

## EASTER SUNDAY III.

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## EASTER SUNDAY IV.

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and know my sheep, and am known of mine. As the Father knoweth me, even so know the Father, and I lay down my life for the sheep. And other sheep have which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold, and one shepherd.

THE THIRD SUNDAY after EASTER.  
THE COLLECT.

**A**Lmighty GOD, who shewest to them that be in error the light of truth to the intent that they may return into the way of righteously; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may shew these things that are contrary to their Profession, and follow all such things as are agreeable to the same through our Lord Jesus Christ. Amen.

## THE EPISTLE. 1. PET. 2. 11.

**D**EARLY before I beseech you of strangers and pilgrims, abstain from斯特提斯, which war against the soul, having your conversation honest among the gentiles; that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to King as supreme, or unto governors, as unto unto them that are sent you for the punishment of evildoers, and for the praise of them that do well. Forsooth the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness; but as servants of God. Honour all men, Love your brotherhood. Fear God. Honour the King.

**J**ESUS said to his disciples, A little while, and ye shall see me; and again, a little while, and ye shall see me; and because I go to the Father. Then said some of his disciples among

themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and because I go to the Father? They said therefore, What is this that he saith? A little while we cannot tell whereof he saith. Now Jesus knew that they were not desirous to go with him, and said unto them, Do ye enquire among your fathers of that I said, A little while, and ye shall see me; and again, a little while, and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament over the world; but ye shall rejoice, and ye shall be comforted, but your sorrow shall be turned into joy. Howsoone soever he is in travail, hath sorrow, because her hour is come; but as soon as he is delivered of the child, he cometh straight with no more anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY after EASTER.  
THE COLLECT.

**O**ALMIGHTY GOD, who alone canst order by unruly wills and afflictions of sinful men; grant unto thy people, that they may love the thing which thou commandest; and leave that which thou dost forbidding; that as among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

## THE EPISTLE. 8. JAM. 1. 17.

**E**VERY good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of

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EASTER SUNDAY V.

## of god. Wherefore lay apart all filthiness, and superfluous naughtiness, and receive the meekness of the ingrafted word, which is able to save your souls.

## THE GOSPEL. S. JOHN. 16. 5.

**J**ESUS said to his disciples, Now I go my way to him that sent me. Whither goest thou? But because I have 3 aids, these things unto you, sorrow hath filled your heart. Nevertheless I say unto you, that it is expedient for you that I go away, for if not an angel, the Comforter will not come unto you, but I depart, I will send him unto you. And when he is come, he will bring the world of sin, and of righteously, and of judgment. Often, because they believe not on me. Of righteouses, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but you can bear them not. Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you things to come. He shall glorifie me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I that he shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY after EASTER.  
THE COLLECT.

**L**ORD from whom all good things do come; grant to us thy humble servants, that by thy holy inspiration, we may think those things that be good, and by thy merciful guiding, may perform the same, through our Lord Jesus Christ. Amen.

THE EPISTLE.  
S. JAMES. 1. 22.

**B**YE doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and nota doer, he is like unto a man beholding his natural face in a glass. For he beholds himself, and goeth his way, and straightway forgetteth what manner of man he was, and who looketh into the perfect law of liberty, and continuall therin; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but doth evil with his own heart, this man's religion is vain. Pure religion and undefiled before God, and the Father, is this, To visit the fatherless & widows in their affliction, and to keep himself unspotted from the world.

## THE GOSPEL. S. JOHN 16. 23.

**V**ERY, verily I say unto you, What soever ye shall ask of the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name; And ye will receive that you may be full. These things have I spoken unto you in proverbs; the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask me in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest not proverbs. Now are we sure that thou knowest all things, and needst not that any man should ask thee; for this we believe that thou camst forth from God. Jesus answered them, Do you now believe? Behold, I say unto you, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto

## ASCENSION DAY.

## (48) SUNDAY after ASCENSION DAY.



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unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.

THE ASCENSION DAY.  
THE COLLECT.

**G**od that like as we do believe thy mighty begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend and with him continually dwell, who liveth and reigneth with the Holy Ghost one God, world without end. Amen.

## FOR THE EPISTLE. ACTS. 1.1.

**T**HE former trouble have I made, O Thessalonians, that Jesus began both to do and teach, until it day in which he was taken up, after that through the Holy Ghost had given commandments unto his Apostles whom he had chosen. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them in four days, & speaking of the things pertaining to the kingdom of god, and of the gospel together with them, commanding them that he should not depart from Jerusalem, but wait for the promise of the Father, which saith he have heard of me, for John truly baptiz'd with water, but ye shall be baptiz'd with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord will thou at this time restore again the Kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you, & ye shall be witnesses unto me, both in Ierusalem and in all Judea, and in Samaria, & unto the uttermost part of the earth. And when he had spoken these things, while they bethed, he was taken up, and a cloud received him

out of their sight: And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

## THE GOSPEL. S. MARK 16.14.

**J**ESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall their infirmities be healed; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had broken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere; the Lord working with them, and confirming the word with signs following.

SUNDAY after ASCENSION DAY.  
THE COLLECT.

**O** GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy Kingdom in heaven. We beseech thee leave us not comfortless, but send to us thine Holy Ghost, to comfort us, and exalting unto the same before whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

## (49) WHITSUNDAY.



## THE EPISTLE. I. S. PETER 4.7.

**T**HE end of all things is at hand: be ye therefore sober, and watch unto prayer: And above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift even to minister the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

## THE GOSPEL. S. JOHN 15.26.

HEN the Comforter is come whom I will send unto you from my Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; ye shall be reviled; ye shall be persecuted; and ye shall think that he doth God service. And these things will they do unto you, because they have not known the Father nor me; but these things have I told you, that when the time shall come ye may remember that I told you of them.

## WHIT SUNDAY. THE COLLECT.

**G**OD, who at this time dost reach the hearts of thy faithful people by the leading to them of the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and courage to reprove in his holy comfort through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God,

## world without end. Amen.

## FOR THE EPISTLE. ACTS. 2.1.

**W**HEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling after Palestine Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying, we hear them speak with the tongue of Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Gaulians, we do hear them speak in our tongues & according to our countrymen.

## THE GOSPEL. S. JOHN 14.15.

**J**Esus said unto his disciples, If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it receiveth not him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world feareth me no more; but ye me; because I live, ye shall live also. At that day ye shall know, that I am in my Father, and

## (50) WHITSUN MUNDAY.



and com in me, and I am gay. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, & will manifest my self to him. Judas said unto him, (not Iscariot) Lord, how is that thou tell me, that they felicite us, and are not under the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me, me not keepeth not my sayings: and if a word which you hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present among you. But now comfort me, which is the Holy Ghost, whom my Father will send in my name, he shall teach you all things, and bring all things to your remembrance: whatsoever he said unto you. Peace I leave unto you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice; because I said I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it cometh to pass, ye might believe. Hereafter I will not talk much with you, for a prince of this world cometh, & hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

## MUNDAY IN WHITSUN WEEK. THE COLLECT.

**G**OD who at this time dost teach hearts of thy faithful people by the sending to them the light of thy Holy Spirit; grant by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort through the merits of Christ Jesus our Saviour who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

THE GOSPEL.  
S. JOHN . 3. 16.

GOD

FOR THE EPISTLE. ACTS. 10. 34.

**T**HEN Peter opened his mouth, & said, of a truth perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him. The word which goeth 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 Judea, and began from Galilee after the baptism which John preached. How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree: him God raised up the third day, and showed him openly: unto all the people but unto us which were chosen before of God, even us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid me that these should not be baptized, who have received the Holy Ghost as well as me? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

## (51) WHITSUN TUESDAY TRINITY SUNDAY



**G**OD so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name, the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For even if the world hath light, it knoweth neither cometh to the light lest his deeds should be exposed. But he that doth truth, cometh to the light that his deeds may be made manifest, that they are wrought in God.

## TUESDAY IN WHITSUN WEEK. THE COLLECT.

**G**OD who at this time dost teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit; grant us by the same Spirit a right judgment in all things, and evermore to rejoice in his holy comfort through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same spirit, one God, world without end. Amen.

## FOR THE EPISTLE. ACTS. 8. 14.

**A**ND the apostles who were at Jerusalem, heard that Samaria had received the word of God: they sent unto them Peter & John, who when they were come down prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

**V**ERY verily I say unto you, He that entereth by the door into the sheepfold that climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they meant, which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

## TRINITY SUNDAY. THE COLLECT.

**A**LMIGHTY and everlasting GOD, who hast given unto us the servants of thy grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity; and in the power of the divine Majesty to overthrow the unity, which set up none of them: only they were baptized in the Name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

**A**FTER this was done, and behold a door was opened in heaven, and the first voice which I heard, was as it were of a trumpet, talking with me which said, come up hither, & I will shew thee things which must be hereafter.

## (52) TRINITY SUNDAY I.



52.

after. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat upon the throne: and he that sat was, to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats, Ivan four and twenty elders, sitting clothed in white raiment: & they had on their heads crowns of gold. And suddenly there proceeded lightnings, & thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of god. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion: and the second beast like a calf: and the third, like a man: and the fourth, like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and to come: and when these beasts give glory, and honor, and thanks to him that sitteth on the throne, who liveth for ever and ever: and the four and twenty elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever. & Cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

## THE GOSPEL. S.JOHN. 3.1.

HERE was a man of Pharisæes named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? an he enter'd of second time into his mother's womb and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: & that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man: who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

## THE FIRST SUNDAY after TRINITY. THE COLLECT.

GOD, the strength of all them that putth us in their misery: Mercifully accept our prayers: & because that thy weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in thy commandments we may please thee both in will & deed, through Jesus Christ our Lord. Amen.

## THE EPISTLE. 1.S.JOHN. 4.7.

ELoved, let us love one another, for love is of God, and every one that loveth God, he that loveth not, knoweth not God. He that loveth not, knoweth not God: for God's love is in this, was manifested the love of God towards us,

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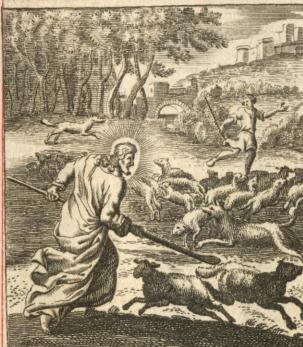


B



## (53) TRINITY SUNDAY I.

## TRINITY SUNDAY II.



us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, that we loved God, and that God loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hateth God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit: and we have seen and do testify that the Father sent his Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Hereby is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear: for he that feareth, trembleth: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I have loved God, and hath his brother, he is a liar: for he that loveth not his brother whom he hath seen, can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

## THE GOSPEL. S.LUKE. 10. 19.

**T**HERE was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desirous to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, & was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and saith Abraham, Sir, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his fingers in蜜水, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, re-

**M**ARVEL not my brethren if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that hateth not his brother, abideth in death. Who so ever hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But we know that this world's goods and wealth his brother have need, and shaketh up his towels of compassion from him, how unfeeleth the love of God in him! My little children, let us not love in word, neither in tongue, but in deed & in truth. And hereby we know that we are of the truth, and shall be sure of our hearts before him, for if our heart condemn us, God is greater than our heart.

## THE SECOND SUNDAY after TRINITY. THE COLLECT.

LORD who never failest to help and govern them in whom thou dost bring up in thy steadfast care & bring us, we beseeche thee, under the protection of thy good providence, and make us to have a perpetual

fear and love of the holy Name, through Jesus Christ our Lord. Amen.

THE EPISTLE. 1.S.JOHN. 3.13.

## TRINITY SUNDAY III.



heart, and knoweth all things. Behold, your heart condemneth us not; then have we confidence towards God. And what can we say? we receive nothing from him, & we keep his commandments, & do those things that are pleasing in his sight. And this is his commandment that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

## THE GOSPEL. S. LUKE. 14.16.

CERTAIN man made a great supper, and bade many, and sent his servants to call them that were bidden. Come, for all things are now ready. And these all within one confederacy to make excuse of themselves, and said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said I have married a wife, and therefore I cannot come. So that servants came, and bemoaned his Lord these things. Then the master of the house, being angry, said to his servants, Go out into the highways and hedges, and bring in hither the poor and the maimed, and the halt, and the blind. And the servants said, Lord, this doth as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY after TRINITY.  
THE COLLECT.

LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an heavenly desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.



THE

## TRINITY SUNDAY IV.



## TRINITY SUNDAY V.

THE FOURTH SUNDAY after TRINITY.  
THE COLLECT.

GOD the protector of faith, that trust in thee, without whom nothing is strong, nothing is holy. Increase & multiply upon us thy mercies, that thou bring our rule and guide, we may pass through things temporal, that we finally see no things eternal. Grant this, O heavenly Father, for Jesus Christ's sake. Amen.

## THE EPIS. ROM. 8.18.

RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that while creation groaneth, and travaleth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

## THE GOSPEL. S. LUKE. 6.36.

Ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete metrial, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest

THE FIFTH SUNDAY after TRINITY.  
THE COLLECT.

RANT O LORD, we beseech thee that the course of this world may be so graciously ordered by thy governance, that thy church may joyfully serve thee in all godly quietness, thro' Jesus Christ our Lord. Amen.

## THE EPIS. 1.S.PET. 4.8.

E ye all of one mind, having compassion one of another, love as brethren, be merciful, be courteous; not rendering evil for evil, or reviling for railing, but contrariwise blessing, knowing that ye are the servants unto them that call, that ye should inherit a blessing. For he that will live life, and see good days, let him restrain his tongue from evil, and his lips, that they speak no guile. Let them of them evil, and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But ye give up your righteously, take happy are ye, and be not afraid of these terror, neither be troubled, but sanctifie the Lord God in your hearts.

## THE GOSPEL. S. LUKE. 5.1.

Came to nigh, that as the people pressed upon him to hear the word of God, he stood by the lake of Genezareth, and saw from his ship standing by the lake, four of the fishermen were gone out of them, and never washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land, and he sat down

## TRINITY SUNDAY VI.

## TRINITY SUNDAY VII.

(56)



and caught the people out of ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your net for a draught. And Simon answering, said unto him Master we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had cast their net, it drew up a great multitude of fishes, & their net broke. And they beckoned unto their partners which were in the other ship, that they should come and help them; and they came, and filled both the ships so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was affrighted, and all that were with him, at the draught of the fishes, which had taken. And so was also James, and John the Sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

THE SIXTH SUNDAY after TRINITY.  
THE COLLECT.

GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we longing the above all things, may obtain thy promises, which exceed all that we can desire, theo Jesus Christ our Lord. Amen.

## THE EPISTLE. ROM. 6.3.

NOW ye see many of us were baptized into Jesus Christ; were baptized into his death? Therefore we are buried in him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should make it meetness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. None

THE SEVENTH SUNDAY  
AFTER TRINITY.  
THE COLLECT.

## THE COLLECT.

ORD of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy greatness keep us in the same, through Jesus Christ our Lord. Amen.

## THE EPISTLE. ROM. 6.19.

I SPEAK



L

ORD of all power and might, who art the author and giver of all good things, graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy greatness keep us in the same, through Jesus Christ our Lord. Amen.

## THE EPISTLE. ROM. 6.19.

I SPEAK

## TRINITY SUNDAY VIII.

## TRINITY SUNDAY IX.

(57)



SPEAK after the manner of men, because of the infirmity of your flesh; for it will have yielded your members servants to uncleanness &c to inquiry unto inquiry; even so now yield your members servants to righteously and holiness. For when ye more the servants often, yet more free from righteously. What fruit had ye then in those things wherefore are gone ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the everlasting life. For the wages often is death; but the gift of God is eternal life, through Jesus Christ our Lord.

## THE GOSPEL. SMATTH. 8.1.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. And I send them away failing to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, from whence can a man satisfy these men with bread here in the wilderness? And he asked them, how many loaves have ye? And they said, Seven. Then he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before the people; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded his disciples to set them also before them. So they did eat, and were filled; and they took up of the broken meat that was left, seven baskets; and they that had eaten were about four thousand, and he sent them away.

THE EIGHTH SUNDAY after TRINITY.  
THE COLLECT.

GOD who never failing providence or desert of all things, both in heaven and earth, We humbly beseech thee to put an end from us all hurtful things, and to give us those things which be profitable for us,

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## TRINITY SUNDAY IX.

## TRINITY SUNDAY X.



**S**ETHREN, I could not that ye should be ignorant how that all our fathers were under a cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent ye should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents. Neither murmur ye, as some of them also murmured and were destroyed by the definer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

## THE GOSPEL, S. LUKE, 16.1.

**J**EUS said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had misappropriated his goods. And he called him, and said unto him, How is it that I hear of these? Give an account of thy stewardship; for thou mayst be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig to beg. I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto

him, and said unto the first, How much owe thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take the bill, and let it be paid quickly, and write fifty. Then said he to another, And how much owe thou? And he said, An hundred measures of wheat. And he said, Take the bill, and write four score. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

## THE TENTH SUNDAY after TRINITY. THE COLLECT.

**L**ET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

## THE EPISTLE, 1.COR. 2.1.

**C**ONCERNING spiritual gifts, brethren, I could not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit: And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation

## TRINITY SUNDAY XI.

## TRINITY SUNDAY XII.



tion of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

## THE GOSPELS, S. LUKE, 19.41.

**A**ND when he was come near, he beheld the city, and went over it, saying, If thou hadst known, even thou, at least in that thy day, the things which belong unto thee, the peace that bourned them, they had been delivered from thine eyes: for the days shall come upon thee that thine enemies shall cast a trench about thee, and compass the round, and keep thee in, on every side, and shall lay the even in thy sword, and thy children within thee: and thou shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and said unto them that bought, saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

## THE ELEVENTH SUNDAY after TRINITY. THE COLLECT.

**G**D, who declarest thy MIGHTY power most chiefly in shewing mercy and pity, Mercifully grant unto us such a measure of thy grace, that we running the race of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

## THE EPISTLE, 1.COR. 15.1.

**B**RETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, until ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was

seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, because I deserved not to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so we believed.

## THE GOSPEL, S. LUKE, 18.9.

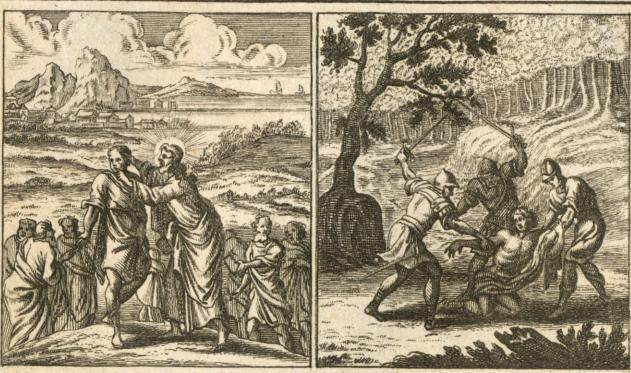
**P**UBLICAN speak this parable unto certain which trusted in themselves, that they were righteous, and despised others: This went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed with himself, Lord I thank thee, that I am not as other men are, exhorters, unrighteous, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, the man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased, and he that humbleth himself, shall be exalted.

## THE TWELFTH SUNDAY after TRINITY. THE COLLECT.

**L**MIGHTY and everlasting God, who art always more ready to hear, than to pray; and art nō to give more than either we desire or deserve: Pour down upon us the abundance of thy mercies; forgive us those things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

## THE EPISTLE, 2.COR. 3.4. SUCH

## (50) TRINITY SUNDAY XIII.



UCH trust have we through Christ to Godward. Not that we are sufficient of ourselves to think any thing of our selves; but our sufficiency is of God. Who also hath made us alle ministers of the new testament, not of the letters but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministrations of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance which glorieth was to be done away. How shall not the ministrations of the Spirit be rather glorious? For if the ministrations of condemnation be glory, much more doth the ministrations of righteousness exceed in glory.

## THE GOSPEL. S. MARK. 7. 31.

SUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee through the midst of the coasts of Decapolis. And they bring unto him one that was deaf and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and said unto him Ephphatha, that is to say, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more great deal they published it, and more bery and measure abfished, saying He hath done all things well; he maketh both the deaf to hear & dumb to speake.

## THE THIRTEENTH SUNDAY after TRINITY. THE COLLECT.

LMIGHTY and merciful god, of whose only gift it cometh that thy faithful people do unto thee true & laudable service; grant we beseeche, that we may be faithfully servitors in this life, that we fail not finally to attain thy heavenly promises, through the merites of Jesus Christ our Lord. Amen.

## THE EPISTLE. GAL. 3. 16.

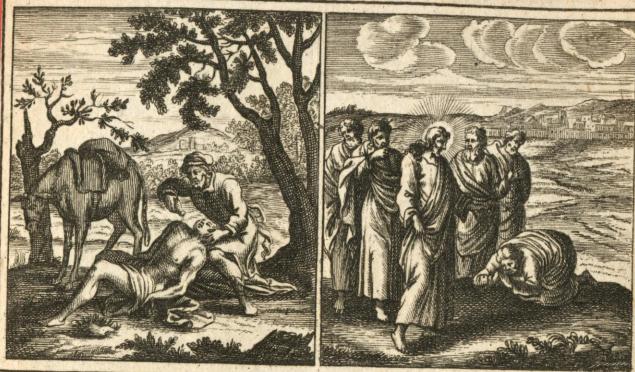
**A**T that time Abraham and his seed were by promises made. He saith not. And to seeds, as of many, but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God, in Christ, which was four hundred and thirty years before, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. And it was ordained by angels in the hand of a mediator. Now a mediator is not of one, but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given in which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

## THE GOSPEL. S. LUKE. 10. 23.

**B**LESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear and have not heard them. And lo, behold, a certain lawyer stood up, and tempted him, saying Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right. This do, and then shalt live. But he willing to justify himself, said unto Jesus, and who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him. & departed, leaving him half-dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And like nise a Levite, when he was at the place, came and took

## (51) TRINITY SUNDAY XIV.

## TRINITY SUNDAY XV.



ed on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And in the mornynge when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou that is neighbour unto him that fell among the thievys? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

## THE FOURTEENTH SUNDAY after TRINITY. THE COLLECT.

**A**LMIGHTY and everlasting god, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command through Jesus Christ our Lord. Amen.

## THE EPISTLE. GAL. 5. 16.

**I**SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary to the other, so that ye cannot do the things that ye would. But if ye be led by the Spirit ye are not under the law. Now the works of the flesh are manifest, which are these, adulteries, fornication, uncleanness, lasciviousness, idolatries, witchcraft, hatreds, variance, emulations, wrath, strife, seditions, heresies, envirgings, murders, drunkenness, revellings, and such like, of which I told you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christys, have crucified the flesh with the affections and lusts.

## THE GOSPEL. S. LUKE. 17. 11.

**K**EEP we b. speech thee, O Lord, that church with the perpetual mercy. And because the frailty of man with thee cannot profit, keep us ever by thy help from all things hurtful, and lead us all things profitable to our salvation, through Jesus Christ our Lord. Amen.

## THE EPISTLE. GAL. 6. 11.

**Y**E see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only let them that are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh. But god forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the spirit of god. From hence-

## TRINITY SUNDAY. XVI.

## (52) TRINITY SUNDAY. XVII.



henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christe with your spirit. Amen.

## THE GOSPEL. SMATTH. 6.24.

**N**o man can serve two masters: for either he will hate & me and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God & Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thoughts can add one hour unto his stature? And why take ye thought for raiment? consider the lilies of the field, how they grow: they toil not neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field which is to day, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat or what shall we drink: for it is the unrighteous world that we clothe? For after all these things do the gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But look ye first to the kingdom of God, and his righteousness: and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the care thereof.

## THE SIXTEENTH SUNDAY after TRINITY THE COLLECT.

**O**LORD, we beseech thee, let thy continual pity cleanse and defend thy Church: and because it cannot continue in safety without thy favour, preferre nevermore to thy help and goodness through Jesus Christ our Lord. Amen.

## THE EPISSTLE. EPHES. 3.15.

**I**DE SIRE thys fau[n]t not at my orintations for you, which is my glory. For this cause I b[ea]ne my knees unto the Father of our Lord Jesu Christe of whom the whole family in heaven and earth is named, that he would graunt you according to the riches of his glory to be strengthened with might by his Spirit in the inner man: That Christem dwelle in your hearts by faith: that ye being rooted and grounded in love, may be to comprehend with all saints, what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge: that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

## THE GOSPEL. S.LUKE. 11.1.

**A**ND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out of the tomb of his mother, and he was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: (and they that bare him stood still,) and he said, Young man, arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about:

## THE SEVENTEENTH SUNDAY after TRINITY THE COLLECT.

LORD

## TRINITY SUNDAY XVII.

## (53) TRINITY SUNDAY XVIII.



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

## THE EPISTLE. EPHES. 4.1.

**I**T THEREFORE is a prisoner of the Lord, I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. There is one bread, and one Spirit: even as ye are called in one hope of our calling, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all.

## THE GOSPEL. S.LUKE. 14.1.

**I**T came to pass as Jesus went in to the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him, and his host, and his guests, saying, Which of you shall have an ox or an ass hale into a pit, and pull him out on the sabbath day? that they could not answer him again to those things. And he put forth an enigma to those who were bidden when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place: and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say

unto thee Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself, shall be exalted.

## THE EIGHTEENTH SUNDAY after TRINITY THE COLLECT.

**L**ORD we beseech thee, grant thy people grace to withstand y<sup>e</sup> temptations of the world, the flesh & the devil, and with pure hearts, and minds to follow that the only God, through Jesus Christ our Lord. Amen.

## THE EPISTLE. 1.COR. 1.4.

**I**T THANK my god always on ye behalf for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched, by him, in all utterance, and in all knowledge: even as the testimony of Christ was confirmed in you: So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ, who shall also conform you to the end, that ye may be blameless in y<sup>e</sup> day of our Lord Jesus Christ.

## THE GOSPEL. S.MATTH. 22.34.

**H**EN the Pharisees had heard that Jesus had g[r]et the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy god with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thy self. In these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus spake to them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy