrence and covetousness which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

THE GOSPEL. JOHN 20.1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the stone out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre, and he stooping down, and looking in, saw the linen clothes lying, yet never nolting. Then cometh Simon Peter following him, and meantime the sepulchre, and saith the linen clothes lie, and the napkin that was about his head, lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

MUNDAY IN EASTER WEEK.
THE COLLECT.

ALMIGHTY GOD, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life. We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect through Jesus Christ our Lord, who liveth and reigneth with thee and of Holy Ghost, ever one God, world without end. Amen.

EASTER MUNDAY.

(43)

EASTER TUESDAY.



43.

ever one God, world without end. Amen.

FOR THIS EPISTLE. ACTS 10.24.

PETER opened his mouth, & said, Of truth I perceive that god is not respecter of persons: but in every nation he that feareth him & worketh righteousness, is accepted with him. The word which god sent unto the children of Israel, preaching peace by Jesus Christ he is Lord of all. That word I say, you know which was published throughout all judaea, and began from Galilee, after the baptism which John preached. And god anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for god was with him. And we are witnessess of all things which he did, both in the land of the Jews, and in Jerusalem, where they fled, and hanged on a tree; God god raised up the third day, and showed him openly, not to all the people, but unto witnesses chosen before god, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of god to be the judge of quick and dead. To him give all the prophets witness of that through his Name who ever believeth in him shall receive remission of sins.

THE GOSPEL. LUKE. 24.13.

BEHOLD two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three furlongs. And they talked together of all those things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew nigh, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communication are these that ye have me in another as ye walk, and are sad? And the one of them whose name was Cleopas, answering said unto him, Art

thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, what things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before god and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trifled that he had been, he who should have seemed blessed: and beside all this, to day is the third day since these things were done. You, and certain women also of our company made us astonished, who were early at the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said: but them, they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! How is it not meet for you to have suffered these things, and to enter into his glory? And beginning at Moses & all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village whither they went: & he made as though he would have gone further. But they constrained him, saying, Sir, it is even late: it is towards evening, and the day is far spent: And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, & he vanished out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures? And there rose up same hour, and returned to Jerusalem, & found the eleven gathered together, and them that were with them. Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, & how he was known of them in breaking of bread.

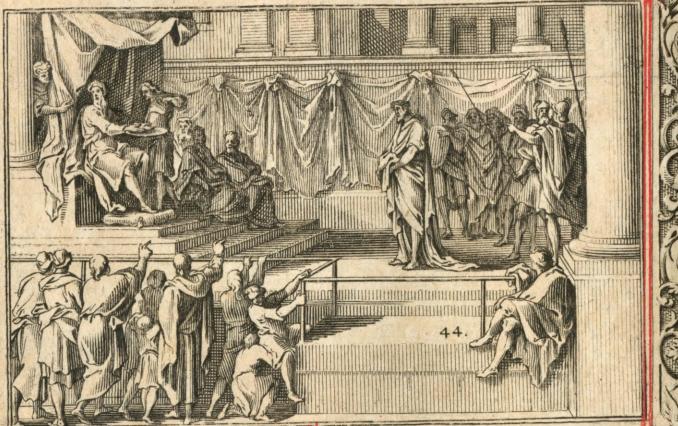
TUESDAY IN EASTER WEEK.
THE COLLECT.

ALMIGHTY

EASTER TUESDAY.

(44)

EASTER SUNDAY I.



44.

ALMIGHTY GOD who thinkest
the only begotten on Jesus Christ,
hath overcome death, and opened unto us
the gate of everlasting life. We
humbly beseeche thee, that as by thy
special grace preventing us thou dost
vouchsafe our minds good desire, so by thy combining
all help we may bring the same to good effect; that
Jesus Christ our Lord who liveth and reigneth
with thee and the Holy Ghost ever one GOD,
world without end. Amen.

THE GOSPEL. S. LUKE. 24. 36.

FOR THE EPISTLE. ACTS. 13. 26.

MEN and brethren, children of stock
of Abraham, and whosoeuer among
you feareth God, it is the word
of this salvation. For they that
are in it afterfoles & their rulers,
because they knew him not, nor
yet the voices of the prophets which are read
every sabbath day; they have fulfilled them in
condemning him. And though they found no
cause of death in him, yet stoned they Pilate
that he should be slain. And when they had ful-
filled all that was written of him, they took him
down from the tree, and laid him in a sepulchre.
But God raised him from the dead. And he was
seen many days of them which came up with
him from Galilee to Jerusalem, who are his wit-
nesses unto the people. And he declare under
an oath, how that the promises which
was made unto the fathers, God hath fulfilled
the same unto us their children, in that he hath
raised up Jesus again, as it is also written in
second psalm. Then art my Son, this day have I
begotten thee. And concerning that he raised him
up from the dead, now no man durst return to
corruption. He said on this night I will give you your
merces of David. Wherefore he saith also in another psalm. Thou shal not suffer thine holy one to
see corruption. For David after he had served his
own generation by the will of God, fell on sleep,
and was laid unto his fathers. & an corruption. But
to whom God raised again, saw no corruption. He
is known unto you therefore, men and brethren,

JESUS himself stood in the midst of
them, and saith unto them, Peace be unto you. But they were terrified
and affrighted, and supposed that
they had seen a spirit. And he said
unto them, Why are ye troubled? and why do thoughts arise in your hearts? Be-
hold my hands and my feet, that it is I myself
that handle me and see; for a spirit hath not flesh &
bones as ye see me have. And when he had thus
spoken, he showed them his hands and his feet.
And while they yet believed not for joy, and were
afraid to hold him, he said unto them, Have ye here any meat?
And they gave him a piece of broiled fish, and
an honeycomb. And he took it, and did eat before
them. And he said unto them, These are the
words which I spake unto you, while I was yet
with you, that all things must be fulfilled which
were written in the law of Moses, and in the Prophets,
and in the Psalms concerning me. Then opened
he their understanding, that they might understand
the scripture, and said unto them, Thus it is written
and thus it shal Christ suffer, and to rise
from the dead the third day, and that repentance
and remission of sins should be preached in his
name unto all nations, beginning at Jerusalem.
And ye are witnesses of all these things.

THE FIRST SUNDAY AFTER EASTER.

THE COLLECT.

ALMIGHTY Father, who hast given
thine only Son to die for our sins, &
to rise again for our justification; grant
us so to put away the leaven of
malice and wickedness, that we may
always

EASTER SUNDAY I.

(45)

EASTER SUNDAY II.



45.

serve thee in parcels of living and truth,
as the merits of the same thy Son Jesus Christ
our Lord. Amen.

THE EPISTLE. I. S. JOHN. 5. 4.

THATSOEVER is born of God overcometh the world, and this is his
victory that overcometh the world, even our faith. Who is he that over-
cometh the world, but he that believeth that
Jesus is the Son of God. This
is no man by nature only, but he makes bold
and is the Spirit that is with us, because
the Spirit of truth, he that is in us, he that is in
us is that which is true, and the Spirit of
the world, and the Devil, and these three agree
one. If we receive not the witness of men, what
have we got? for this is the witness of
God, which is in the Son of God. He that
believeth on the Son of God, hath the witness in
himself; he that believeth not, hath not made him
alive, because he believeth not the record that
God gave of his Son. And this is the record, that
God hath given to us eternal life, and this life is
in his Son. He that hath the Son hath life, and he
that hath not the Son hath not life.

THE GOSPEL. S. JOHN. 20. 19.

THE same day evening, being the
first day of the week, when the doors
were shut where the disciples were
assembled for fear of Jews, came
Jesus and stood in the midst, & saith
unto them, Peace be unto you. And
when he had so said, he shewed unto them his hands and
his side. Then were the disciples glad when they
saw the Lord. Then said Jesus to them again, Peace
be unto you. As my Father hath sent me, even so
send I you. And when he had said this, he breath-
ed on them, and saith unto them, Receive ye the
Holy Ghost. Whose forefathers ye remite, they are
remitted unto them, and whose sins you
an-

then they are retained.

THE SECOND SUNDAY after EASTER.

THE COLLECT.

ALMIGHTY GOD who hast given
us thine only Son to be unto us both
a sacrifice for sin, and also an example
of godly life, give us grace that
we may alwaies most thankfully re-
ceive that incomparable benefit, and
also daily endeavour our selves to follow the ble-
seds steps of his most holy life, through the same Je-
sus Christ our Lord. Amen.

THE EPISTLE. I. S. PETER. 2. 19.

THIS is thanksgiving, if a man
confesseth toward God, endureth grief,
suffering wrongfully. For what glo-
ry is it, if when ye be buffeted for
your faults, ye shall take it patiently?
But if when ye do well, and suffer
for it, ye take it patiently, it is acceptable unto God.
For every transgression is committed against Christ
because he that believeth not, hath not made him
alive; because he believeth not the record that
God gave of his Son. And this is the record, that
God hath given to us eternal life, and this life is
in his Son. He that hath the Son hath life, and he
that hath not the Son hath not life.

THE GOSPEL. S. JOHN. 10. 11.

JESUS said, I am the good shepherd:
the good shepherd giveth his life
for the sheep. But he that is a hireling,
and not the shepherd, whose own
sheep are not, seeth the wolf coming,
and leaveth the sheep, & fleeth.
and the wolf catcheth them, and scattereth sheep.
The hireling fleeth, because he is an hireling, and
careth not for the sheep. I am the good shepherd