

The 1559 Book of Common Prayer,

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¶ Here followeth the Letanie, to

be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times when it shalbe commanded by the Ordinarie.



God the father of heauen : haue mercy vpon vs miserable sinners.

O God the father of heauen : haue mercy vpon vs miserable synners.

O God the Sonne redeemer of the world : haue mercye vpon vs miserable sinners.

O God the Sonne redeemer of the world : haue mercye vpon vs miserable synners.

O God the holy Ghost, proceeding from the Father and the Sonne : haue mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son : haue mercye vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persons and one God : haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God : haue mercy vpon vs miserable synners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes : spare vs good Lord, spare thy people whome thou halt redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischief, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, & hypocrisie, from enuie, hatred, & malice, and all vncharitableness.

Good Lord deliuer vs.

From fornication and all other deadly sinne : and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection, and Ascencion, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally, in the right way.

We beseech thee to heare vs good Lord.

That it may please thee, to keepe and strengthen in the true worshipping of thee, in righteoulnes and holynesse of life, thy seruant Charles our most gracious King and Gouvernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that hee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preferue our gracious
Queene Mary, Prince Charles, and the rest of the Royall Pro-
genie.

We beseech thee to heare vs good Lord.

That it may please the to illuminate all Bishops, Pa-
stours, and ministers of the Church, with true knowledge and
vnderstanding of thy Word, and that both by their preaching
and liuing, they may set it foorth and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell,
and all the Nobilitie, with grace, wiledome, and vnder-
standing.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates,
geuing them grace to execute Justice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to geue to all nations, vnitie, peace,
and concord.

We beseech thee to heare vs good Lorde.

That it may please thee to giue vs an heart to loue & dread
thee, and diligently to liue after thy Commandementes.

We beseech thee to heare vs good Lord.

That it may please thee to giue all thy people increase of
grace, to heare meekely thy word, and to receiue it with pure
affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth all
such as haue erred, and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as do stand, and
to comfort and helpe the weake hearted, and to raile vp them
that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please the to succour, helpe, and comforte all
that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preferue all that trauaile by land
or by water, all women labouring of childe, all sicke persons

and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend, and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please the to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutors and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please the to giue and preferue to our vse the kindly fruits of the earth, so as in due time wee may enioy them.

We beseech thee to heare vs good Lord.

That it may please the to giue vs true repentance, to forgiue vs all our sinnes, negligences, and ignorances; and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God : we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

Ⓞ Lambe of God that takest away the sinnes of the world.

Grant vs thy peace.

Ⓞ Lambe of God that takest away the sinnes of the world,

Haue mercy vpon vs.

Ⓞ Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Ⓞ Our father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill. Amen.

The Verficle.

O Lorde deale not with vs after our finnes.

The Anfwere.

Neither reward vs after our iniquities.

¶ Let vs praye.



God mercifull Father, that despiseft not the lighting of a contrite heart, nor the delire of luch as bee sorrowfull, mercifully allift our prayers that wee make before thee in all our troubles and aduerfities, whenloeuver they opprefle vs, and gracioullie heare vs, that thofe euils, which the craft and subtilty of the deuill or man worketh againft vs, bee brought to nought, and by the prouidence of thy goodnes they may be difperfed, that wee thy feruants, being hurt by no perfecutions, may euermore giue thankes to thee in thy holy Church, through Iefus Chrift our Lord.

O Lord arife, helpe vs, and deliuer vs for thy Names fake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeft in their dayes, and in the old time before them.

O Lord arife, helpe vs, and deliuer vs, for thine honour.

Glory be to the Father, and to the Sonne, and to the holy Gholt

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

From our enemies defend vs, **O** Chrift.

Gracioufly looke vpon our afflictions.

Pitifully behold the sorrowes of our heart.

Mercifully forgiue the finnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer, vouchefafe, to heare vs, **O** Chrift.

Gracioufly heare vs, O Chrift, gracioufly heare vs, O Lord Chrift.

The versicle.

Ⓔ Lord let thy mercy be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

¶ Let vs pray.



Ⓔ humbly beseech thee, Ⓔ Father, mercifully to looke vpon our infirmities : and for the glory of thy Names sake, turne from vs all thole euills that we most righteously haue deserued: and grant that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holinelle and purenelle of liuing, to thy honour and glory,

through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

A Prayer for the Kings Maiestie.



Lord our heuenly Father, high and mighty, King of Kings, Lord of lords, the onely ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may

alway incline to thy will, and walke in thy way: Indue him plentifully wth heauenly gifts: Grant him in health and wealth long to liue: strength him that he may vanquish and ouercome all his enemies: And finally after this life he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince CHARLES, and the rest of the Royall progenie.



Umighty God, the fountain of all goodnesse, We humbly beleech thee to blesse our gracious Queen Mary, Prince Charles, and the rest of the Royall Progenie : Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinelle, and bring them to thine euerlasting Kingdom, through Iesus Christ our Lord. Amen.



Umighty and euerlasting God, which onely workest great maruells, lend down vpon our Bilhops and Curates, and all Congregacions committed to their charge, the healthful Spirit of thy grace, and that they may truly please thee, powre vpon them the continuall dew of thy blessing : grant this, O Lord, for the honour of our Aduocate and Mediatour, Iesus Christ. Amen.

¶ A Prayer of Chriofostome.



Umighty God, which halt giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name thou wilt grant their requestes : fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2 Corinthians 13.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.



¶ For raine, if the time require.



God heauenly Father, which by thy Sonne Iesus Christ, halt promised to all them that seeke thy Kingdome and the righteoulnesse therof, all things necessary to their bodily sustenance : Send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort and to thy honour, through Iesus Christ our

Lord. Amen.

¶ For fair weather.



Lord God, which for the sinne of man diddest once drown all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so again : we humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters; yet vpon our true repentance, thou wilt lend vs such weather, whereby we may receiue the fruits of the earth in due season, and learn both by thy punishment to amend our liues, and for thy clemency to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.



God heauenly Father, whole gift it is that the raine doth fall, the earth is fruitfull, bealts encrease, and fishes do multiply : Behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we do

now most iultly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost be Praise for euer. Amen.

¶ In the time of Warre.



Almighty God, King of all Kings, and gouernour of all things, whole power no creature is able to resist, to whom it belongeth iultly to punish sinners, and to bee mercifull vnto them that truely repent, laue, and deliuer vs (we humbly beleech thee) from the hands of our enemies, abate their pride, allwage their malice, and confound their deuises, that we being armed with thy defence, may be prelerued euermore from all perils to glorifie thee, which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

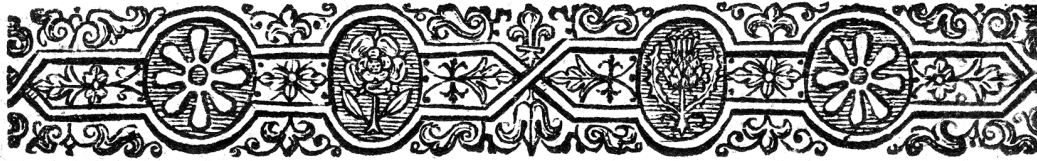
¶ In the time of any common plague or sicknesse.



Almighty God, which in thy wrath, in the time of king Dauid didst slea with the plague of pestilence, three score and ten thousand, and yet remembering thy mercy, diddest laue the rest : haue pitie vpon vs miserable sinners, that now are vilited with great sicknesse, and mortalitie, that like as thou diddest then command thine Angel to cease from punishing : so it may now please thee to withdraw from vs this plague, and greuous sicknesse, through Iesus Christ our Lord. Amen.



God, whole nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions : and though we be tied and bound with the chaine of our synnes, yet let the pitifulnesse of thy great mercie loole vs, for the honour of Iesus Christes sake, our Mediatour and Aduocate. Amen.



A thanksgiuing for raine.



God our heauenly Father, who by thy gracious prouidence dost cause the former and the latter raine to descend vpon the earth, that it may bring forth fruit for the vse of man: we giue thee humble thanks, that it hath pleased thee, in our greatest necessitie, to lend vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name; through thy mercies in Iesus Christ our Lord. Amen.

¶ A thanksgiuing for faire Weather.



Lord God, who hast iustly humbled vs by thy punishment of immoderate raine and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather: We praise and glorify thy holy Name for this thy mercie, and will always declare thy louing kindnesse from generation to generation; through Iesus Christ our Lord. Amen.

¶ A thanksgiuing for plentie.



Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcitie into cheapnesse and plentie: We giue thee humble thanks for this thy speciall bounty; beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort; through Iesus Christ our Lord. Amen.

¶ A thanksgiuing for peace and victory.



Almighty God, which art a strong Tower of defence vnto thy seruants against the face of their enemies : We yield thee praise and thanksgiuing for our deliuerance from those great and apparent dangers wherewith we were compassed : Wee acknowledge it thy goodnesse that wee were not deliuered ouer as a prey vnto them; beseeching thee still to continue such thy mercies toward vs, that all the world may know that thou art our Sauour and mighty deliuerer; through Iesus Christ our Lord. Amen.

¶ A thanksgiuing for deliuerance from the plague.



Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions, by thy late heauy and dreadful vilitation, and now in the midlt of iudgement remembering mercie, hast redeemed our souls from the iawes of death : Wee offer vnto thy Fatherly goodnesse our selues, our souls and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, allwayes prailing and magnifying thy mercies in the midlt of thy Church, through Iesus Christ our Lord. Amen.

Or this.



¶ Humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatened in thy law might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart : yet seeing it hath pleased thee of thy tender mercie, vpon our weak and vnworthy humiliation, to allwage the noisome pestilence wherewith we lately haue been sore afflicted, and to restore the voice of ioy and health into our dwellings : We offer vnto thy diuine Maiesty the sacrifice of praise and thanksgiuing, lauding and magnifying thy glorious Name for such thy preleruation and prouidence ouer vs; through Iesus Christ our Lord. Amen.



¶ The forme of solemnization *of Matrimony*

Birst, the banes must be asked three severall Sundayes or Holy dayes, in the time of Service, the people being present after the accustomed maner.

And If the persons that would be married dwell in diuers Parishes, the Banes must be asked in both Parishes and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Banes being thrise asked, from the Curate of the other Parish.

At the day appoynted for solemnization of Matrimony, the persons to bee married shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.



Dearely beloued friends, wee are gathered together here in the light of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honorable state, instituted of God in Paradise, in the time of Mans innocencie, signifying vnto vs the mysticall union that is betwixt Christ and his Church : which holy estate Christe adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised, nor taken in hand vnadvisedly, lightly or wantonly, to satiffie mens carnall lusts and appetites, like brute beafts that haue no vnderstanding, but reuerently, discreetly, advisedly, soberly, and in the feare of God, duely considering the causes for the which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne and to auoid fornication, that such persons as haue not the gift of continency


might marry, and keepe themselues undefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperity and aduerlitie, into the which holy estate these two persons present, come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together let him now speake, or else hereafter for euer hold his peace.

And also speaking vnto the persons that shall be married, he shall say.



Require and charge you (as you will answere at the dreadful day of Iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together, otherwise then Godds word doeth allow, are not ioyned together by God, neither is their Matrimony lawfull.


¶ At which day of mariage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to prooue his allegation: then the solemnization must bee deferred vnto such time as the truth be tried. If no impediment be alleadged, then shall the Curate say vnto the man,

N.  Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her, in lickenesse, and in health? and forlakyng all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere,

I will.

Then shall the Priest say vnto the woman,

N.  Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrimonie? Wilt thou obey him and

serue him, loue, honour, and keepe him, in sicknesse and in health? and forsaking all other, keepe thee onely vnto him so long as you both shall liue?

The woman shall answere,

I will.

Then shall the Minister say,

Who giueth this woman to be married to this man?

¶ And the Minister receiuing the woman at her fathers or friendes hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better for worse, for richer for poorer, in sicknesse and in health, to loue and to cherish, till death vs depart, according to Gods holy ordinance, and therto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worse, for richer for poorer, in sicknesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed duty to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods, I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say,



Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made (wherof this Ring giuen, and receiued, is a token and pledge) and may euer remain in perfect loue and peace together, and liue

according vnto thy Lawes, thorough Iesus Christ our Lord.
Amen.

¶ Then shall the Priest ioyne their right hands together and say.

Those whom God hath ioyned together, let no man put
asunder.

¶ Then shall the Minister speak vnto the people.

FOrasmuch as M. and W. haue consented together in
holy wedlocke, and haue witnessed the same before
God, and this company, and therto haue giuen and
pledged their troth either to other, and haue de-
clared the same by geuing and receiuing of a Ring, and by
ioyning of hands: I pronounce that they be man and wife
together. In the Name of the Father, of the Sonne and of the
holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy
Ghost, blesse, preferue, and keepe you, the Lord
mercifully with his fauour looke vpon you, and so
fill you with all spirituall benediction and grace,
that you may so liue together in this life, that in the world to
come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerckes going to the Lords Table, shall say, or sing
this Psalme following

*Beati omnes.
Pfal. 128.*

Blessed are all they that feare the Lord : and walke
in his wayes.

For thou shalt eat the labour of thy hands: O
well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull Vine : vpon the walles of
thy house.

Thy children like the Oliue branches : round about thy
table.

Loe thus shall the man be blessed : that feareth the Lord.

The Lorde from out of Sion shall blesse thee : that thou
shalt see Hierusalem in prosperity, all thy life long.

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

Glory be to the Father, and to the Sonne : and to the holy
Ghōst.

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

Or this Psaime.



God bee mercifull vnto vs and blesse vs : and
shewe vs the light of his countenaunce, and bee
mercifull vnto vs.

That thy way may be knowen vpon the earth :
thy lauing health among all nations.

Let the people praise thee (O God) : yea, let
all the people praise thee.

O let the nations reioyce and be glad : for thou shalt iudge
the folke righteously, & gouerne the nations vpon the earth.

Let the people praise the (O God) : let all the people praise
thee.

Then shall the earth bring foorth her increale : and God,
euen our owne God, shal giue vs his blessing.

God shall blesse vs, and all the ends of the world shall feare
him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords
Table: The Priest standing at the Table, and turning his face towards
them, shall say,

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord, saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Deus mi-
fereatur
Pfal. 67.

Minifter.

○ Lord lend them helpe from thy holy place.

Anfwere.

And euermore defend them.

Minifter.

Be vnto them a tower of strength.

Anfwere.

From the face of their enemy.

Minifter.

○ Lord heare our prayer.

Anfwere.

And let our crie come vnto thee.

Minifter.



God of Abraham, God of Isaac, God of Jacob, blesse these thy seruants, and low the seed of eternal life in their minds, that whatloeuver in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, ○ Lord mercifully vpon them from heauen, and blesse them. And as thou diddest lend thy blessing vpon Abraham and Sarah, to their great comfort : so vouchsafe to lend thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their lieus end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shal be omitted, where the woman is past chid birth.



Mercifull Lord, and heauenly Father, by whole gracious gift mankind is increased, wee beleech thee assist with thy blessing these two persons, that they may both bee fruitfull in procreation of children, also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation vnto thy praile and honour: through Iesus Christ our Lord. Amen.



God which by thy mightie power hast made all things of naught, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning : and knitting

them together, diddest teach that it should neuer be lawfull to put alunder thole, whom thou by Matrimony hadst made one :
 O God which halte consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church :
 Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word (as Christe did loue his spoule the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a folower of holy and godly matrons.
 O Lord, blesse them both, and grant them to inherite thy euerlasting Kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say,



Almighty God, which, at the beginnyng did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage :
 powre vpon you the riches of his grace, sanctifie, & blesse you, that ye may please him both in body and soule, and liue together in holy loue,

vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared, according to holy Scripture, or if there be no Sermon, the Minister shall reade this that followeth.



Ye which be married, on which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doth lay, as touching the duety of husbands towards their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephelians the fifth Chapter, doth giue this commandement to all married men, **Ye** husbands loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne wiues, as

their owne bodies. Hee that loueth his owne wife loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and cherissheth it, euen as the Lord doth the Congregation, for we are members of his body, of his flesh and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This misterie is great : but I speake of Christ and of the Congregation. Neuerthelesse, let euery one of you so loue his owne wife, euen as himselfe.

Coloff. 3.

Likewise the same Saint Paul writing to the Collosians, speaketh thus to all men that be married. Ye men, loue your wyues, and be not bitter vnto them.

1. Pet. 3.

Heare also what S. Peter the apostle of Christ, which was himselfe a married man, saith vnto them that are married, Ye husbands, dwell with your wyues according to knowledge, giuing honour vnto the wife as vnto the weaker vessel, and as heires together of the grace of life, so that your prayers be not hindered.

Hetherto yee haue heard the duety of the husband toward the wife. Now likewise yee wiues, heare and learne your duties toward your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5.

S. Paul in the aforementioned Epistle to the Ephelians, teacheth you thus: Ye women, submit your selues vnto your owne husbands as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Therefore as the Church or Congregation, is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Collosians, S. Paule giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus laying, Let wyues be subiect to their owne husbands, so that if any obey not the word, they may bee wonne withoute the word, by the conuerlation of the wiues, while they behold your chalte conuerlation coupled with feare. Whole apparell let it not bee

outward, with braided haire and trimming about with gold, either in putting on of gorgeouls apparell, but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a preciouls thing in the light of God. For after this maner in the old time did the holy women which trusted in GOD apparell themseluels, being subiect to their owne husbands, as Sara obeyed Abraham calling him lord, whole daughters yee are made, doing well, and being not dismayed with any feare.

¶ The new married persons, the same day of their mariage, must receiue the holy Communion.

