

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

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

J. ERIC HUNT

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COMMON PRAYER NOTED, 1550

BY  
J. ERIC HUNT

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## FOREWORD

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

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

That is manifestly untrue; we are now more sensible of the nature of our obligation to Merbecke because we have at least tried to sing him. Mr. Hunt here points out that “Merbecke, the Tudor Protestant, came into his own again through the Oxford Movement, the great Catholic Revival in the Church of England.” It was not until as a result of that movement the Church began to feel the need for a musical service as different as possible from the Cathedral type that the *Booke of Common Praier Noted* was found to possess any practical utility at all. The Cathedral style from the first had been

based on singing in harmony, and it embedded certain remnants of the ancient plainsong in its harmonized song. Merbecke, trained in the great polyphonic style of his age, eschewed harmony altogether for the sake of producing a plain tune which the clerks might sing in unison for the edification of the people. Nowadays, when everyone is a "clerk" to the extent of having learnt to read English, it has been discovered that the people may sing Merbecke's tunes to the glory of God and their own edification. Our obligation to Merbecke, then, is that he has given us the basis for a congregational service—above all, a congregational Eucharist.

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

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

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

tenor part, which is all that survives, he, too, was held by Cranmer's principle of providing "for every syllable a note."

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

For that reason this practical exposition of what Merbecke did should have a value for other musicians today besides those directly occupied with Church music. The *Booke of Common Praier Noted* is an important historic document. For the worshippers at our Sunday Eucharists it is something more than that. Its melodies for Creed, and Sanctus, and Gloria are fast becoming as familiar as are the hymn tunes of their youth. It is

as useless to point out the inferiority of Merbecke to the more subtle beauties of plainsong as it is to complain of the popular version of the Old Hundredth as a debased one. The worshippers sing both by ear, not by note; but their singing may be improved by the sight of the original notes. They may well be grateful to Mr. Hunt for offering them the notes. Their gratitude to Merbecke will endure because he has put a new song in their mouths.

H. C. COLLES.

## PREFACE

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

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

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

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

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

I have examined many books in search of information during the preparation of this volume, and must acknowledge my indebtedness particularly to *A New History of*

*the Book of Common Prayer* by Procter and Frere, to Foxe's *Acts and Monuments*, and to Grove's *Dictionary of Music and Musicians*.

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

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

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

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

J. ERIC HUNT.

November 25th, 1938.

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

J. E. H.

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## I

### LITURGICAL REFORM, THE 1549 PRAYER BOOK

FOR many years before the appearance of our first English Prayer Book in 1549, the pressing need for liturgical reform had been recognized both at home and on the Continent. Abuses had crept in which seriously dislocated the scheme of worship, a fact clearly shown by a statement in the preface to the 1549 Prayer Book, which is a quotation from the Spanish Cardinal Quignon.\* It tells how a book of the Bible is scarcely begun before it is done with, and how only a few of the Psalms are recited as the others are crowded out by the continual repetition on Festal Days. Much legendary matter had taken the place of the Scriptures, and, to add to all this, it was widely felt, both here and abroad, that the people did not understand either the services or the ceremonial.

The movement for reform was well under way abroad before it took definite shape in England. Here the issue was bound up with political affairs. Henry VIII had quarrelled with the Pope, whose name he had ordered to be deleted from the services in 1535, while in the previous year he had issued the first fixed formula for the Bidding of the Bedes. In this the king is no longer named after the Spirituality, but as the Supreme Head of both Spirituality and Temporality, next unto God. This is of great importance, as, though it did not mean

\* See "Concerning the Services of the Church" in the 1662 Prayer Book.

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

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

Henry VIII ordered a Litany to be set forth in English, in response to which Cranmer wrote to the King on May 27th, 1544, saying: "I have travailed to make the version in English and have set the Latin note unto the same." This work, usually known as *Cranmer's First Litany*, was printed by Thomas Berthelet in June, 1544.

Though portions are Cranmer's original composition, by far the greater part is taken from the Sarum Processional, Luther's Litany, and the Greek Orthodox Litany. English as a liturgical language could have no finer beginning—this Litany ranking among the most

superb works, not only in ecclesiastical, but in all literature.

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

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

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

One important point must here be noticed, as it materially affects the structure of the Litany. Owing to an oversight (or perhaps a relapse into earlier habit) the Amen at the end of the Collect, "O Thou that despisest not the sighing of a contrite heart," was omitted by Cranmer, thus obscuring the natural division of the Litany into its two distinct parts in such a way that the new section, "O Lord, arise," etc., has commonly

been treated as a response to the Collect. The lay-out of the 1662 manuscript of the Sealed Copy is quite enough to refute such a conception. This Amen was replaced in the early Elizabethan Litanies, but again left out in subsequent revisions, not being reinstated until the Prayer Book of 1927-28.

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

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

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

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

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

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

It is not possible to discuss here in detail all the services which find a place in this first English Prayer Book, but a few words may not be out of place concerning those which Merbecke set to music in his *Booke of Common Praier Noted*. This appeared in 1550, and "contained so much of the Order of Common Prayer as is to be sung in Churches." The Litany is not included, presumably because this had been issued by Cranmer with a musical setting as recently as 1544. Mattins and Evensong, except for *Venite* before the Psalms in the former, are similar in structure; each opens with the Lord's Prayer, and the versicles and responses, followed by the Psalms and Canticles. The Lesser Litany is placed between the

*Benedictus* (or the *Nunc Dimittis*) and the Creed. The services conclude with the usual versicles and responses and the Collects. The *Quicumque Vult* is provided for the six major festivals, while the *Benedicite* is appointed for use during Lent in place of the *Te Deum*. With regard to the Communion Office the following features are mentioned, as they differ from our liturgy of 1662. The service opens with the singing of a short Psalm as an introit. Instead of the Commandments there is the *Kyrie* in its ninefold form, followed immediately by the *Gloria in Excelsis*. The Mutual Salutation precedes the Collect of the Day. The Canon (which with certain important modifications is a fairly free adaptation of the Latin) opens with a second Mutual Salutation, the *Sursum Corda*, and the *Sanctus* combined with the *Benedictus qui Venit*. The Prayer of Consecration follows; this includes the prayer for the whole state of Christ's Church (a generous expansion of the older Latin intercessions), a prayer for the descent of the Holy Spirit (absent from the current Latin use, but here inserted, though in an untraditional position), then the Narrative of Institution (from which the elevation is removed) and an anamnesis or offering of the Sacrifice, developing into the familiar Prayer of Oblation. Then comes the Lord's Prayer (to be said by the people) with its ancient introduction, followed immediately by the *Pax*. At this point is introduced, almost intact, the 1548 Order of Communion. During the time of Communion the clerks were ordered to sing the *Agnus Dei*. The service concludes with the singing of one of a number of sentences of Holy Scripture during the ablutions, a third Mutual Salutation, the Prayer of Thanksgiving, and the Blessing.

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

## II

## THE LITURGY ENGLISHED

It must be remembered that Latin was the only language which had been used in England for the services of the Church until the Reformation, while the music in general use was plainsong, most of which was florid in character.

When the new English services appeared, certain difficulties faced those responsible for their musical setting. Some English words which look similar to their Latin originals (e.g., "visible and invisible," *visibilem et invisibilem*) are pronounced differently; also the many feminine endings to sentences in Latin are in sharp contrast to the strong final syllables of English—e.g. (in the *Gloria in Excelsis*), *et in terra pax hominibus bonæ voluntatis*—"and in earth peace, goodwill towards men"; *Domine fili unigenite Jesu Christe*—"O Lord, the only-begotten Son, Jesu Christ"; (in the Creed) *et in unum Dominum Jesum Christum*—"and in one Lord Jesus Christ"; *ejus regni non erit finis*—"whose kingdom shall have no end"; (in the *Sanctus*) *Dominus Deus Sabaoth*—"Lord God of Hosts"; (in the *Benedictus*) *qui venit in nomine Domini*—"that cometh in the name of the Lord"; (in the *Agnus Dei*) *qui tollis peccata mundi*—"that takest away the sins of the world."

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

It has often been stated that Merbecke's *Booke of*

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

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

The conclusion to be drawn is either, as generally supposed, that Merbecke worked under Cranmer's direction, or that the Litany was really the work of

\* It has often been stated that in 1544 a harmonized version of Cranmer's *Litany* was issued, but so far efforts to trace this setting have failed. There exists, however, in the British Museum (Add. MSS. 34191) a part-book containing what is evidently the bass part of a harmonized Litany, as it exactly fits with the plain chant as given by Cranmer. The excellent progression of the bass allows a far more interesting harmonic treatment than is found in the later "ferial" arrangement, with its constant iteration of one chord. The setting ends with the "Kyrie Eleison." The inner parts have been reconstructed and the whole issued for use (with the later suffrages according to the ordinary "ferial" use) by Sir Sydney H. Nicholson and Dr. E. H. Fellowes.

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

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

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

Turning to the words, certain important points must be noticed. No *Kyrie Eleison* is given, the *Gloria in Excelsis* appears at the beginning, and both *Benedictus*

\* See pages 51-59.

*qui Venit* and *Agnus Dei* are included. These facts suggest a date anyway as early as 1550, if not before; but if a closer examination of the words be made, a later date seems far more likely. Both in the Roman Mass and in the rite of 1549, the *Gloria in Excelsis* contains only the traditional threefold plea, "that takest away the sins of the world, have mercy upon us, Thou that takest away the sins of the world, receive our prayer, Thou that sittest at the right hand of God the Father, have mercy upon us." It was not until the second Prayer Book of Edward VI, 1552, that a second "Thou that takest away the sins of the world, have mercy upon us" was inserted, thus destroying the threefold form of this section. The manuscript under consideration is in this respect the same as 1552. In the Creed the rite of 1549 reads, "And ascended into heaven, and sitteth at the right hand of the father; And he shall come again with glory, to judge both the quick and the dead," Merbecke renders it, "And ascended into heaven, and sitteth at the right hand of the father, whose kyngdome shall have none ende: and he shall come agayne with glorye to Judge bothe the quicke and the deade," while the 1552 book and this manuscript give these words as we know them to-day.

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

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

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

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

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

\* It is known that certain liturgical experiments were made before the appearance of the 1549 Prayer Book, though none is known to survive. It is quite possible that this is one of these experiments.

of photographs, and two of them may be taken here to illustrate this point—the King's Library in the British Museum, which is given *in extenso*, and the Marsh's Library.\* There is no clef for the Creed, therefore the only real guide is the B flat. On comparing these two copies we find at the words "And was incarnate," etc., in the British Museum copy the B flat is on the top line, and the first note of the page is definitely in the bottom space, while in the Marsh's Library copy the B flat is in the top space and the first note is on the bottom line; and this difference affects the whole page. Other similar instances of bad type-registering will be seen at once if the facsimile given is carefully examined.

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

As no provision had been made for the musical rendering of the services other than Cranmer's Litany when the 1549 Prayer Book was authorized for general use, Merbecke probably executed his work in great haste in order to obviate the confusion which must have occurred when those used only to Latin tried for the first time to sing services in English. Merbecke in his work shows himself to be such a keen and sensitive scholar of the

\* See pages 60-63.

English language that, had a second edition of his book appeared, such an obvious error as that quoted above would surely have been corrected.

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

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

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

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

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

Students are referred to:

*John Merbecke*, by R. R. Terry. (Proceedings of the Musical Association, Forty-fifth Session, 1918-1919.) In this lecture Sir Richard Terry traces Merbecke's melodies back to their original sources.

*Voice and Verse*, by H. C. Colles (Oxford University Press): Chapter II, "The Emergence of the Vernacular."

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

### III

#### JOHN MERBECKE: BIOGRAPHICAL NOTE

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

Concerning his early life, Merbecke wrote in the preface to his *Concordance*, published 1550, which was addressed to Edward VI, "I was one of your highness' most poor subjects, destitute both of learning and eloquence, yea, and such a one as in manner never tasted the sweetness of learned letters, but altogether brought up in your highness' College at Windsor, in the study of Music and playing on Organs, wherein I consumed vainly the greatest part of my life." The words, "wherein I consumed vainly the greatest part of my life," are of great importance, as they indicate that Merbecke turned aside from the work for which he was so eminently fitted, the composition of Church music, fairly early in his career, though it is known that he held the post of organist of St. George's Chapel, Windsor, over a very long period, as the first reference to him is as organist



at Windsor in 1541. There are still extant a few compositions by Merbecke for the Latin rite, also a carol to English words, but with the publication of the *Booke of Common Praier Noted*, 1550, his contributions to Church music appear to have ceased, a fact greatly to be regretted, as what little remains shows him to have been a composer of the very highest order.

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

the letter by Calvin, which was directed against the Six Articles, had been done before the passing of the Act.

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

\* As the manuscript was, to use Merbecke's own words, utterly lost, the two pages of the *Concordance* here reproduced in facsimile are taken from the printed copy, date 1550, in the British Museum.

day (Wednesday in Holy Week) Merbecke was examined by Gardiner at his house at St. Mary Overy, but as he neither betrayed his friends nor gave way he was sent back to prison after further examinations to await his trial for heresy. During his imprisonment his wife often visited him, a privilege which she obtained with very great difficulty.

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

All came to trial on July 26th, and were condemned to be burnt. Through the intervention of Gardiner, Bishop of Winchester, and Sir Humphrey Foster, one of the commissioners, before whom the accused originally appeared, Merbecke was saved from this fate, though his three associates suffered their penalty at Windsor the following day. Merbecke seems to have been handed over to Gardiner, who greatly admired his skill in music. Foxe tells in *Acts and Monuments* that at the third examination of Merbecke at Winchester House, in Southwark, upon his appearance in the hall he found the bishop with a roll in his hand, and going toward the window, he called to him, and said, "Merbecke, wilt thou cast away thyself?" Upon his answering, "No,"—"Yes," replied the bishop, "thou goest about it, for thou wilt utter nothing. What a devil made thee to meddle with the Scriptures? Thy vocation was another way, wherein thou hast a goodly gift, if thou diddest esteem it." "Yes," answered Merbecke, "I do esteem it, and have done my part therein

according to that little knowledge that God hath given me." "And why the devil," said the bishop, "didst thou not hold thee there?" And when Merbecke confessed, "I have compiled the *Concordance*, and that without any help save of God," the bishop said, "I do not discommend thy diligence, but what shouldest thou meddle with that thing which pertaineth not to thee?"

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

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

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

Some idea of the immense labour involved in the compilation of the *Concordance* is gained from his own words in the preface. "I began to practise divers and sundry ways, blotting a great number of quires of paper, before I could bring it into order, howbeit trusting that the beginning was the hardest, as after it proved, I continued my labours, and wrote the whole work in sentences, so that not only the reader might find any word that he desired, but also the whole sentence that it was written

in, which made a great and a huge volume. And as I had about finished the same, my chance among others was, at Windsor to be taken in the labyrinth and troublesome net of a law called the Statute of Six Articles, where, by the means of good workers for my dispatch, I was quickly condemned and judged to death, for the copying out of a work, made by the great Clerk, Master John Calvin, written against the same six articles, and this my *Concordance* was not one of the least matters that then they alleged to aggravate the cause of my trouble: but the same time was my great work, among other, taken from me and utterly lost, which (beside my labour) I had spent no small time in. But the living Lord, who brought Daniel out of the lake of lions, and sent the Prophet Habakkuk to bear him food, moved the heart of the noble and famous Prince, your highness' father, to grant me his most gracious pardon, which I enjoyed and was set at liberty. After, being such an earnest device, for the furtherance of this good work, that I was never in quiet, till the same were done, I began again therewith and writ out the same, and when I had done, it fortun'd me to show it to my friend, who when he saw it not only promised to aid me in the preferment thereof to the king's Majesty, your highness' father, but also, he would so move it to the Queen's grace, your highness' father's most virtuous and godly last wife, that he doubted not but that her grace would so prefer it to the King that his Majesty would command it to be published: but in any wise the same my friend would have a copy thereof, which being such a one as I might not say nay I eftsoons writ and delivered him. Then so happened it, that before the queen's grace could have true conceit to move the king's highness, God took him to his mercy, and anon I lost her grace also, God mercifully delivering her by death from the troubles and miseries of the world. And then was I bitterly in despair that ever it should forward. But when I saw that God had set your most

excellent Majesty in this your regal seat, and saw by the beginning of your proceedings (as before I have recited) that your travails tended wholly to the maintenance of God's most high honour, I was anon as a man newly renewed in spirit, and was then driven in myself to acknowledge that all that ever had chanced before (especially to this present work) chanced for the best, and that like as your highness was by God's providence sent unto England for the comfort of us all, so was it his pleasure that such things as appertain to any public benefit should safely pass under your highness' protection. And thus being encouraged, I resorted to the Imprinter hereof, with whom I counselled for the imprinting of the same, who, seeing the volume so huge and great, said plainly that the charges of the imprinting thereof would not only be importunate, but the books when they should be finished would bear so excellent price as few of your highness' loving subjects should be able to attain unto them: wherefore, by his advice, I yet once again anew wrote out the same, in such sort as the work now appeareth, and by the providence of God is now finished."

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

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

"And whereas we understand that John Merbecke

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

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

#### DEDICATORY EPISTLE FROM THE "BOOK OF NOTES AND COMMONPLACES"

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

As the children of Israel had inestimable cause to praise the great goodness of almighty God, and to render condign thanks unto him for his most merciful deliverance out of their vile captivity and bondage, which they so long had sustained under that proud resister of God's omnipotent power, king Pharaoh; Even so (Right honourable) are we no less bound, to honour, laud, and praise the same God with immortal thanks, which now of his entire love, pity, and compassion (in this our last age of the world) hath broken the yoke of

our miserable servitude, under that proud exalter of himself, the Romish Antichrist, and of the bondmen and slaves of that tyrant, hath made us free men in his son Jesus Christ, through the true knowledge of his eternal and everlasting word. For as the people that dwell in the country called *Cimmeria* do remain in continual darkness, by reason they want the clear light of the Sun which is so far distant from them, so were we (poor fools) during the time of our thralldom under the power of the Pope in like obscurity shut and pend up (as prisoners) in the dark dungeon of his Antichristian jurisdiction, and always constrained to feed on the scraps of his own unsavoury and most unfruitful traditions and devilish devices, for lack of the wholesome food of the Gospel of Jesus Christ, whereof the least little spark could not be permitted to put forth his light among us. But now (my good Lord) seeing that all the sleights and grounds of the Pope's intentions (which wholly consisteth in false superstitious worshipping, filthy Idolatry, fained hypocrisy, foolish scrupulosity, with other the like) be clearly sifted and bolted out, from the bolting tub of his Canon laws by infinite godly and learned writers, especially by such as be here expressed within this volume, it shall behove us to embrace and lay sure hold on the profound sayings of those so godly writers, or rather upon the truth uttered by their pens: that being weaponed with such artillery, we may be able to resist and overthrow, whatsoever the whole Popish army shall assay to assault us withal. For what is the cause that many at this present day, do fall a-lusting after Romish religion, as did the Israelites to feed on the flesh-pots of Egypt's gain? But that they despise to apparel themselves with the armour of Christ, esteeming much better their old apparel of Popery, although it seem never so vile in the sight of God. Which miserable and deceived sort (but yet truly most wilful and froward people) that I might by the mercy of God

in some measure persuade, if not wholly convert to the truth, I have the rather employed my diligence in collecting these commonplaces (sincerely expounded by the authors themselves) that in reading and earnest study thereof, there may some spark of God's true knowledge, kindle a right understanding in them which the Lord grant, that his only praise and glory may therein be showed. And now, Right honourable, having as yet no help for the publishing of my *Concordance*, which without special help is like to lie not only helpless, but also fruitless, inclosed in a huge volume of mine own writing, wherein I have spent many years, in purpose thereby to profit the studies of the godly affected, in the English tongue, so that I was not able, as my meaning was, to exhibit the same unto you: I shall most humbly beseech your honour to accept and take in good part, my simple travails in this other work, which God of his goodness, in these mine old years, hath now brought forth in me: That I may not seem altogether unfruitful to the Church of God, nor unthankful unto you mine especial good Lord, but that at the least a testification of my faithful heart to God's people, and of my good will to your honour, may somewhat therein appear. For whom as duty requireth, I will remain during life, a continual intercessor unto almighty God, that his blessings may be multiplied upon you, and that abounding in all good gifts both of body and mind, may you enjoy upon this earth a long life, in perfect health and honour, to his glory, and to the profit of others, and after the end of your race, may be blessed for ever in the felicity of the faithful. Amen.

It is unfortunate that no copy can be found of a book called *The Ripping up of the Pope's Fardel*, a delightful title which is all that remains of a book which, judging from his other Papal pronouncements, would have made entertaining reading. One point in the Dedicatory Epistle to the *Book of Notes and Commonplaces* is difficult

to understand. The date of the book is 1581. It is not surprising to find him speak of this period as "these his old years," but he also states that he has "as yet no help for the publishing of his *Concordance*." It may be that he still hoped the complete work instead of only the abbreviated form would be published. On the other hand, this book may have been written before 1550, the date in which the abbreviated *Concordance* appeared, and not printed until 1581, but then Merbecke would hardly have referred to "these his old years" when at the most only in middle life.

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

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

#### LIST OF WORKS BY JOHN MERBECKE

##### Latin Compositions:

Mass, "Per arma justiciæ" (5 v.). Oxford Music School Collection (now in the Bodleian Library).

Mass, "Domine Jhesu Christe" (5 v.). Oxford Music School Collection.

Motet, "Ave Dei Patris Filia." Peterhouse, Cambridge. Tenor missing.

Carol, "A Virgine and Mother." (Given in Hawkins's "History of Music," p. 451, Novello edition. No original has been found.)

- "Booke of Common Praier Noted," 1550.  
 "Concordance," 1550.  
 "The Lyves of Holy Sainctes, Prophets, Patriarches,"  
 etc., 1574.  
 "The Holie History of King David . . . drawne into  
 English meetre for the Youth to Reade," 1579.  
 "A Ripping up of the Pope's Fardel," 1581.  
 "A Booke of Notes and Commonplaces," 1581.  
 "Examples drawn out of Holy Scripture," including "A  
 briefe conference between the Pope and his Secre-  
 tarie," 1582.  
 "A Dialogue between Youth and Age," 1584.

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#### EXTRACT 1

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

ELI was the next judge after Samson, that judged Israel, and the high Priest descended from Aaron. He had two Sons, the one called Hophni, the other Phinehas, which were so wicked that everyone complained on them. And because that Eli did not punish them according to their deserts, God sent him word by his Prophet, that forasmuch as he had not ministered due correction unto his sons for their great offences, he would surely remove the high Priest's office from his house for ever and stir him up a faithful Priest (meaning Zadok, who succeeded Abiathar, and was the augur of Christ) which should do according to his heart's desire. And this shall be to thee (said he) a sign and token that shall come upon thy two sons, even in one day they shall both die. And so it

came to pass, for when the Philistines went out to battle against Israel, the two sons of Eli (which waited upon the Ark of God) were both slain, and the Ark taken and possessed of strangers. Then Eli (being at that time 99 years of age, and also blind) hearing of the Ark to be taken of the Philistines, was stricken into such a sudden fear, that he fell backward of his stool, and brake his neck, after he had judged forty years.

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

#### EXTRACT 2

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

To render you the cause or rather the causes (Right Worshipful Mistress) that first moved me to take in hand the travail of this divine History of the holy Prophet king David. This, in my judgment, were not so neces-

sary, as it might prove tedious unto you, and therefore I omit it, saving that thus much I affirm, that as well in the writing, as in the delivering of it to the press, I not meanly regarded that such histories as God's spirit hath left and commended unto us in the sacred Scriptures, might be advanced before, and infinitely far above those vain, unstable, and most unfruitful devices whatsoever (so I term them as they are to be compared with the histories of God's holy Scriptures) whatsoever (I say) proceeding from the pen of man, albeit never so thoroughly dipped in the depth and soundest part of that that man's reason might reach unto: But much more I intended to the uttermost of mine hability, to impair hereby the credit as well of all lewd lying legends of unsound Saints, consecrated and canonized in the high court, of Rome (the sovereign seat of that purple Whore, whom the Lord with the breath of his mouth shall shortly destroy to the great glory of the Lamb) as also of all filthy, fond, and unsavoury songs, books, and fancies far unfit and ill beseeeming the eyes of baptised Christians. And the better to bring this to pass, I have not only endeavoured myself to be plain and familiar in all things, but also (for the more delectation of the Reader) have continued the history whole and entire of itself, without intermingling any matter or discourse that might seem to digress from the order of the Story. And now, having in this sort finished the same, and not finding in myself hability sufficient whereby to express the thankfulness and entire affection of my heart, which I would should be manifested unto you (to whom, as to the right worshipful gentleman your husband, the Lord hath granted great measures of zeal to his truth and love to his poor Saints) what other shift shall I make, being now, as my years and infirmities tell me, trudging to the end of my race, but to use this as a pledge of these the premises which the Lord Jesus alone must make absolute at his coming? This little book, therefore, in this only consideration and

respect, I humbly dedicate and exhibit unto you (right worshipful Gentlewoman) that in receiving it at my hands, you will look into that that my heart hath herein behighted, namely that it be taken as a poor supply of the thing which I owe, but (for want of hability) can not otherwise render. I leave to be tedious unto you, beseeching that Lord that hath a continual eye to his Church, to preserve you and your right worshipful husband long time as bright burning lamps to the comfort of the same, and in the end of your earthly pilgrimage to clothe you, as he hath already chosen and called you, to wait upon the Lamb, and with him to live and reign eternally. Amen.

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

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

## EXTRACT 3

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

AMEN. *What this word signifieth.* M. 5-22.

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

T.M.

Apoc. 1. 7.

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

Mark, upon the Apoc. fol. 15.

How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks? 1 Cor. 14. 16.

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

## EXTRACT 4

## EXAMPLES

drawn out of holy Scripture, with their Applications following. (1582)

And therewithall a briefe Conference betweene the Pope and his Secretarie, wherein is opened his great blasphemous pride, the which by him is maintained unto this day.

By me. I.M.  
Examine all things (in these Examples) & hold that which is good. 1 Thess. 5. 21.

## EXAMPLES DRAWN OUT OF HOLY SCRIPTURE

## B E N H A D A D

Of his dronkenesse

When Benhadad king of Siria was come against Achab king of Israel, with two and thirtie kinges in his companye to aide him: He then making light of Achabs power, fell to banquetting with the kings his ayders, wherein hee became so dronke, that he and they in their dronkenesse (forgetting the matter they had in hande) were all overcome of Achab. 3.Re.20.12.

## The Application

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



A  
Briefe Conference betweene the Pope and his Secretarie.

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

Pope

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

Secretarie

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

Pope

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

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

Secretarie

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

Pope

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

Secretarie

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

Pope

And what will the Noddies then have us to be ?

Secretarie

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

Pope

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

Secretarie

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

Pope

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

Finis            (length 24 pages)

Imprinted at London by Thomas East dwelling betweene  
Paules Wharfe and Baynards Castle. 1582.

FACSIMILES

TENOR PART OF EARLY HARMONISED MASS,  
BRITISH MUSEUM

(ADDITIONAL MSS. 34191)



Gott me men becofomend  
 and yn 6th peace quid wyll come of men  
 we pray for the we bless the we noz sit up the we  
 staz for the we come thant for the for the got  
 gloze o lord god t' d'ly by us god the f'act' almyg  
 tes o lord thy only begotten s'ne Jesu xpus o lord god

Thomas  
*son C. M. et*

lambe of god fend of the f'act' that takef a way the f'act'  
 of the world' hane mercy. Depend' on them that takef  
 alway the f'act' of the world' hane mercy. Depend' on them  
 that takef a way the f'act' of the world' hane mercy. Depend' on them  
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only o cryste the holy gost act most bye in the glory off  
 the father amen

I beleve in god the father almyghty maker of heven  
 & earth and of all thyngs visyble & invisyble in one lord  
 Jesu xpe the only begotten son of god begotten of his fa  
 ther before all world of god light of light true god  
 of one substance with the father not made being of one substance with the

father by whom all thyngs were made wth for us in our  
 for our saluacion came downe from heven and was incarnate  
 by the holy gost of the evergen maye and was made man  
 and was crucified for us under pont pilate he suffered and  
 was buried and the third day he rose againe according to the  
 scripture and ascended up to heven and sitteth at the right  
 hand of the father and he shall come <sup>againe in glory</sup> to judge

the quicke and the dead in geſt byng in ſtill haſe nou  
 and and I believe yu the holy goſt the lord & giver of lyfe  
 who pcedeth from the father and the ſon in geſt  
 the and the ſon to geſt yu worſhipped and gloryfyed  
 wyth ſpake by the prophet and I believe on catholyke and  
 a poſolyke church, knowledge and baptyſme for the re  
 miſſion of ſynne, I beleve for the reſurrecyon of the dead

and the lyfe of the worlde to en dmon  
 lett yu<sup>r</sup> light ſo ſhynne before me that they may ſe yu<sup>r</sup> and  
 worſhand gloryfy yu<sup>r</sup> father in my name  
 holy art p<sup>r</sup> holy art p<sup>r</sup> holy art p<sup>r</sup> lord god of heſt holy and  
 orth ar full of the glory of ſanna yu the he of ſanna yu the  
 theſe blyſſed yu the that comyth yu the name of the  
 lord of ſanna yu the he of ſanna yu the he of

O Lamb of god that takest away the sinnes of the  
 world have mercy upon us O Lamb of god  
 takest away the sinnes of the world have mercy upon  
 us O Lamb of god takest away the sinnes of the  
 world grant us thy peace  
 Takest thou away the sinnes of the world  
 Takest thou away the sinnes of the world

Lord have mercy upon us and vnto all thyne  
 Lord have mercy upon us and vnto all thyne  
 In our hearts we beseech thee

**At the Communion.**

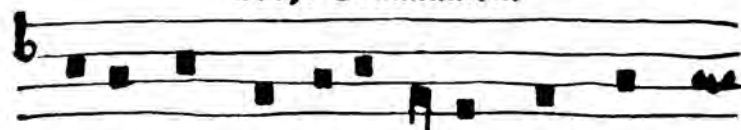
and was incarnate by the holy ghost, of the  
 virgin Mary, and was made man, and was  
 crucified also for vs, vnder Poncius Pilate  
 he suffered and was buried, and the third  
 daye he arose agayne accordyng to the scrip-  
 tures, and ascended in to heauen, and sitteth at

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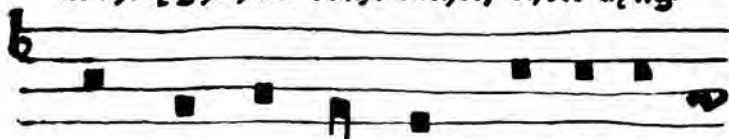
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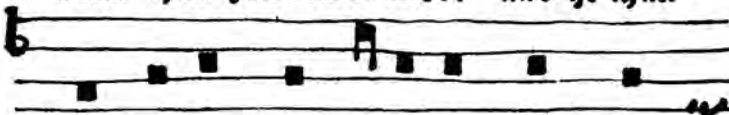
At the Communion.



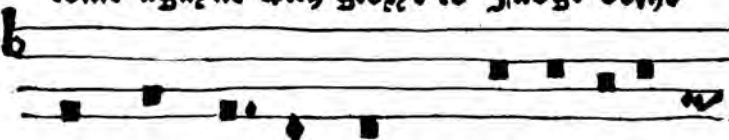
at the ryght hand of the father, whose kyngdome



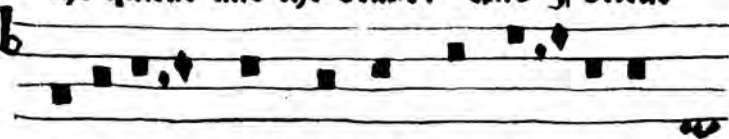
shall haue none ende: and he shall



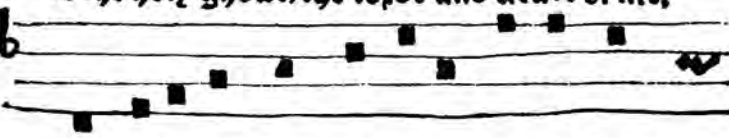
come agayne with glozpe to Judge bothe



the quicke and the deade. And I beleue,



in the holy ghoſte, the lord and geuer of life,

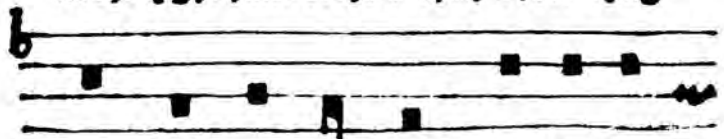


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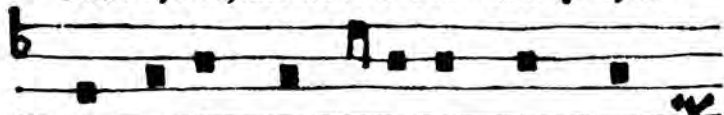
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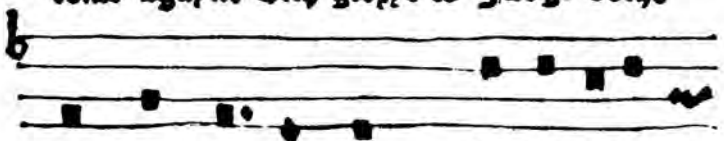
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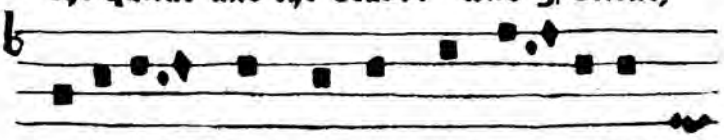
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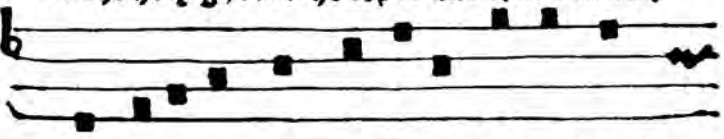
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who procedeth from the father and the sonne, who

140 c a man full of wozdes that  
not prosper  
10. b a wicked man goeth with  
a froward mouth  
There In harlott: will make a  
man to begge  
There For the gyloupy of the  
man will not.  
7 c For the good manne is  
not at home.  
12 b a manne that be commen-  
ded for his wisdom  
13 a With goodes every man  
deliuereth his life.  
16 b a wife ma will pacify him  
17 b a wicked manne begyleth  
his neighbour  
There a patient manne is better  
then one strong  
There a wife ma bleth few wo.  
18 a Good stomacke dyucth  
awaie a mannes dyt  
There A manne that loueth his  
frendes will be.  
19 c Better it is to be a pooze  
man, then a dysmyler  
20 a Where should one finde  
a faithfull man  
21 d He that is a true manne,  
boldly spaketh  
There an vngodly manne goeth  
furthe with help  
22 d Make no frendship with  
an angry man  
There kepe no compaignie with  
the furious man  
24 a a wife man is euer strong  
and vnderstandyng in  
and necessite like a was-  
poned man.  
25 b So doth the heutenesse of  
a man, hurte the harte  
28 a One pooze man oppres-  
syt another  
There a man that dealeth faith,  
and will not be  
29 a man that is strycked  
and will not be  
There But if he bee a man that  
oppresseth  
There b If a wife man go to law  
with a foole  
There d an angry manne stryeth  
by strife  
Eclis. 7 c Among a thousande men  
I found one  
9 d In the cite there was  
found a pooze man, but.  
Elay. 3 a One manne shall euer be  
doyng violence to anothe.  
4 a Heuenvyses rooke holde  
of one man  
5 b I am a ma of vncleane li.  
9 d no ma doth spare his bio.  
13 c I will make a man dea-  
ther then fine gold  
46 c I call a birde, and the ma  
by whom.  
50 a Why would no man re-  
uerce me when I came  
53 a he is suche a manne as is  
full of sorowe  
55 b let the vngodly man for

take his wates  
13 a Of all people there is not  
one man with me  
Ierc. 3 a When a man putteth a  
wate his wife  
6 c The man must be taken  
with his wife  
10 d not in mannes power to  
ordyr his wone waies  
17 b Blessed is the man, that  
trusteth in the Lorde.  
31 d I woman shall compasse  
a manne.  
51 c though thee I haue bry-  
ken man and woman  
Ecc. 3 a I am the man that tho-  
rowe the rod of his wya.  
Eze. 7 d No man toke strength to  
lym to saue his.  
9 a one man, that had on him  
a linnen rapm.  
22 d For a manne that would  
make by the hedge  
40 a I man whose similitude  
was like brasse  
47 a the man that had the met-  
rode in his hande  
Dant. 9 c behold the man Gabryell  
10 a Behold, a manne clothed  
in linnen  
There b Daniel thou welbelo-  
ued man  
There d Thou man so well belo-  
ued, feare not  
13 a There dwelt a manne in  
Babilon called.  
Ose. 3 b Keake thou medle with  
none other man  
Amos. 5 c So when a man runneth  
from a Lyon  
Mich. 2 a They oppresse a man for  
his house.  
4 b Every man shall sit vnder  
his vineyard  
7 a Every man hunteth his  
brother to death.  
Zacha. 6 c The manne whose name  
is the braynche  
Hapl. 6 a a man of vnderstandyng  
is moze worth.  
Eclis. 10 d Despise not thou the iust  
pooze man.  
11 a comende not thou a man  
in his betwye.  
There d I man shall be knowen in  
his chyldren.  
14 c Blessed is the man, that  
kepeh his wif.  
19 d I man maie bee knowen  
by his face.  
23 b a manne that dyeth much  
swearyng.  
25 a a manne and wife that as-  
greeth well  
26 a Happie is that man that  
hath a verteous wife  
There d When an experte man of  
warre suffereth  
29 c a good hon: man is sus-  
retie for his neighbor.  
34 d is the man of bloud.  
37 b Seke counsaill at a bea-

trous man.  
40 d whose loketh to anothe  
mannes table  
Math. 7 d I will liken hym to a  
wife man  
Mark. 6 d Knowyng that he was a  
iulle manne  
Lukc. 1 c Spoused to a man  
1 c a man full of Leprosy.  
21 c a man named Joseph  
He was a good manne  
and a iust  
There d Iesus of Nazareth a ma  
approued of God  
25 a If there be any faulte in  
the manne.  
Roma. 7 a bound by the lawe to the  
man, as long as he.  
1. Cor. 7 a let every ma haue his wif.  
11 a chryst is yhed of every ma  
the ma is the womas hed  
There Every manne prayng of  
Dyophelisyng haupng.  
There The manne is not of the  
woman, but the woman  
of the manne.  
There c a man for a ma to haue  
long haire.  
1. Cor. 11 a I haue coupled you to  
one manne.  
Ephc. 4 c knowlege of the sonne of  
God to a perfect man  
1. Tim. 3 b For to vsurpe aucthor-  
tie ouer the man  
James. 1 b a waucyng mynded ma  
is vnkable.  
2 a a manne wearyng a gold  
den cpyng  
Looke moze in the  
wozde husband.  
Men.  
Viri.  
Gene. 19 a the men of the cite, come  
passed the house  
There Where are the men whos  
the came into the.  
Erod. 10 b but go the that are men  
35 c there came both men and  
women, and brought.  
1. Reg. 4 c be strong and quite your  
selles like men  
31 d They arose as many as  
were strong men.  
1. Reg. 7 c with suche a rod as men  
be chastened with  
1. Par. 12 d there came in two men  
and of the Gadites, min  
of might.  
1. Par. 2 a they scoze and ten thou-  
sande men to beare.  
9 b happye are thy men  
13 a Haupng valiant and is-  
pert men of warre.  
There They gatherd to hym  
lewde men, of Bethal  
17 c The men of armes, were  
in Jerusalem  
Job. 34 d Heare my woordes, O ye  
wife men.  
36 d Whom all manne loue  
and praife.

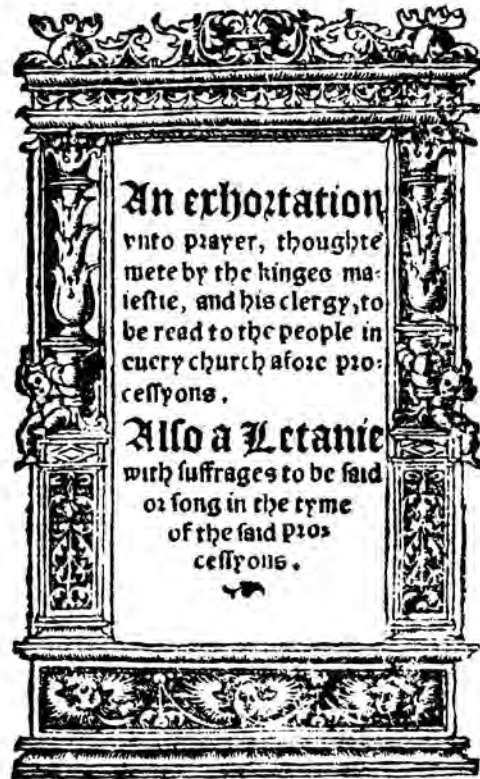
psal. 55 d the bloudthirste and de-  
cepterfull men.  
76 d al the men whose handes  
were myghty.  
ps. 8 a It is you, O ye menne,  
whom I call.  
26 a Be not thou gelous ouer  
wicked men  
26 a wiser then seven men  
28 a wicked men deceare not  
the sayng whyche is.  
Eclis. 12 b when the strong men shall  
downe doune  
Elay. 47 a godly manne rest in their  
eyambres.  
Ierc. 5 c That pryncly laye snares  
and waite for men  
49 c a lamentacio shall be made  
to the men  
Abdr. b the men that were swoyne  
vnto thee  
1. Mac. 5 a And destroyed well nigh  
a thousande men  
There b Those thee out certaine  
men, and go d: luere.  
4 d by every Elephaunt thee  
kote a man  
15 b Antiochus, with an hun-  
dred and twentie myn.  
Math. 12 d the mc of Rimue shall re.  
Lukc. 11 d as aboue.  
17 c There mett hym ten men  
that were Lepers  
24 a two men kote by them  
Ierc. 2 d ye men of Israell.  
There c ye men and bychyl what  
shall we do  
8 a deuoute mendyced Ste.  
9 a Whether they were men  
of women.  
10 c men that were sent from  
Cornelius house.  
13 c manne of Israell, and ye  
that feare God  
14 c We are mortall men like  
vnto you  
17 b and toke vnto them euill  
menne.  
There c and of men not a fewe  
21 c men of Israell, help  
1. Tim. 2 b I will therefore that men  
prate every where.  
1. Pet. 3 b Ye men dwell with them  
acordyng to know.  
partayng to MAN.  
Humilis.  
Gene. 3 d the imagination of mans  
nes harte is euill  
9 a whose sheddeth mannes  
bloud, by man shall.  
Num. 13 c whose toucheth the cope  
of an man  
4. Reg. 23 d And burnt mennes bones  
vpon them  
Job. 10 a O are thy dates, as the  
dates of man  
Hapl. 11 a vnto the en-mics, thou ga-  
uett mannes bloud  
1. Cor. 2 c Not with woordes that  
manes wisdom teacheth  
4 a Either of mannes iudge.

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1. Cor. 2 c Not with woordes that  
manes wisdom teacheth  
4 a Either of mannes iudge.

10 c But suche as foloweth  
the nature of man  
James. 3 b He tamed of the nature  
of manne  
1. Pet. 2 c Submit. to all maner or-  
dinaunces of man  
2. Pet. 1 d the scripture came neuer  
by the will of man  
Man child.  
Masculinus.  
Gene. 17 b Every man child, shall be  
Circumcised.  
14 b And all the men chyldren.  
Circumcised.  
Erod. 23 c thye tymes in a yere shall  
all the men chyldren.  
1. Reg. 11 c Till he had destroyed all  
the men chyldren  
Lukc. 2 d Every man chyld. that  
first openeth the  
Looke moze in the  
wozde male.  
Mankynde.  
Masculus.  
Gene. 17 c the vncircumcised man.  
Leuit. 12 a If a woman hath, bozne  
a manchild  
18 c Thou shalt not lye with  
mankynd  
20 b If a manne also lye with  
mankynd as with womn  
Deut. 4 c The lyknes of manne of  
woman.  
Ierc. 30 a Who euer sawe a manne  
trauill with child.  
Math. 19 a made the man and woma  
Roma. 1 d men with men wroughte  
fithynesse  
1. Cor. 6 b For adulere of themsel-  
fes with mankynd  
1. Tim. 1 b so them that defile them-  
selles with mankynd  
Apoca. 12 b He broughte furthe a  
manchild  
Looke moze in the  
wozde male.  
Manly.  
Viriliter.  
1. Par. 19 c Let vs prate the men  
28 d be strong and do manly  
1. Mac. 2 g Quite your selles like  
men in the lawe  
2. Mac. 10 g Came manfully vnto the  
wall.  
14 g And caste hymself doune  
manfully  
1. Cor. 16 c quite you like men  
Manlines.  
Audacia.  
1. Mac. 4 d Apilas sayng. the manly-  
nes of the Jewes  
Looke moze in the  
wozde Boldnes.  
Manasses.  
Gene. 41 g Called the name of the  
first Manasse.  
43 c He is left hand vpon Ma

names heb  
Num. 1 c The nombre of the trib  
of Manasse  
Iosua. 15 d Moses gaue. to the half  
tribe of Manasses  
4. Reg. 21 a Manasse was .xii. yere  
old when he began  
There d Manasse shed innocet bl  
Manasse crepte with his  
fathers.  
2. Par. 33 a Manasse was .xii. yere  
old when he.  
Psal 60 b Manasse is myne  
80 a Before Ephraim, Benia-  
min and Manassa  
Elay. 9 d Manasses shall eate E-  
phraim, and Ephraim  
Manasses.  
Judith. 8 a her husbände was called  
Manasser.  
Math. 1 b Manasse begat Amos  
Apoca. 7 b Of the tribe of Manas-  
ses were sealed twelc.  
Mandragoras.  
Mandragera.  
Gene. 30 b found Mandragoras.  
There Let hym lipe with the  
for thy sonn. s Mandu-  
the Mandragoras get  
their sweets smell.  
Maner.  
Mos.  
Gene. 19 c After the maner of al th  
woylde.  
Leuit. 13 a After the maner of th  
lande of Lanaan  
Ihon. 19 g As the maner of the I  
wes is to burp  
Ierc. 33 c For the yeres suffered by  
their maners.  
15 a circumcised after the m-  
ner of Moses.  
1. Cor. 15 c Euill woordes corrup  
good maners  
Looke moze in the  
wozde Luskome.  
Maner  
Consuetudo.  
Gene. 29 c It is not the maner-  
tis place.  
Ierc. 17 a and Paul, as his men  
was, went  
25 d It is not the maner  
the Romanes  
Looke moze in the  
wozde: s. Ma-  
ner. Use.  
Many.  
Plures.  
Num. 33 g and gruce to many.  
Judic. 9 g he had many wifes  
Eclis. 6 a and true many yeres  
Ierc. 43 a there bee by re fewe of  
left of many  
Ihon. 4 c many mo believed becau  
of his au ne woys  
2. Cor. 2 b It is sufficient, that  
was r. buked of many.  
An.iii. emoi

the  
a  
as a  
y.  
inne  
mā  
e in  
the  
of.  
mā  
bed  
of  
.



**F**ORASMUCHE  
as prayer is the  
heray true meane  
ordayned of al-  
mightie god, and  
taught vs playn-  
ly in his holy word, wherby not  
onely we may, but also by gods  
holy cōmandement be bounden  
to haue a recourse and a refuge  
foz helpe and ayde of almightie  
god our heauenly father, not  
onely in all our necessittes, and  
tribulations of this world, but  
also vniuersally in all our affai-  
res and busineses, what soeuer  
shalbe fall vnto vs, or els what  
soeuer thing we shall enterpryse  
or take in hand. And sozasmuch  
also as our father in heauen, of  
his mere mercie and infinite  
A.ii. good-

EXHORTATION

goodnes, hath bounden himself by his owne free promise, and certified vs of the same, by his owne sonne, our onely sauiour and lord **CHRIST IESV**, in his gospel, that what soeuer we shall aske of him, we shall haue it, so that we aske such thinges, and in suche sorte, as we ought to doo. For these causes good christian people, beyng thus grounded vpon the sure foundation of goddis holie & blessed word, which can not deceiue vs, we are here at this time gathered together, to make our comon prayer to our heauenly father. But nowe good christian people, that by the true vse of prayer we may obtaine and enioye his gracious promise of aide, com-  
 fozte,

TO PRAYER.

fozte, and consolation, in al our assayres and necessities: two thinges, concerning prayer, are specially to be learned. The first is, to knowe, for what thynges we ought to make our request and petition in our prayer. The second is, in what wise we should make our prayer, in suche sorte as it may be acceptably hearde, and graciously graunted of our heauenly father.

As for the first, we ought instantly to aske of our heauenly father, his holy and blessed spirite, godly wisdom, faith, charitte, and to feare and dreade him, and that his holy name in al thinges, and euery where thorough al the hole world may be glorified, that his kyngdome  
 A.iii. may

EXHORTATION

maye come vnto vs, that is to saye, that here he may reigne in vs, by the faith of his welbeloued sonne our sauour IESV CHRIST, and after this lyfe also to reigne in vs, and ouer vs euerlastingly in gloꝛye.

We ought to pray, that his blessed wyl may be fulfilled here in this world among vs his mortall creatures, as it is of his immortall angels, and of al the holy company of the heauenly spirites. We muste pray for our dayly breade, that is, for our necessary fode and sustenance bothe of body and soule. Of body, as meate, drinke, and necessary apparelle, peace, helthe, and what soeuer god knoweth to be necessary for the behofe and conseruation

TO PRAYER.

uation of the same, that we may do to our lord god true seruice therewith, every man in his state and vocation, wherevnto god hath called hym. Of the soule, as the word of god, and the true knowledge of the same, the true conseruation of our heauenly fathers holy and blessed commandments, the liuely bread of the blessed body of our sauour Iesu Christe, the holy and sacrate cuppe of the precious and blessed bludde, whiche was shed for vs vpon the Crosse, to purchase vs pardon and forgiveness of our synnes. Furthermoze we must pray for the forgiveness of our synnes, that our heauenly father wyl be mercyfull vnto vs, and forgive vs our synnes

A.iiii. bothe

EXHORTATION.

bothe many and great, whereby we offende againste his infinite goodnes, as we do forgiue the offences of them that offend vs. whiche, howe great so euer they appere vnto vs, yet in comparison of the offences that we do against god, they be bothe small and fewe. We muste pray, that our heauenly father suffre vs not to be ledde into temptation, for without his continuall aide and protection, we are but weake and soone ouerthrowen. Our gostely enemy is stronge, violent, fierse, subtyll, and exceding cruell. And therfore we muste continually pray, with al instace, that in all his assaults we may be deliuered by the mighty hande of our heauenly father, from al  
euill

TO PRAYER.

euill. Finally, and befoze all thing, as saint Paule exhorteth vs in the fyrst epistle to Timothe, Let vs make our prayers, and supplications, rendyng and gyuyng of thankes for all men, and namely for kynges, princis, and al other set in chief dignitie and high roumes, that by theyr godly gouernace, their true faithfull and diligent execution of iustice and equitie be to all their subiectes, our heauenly father may be glorified, the common welth may be daily promoted and increased, and that we al, that are theyr subiectes, may liue in peace and quietnes, with al godlines and bettue, and our christen princis & heades in bntie and concozde  
A. b. emonges

EXHORTATION

emonges them selves, euer calling  
 vpon theyr heavenly father, whiche is the king of all  
 kynges, and the lord of all lordes,  
 which shall iudge without respecte of  
 persone, accordinge to euery mans doing  
 or woikes, at whose hande the weake  
 shall take no wronge, nor the myghty  
 may not by any power escape his iuste  
 iudgement. That our princes I say,  
 thus calling vpon theyr heavenly father  
 for grace, maye euer in all their affaires  
 be directed and gouerned by the holie  
 spirite of god, and bothe rule, and be  
 ruled, by his holy feare, to their owne  
 endless ioye, comfozte, and consolation,  
 and to theyr owne euerlastyng saluation,  
 though our sauiour

TO PRAYER.

our Iesus Christ.

AND here specially let vs pray  
 for our moste dete and soveraigne  
 lord the kynges maiesty, who dothe  
 not onely study and care dayly and  
 hourly for our prosperitie and wealth,  
 but also spareth not, to spende his  
 substance and treasure, yea redye at  
 all tymes to endaunger hym self for  
 the tender loue and fatherly zeale,  
 that he bereth towardes this his  
 realme, and the subiectes of the same.  
 Who at this present tyme hath taken  
 vpon hym the great and dangerous  
 affaires of warre. Lette vs praye,  
 that it may please almyghty god,  
 lord of hostes, in whose handes  
 is onely wealthe and victorie,  
 mercifully to assist him



EXHORTATION

him, sending his holy angell, to be his succour, keper, & defender frō all his aduersaries, and from all euyls. Let vs pray for our byetherne, that bende them selves to batail for goddis cause and our defence, that god maye grant them prosperous successe, to our comfort, and the increase of his glozy. Let vs praye for our selves that remain at home, that almyghty god defende vs from synne, sickenes, derth, and all other aduersyties of bodye and soule.

The seconde thyng to be learned, concernyng prayer, is to know, howe we shal make true prayer, so that it may be graciously harde, and mercifully graunted of oure heaucnly father.

TO PRAYER.

ther. First of al we must, upon consideration of our heaucnly fathers mercy and goodnes towardes vs, and of his cuerla-  
 syng trueth, and free promise made vnto vs in his owne holy woꝛde, conceue a full affiance hope and trust: and that without waueryng or doubtfull mistrustyng, eyther in his trueth, his goodnes, or in his almyghtie power, certainly assuring our selfe, that both of his omnipotencie, he may do what soeuer shall please his goodnes, and also for his infinite goodnes, and fatherly affection towarde vs, that he wolle both here and graunt al our laful and godly requestes, after that measure, sort, and degree, as he of his infinite

EXHORTATION

finite and incomprehensible wisdom knoweth the thyng to be moost mete, moost conuenient, and behofeful both foꝛ his owne gloꝛye and honour, and foꝛ the profit, behoufe, and commoditie of vs his childꝛen.

Furthermoꝛe also it is necessarily requyꝛed to that, that our pꝛayer may be acceptable vnto our heuenly father, to haue charitie, and bꝛotherly loue betwixt neighbour and neighbour, and towarde all our euen chꝛisten. So CHRISTE him selfe teacheth vs, sayinge, whan you stande to pꝛaye, foꝛgyue, if you haue any dyspleasure agaynste any personne: that your father, whiche is in heauen, maye foꝛgyue you. It is a true saying, that

TO PRAYER.

that saint Augustine sayeth: There is no good fruite, no good deede, no good woꝛke, whiche spꝛingeth not out of the roote of charitie. And saincte Paule teacheth plainely, that where as charitie lacketh, nothyng can auayle vs.

And moꝛeouer we must in our pꝛayer, be ware of bayne gloꝛy and pꝛayse of man, outwardly shewing a great pꝛetence of holynes, and being bayne of true godlynes inwardly, onely to haue the commendation of men befoꝛe the woꝛld, foꝛ if we so do, we shall lose the reward and benefit of our pꝛayer, as our sauiour CHRIST saith his owne selfe. We must take hede also, that we thincke not the vertue of

EXHORTATION

of prayer, to consist in multiplyng of many wordes without faythe and godly deuotion, thynckynge as the heathen doth, that for our many wordes or moche speking, we shalbe herde of our heaucinly father. who so euer doth thinke so, he shall deceyue him selfe. for god doth not regarde neither the swete sound of our voice, nor the great number of our wordes, but the earnest frequentnes and true faythful deuotion of our hartes. Finally we muste beware in our prayer of that common pestilent infection, and venemettull poison of all good prayer, that is to say, when our mouthe prayeth, and our hartes praye not.

Of the whiche the prophete Esay

TO PRAYER.

saie complayneth soze. And our sauour in sayncte Mathewes gospel rebuketh the pharisees, for the same, saying thus: Whypocrites, Esay the prophete prophesied well vppon you, when he sayd thus: This people draweth nigh me with theyr lippes, but their hartes are farre frome me, that is to saye, they speake with their tongue and lippes, the wordes of prayer, but in their harte, they mynde nothing lesse then they speake, as that the goodnes of the prayer stode in the outwarde speaking onely of the wordc, and not in the inwarde, true, and faythful request of the harte. And to the intent therfore pour hartes and lippes maye goo together in

B      prayer

EXHORTATION

praier, it is verie conuenient,  
and moche acceptable to god,  
that you shuld vse your priuate  
praier in your mother tongue,  
that you vnderstandyng what  
you aske of god, maye moze er-  
nestly & feruently desyre the same  
your hartes & myndes agreing  
to your mouthe and woozdes.  
Wherfoze let vs eschewe (good  
people in our prayes, al the a-  
foze rehersted vices, for elles we  
shall not obtaine our petitions,  
and requestes, but contrarpe  
wyse we shall highly displease  
god and greuouly offende him.  
Therfoze good Christian bre-  
therne, seynge we are come to-  
gyther to praie, let vs do it ac-  
cozding to our bounden duetie,  
and as it ought to be done. Let  
vs

TO PRAYER.

vs truly praie with a faithfull  
harte, and a sure affiaunce of  
our heauenly fathers infinite  
mercy, grace, and goodnes: let  
vs make our prayes, beyng in  
loue and charitie with all and  
euery onc of our neighbours, e-  
uerhaupng in our harte an er-  
nest request and desyre of those  
godly benefyttes, whiche ar ap-  
poynted in goddes woꝛde, that  
we shulde pray for, and yet not  
prescribing vnto god, either the  
time, place, measure, or degree  
of his gracious benefites, but  
holly committynge our selues to  
his blessed wyl and pleasure, re-  
cepyng in good wooꝛthe and  
with thankes gyuyng, what so  
euer, and when soeuer, it shall  
please his gracious goodnes,  
B.ii. to

EXHORTATION

to bestowe his gracious giftes  
vpon vs. Let vs also fournishe  
and beautiffe this our prayer,  
that it may please god the better,  
and deliuer the cares of our hea-  
uenlie father, with fasting and  
holosome abstinence, not onely  
from all delicious liuing in vo-  
luptuose fare, and from all ex-  
cesses of meate and drinke, but  
also to chastyse and kille the  
synfull lustes of the body, to  
make it bowe and redy to obey  
vnto the spirituall motions of  
the holie gooste. Let vs also  
furnish it with almes dede, and  
with the woꝝkes of mercie and  
charite. For praier is good and  
acceptable vnto god, when it is  
accompanied with almosse de-  
des, & with the woꝝkes of mercy  
as

TO PRAYER.

as the holy man Chobye sayth,  
with the whiche, and vsyng the  
vertues afoꝛeherhed, and also  
eschewing diligently the foꝛe-  
sayde vices, our prayers shalbe  
of muche price and value, as  
was the prayers of Hely, Da-  
nyel, & Moyse, befoꝛe our hea-  
uenly father, and that foꝛ our  
sautour Jesus Chyestes sake,  
whiche hathe redemed vs with  
his pꝛeciousse bloude, and hathe  
signed & sealed vs by to euer-  
lasting life. To whom both  
now and euer, with his  
father and the holie  
goost, be gloꝛie  
and honour  
without  
ende.  
AMEN.  
B.iii. Ag

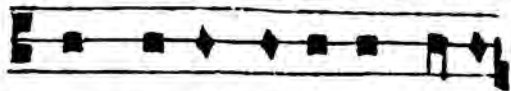
**A**S THESE holy prayers and suffrages following, ar set furth of most goodly scale for edifying and stirring of deuotion of all true faithfull christen hartes: so is it thought conuenient in this commune prayer of procession to haue it set furth and vsed in the vulgar tungue, for stirring the people to more deuotion: and it shall be euery christen mans parte reuerently to vse the same, to the honour and gloiy of almyghty god, and the profite of their owne soules. And such amonge the people as haue booke, and can reade, may reade them quietly and softly to them selve, and suche as can not reade, let them quietly and attentively giue audience in time of the said prayers, hauing their myndes erect to almyghty god, and deuoutly praying in they hartes, the same petitions which do entre in at their eares, so that with one sounde of the hart and one accorde, God may be glorified in his church.

¶ And it is to be remembred, that that which is printed in blacke letters, is to be sayde of songe of the priest with an audible voyce, that is to saye, so loude and so playnely, that it maye well be vnderstande of the hearers: And that which is in the redde, is to be aunswered of the quere sobely and deuoutely.

THE LETANY



O God the father of heauen:



haue mercie vpon vs miser-



rable synners.

¶ God, the father of heauen: haue mercie vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercie vpon vs myserable synners.

¶. O god

THE LETANY AND

God the soune, redemer of the  
worlde: haue mercie vpon vs misera-  
ble synners.

O god, the holy ghoſte, pro-  
cedyng from the father and  
the ſonne: haue mercy vpon  
vs myſerable ſynners.

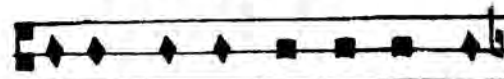
God, the holy ghoſte, procedyng  
from the father and the ſonne: haue  
mercie vpon vs miſerable ſynners.

O holy, bleſſed, and glory-  
ous trinitie. iiii. perſons and  
one God: haue mercye vpon  
vs myſerable ſynners.

O holy, bleſſed, and glorious tri-  
nitie, thre perſons and one god: haue  
mercie vpon vs miſerable ſynners.

Holy

SUFFRAGES.



Holy virgin Mary, mother



of God our Sauour Ieſu



Chryſt. Praye for vs.  
All holy Aungels and Ar-  
chaungels, and all holye or-  
ders of bleſſed ſpirites.

Praye for vs.  
All holy Patriarkes, and  
Bij. prophe-

THE LETANY AND

Prophetes, Apostels, Martyrs, Confessors, & Virgins, and all the blessed company of heauen: *Praye toꝝ vs.*

Remember not Lord, our offences, noꝝ the offences of our foꝛefathers, neither take thou vengeance of our synnes: spare vs good Lord, spare thy people, whō thou hast redeemed with thy most precious bloude, and be not angry wyth vs foꝛ euer:

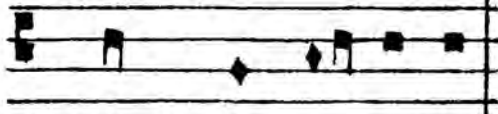


Spare vs good Lord.

From

SVFFRAGES.

From all euyl and myschiefe, from synne, from the craftes and assautes of the deuill, from thy wrath, and frō euerlastyng damnacion.



Good Lord delyuer vs.

From blindnes of heart, from pryde, bayngloꝝy, and hypocrisy, from enuy, hatred and malice, and all vnchary tablenes:

Good lord deliuer vs.

From foꝛnycacion, and all deadly synne, and frō all the

*B iij. Decet-*



THE LETANY AND

Deceiptes of the worlde, the  
fleshe, and the deuill:

Good lozde deliuer vs.

**F**rom lightnyng and tem-  
pest, from plage, pestilence  
and famyne, from battayle  
and murder, & from sodaine  
death:

Good lozde deliuer vs.

**F**rom all sedycion and pri-  
uey conspiracie, from the ty-  
rāny of the bilshop of Rome  
and all his detestable enor-  
myties, frō all false doctrine  
and herisye, from hardnes  
of hearte, and contempte of  
thy worde and commaunde-  
mente:

SVFFRAGES.

Demente:

Good lozde deliuer vs.

**B**y the mystery of thy holy  
incarnacion, by thy holye na-  
tiuyte and circuincysion, by  
thy baptisine, fastyng and  
temptacyon:

Good lozde deliuer vs.

**B**y thyne agony and blud-  
dy sweate, by thy crosse and  
passiō, by thy precious death  
and buryal, by thy glorious  
resurrectyon and ascension,  
by the comyng of the holy  
Ghost: Good lozde deliuer vs.

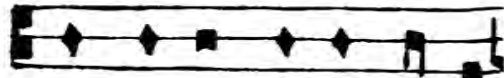
**I**n al tyme of our tribulaci-  
on, in al tyme of our wealth,

**B** iij. in

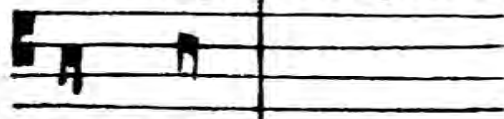
THE LETANY AND  
in the houre of death, in the  
day of iudgement:

Good lord deliuer vs.

We synners do beseeche the  
to heare vs (O lord god) and  
that it may please the to rule  
and gouerne thy holy church  
vniuersall in the ryght way.



we beseeche the to heere vs



good Lorde.

That it maye please the to  
kepe

SUFFRAGES.

kepe Henry the. viii. thy ser-  
uaunt and our kyng and go-  
uernoure :

We besech the to heere vs good lord.

That it maie please the to  
rule his hearte in thy faith,  
feare, and loue that he maye  
euer haue affyaunce in the, &  
euer seke thy honour & glory

We besech the to heere vs good lord.

That it maye please the to  
be his defendour and keper,  
guyng hym the victoꝛye o-  
uer all his enemyes:

We beseeche the to heere vs good  
Lorde.

That it maye please the to  
B b. kepe

THE LETANY AND

kepe oure noble Quene Ca-  
therin in thy feare and loue,  
gyuyng her increase of all  
godlynes, honour, and chyl-  
dren. Wee besече the to here vs  
good lord.

That it maye please the to  
kepe and defende oure noble  
Prynce Edward, and all the  
kynges maiesties chydren.  
We besече the to here vs good lord.

That it maye please the to  
illumynate al bishoppes pa-  
stours and mynisters of the  
church, wyth true knowlege  
and vnderstandynge of thy  
word, and that both by their

SUFFRAGES.

preachyng and luyng, thei  
maie set it forth and shewe it  
accozdyngly:

We besече the to here vs good lord.

That it maye please the to  
endue the Lordes of the cou-  
ntre, and all the nobyltie  
wyth grace, wysedome, and  
vnderstandynge:

We besече the to here vs good lord.

That it maye please the to  
blesse and kepe the magistra-  
tes, gyuyng them grace to ex-  
ecute iustice, & to mayntayne  
trithe:

We besече the to here vs good lord.

That it maye please the to  
blesse

THE LETANY AND

blesse ⁊ kepe all thy people :  
 We beseeche the to here vs good lord.

That it maye please the to  
 gyue to all nacjons bnytie  
 peace and concorde:

We beseeche the to here vs good lord.

That it maye please the to  
 geue vs an harte to loue and  
 dread the, and dilygentlye to  
 lyue after thy commaunde-  
 mentes:

We beseeche the to here vs good lord.

That it maye please the to  
 gyue all thy people increase  
 of grace, to here mekelye thy  
 worde, and to receiue it with  
 pure affection, and to brynge  
 forth

SUFFRAGES.

forth the frutes of the spirit  
 We beseeche the to here vs good lord.

That it maye please the to  
 bryng into the waie of truth  
 all suche as haue erred and  
 are deceyued:

We beseech the to here vs good lord.

That it maye please the to  
 strengthē such as do stande,  
 and to comfort and helpe the  
 weake hearted, and to rayse  
 vp them that fall, and fynal-  
 lye to beate downe Sathan  
 vnder our feete:

We beseeche the to here vs good lord.

That it maye please the to  
 succour helpe and comfort al  
 that

THE LETANY AND

that be in daunger. necessitie  
and trybulacion:

We beseeche the to here vs good lord.

That it maye please the to  
preserue all that trauaile by  
lande or by water. all womē  
labouryng of chylde. al sicke  
persons and yonge children,  
and to shewe thy pytie vpon  
all prysoners and captiues:

We beseeche the to here vs good lord.

That it maye please the to  
defende and prouyde for the  
fatheries chylidren and wyd-  
dowes. and all that be deso-  
late and oppressed:

We beseeche the to here vs good lord.

That

S V F F R A G E S.

That it maye please the to  
haue mercye vpon all men:

We beseech the to here vs good lord.

That it maye please the to  
forgeue our enemies. persecu-  
tors and sclaunderers. and  
to turne theyr heartes:

We beseeche the to here vs good lord.

That it maye please the to  
gyue to oure ble the kyndlye  
fruytes of the earth. so as in  
due tyme we may enioy the,  
and to preserue them:

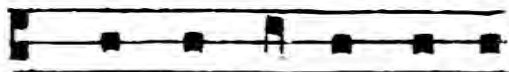
We beseeche the to here vs good lord.

That it maye please the to  
gyue vs true repentaunce. to  
forgeue vs al our synnes. ne-  
gligences

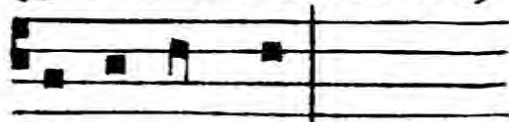
THE LETANY AND

gyltences and ignoraunces,  
 & to endue vs with the grace  
 of thy holy spirite, to amend  
 our lyues accordynge to thy  
 holye woꝛde:

We beseeche the to heere vs good loꝛd.



Sonne of God: we beseeche

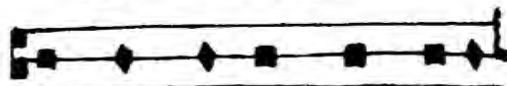


the to heere vs.

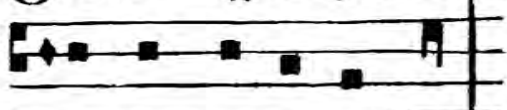
Sonne of god , we beseeche the to  
 heere vs.

¶ lambe

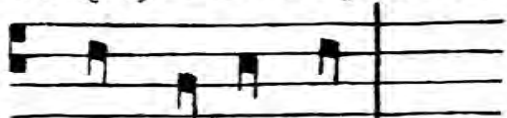
SUFFRAGES.



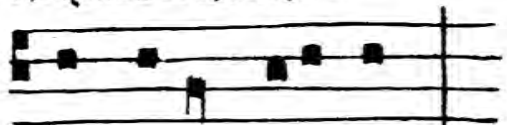
O lambe of god, that takest



away the synes of the woꝛld:



Grant vs thy peace.  
 O lambe of god, that takest awaye  
 the synnes of the woꝛde:



Haue mercy vpon vs.

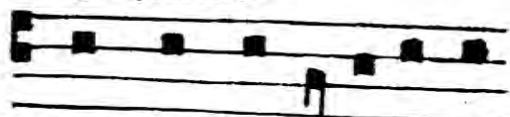
¶ O Christ

THE LETANY AND



**O** Chyiste heare vs.

Chyist heare vs.



**L**orde haue mercy vpon vs.

Lorde haue mercy vpon vs.

**C**hyist haue mercy vpon vs.

Chyiste haue mercy vpon vs.

**L**orde haue mercy vpon vs.

Lorde haue mercy vpon vs.

**O** ure father whiche art in  
heauen. with the residue of the psalter.

**And**

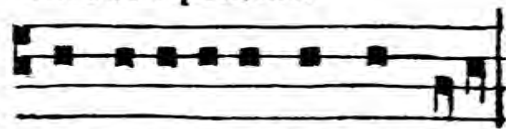
SVFFRAGES.



**A**nd suffer vs not to be led



into temptation.



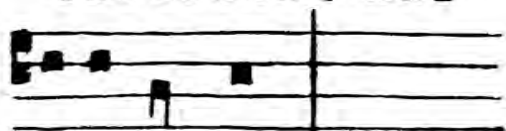
**B**ut deliuer vs fro euil. *Añ.*

**T**he versicle.



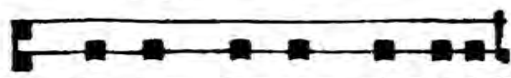
**O** Lorde, deale not with vs  
C.ii. after

THE LETANY AND

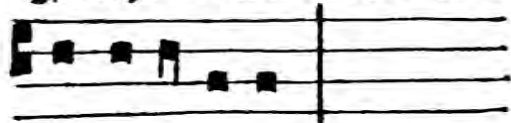


after our synnes.

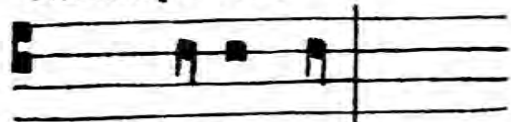
The aunswere.



Neither rewarde vs after



our iniquities.



Let vs praye.

O god

SUFFRAGES.

**O** God, mercifull father,  
 that dyspylest not the  
 sighyng of a contrite hearte,  
 noꝝ the desire of suche as be  
 sorowfull, mercifully assiste  
 oure prayers, that we make  
 befoze the in all our troubles  
 and aduersities, when soe-  
 uer they oppresse vs. And  
 graciously heare vs, that  
 those euils, whiche the craft  
 and subtiltie of the deuill oꝝ  
 man worketh against vs, be  
 brought to nought, & by the  
 prouidence of thy goodnes,  
 thei maye be dispersed, that  
 ¶ iij. we

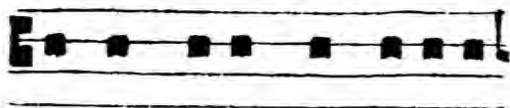


THE LETANY AND

we thy seruañtes, being hurt  
by no persecuciōs, may euer=  
more giue thankes vnto the,  
in thy holy churche, through



Jesu Christ our loꝛde.



o loꝛde, arise, help vs, ⁊ de=  
liuer vs foꝛ thy names sake.



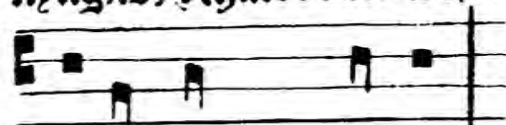
o god

THE LETANY

O god, we haue heard with  
oure eares, and oure fathers  
haue declarid vnto vs the no  
ble woꝛkes that  
thou dyddest in  
their dayes, and  
in the olde tyme befoze thē.

o loꝛde, arise, help vs, and deliuer  
vs foꝛ thy honour.

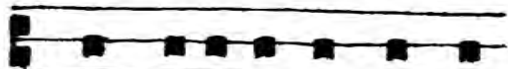
o loꝛde, to the father, the  
sonne, and to the holy ghost,  
as it hath ben frō the begyn=  
nyng, is, ⁊ shalbe euer world



without ende. Amen.

C.iiii. From

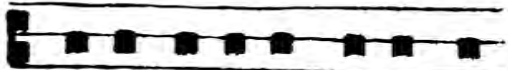
THE LETANY AND



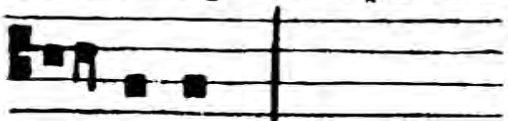
Herō our enemies defende



vs O Chyiste.



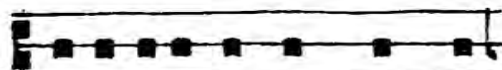
Graciously looke vpon our



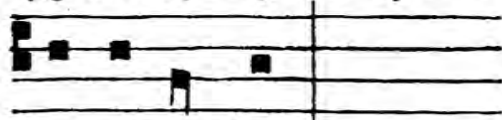
afflictions.

*Pitifully*

SUFFRAGES.



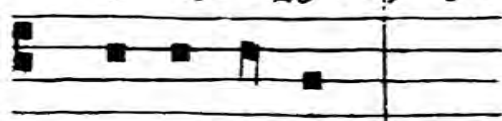
Pitifully beholde the do-



lour of our hearre.



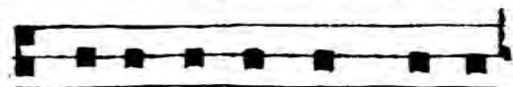
Mercyfully forgyue the syn-



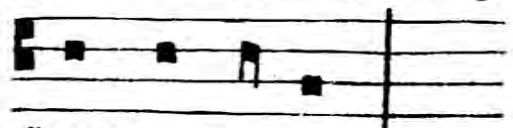
nes of thy people.

*Ch. Auora-*

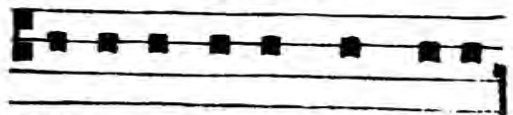
THE LETANY AND



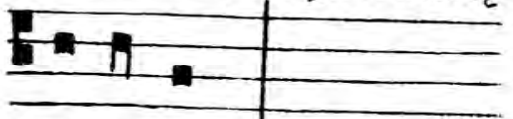
H anourably with mercye



heare our prayers.

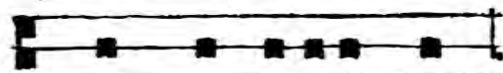


O son of Dauid haue mercy

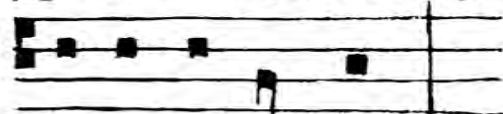


vyppon vs.

SUFFRAGES.



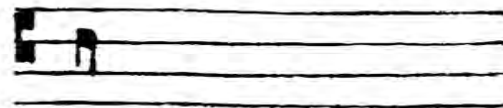
Bothe now & ener vouche-



saufe to here vs Chyfte.

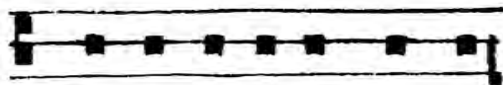


Gracioufely here vs , O



Chyfte:

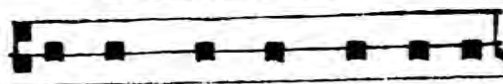
THE LETANY AND



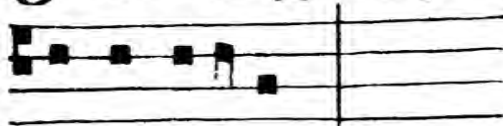
Graciously heare vs, O



Lozde Chziste.  
The versicle.



O lozde, let thy mercye be



shewed vpon vs.

SVEFRAGES.

The aunswere.



As we do put our truste in

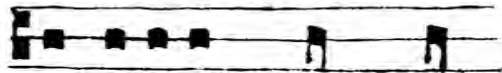


the. Let vs praye.

**W**E humbly beseeche the  
O father, mercifully  
to loke vpo our infirmities,  
and for the glozpe of thy na-  
me sake, turne from vs all  
those euylles, that we moost  
right-

THE LETANY AND

ryghteouslye haue deserued.  
Graunt thys O Lorde God  
foz our mediatur and ad-



uocate Jesu Christes sake.

Amen.

**O** GOD, whose nature  
and properte is euer to  
haue mercye and to forgeue,  
receiue our humble petition,  
and thoughe we be tyed and  
bould with the chain of our  
sinnes: yet let thy pitifulnes  
of thy great mercye leuse vs  
foz the honour of Jesu Chri-  
stes

SVFFRAGES.

thes sake, our mediatur and  
aduocate.

Amen.

**A** Lmyghtye and euer  
lyuyng God, whiche  
only workest great meruay-  
les, send downe vpon our by  
Shoppes and curates, and al  
congregacyons, comyncted  
to theyz charge, the health-  
full spirite of thy grace, and  
that they maye trulye please  
the: powre vpon theym the  
contynuall dewe of thy bles-  
sing. Graunt this (O Lorde)  
foz the honour of oure ad-  
uocate

THE LETANY AND  
uocate and mediatur Iesu  
Christe. Amen.

**W**e beseeche the (O lord)  
to shewe vppon vs  
thyne excedyng greate mer-  
cy, whych no tounge can  
worthely expresse, and that  
it maye please the, to deliuer  
vs from all our synes, and  
also from the paynes, that  
we haue for them deserued.  
Graunte this (O Lorde)  
through our mediatur and  
aduocate Iesu Christ. Amē.


**O** Graunt we beseeche the,  
O almighty god, that  
we

THE LETANY AND  
we in oure trouble put oure  
whole confydence vpon thy  
mercy, that we may agaynst  
all aduerlytie be defended  
vnder thy protectiō. Graunt  
this O Lorde God, for oure  
mediatur and aduocate Je-  
su Christis sake. Amen.

**A** Almighty god, which A pray  
of Chri  
some.  
haste gyuen vs grace  
at this tyme with one ac-  
corde to make our commune  
supplications vnto the, and  
doost promise, that whā two  
or thre be gathered in thy  
D name

S VFFRAGES.

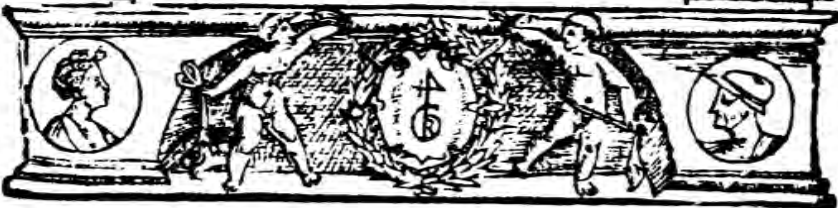
name, thou wilt graūt their  
requestes: fulfil nowe, o lord,  
the desires and petytions of  
thy seruautes, as maye be  
mooste expedient for them,  
graunting vs in this world  
knoweledge of thy truthe, &  
in the worlde to come lyfe  
euerlastynge. Amen.

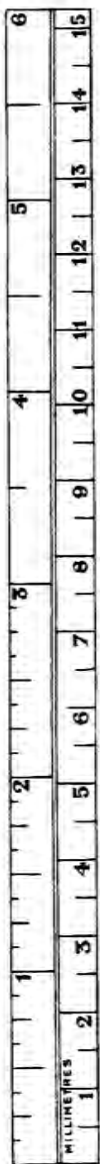


**T**he booke  
of Common  
praier noted.

**E**

1 5 5 0.  
Anno 4. Ed: 6.



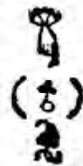


## In this booke

is conteyned so muche of the Order  
of Commō prayer as is to be song in  
Churches: Wherin  
are vled only these  
iiii. sortes' of notes,



The first note is a strene note and is  
a breue. The second a square note,  
and is a semy breue. The iii. a pycke  
and is a mynymme. And when there is a  
pycke by the square note, that pycke  
is halfe as muche as the note  
that goeth before it. The  
iiii. is a close, and is  
only vled at þ end  
of a verse.



A. ii.



# Mattins.

The Quere wyth the Priest.

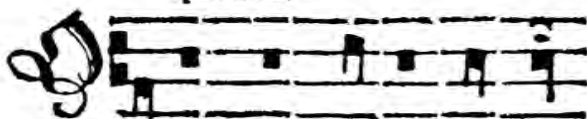


Ure father  
which arte in  
heauē, halo. &c

Priest. *Sunt.*  
O lord open thou my lippes  
And my mouth shal shew forth thy praise  
D. J. Priest.

Mattins.

Diest.



God make spede to saue me.

Aun.



O lord make hast to helpe me.



Glozy be to the father, and to the Sonne



and to the holy ghost, As it was in the

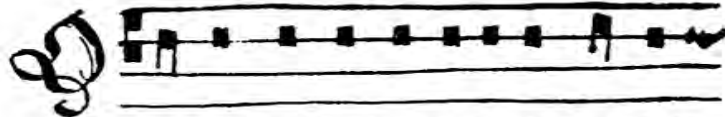


beginnyng, is now and euer Chalbe, world

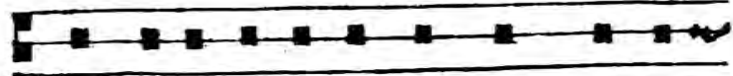


wyth out end Amen. Prayse ye the lord.  
Venite

Mattins.  
Venite exultemus,



Come, lett vs syng vnto the lord, lett



vs hertly reioyce in the strength of oure

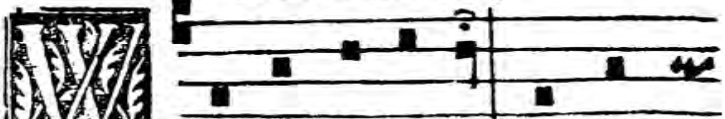


And so forth wyth the rest of the Psalmes, as they be appoynted.

saluacion &c.

After the first lesson.

Te deum laudamus.



we prayse the o lord, we know



lege the to be the lord. All the earth doth  
A, it. worship

Mattins.

worshipp the, the father everlasting. To  
 the al angels cry a loud, the heauen's and  
 all the powers therein. To the cherubin,  
 and Seraphin continually do crye. Holy,  
 holy, holy, lord god of sabaoth. Heauen  
 and earth are full of the maiestye of thy  
 glory

Mattins.

glory. The glorious companye of the  
 apostles, praye the. The goodly felow-  
 ship of the prophetes, praye the. The  
 noble army of martyrs, praye the. The  
 holy Church thzough out all the world  
 doth knowlege the. The father of an in-  
 B. iij finite

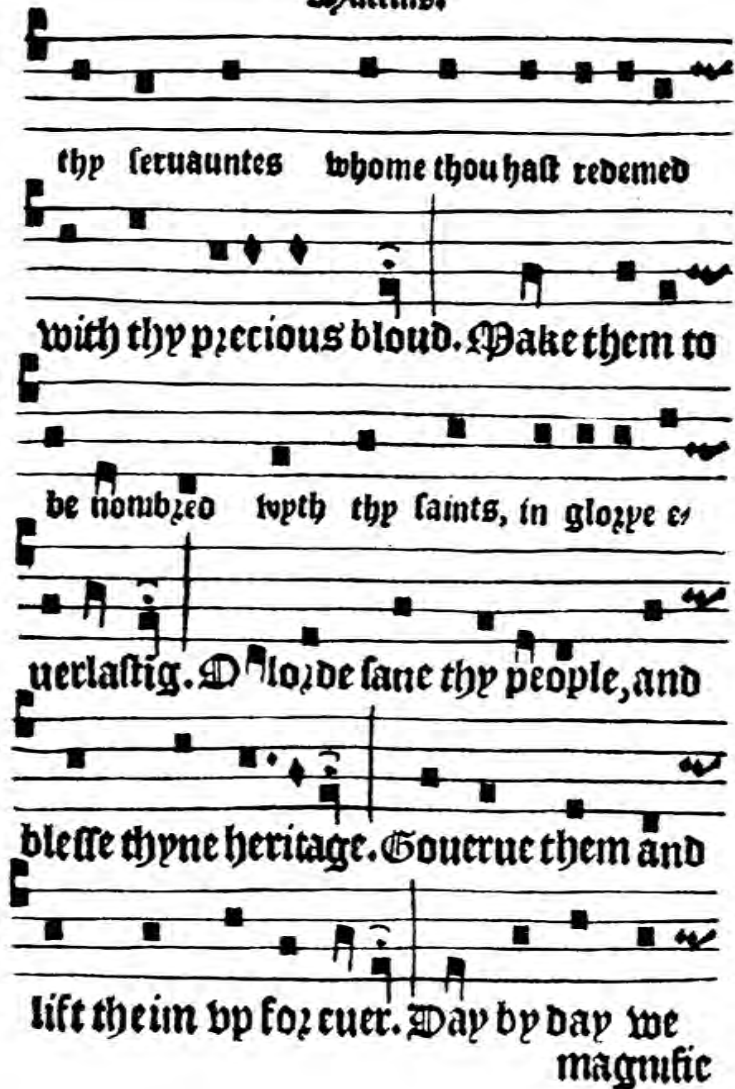
Mattins.

finite maiestye. Thy honorable, true, and  
 onely sonne. Also the holy ghost the cons  
 forter. Thou arte the kyng of gloze, o Christ.  
 Thou arte the cuerlastyng sonne of the father.  
 When thou tokest vpon the to deliuer  
 man, thou didest not abhorze the virgins  
 wombe

Mattins.


wombe. When thou haddest overcome the  
 sharpnes of death, thou didest open the kyng-  
 dome of heauen to all belcuers. Thou sittest  
 on the right hand of god, in the gloze of  
 the father. We belcve that thou shalt come  
 to be oure Judge, We therfore pray the, helpe  
 thy

Mattins.



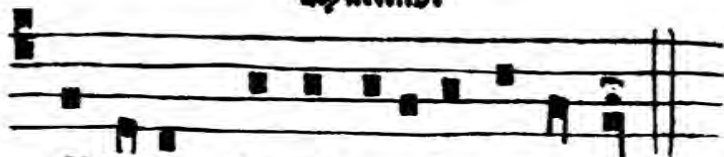
thy seruauntes whome thou hast redemed  
 with thy precious bloud. Make them to  
 be nombred wpth thy saints, in glozpe e  
 uerlastig. **D** lozde sane thy people, and  
 blesse thyne heritage. Gouverne them and  
 lift them by for euer. Day by day we  
 magnific

Mattins.



magnifie the. And we woꝛshipp thy name  
 euer woꝛld wpth out end. Touchsafe. **D**  
 loꝛd to kepe vs this day with out sinne. **D**  
 loꝛd haue mercy bpon vs, haue mercy bpon vs.  
**D** loꝛde. lett thy mercy lighten bpon vs, as  
 out trust is in the. **D** loꝛd in the haue

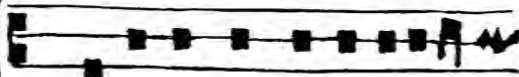
Mattins.



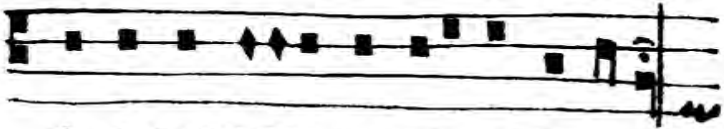
I trusted, lett me neuer be confounded.

After the second lesson one of these that folow.

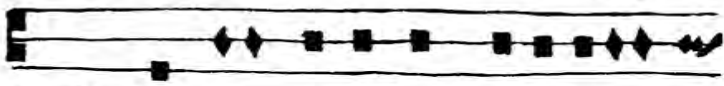
Benedictus dominus,



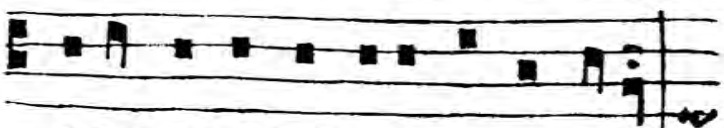
lelled be the lord god of Israell,



for he hath visited and redemed his people.



And hath lifted by an hozne of saluacion



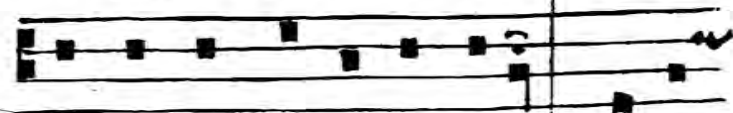
to vs. in the house of his seruaunt dauid.

As

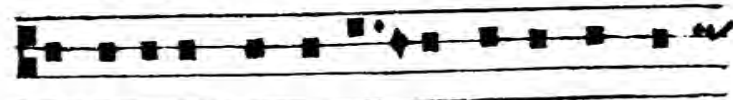
Mattins.



As he spake by the mouth of his holy pzophetts,



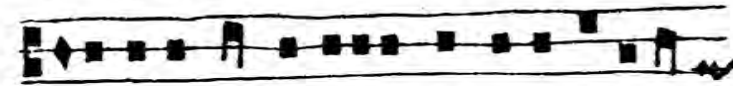
which hath bene sence the world began. That we



shuld be saued from our enemies, & from the handes



of all that hate vs. To perfourme the mercy pro



mised to our fathers. & to remembze his holy coue



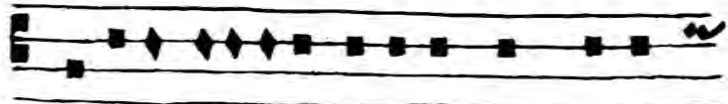
naunt, To perfourm the othe which he sware to oure

C. ii. fa thee

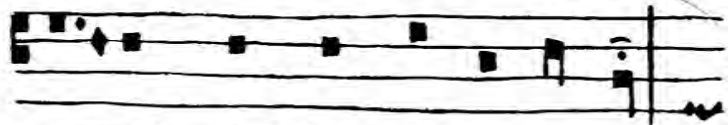
Mattins.



father Abraham, that he wold geue vs. That



we beynge deliuered out of the handes of oure



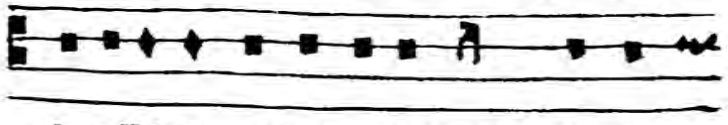
enemies, might serue him with out feare.



In holynes and righte ousnes befoze him, all

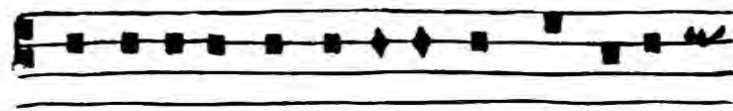


the dayes of oure life. And thou child shalt

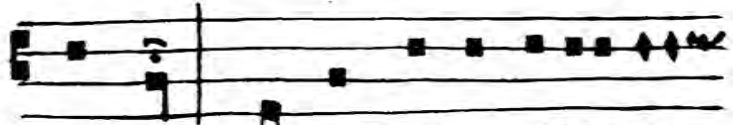


be called the pꝛophett of the highest, for thou shalt

Mattins.



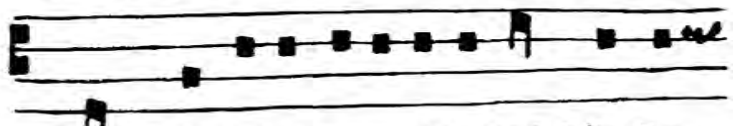
shalt go befoze the face of the loꝛde, to pꝛepare



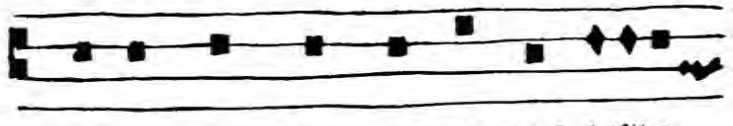
hys waye. To geue knowlege of saluacion



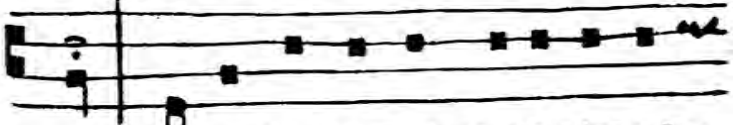
vn̄to his people foꝛ the remission of their synnes,



Thꝛough the tender mercy of our god, wherby

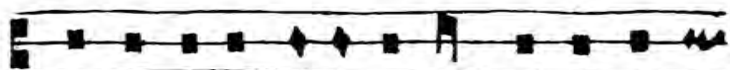


the day sprynge frome an highe hath visited

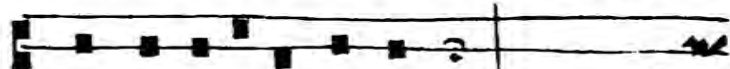


vs. To geue light to theim that sitt in darke-  
nes,

Mattins.



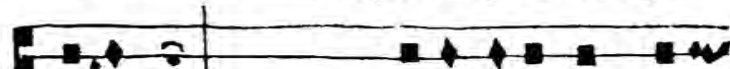
nes, and in the shadow of death, and to guyde



our feete in to the waye of peace. Glozy be



to the father, and to the sonne, and to the



holy ghost, As it was in the begynning, is

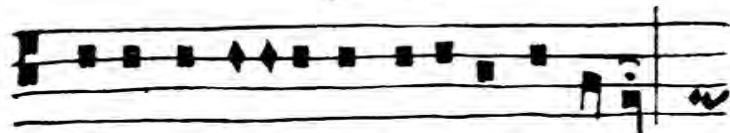


now and euer shalbe, world with out end Amen.

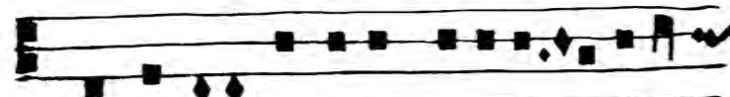


blesed be the lozde god of Israell, for

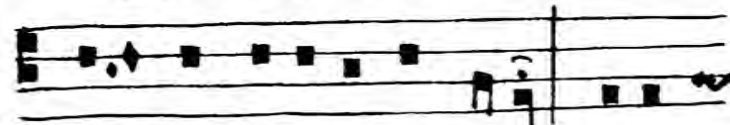
Mattins.



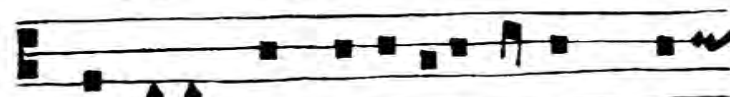
for he hath visited and redemed his people.



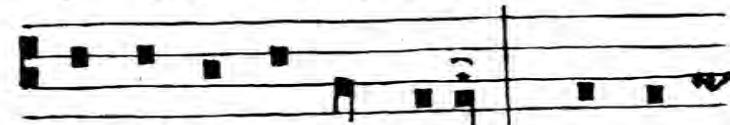
And hath lifted by an hozne of saluacion to vs,



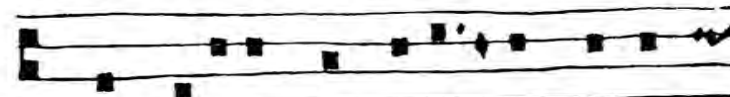
in the house of his seruaunt dauid. As he



spake by the mouth of his holy prophetts, which



hath bene since the worlde began. That we



shoulde be saued frome our enemies, and from the



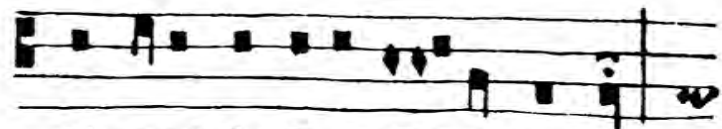
Mattins.

the handes of all that hate vs. To performe  
 the mercy promised to oure fathers, and to re-  
 membze his holy couenaunt. To performe  
 the othe which he swate to our father Abza-  
 ham, that he wold geue vs. That we beyng  
 deliuered out of the handes of our enemies,  
 might

Mattins.

might serue him with out feare. In holynes  
 and righte ousnes befoze him, all the dayes  
 of our life. And thou Chld, shalt be called  
 the prophett of the highest, for thou shalt go  
 befoze the face of the lorde, to prepare hys  
 waye. To geue knowlege of saluacion vnto  
 D. i. hys

Matting.



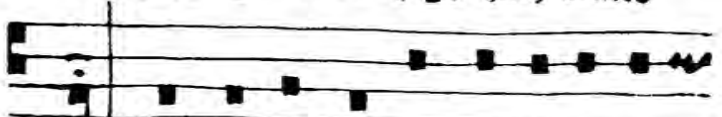
his people for the remission of their finnes.



Through the tender mercy of our god, whereby



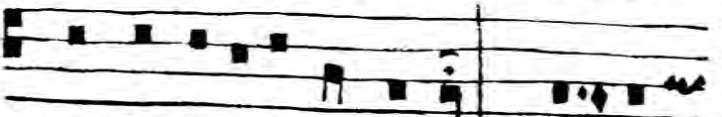
the day spring from an high hath visited



vs. To geue light to them that sit in darke



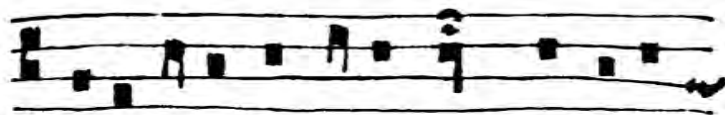
nes, and in the shadow of death, and to guide



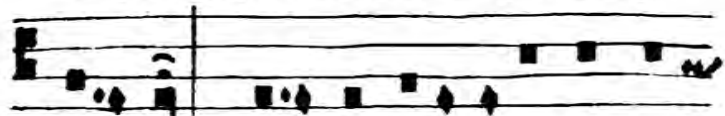
oure feete in to the waye of peace. Glozy be

to

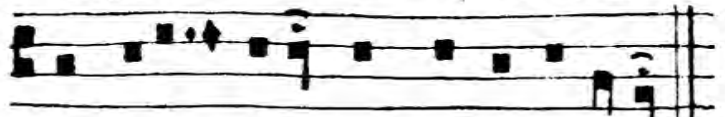
Matting.



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



holy ghost. As it was in the beginnyng, is



now and euer shall be, world with out end Amen.

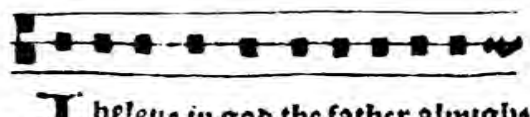


Loꝛde haue mercy vpon vs. Christ haue



mercy vpon vs. Loꝛde haue mercy vpon vs.

The Quere  
with the  
Priest.



I beleue in god the father almighty

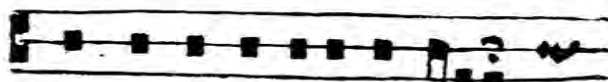
D. II. III.

Mattins.

tic, maker of heauen and earth. And in Iesus Christ his onely Sonne our lord. Which was conceaued by the holy ghost, born of the virgin Mary. Suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thir day he arose agayn from the dead, He ascended into heuen, and sitteth on the right hand of god the father almightie, from thence shall he come to Iudge the quicke and the dead. I beleue in the holy ghost. The holy Catho- like Church. The Communion of saints. The for- giveness of synnes. The resurrection of the body. And the life euerlastyng.

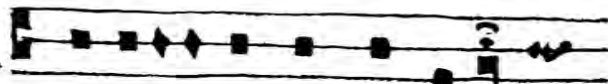
**G**ure Father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this daye ourc dayly breade. And forgeue vs ourc trespasses, as we forgeue them þ̄ trespasse agaynst vs.

Priest.



And leade vs not in to temptacion.

Hunsv.

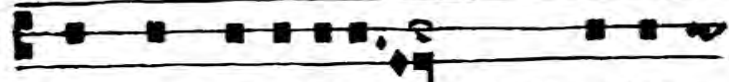


But deliuer vs from euil. Amen.

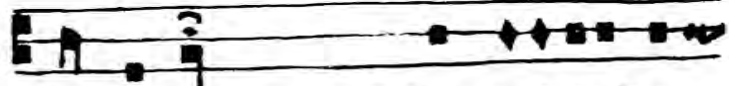
Priest.

Mattins.

Priest. O lord shew thy mercy vpon vs. *Hunsv.*



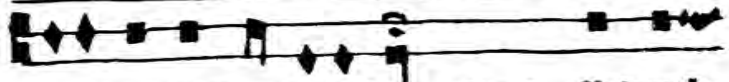
And graunt vs thy saluacion. *Pri.* O lord



saue the kyng. *Hunsv.* And mercitully heare



vs, when we call vpon the. *Pri.* Andue thy



ministrers with righteousnes. *Hunsv.* And make



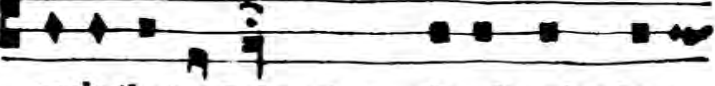
thy chosen people Joyfull. *Pri.* O lord saue  
D. iii. thy

Mattins.

  
thy peple. Aunf. And blesse thyne in heritaunce.

  
¶21. Geue peace in our tyme, o lord. Aunf. Be-

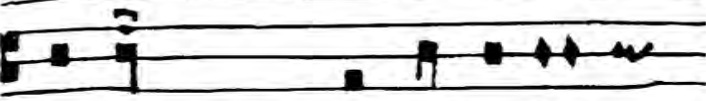
  
cause there is none other that fighteth foꝛ vs, but

  
onely thou o God. ¶21. O god, make cleane

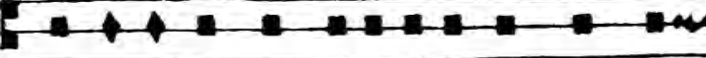
  
oure hertes with in vs. Aunf. And take not

  
thyne holy spirit from vs. ¶21. The lord be  
with

Mattins.

  
with you. Aunf. And wꝛth thy spirit. ¶21.

 After the  
Collect foꝛ  
y day these  
that folow.  
 God, which arte



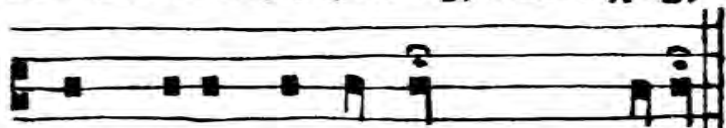
aucthoꝛ of peace and loueꝛ of concorde, in know-  
lege of whome standeth oure eternall life, whose  
seruice is perfecte freedom: Defend vs thy humble  
seruauntes in all assaultes of oure enemies, that  
we suerly trustyng in thy defence, maye not feare  
the power of any aduersaries: Thꝛough y might

  
of Iesu Christ oure Loꝛde. Aunswere. Amen.

 Loꝛde oure heauenlye father almighty  
etc

### Mattins.

tie and euertypung God, which hast safely brought  
 vs to the begynnyng of thys dape: defende vs in the  
 same wpth thy myghtye powez, and graune  
 that this day we fall into no synne, neither  
 runne into any kynde of daunger, but that all  
 oure doynges may be ordred by thy gouer-  
 naunce. to do alwayes that is righteous in thy sight:

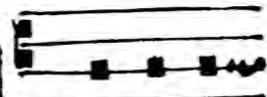


Through Iesus Christ our lozde. *Aunf.* Amen.

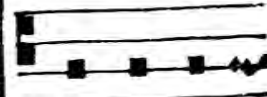
Thus endeth  
 Mattyns

## Euensong.

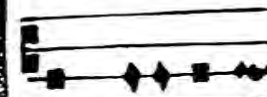
The Quere with the Priest.



Wee father



which arte in

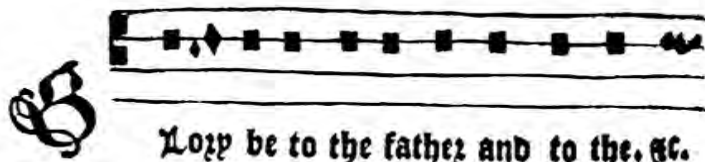


beauē, halowed. ac.

*Psle.* God make spede to saue me.

*Aunf.* lozde make hast to helpe me.  
 C. i. Glozp

Euenlong.




Loꝝ be to the fathez and to the. &c.



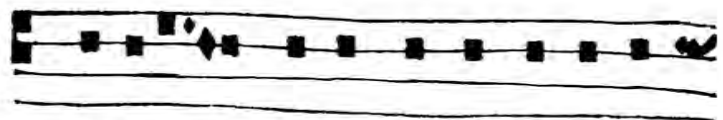
As it was in the begynnng, &c.

As it is before at Whattins.

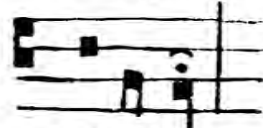
PSALMES.

Loꝝd, rebuke me not in thyne



indignacion: neither chalten me in thy displeasure, &c.



And so foꝝth with the rest of the Psalmes, as they be appoynted.

After

Euenlong.

After the i. lesson, one of these that folow.

Magnificat.



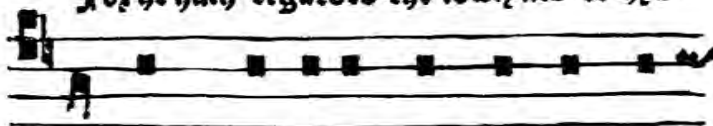

My soule doth magnifie the loꝝde.



And my spirit hath reioysed in god my sauour.



foꝝ he hath regarded the lowlynes of hys handmaide,



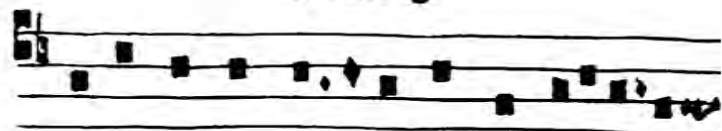
foꝝ behold from hencefoꝝth all generacions shall call me blessed.



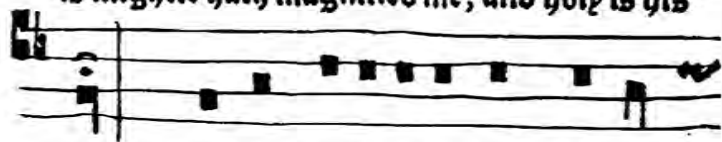
foꝝ he that

is

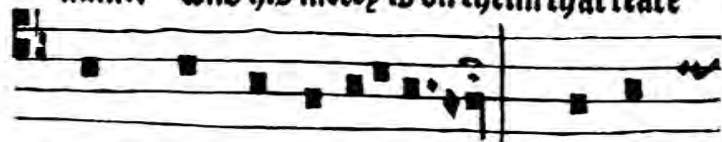
Euenſong.



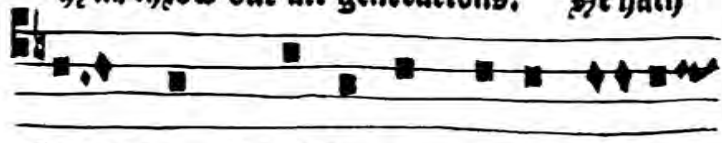
is mightie hath magnified me, and holy is his



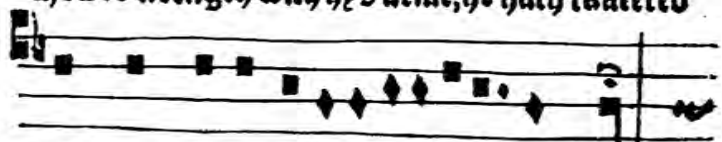
name. And his mercy is on them that feare



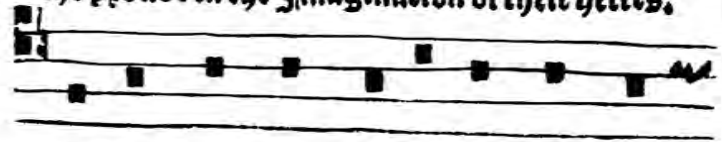
hym, thow out all generacions. He hath



ſhewed ſtrength with hys arme, he hath ſkatered

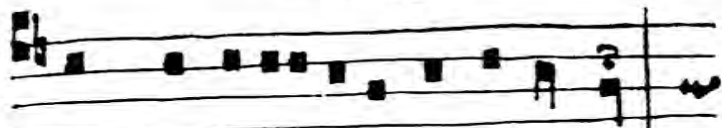


the proude in the Imagnacion of their hartes.

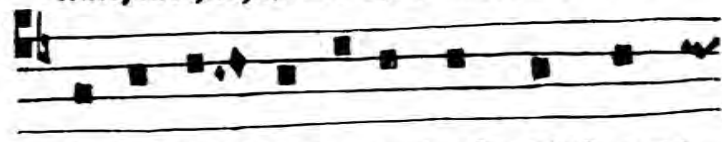


He hath putt downe the mightie from their  
ſeate

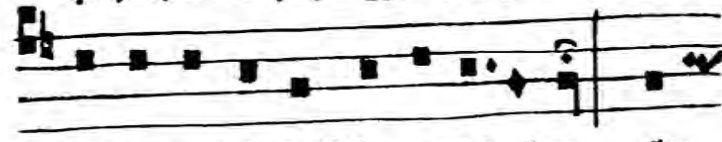
Euenſong.



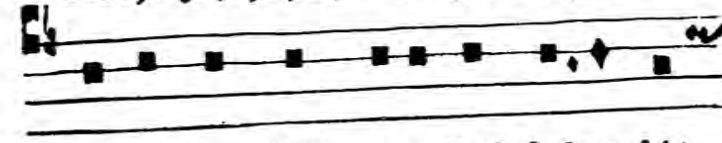
ſeate, and hath exalted the humble and meke.



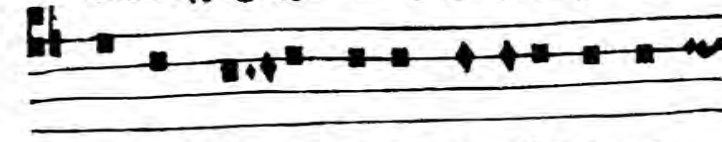
He hath filled the hungry wpth good thynges.



and the ryche he hath ſent emptie awaye. He



remembryng hys mercy hath holpen his



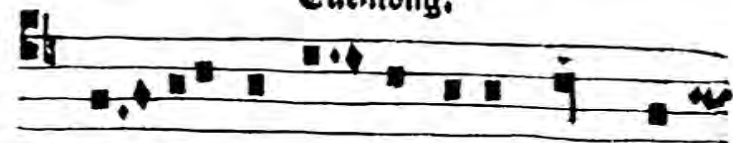
ſeruaunt Iſraell, as he promyſed to our



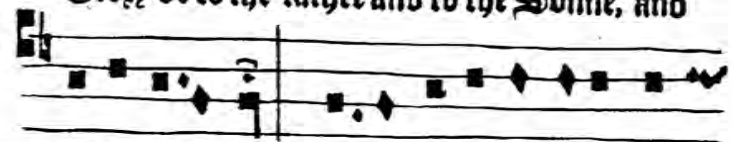
fathers Abraham and hys ſeede for euer.

C. iii. Glozy

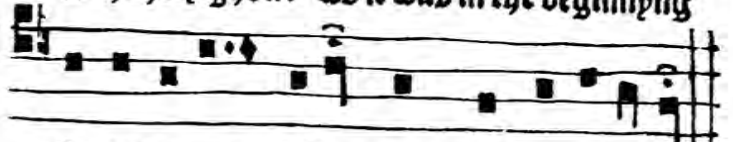
Euenſong.



Gloꝝy be to the father and to the Sonne, and



to the holy ghoſt. As it was in the beginnyng

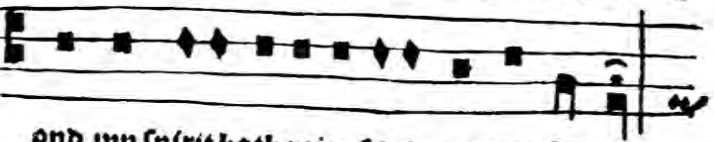


is now & euer ſhalbe, woꝝld with out end Amen.

Magnificat.



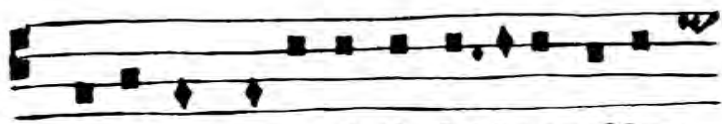
My ſoule doth magnifie the lord,



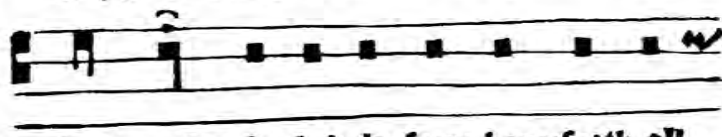
and my ſpirit hath reioyced in god my ſauour.

For

Euenſong.



For he hath regarded the lowlynes of hys



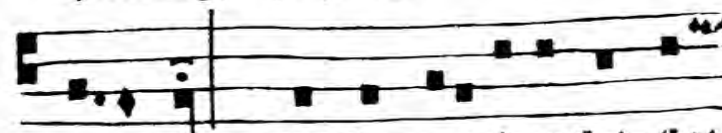
handmayde, for behold from hencefoꝝth all



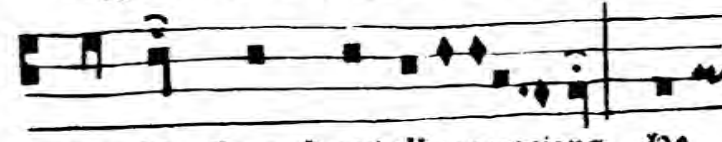
generacions ſhall call me bleſſed. For he



that is mightie hath magnified me, and holy



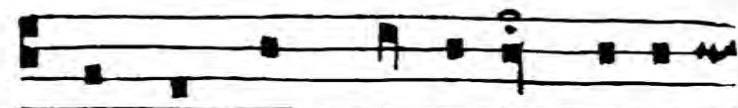
is hys name. And hys mercy is on them that



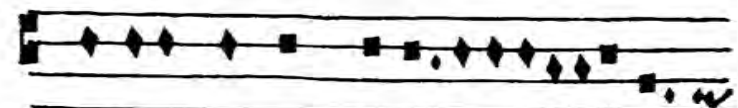
fear him, through out all generacions. He hath



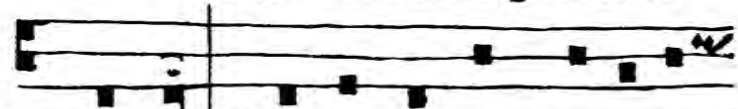
Euenlong.



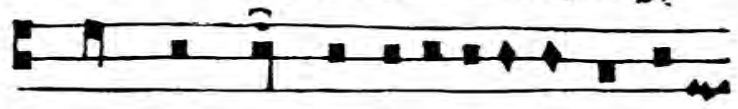
hath shewed strength with his arme, he hath



skattered the proude in the imaginacion of



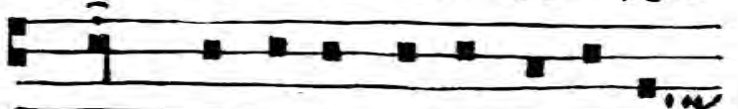
their hertes. He hath putt downe the mightie



frome theyr seate, and hath exalted the humble

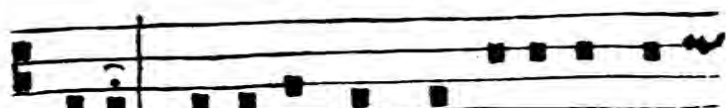


and meke. He hath filled the hungry with good



thynges, and the ryche he hath sent emptie  
away

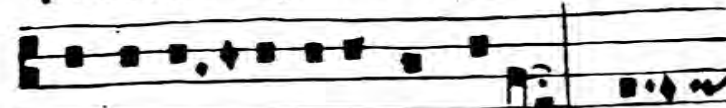
Euenlong.



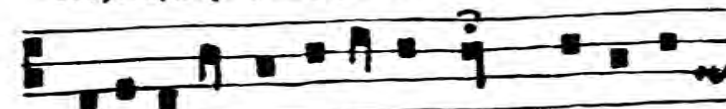
away. He remembryng his mercy, hath hol-



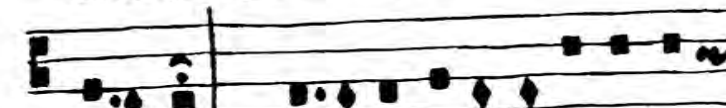
pen his seruaunt Israell, as he promised to oure



fathers, Abraham & his seede for euer. Glozy



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



holy ghost. As it was in the begynnyng, is



now and euer Chalbe, world with out ende, Amen.  
f. l. After

Euenlong.

After the is. lesson, one  
of these that follow.

Nunc dimittis.



**D**o, now lettest thou thy seruaunt

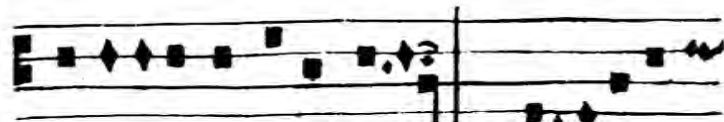
De parte in peace, accordyng to thy worde,

For myne eyes haue sene, thy saluacion, which

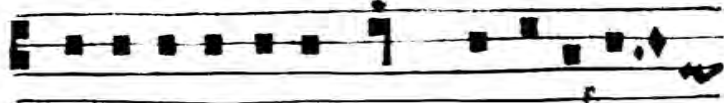
thou hast prepared, befoze the face of all people.

To be a light to lighten the gentils, and to be  
the

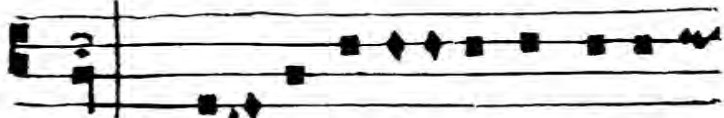
Euenlong.



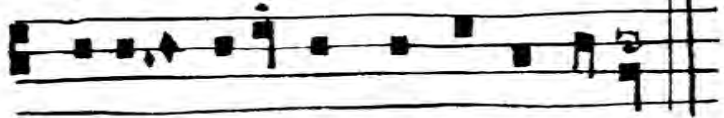
the gloze of thy people Israell. Gloze be to



the father and to the Sonne, and to the holy



ghost. As it was in the begynnyng is now



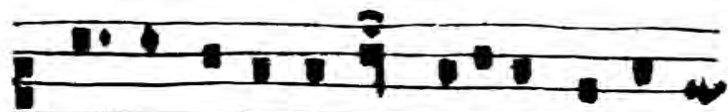
and euer shalbe, world with out ende. Amen.

Nunc dimittis.

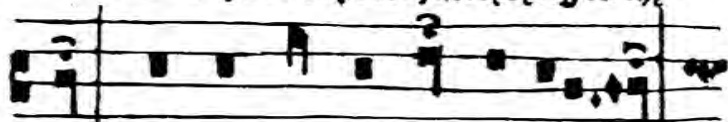


**D**o, now let test thou thy  
seruaunt

Euenfong.



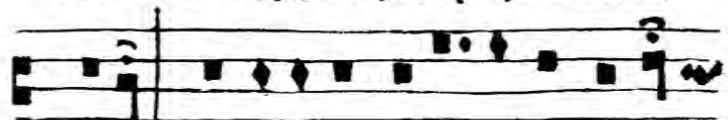
seruaunt departe in peace, accordyng to thy



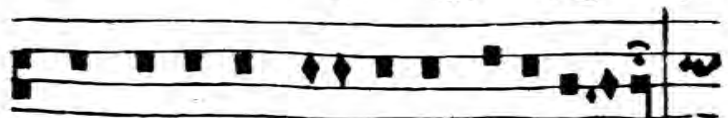
woꝛde. For myne eyes haue sene thy saluacion



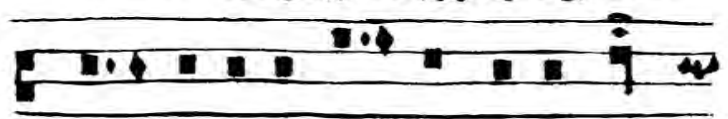
whiche thou hast prepared, before the face of all



people. To be a light to lighten the gentils,



and to be the gloꝛy of thy people Israell.

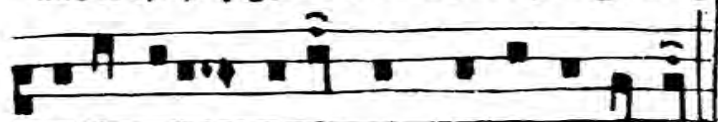


Gloꝛy be to the father and to the Sonne,  
and

Euenfong.



and to the holy ghoꝛt. As it was in the beginning



is now & euer shall be, world with out end Amen.



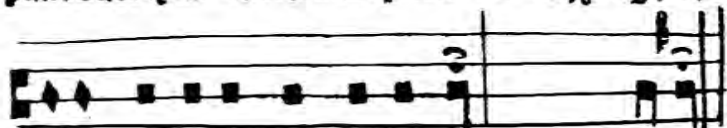
**G**od, haue mercy vpon vs. Christ, &c. And  
so forth wyth the suffrages, as is before at  
Mattins. And after the first Collecte for the  
daye, these that folow.



**G**od, frome whome all holy desires,  
all good counsailes, & all iust woꝛkes do procede:  
Geue vnto thy seruauntes þ peace, which the world  
can not geue, that both our hertes may be set to obey  
thy commaundementes, and also that by thee, we  
f. iii. being

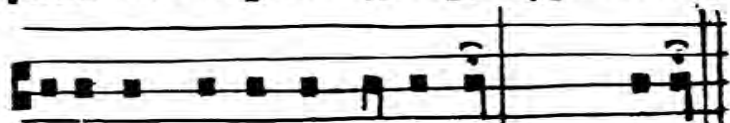
Euenfong.

being defended from the feare of our enemies, may  
passe oure tyme in rest and quietnes: Through the



merites of Iesu Christ our sautour. *Funf, Amen.*

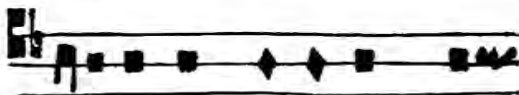
**L**ighten oure darkenes we beseeche the, O lord,  
and by thy greate mercy, defende vs frome all  
perells and daungers of thys night for þe loue of thy



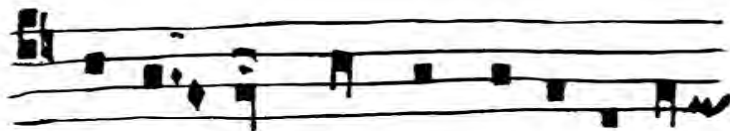
only sonne our sautour Iesu Christ. *Funf, Amen.*

For the tyme of lent  
in the place of  
*Te Deum.*

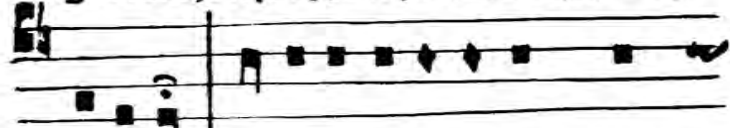
Benedicite,



All ye workes of the lord, speake  
good



good of the lord: praise him, and sett him by



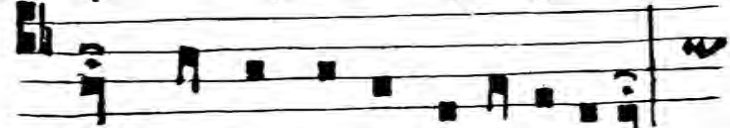
for euer. O ye angels of the lord, speake



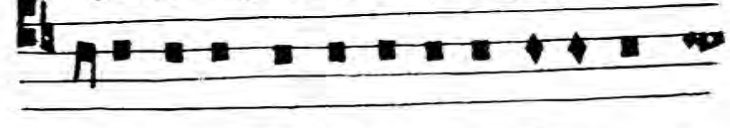
good of the lord: praise him, and sett him by



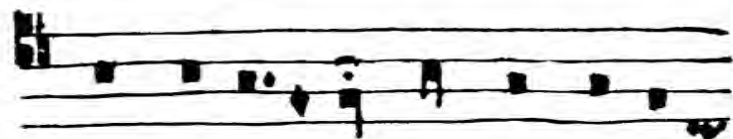
for euer. O ye heauens, speake good of the



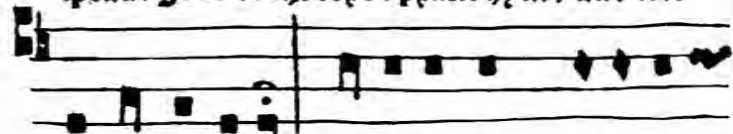
lord: praise him, and sett him by for euer.



O ye waters that be aboue the firmament,  
speake



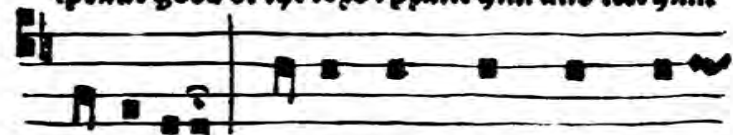
speake good of the lord: praise him, and sett



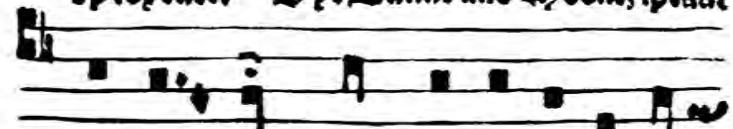
him vp for euer. O all ye powers of the lord



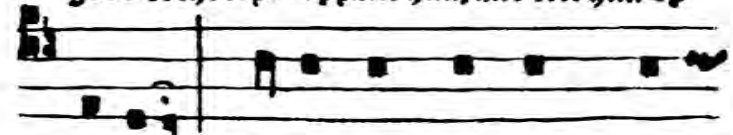
speake good of the lord: praise him and sett him.



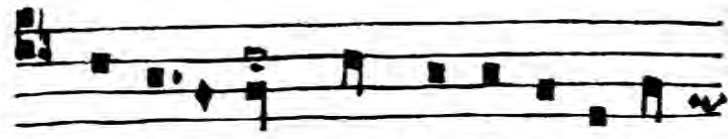
up for euer. O ye Sunne and Moone, speake



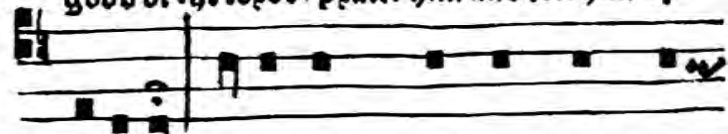
good of the lord: praise him, and sett him vp



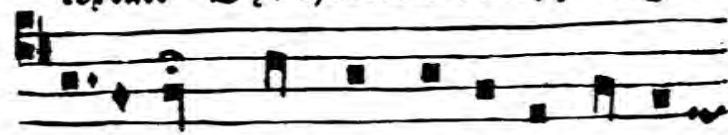
for euer. O ye Steerres of heauen, speake  
good



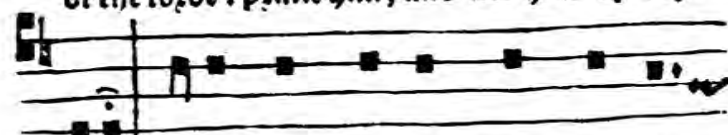
good of the lord: praise him and sett him vp



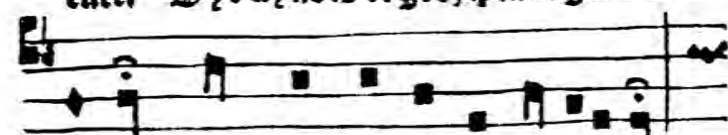
for euer. O ye shewers and dew, speake good



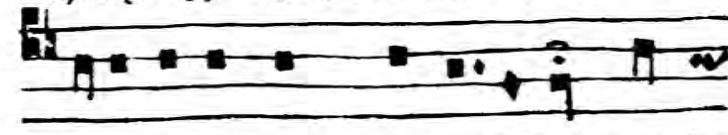
of the lord: praise him, and sett him vp for



euer. O ye wyndes of god, speake good of



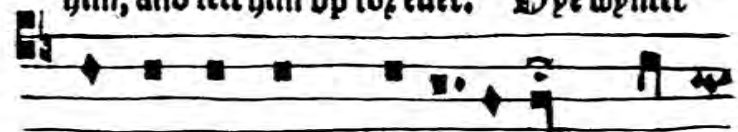
the lord: praise him, and sett him vp for euer.



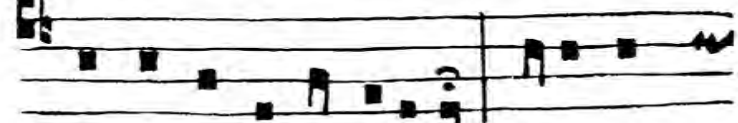
O ye fire and heate, prayse ye the lord: prayse  
G. 1. him,



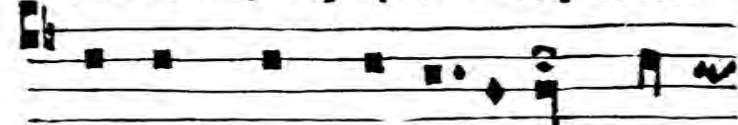
him, and sett him vp for euer. O ye wynter



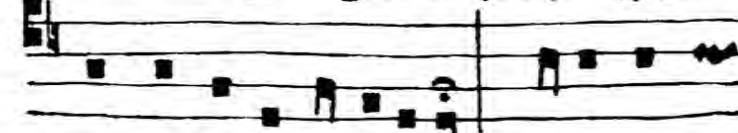
and sommer, speake good of the lord: praise



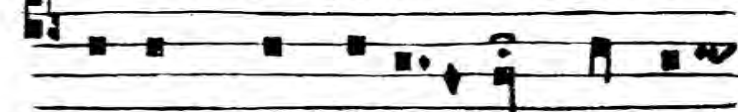
him, and sett him vp for euer. O ye dewes



and frostes, speake good of the lord: praise



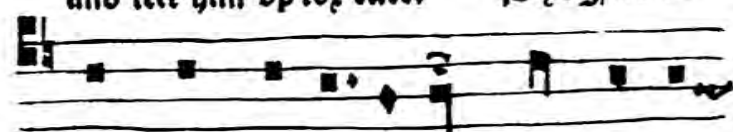
him, and sett him vp for euer. O ye froste




and colde, speake good of the lord: praise him,  
and



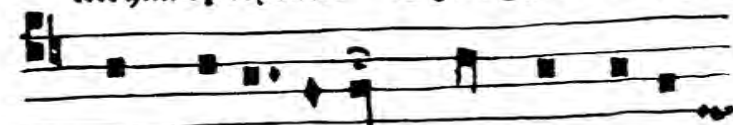
and sett him vp for euer. O ye Ice and



snow, speake good of the lord: praise him, and



sett him vp for euer. O ye nightes and dayes.



speake good of the lord: praise him, and sett



him vp for euer. O ye light and darknes,



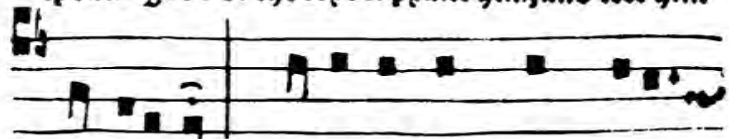
speake good of the lord: praise him and sett  
G. u. h. n



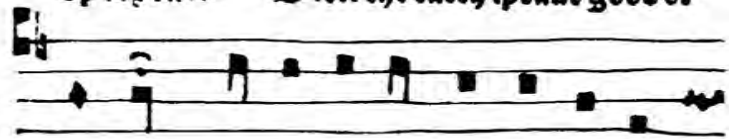
him bp for euer. O ye lighteninges & cloudes,



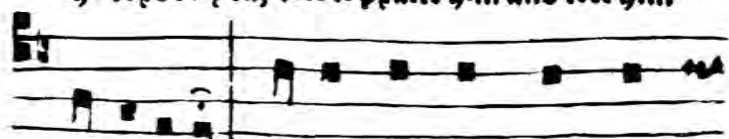
speake good of the lord: praise him, and sett him




bp for euer. O lett the earth speake good of



the lord: yea, lett it praise him and sett him



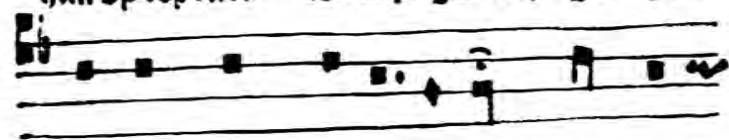
bp for euer. O ye mountaynes and hylles,



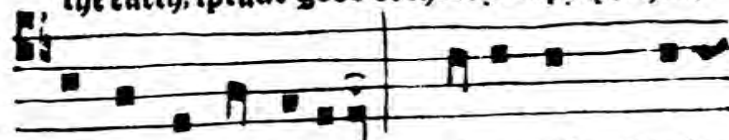
speake good of the lord: praise him, and sett  
him



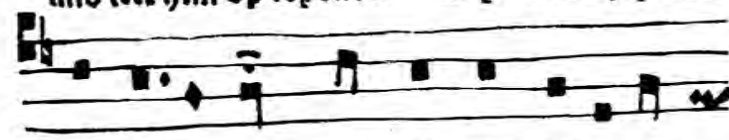
him bp for euer. O all ye grene thinges vpon



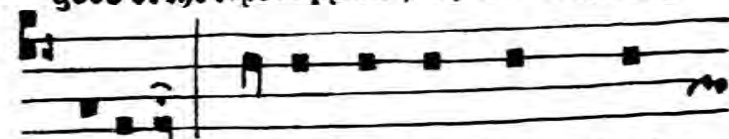
the earth, speake good of the lord: praise him,



and sett him bp for euer. O ye welles, speake



good of the lord: praise him, and sett him bp



for euer. O ye Seas and fluddes, speake



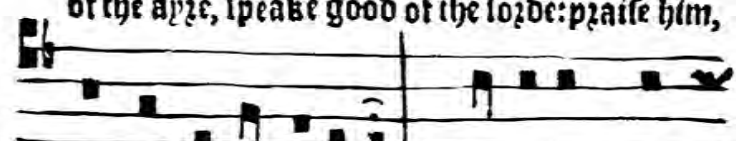
good of the lord: praise him, and sett him bp  
G. iii. for


  
 for euer. **O** ye whales, and all that moue  

  
 in the waters, speake good of the lord: praise  

  
 him, and sett him vp for euer. **O** all ye foules  

  
 of the ayre, speake good of the lord: praise him,  

  
 and sett him vp for euer. **O** all ye beastes  

  
 and cattel, speake good of the lord: praise him  
 and


  
 and sett him vp for euer. **O** ye children of  

  
 men, speake good of the lord: praise him, and  

  
 sett him vp for euer. **O** lett Israell speake  

  
 good of the lord: praise him and sett him vp  

  
 for euer. **O** ye prestes of the lord: speake  

  
 good of the lord: praise him and sett him vp  
 for



foz euer. O ye seruañtes of the lozde, speake  
 good of ꝑ lozde: prayse him, and sett him bp foz  
 euer. O ye spirittes & soules of the righteous,  
 speake good of ꝑ lozde: prayse him, & sett him bp  
 foz euer. O ye holy & humble men of hert, speake  
 ye good of the lozde: prayse ye him, and sett  
 him

him bp foz euer. O Ananias, & sarias and  
 Misael, speake ye good of the lozde: prayse ye him, &  
 sett him bp foz euer. Glozpe be to the father  
 and to the soune, and to ꝑ holy ghost. As it  
 was in the begynnynge is now and euer Halbe.  
 world without end. Amen.

D. f. 300 ho

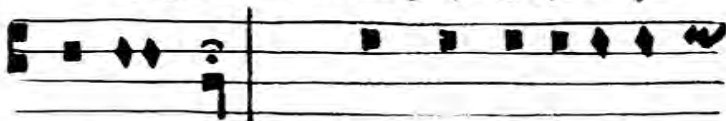
Quicumque vult.



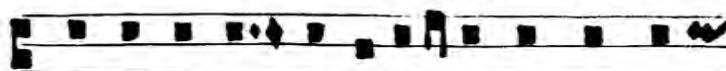
who soeuer will be saued : before



all thynges, it is necessary that he hold the



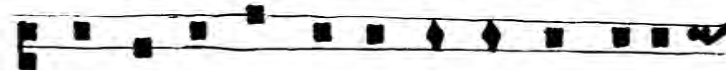
catholike faith. Which faith, except euerp



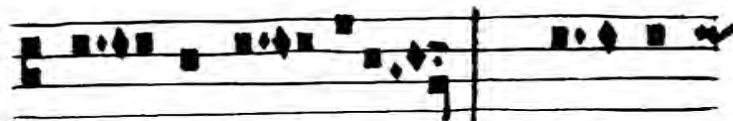
one do kepe holy and vndefiled : with out doute



he shall perish euertlastingly. And the catho



like faith is this: that we woꝛshipp one god in  
trinitie



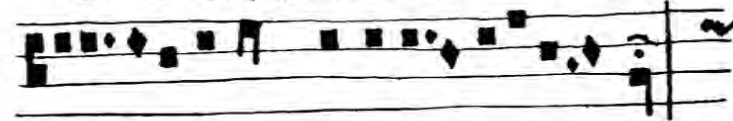
trinitie and trinitie in vnitie. Neither con



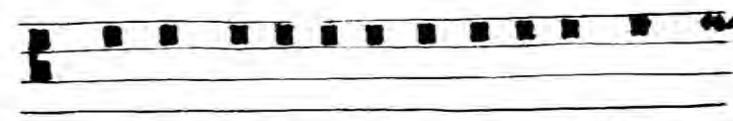
foundyng the persones : nor deuydyng the sub



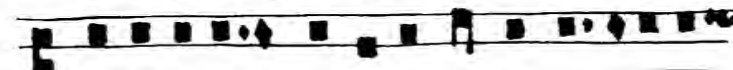
stance. For there is one persone of the father,



another of ꝑ sonne, and another of ꝑ holy ghoſt.



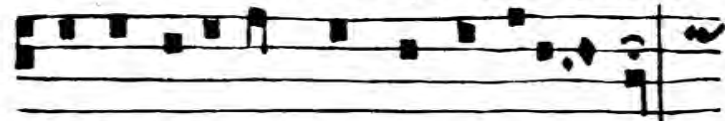
But the godhed of the father, of the sonne,



and of the holy ghoſt is all one: the gloꝛy equa'l  
D. II. the



the maiestie coeternall. Suche as the father



is suche is þe sonne: and suche is the holy ghost.



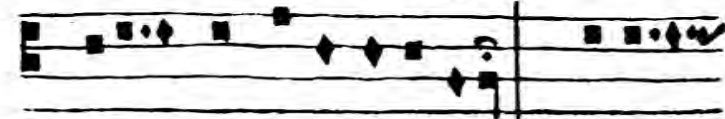
The father vncreate the sonne vncreate: and



the holy ghost vncreate. The father incom-



prehensible, the sonne incomprehensible: and



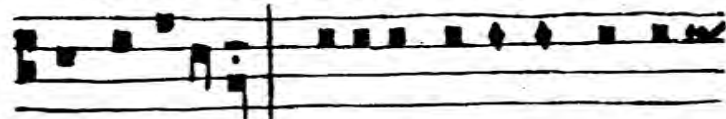
the holy ghost incomprehensible. The father  
eternall



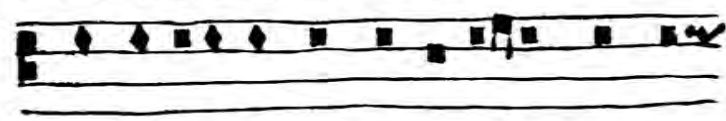
eternall the sonne eternal: and the holy ghost



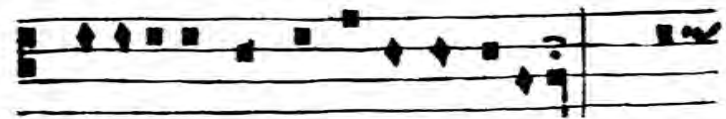
eternall. And yet they are not three eternalles:



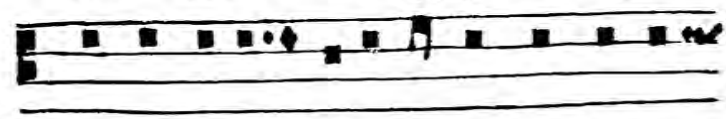
but one eternal. As also there be not three in-



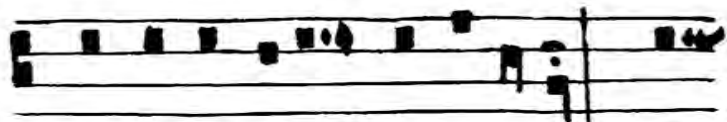
comprehensibles, nor three vncreated: but one



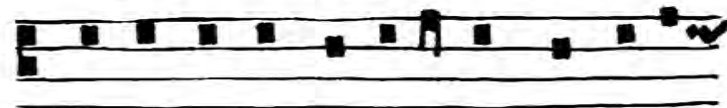
vncreated, and one incomprehensible. So



likewise the father is almightie: the sonne al-  
mightie



mightie, and the holy ghost almightie. And



pet are they not thzee almighties: but one al



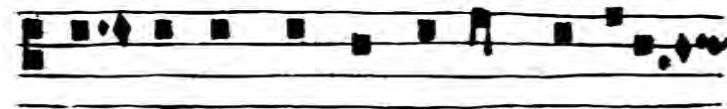
mightie. So the father is god the sonne is god:



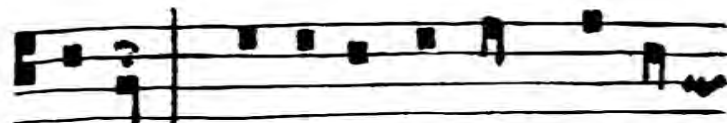
and the holy ghost is god. And pet are they not



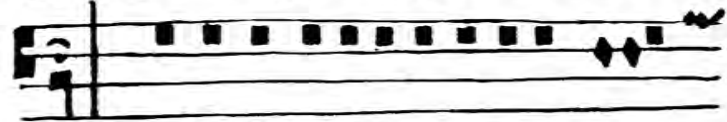
thzee goddes: but one god. So likewise the



father is lord, the sonne is lord: and the holy  
ghost



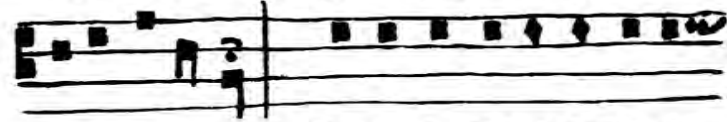
ghost lord. And pet not thzee lordes: but one



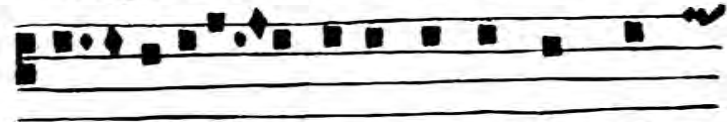
lord. For like as we be compelled by þe chyzistan



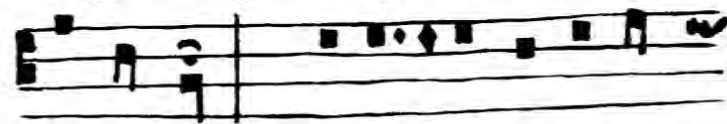
beritte: to acknowledge every person by himself



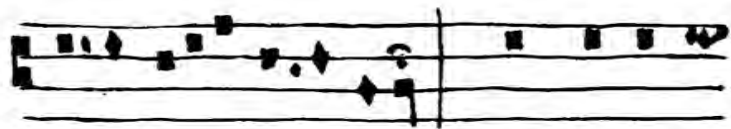
to be god & lord. So are we forbidden by the



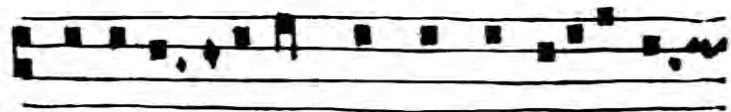
catholike religion: to say there be thzee goddes



or thzee lordes. The father is made of none:  
neither



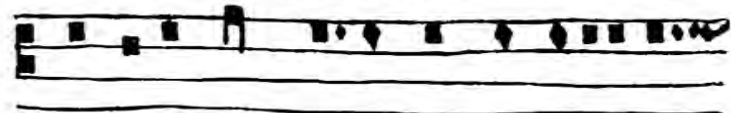
neither created noꝝ begotten. The sonne is



of the father a lone: not made noꝝ created, but



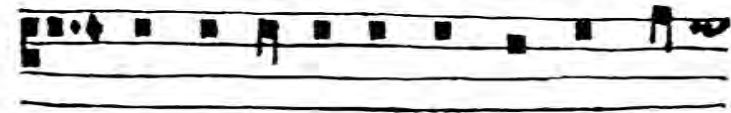
begotten. The holy ghost is of the father



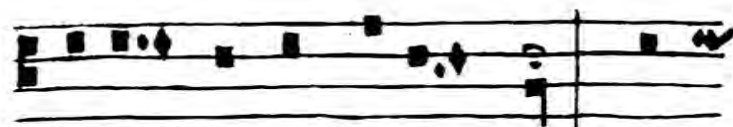
and of the sonne: neither made noꝝ created, noꝝ



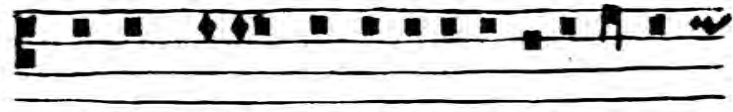
begotten, but procedyng. So there is one



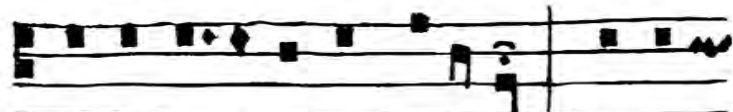
father, not thre fathers one sonne, not thre sonnes:  
one



one holy ghost not thre holy ghostes. And



in this trinitie none is afoꝝe oꝝ after other:



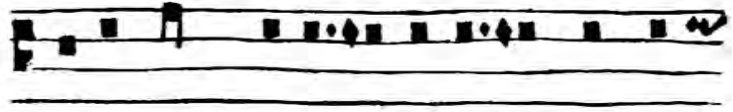
none is greater noꝝ lesse then other. But the



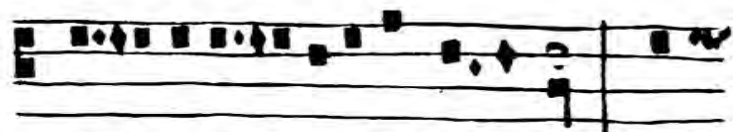
whole thre persones: be coeternall together



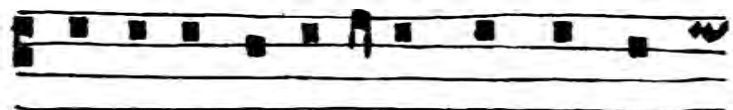
and coequall. So that in all thinges as is



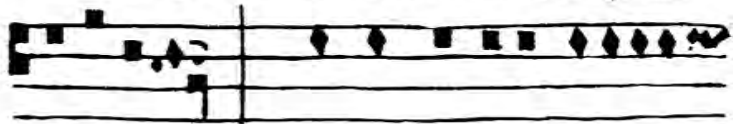
afoꝝe sayde: the vnitie in trinitie, and the  
Trinitie



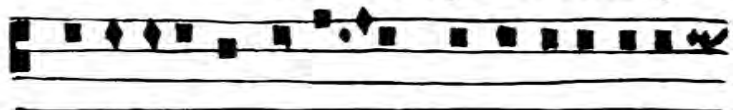
trinitie in unitie is to be worshipped. He



therfoze that will be saved: must thus thinke



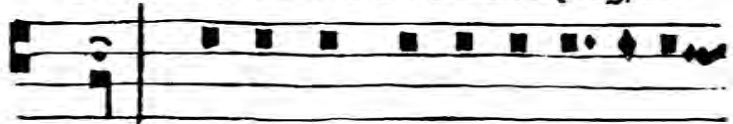
of the trinitie. Further moze it is necessary



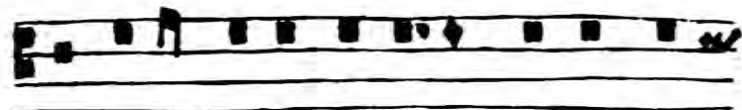
to everlasting saluacion: that he also beleue



rightly in the incarnation of oure lord Jesus



Christ. For the right sayth is that we beleue  
and



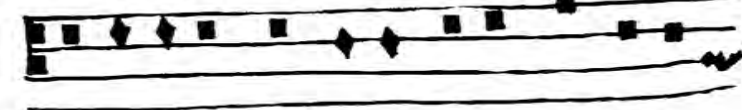
and confesse: ꝑ our lord Jesus Christ the sonne



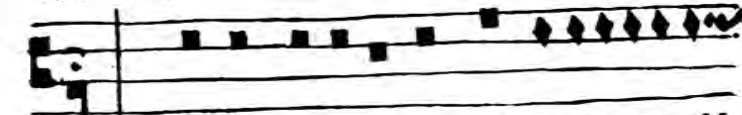
of god, is god and man. God of the substance



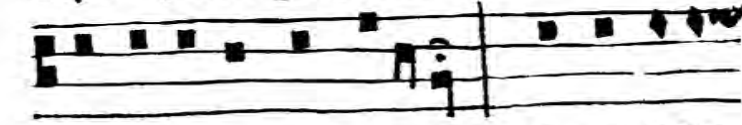
of the father, begotten befoze the worldes: and



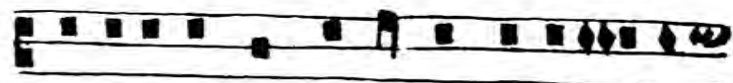
man of the substance of his mother, bozne in the



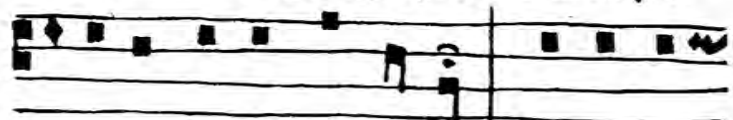
world. Perfect god & perfect man: of a reasonable



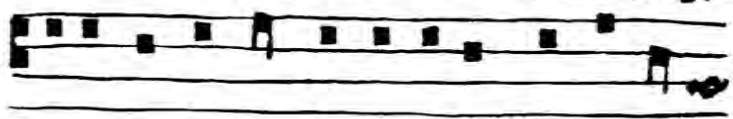
soule & human flesh subsisting. Equall to his  
father



father as touching his godhed: and inferior to



the father, touching his manhod. Who althoughe



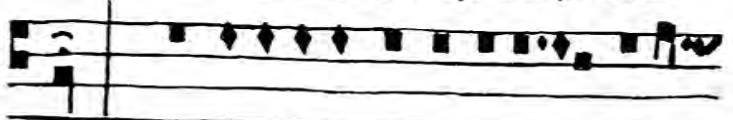
he be god and man: yet he is not twoo but one



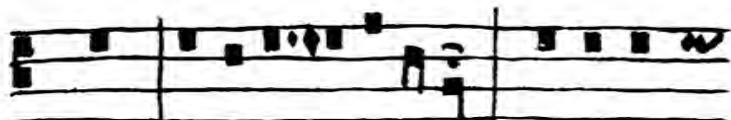
god One, not by conuersion of the godhed in



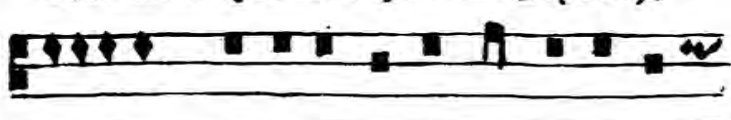
to delue: but by takyng of the manhod into



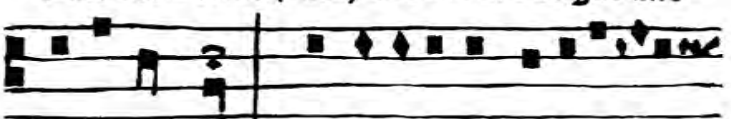
god. One altogether, not by confusion of substance:  
stance:



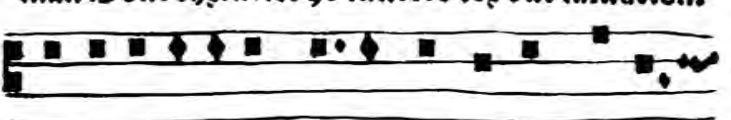
stance: but by vnitie of person. For as the



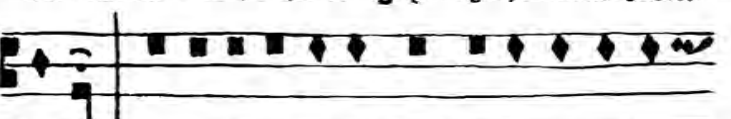
reasonable soule & flesh is one man: so god and



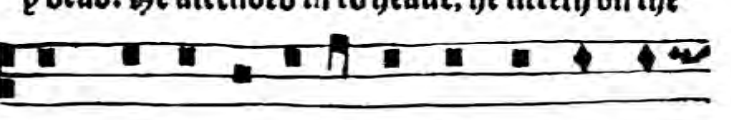
man is one christ. Who suffered for our saluacion:



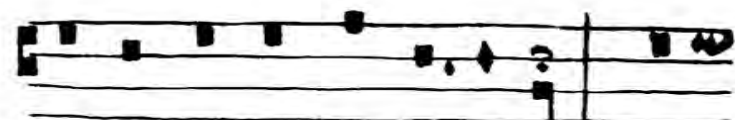
descended in to hell, rose agayne þ third day from



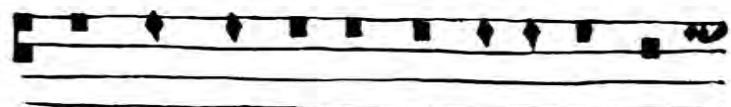
þ dead. He ascended in to heauē, he sitteth on the



right hand of god almightie: fro thence he shall  
I. us. come



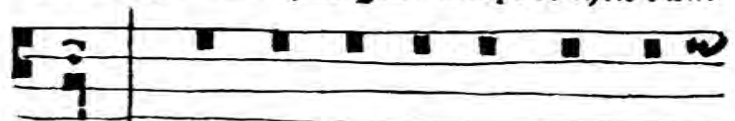
come to Judge the quicke and the dead. At



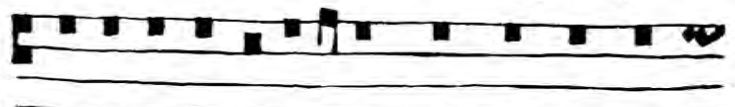
whose commynge all men shall rise agayn with



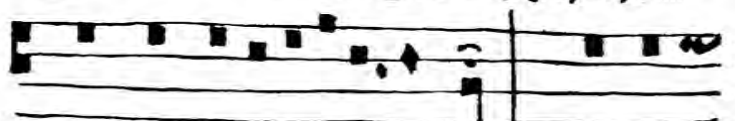
theiſe bodies: and shall geue accōpt of theiſe owne



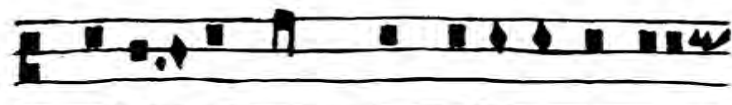
wozkes. And they that haue done good, shall



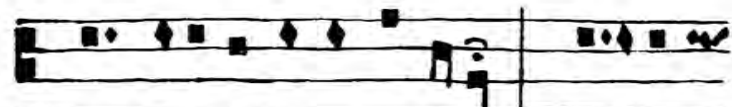
go in to life cuerlasting: and they that haue



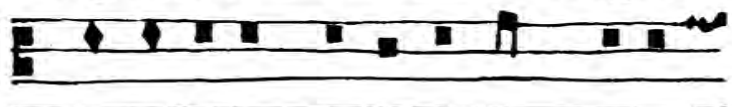
done euill in to euerlasting fire. This is  
the



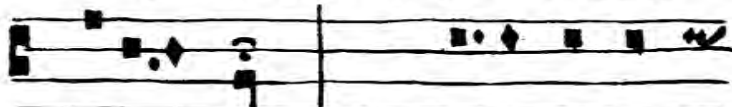
the catholike fayth: which except a man beleue



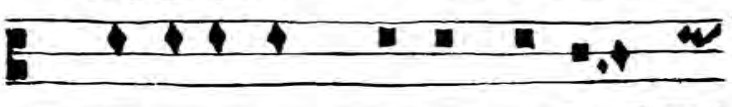
faythfully he cannot be ſaued. Glozy be



to the father, and to the ſonne: and to



the holy ghoſt. As it was in



the begynnyng, is now and euet



ſhalbe, world without end, Amen.

At the

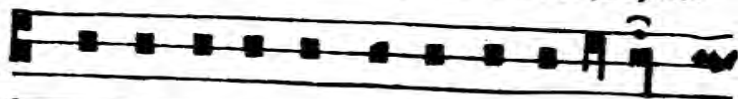


# At the communion.

The Antzotte.



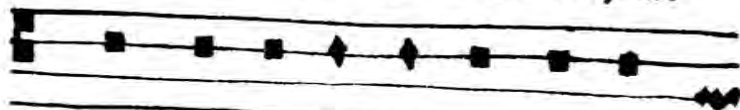
Blessed is that man that hath not



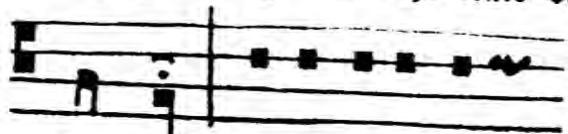
walked in the counsaile of the vngodlye:



nor stande in the waye of synners, and



hath not spt in the seate of the



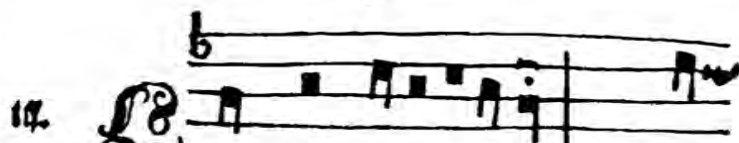
scornefull, But his delight is in,

And forth  
with the  
troite, as is  
Appoynted  
for the day.

Epistle.

At the communion.

Kyrie.



17. **L**orde haue mercy vpon vs. iii. Christ.

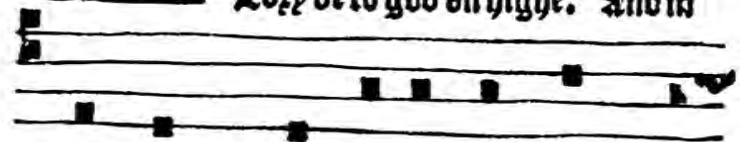


haue mercy vpon vs. iii. Lord haue mercy vpon vs.

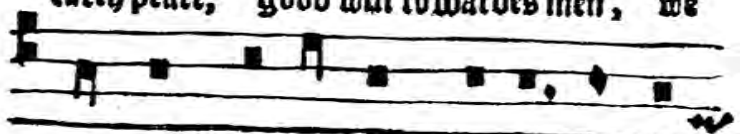
Gloria in excelsis.



**G**lorie be to god on highe. And in



earth peace, good will towarde men, we



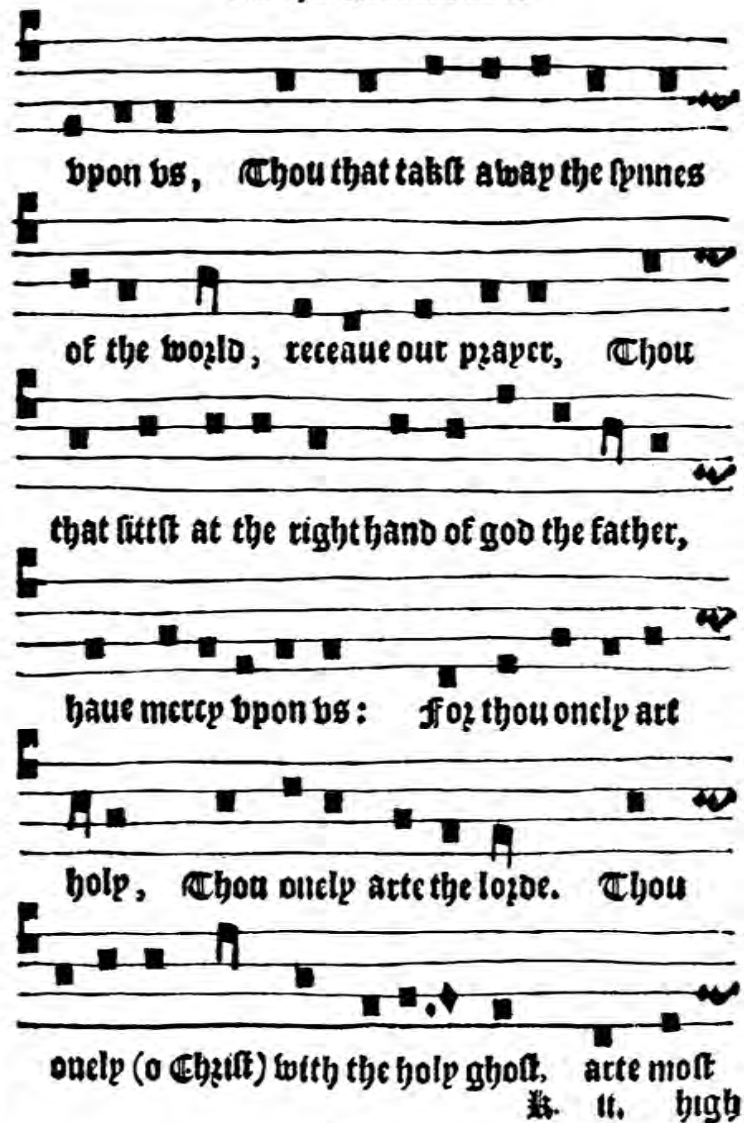
praise the, we blesse the, we worshipping the,  
G. f. we

At the Communion.



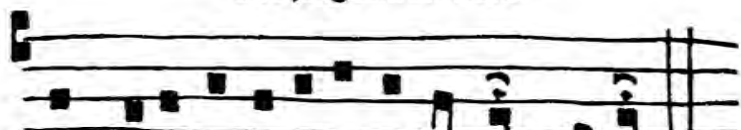
we glorifie the, we geue thanks to the, foꝛ  
thy greate glory, O loꝛde god heauenly kyng,  
God the father almightie. O loꝛde the onely  
begotten sonne Iesu Christ, O loꝛde god  
lambe of god, sonne of the father, that takest  
away the synnes of the world, haue mercy  
vpon

At the Communion.



vpon vs, Thou that takest away the synnes  
of the world, receaue our prayer, Thou  
that sittst at the right hand of god the father,  
haue mercy vpon vs: Foꝛ thou onely art  
holy, Thou onely arte the loꝛde. Thou  
onely (o Christ) with the holy ghost, arte most  
h. ll. high

At the Communion.




highe in the glozy of god the father. Amen.

# The Crede.




Beleue in one God. The



father almightie maker of heauen and earth.



and of all thynges visibie, and inuisible:

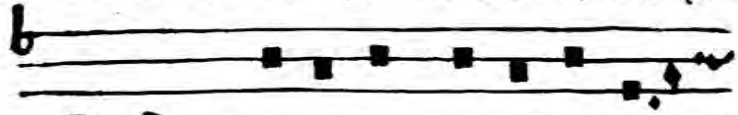


And in one lorde Iesu Christ, the onely begotten

At the Communion.



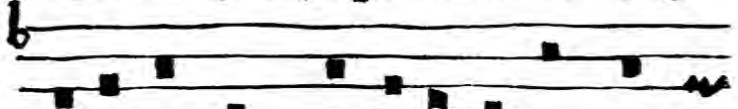
ten sonne of God, begotten of his father befoze



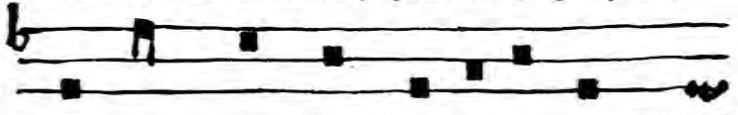
all worldes. God of God, light of light, very



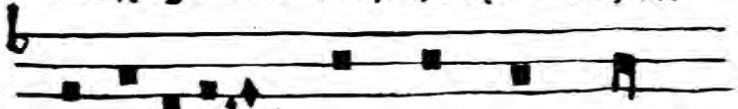
God of very God, begotten not made, being



of one substance with the father, by whome



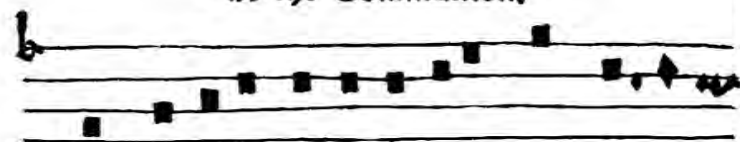
all thynges were made, who for vs men, and



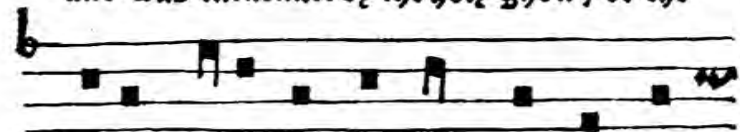
for our saluacion, came downe from heauen,

R. III, and

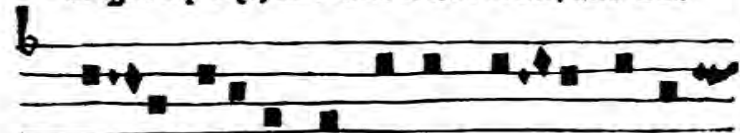
At the Communion.



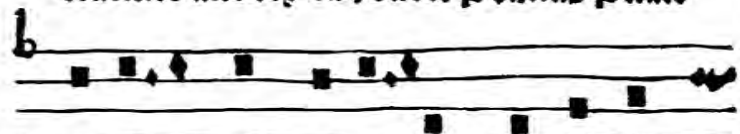
and was incarnate by the holy ghost, of the



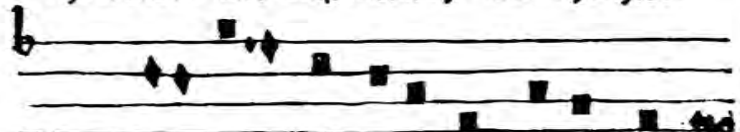
virgin Mary, and was made man, and was



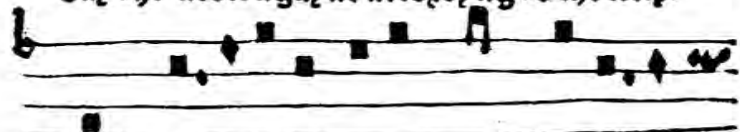
crucified also for vs, vnder Poncius Pilate



he suffered and was buried, and the third



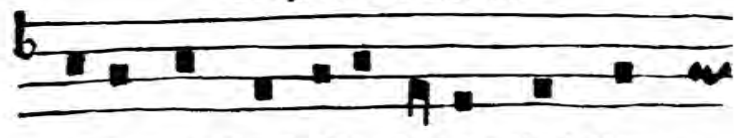
daye he arose agayne accordyng to the scrip-



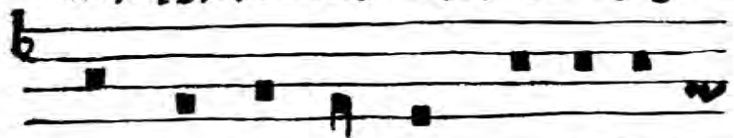
tures, and ascended in to heauen, and sitteth

at

At the Communion.



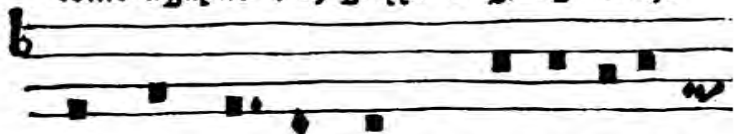
at the ryght hand of the father, whose kyngd-



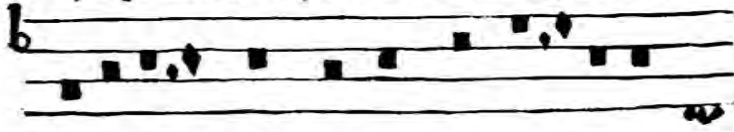
ome shall haue none ende: and he shall



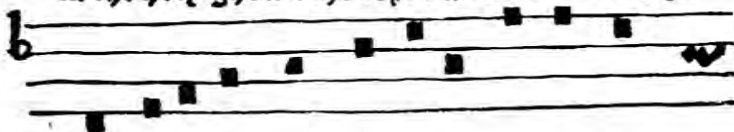
come agayne with glozpe to Judge bothe



the quicke and the deade. And I beleue



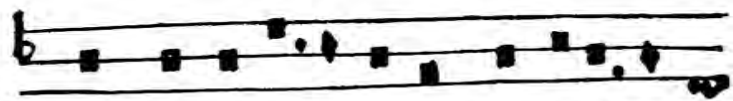
in the holy ghoste, the lozde and geuer of life,



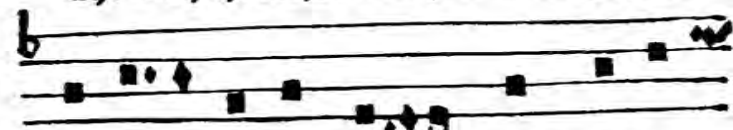
whyo procedeth from the father and the sonne,

who

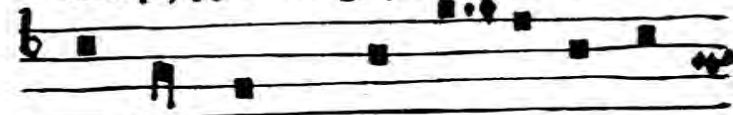
At the Communion.



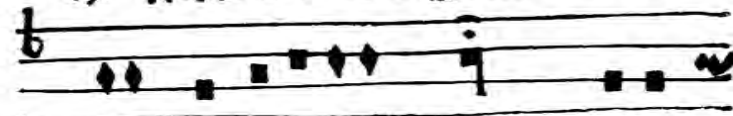
who with the father and the sonne together.



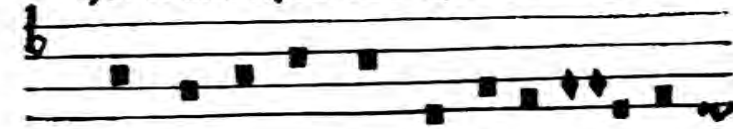
is worshipped and glorified, who spake by



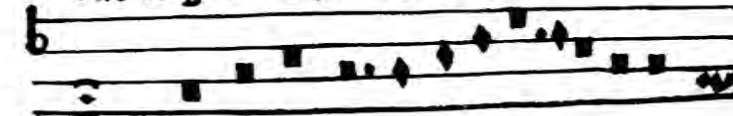
the prophetes. And I helpe one Ca



tholike and Apostolike Church. I ac

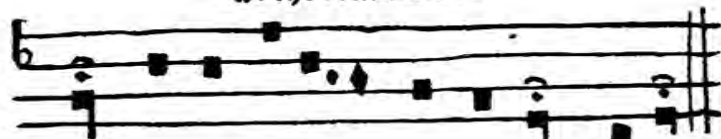


knowlege one baptisme, for the remission of



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

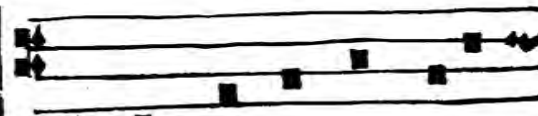
At the communion.



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

The Offertories.

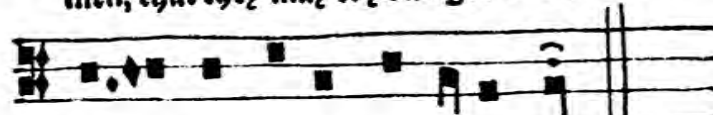
I



Et your light so shyne before

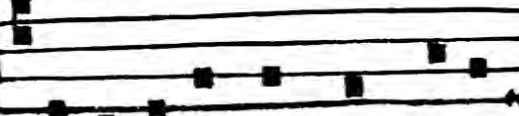


men, that they may see your good workes and



glorifie your father which is in heauen.

II



As not by for your selues treasure

L. s. upon

At the Communion.

upon the earth where the rust and mothe  
 doth corrupt, and where theses bzeake throu  
 and steale : but lay by for your selues  
 treasure in heauen, where neither rust nor  
 mothe doth corrupt, and where theses do  
 not bzeake througħ nor steale.

Whatsoever

At the Communion.

III



Whatsoever ye wold that men shuld  
 do vnto you, euen so do you vnto them, for  
 this is the law and the prophetes.

Mat.  
vii.

III



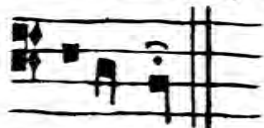
Whatsoever one that saithe vnto me,  
 loꝝde, loꝝde, shall entre in to the kyngdome of  
 heauen,

Mat.  
vii.

At the Communion.



heauen, but he that doth the will of my father which

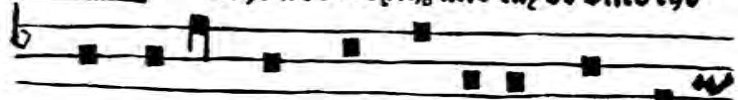


is in heauen.

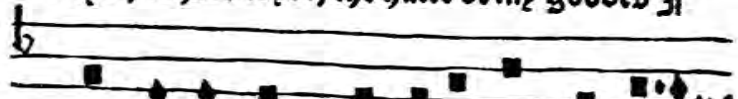
V



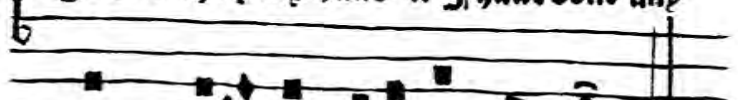
As he stode forth, and sayde vnto the



lozde, behold lozde, the halfe of my goodes I



geue to the pooze, and if I haue done any



wzong to any man, I restoze foure fold.

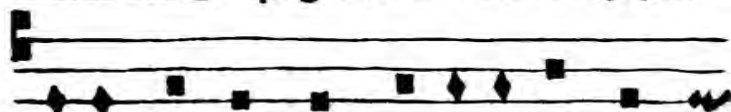
Who

At the Communion.

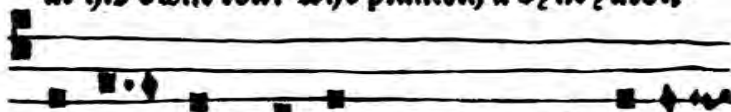
VI



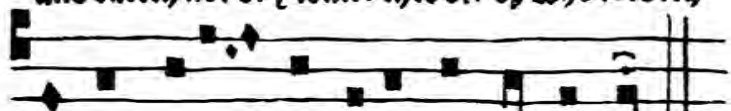
Who goeth a warfare at any tyme



at his owne cost: who planteth a byne garde,



and eateth not of þ fruite ther of: or who seedeth



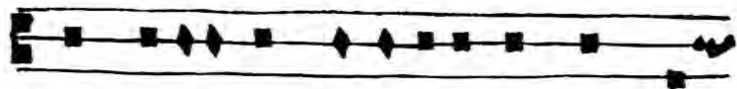
a flocke, & eateth not of the milke of the flocke.

VII

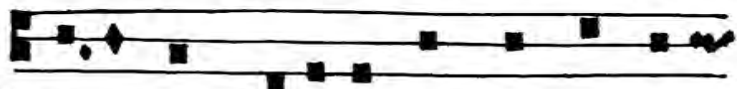


If we haue sown vnto yow spirituall  
L. ij. thynges

At the Communion.



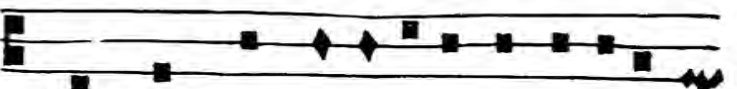
things, is it a great matter if we shall reape your



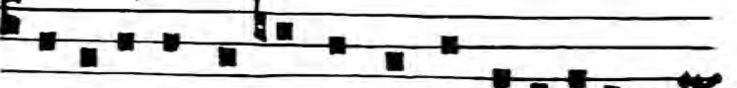
wordly things: do ye not know, that they which



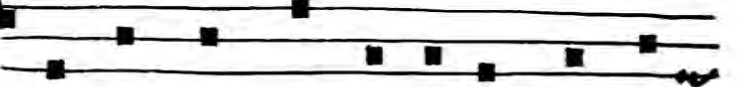
minister about holy thynges, liue of the sacrifice,



They which wayte of the altar are partakers



of the altar, euen so hath the lord also ordeyned:



that they which preache þe Gospell, should liue of

At the Communion.

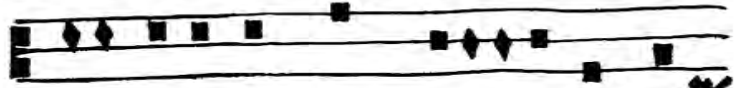


of the Gospell.

VIII



Which soweth litle shall reape



litle, and he that soweth plenteously shall reape



plenteously, let euery man do accordyng as he



is disposed in his hert, not grudgyngly, or of



necessitie, for god loueth a cherefull getter.

Let

i. Cor.  
ix.

ii. Cor.  
ix.



At the Communion,

IX



Et him that is taught in the worde,

minister vnto him that teacheth in all good

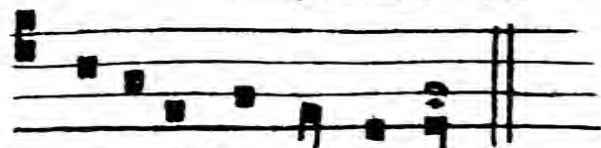
thinges, be not deceaued, god is not mocked,

foz what so euer a man soweth, that shall he

reape. While we haue tyme, let vs do good

vnto all men, and specially vnto them, which  
are

At the Communion.



are of the household of faieyth.

X



Oblines is greate riches if a man

*i. Timo.  
vi.*

be contented with that he hath, toz we broughe

nothyng in to the world, neither may we

cary any thynge out.

*M. f.* Charge

At the Communion.

XI



Charge them which are riche in

this world that they be redy to geue and

glad to distribute, layng vp in stozz for them

selues a good foundacion, agaynst the tyme to

come, that they may attayne eternall life.

God

At the Communion.

XII



God is not vnrighteous, that he

will forget your woꝝkes and labour that pro-

ceedeth of loue, which loue ye haue shewed

for his names sake, which haue ministered to

the saintes and yet do minister. To do good,

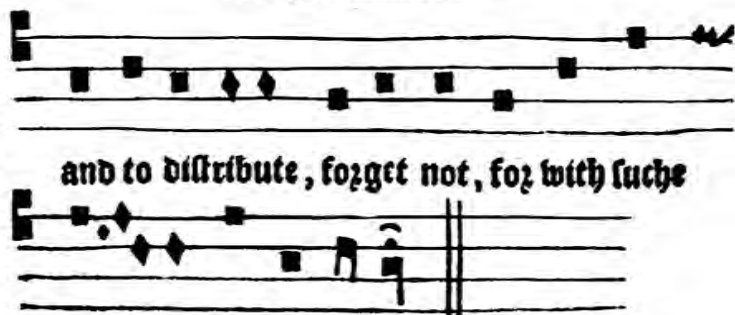
¶. if, and

Hebre.  
vi.

Timo.  
vi.

At the communion.

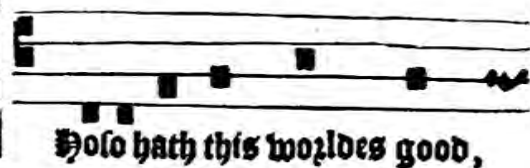
Hebre,  
xiii.



and to distribute, forget not, for with such

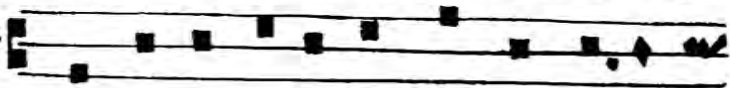
sacrifices god is pleased.

XIII

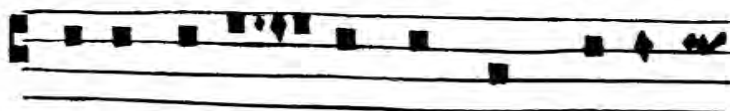


Who hath this worldes good,

i. Timo,  
iii.

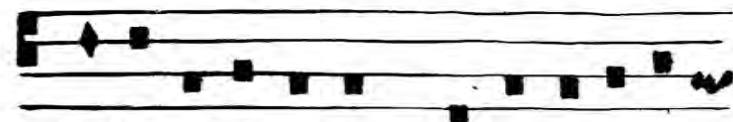


and seeth his brother have nede, and shutteth

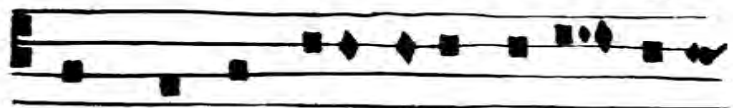


by his compassion from him, how dwelleth  
the

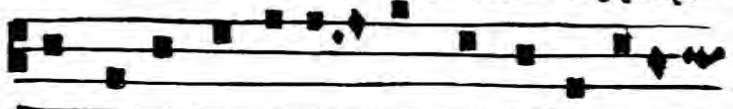
At the Communion.



the loue of god in him. Geue almosse of thy



goodes, and turne neuer thy face from any poore

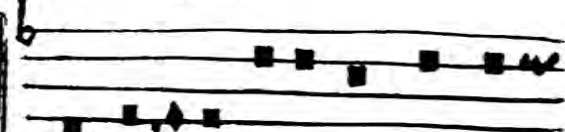


man, & then the face of þ lord shall not be turned

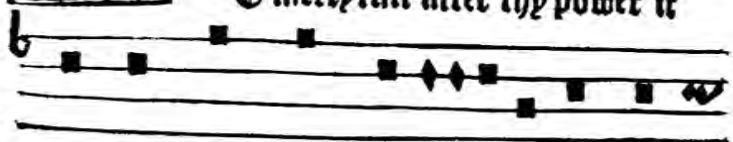


away from the,

XIII



E mercyfull after thy power if



thou hast muche geue plenteously, if thou hast

little

Tobi,  
iii.

Tobi,  
iii.

At the Communion.

little, do thy diligence gladly to geue of that  
 little, for so gatherest thou thy selfe a good  
 reward, in the day of necessitie.

XV

Pro.  
xix.

And that hath pitie vpon the poore,  
 lendeth vnto the lord, and leke what he layeth  
 out

At the communion.

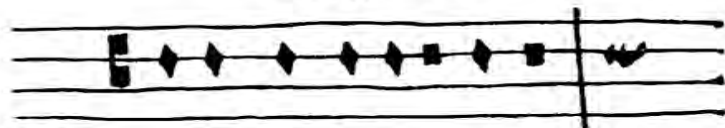
out, it shalbe payed him agayne. Blessed be  
 the man & prouydeth for the sicke and nedye, the  
 lord shall delyuer him, in the tyme of trouble.

Psal.  
xli.

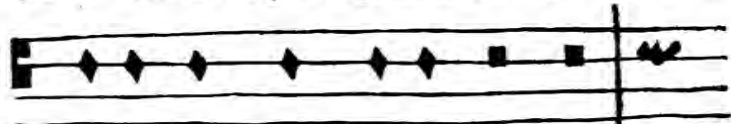
The p[re]face.

Priest. The lord be with you. Aun[sw]er. And  
 with thy spirit. Priest. Lift vp your hertes.  
 Aun[sw]er.

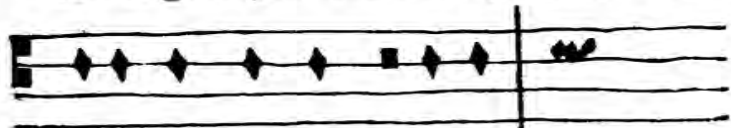
The p[re]face.



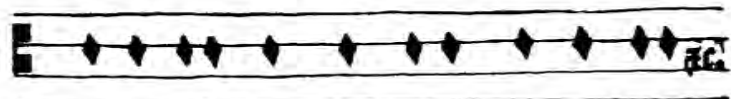
Sung. We lift them vp vnto the lord. Priest.



Let vs geue thanks to our lord god? Sung.



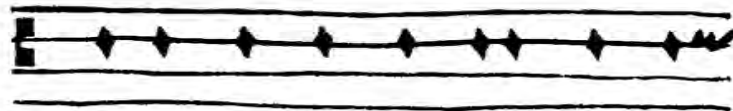
It is mete and right so to do. Priest.



**I**t is very meete right & our bounden dutie, that we should at all tymes, and in all places geue thanks to the o lord, holy father almightie euerlastyng god. Therefore with angels and archangels, and with all the holy companie of heauen, we laude and magnifie thy glorious name euer moze praylsyng the and sayng,

Prope p[re]facs.

Upon Christmas day.



**B**ecause thou dydest geue Jesus Christ, thyne only sonne to be bozne as this day for vs, who by the operacion of the holy ghost was made very man, of the substaunce of the virgin Mary his mother, and that without spott of synne, to make vs clene frome all synne. Therefore with angels &c.

Upon Easter day.



**W**hat chely are we bound to prayse the, for the glorious resurrectiō of thy sonne Jesus Christ oure lord, for he is the very paschal lambe which was offered for vs, and hath taken away the synnes of y world, who by his death hath destroyed death, and by his rysyng agayn, hath restored to vs euerlastyng life. Therefore with angels &c.

P.s. Upon

At the Communion.

Upon the Ascencion day.



Throug thy most deare beloved sonne Iesus Christ our lord, who after his most glorious resurrection manifestly appeared to all his disciples, and in their sight ascended bp into heauen to prepare a place for vs, that where he is, thether might we also ascend and reigne with him in glory. Theretoz with angels &c.

Upon whitsunday.

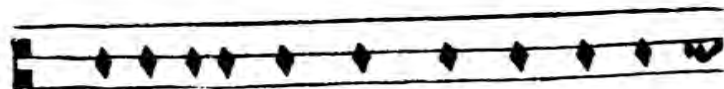


Throug Iesus Christ our lord, accozdyng to whose most true promys the holy ghozt came downe thys day from heauen with a sodayn greate sound as it had bene a mightie wynd, in the likenes of fierry tongues, lightyng vpon the apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gift of dyuerse languages

At the communion.

languages, and also boldnes with feruent zeale constantly to preache þ Gospel vnto all nacions, wheres by we are brought out of darknes and erroz, in to the clere light and true knowlege of the, and of thy sonne Iesus Christ. Theretoz with angels. &c.

Upon the feaste of the Trinitie.



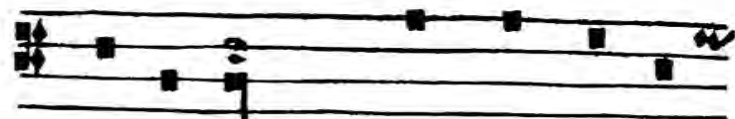
It is very meete, right, and our bounden dutie that we should at all tymes, and in all places, geue thanks to the o lord almightie, euerlastyng god, which arte one god, one lord, not one onely person, but thze persons in one substance, for that which we beleue of the glory of the father, thesame we beleue of the sonne, and of the holy ghozt, without any difference oz inequality, whome the angels and arch, &c.

Sanctus.

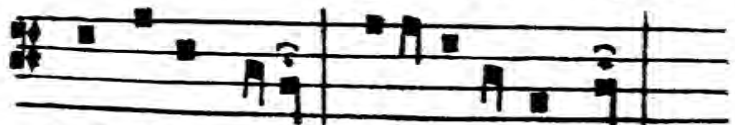


Sly Holy Holy lord  
A. ij. go

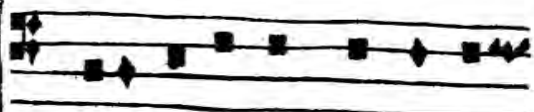
At the Cominunton.



God of hostes, Heauen and earth are



full of thy glozy *Osanna* in the highest.



Alleluia is he that commeth in



the name of the lord: Glozy to the o

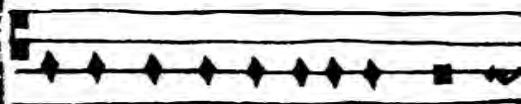


lord in the highest.

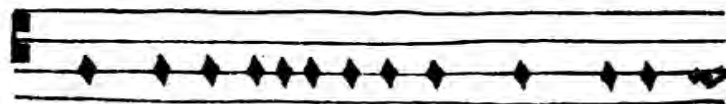
The

The prayer for the whole state  
of Christes Churche.

Priest.



Almightie and euerlyuyng god



whiche by thy holy apostle hast taught vs to  
make prayers and supplications, and to geue  
thankes for all men: we humbly beseeche the moste  
mercyfully to receaue these oure prayers, which we  
offer vnto thy diuine maiestye, beseeching the to in-  
spire continually, the vniuersal Church, with the  
spirit of trueth, vnitie and con corde: And graunt  
that all they that do confesse thy holy name, may  
agree in the trueth of thy holy worde, and lyue in  
vnitie and godly loue. Specyally we beseeche the to  
saue and defend thy seruant, EDV VARD our  
kyng, that vnder him we may be godly and quietly  
gouerned. And graunt vnto hys whole counsaile,  
and to all that be putt in auctozitic vnder him,  
that they may truly and indifferently minstre iu-  
stice, for the punishment of wickednes and vice,

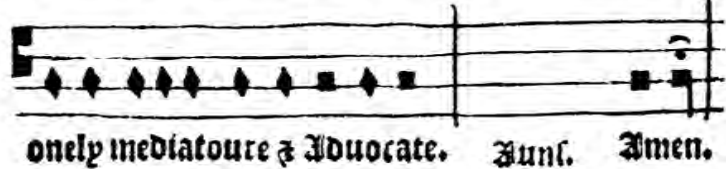
*R. us.* and

The pꝛeface.

and to þ̄ mainteynaunce of goddes true religion and  
 bettue. Geue grace (O heaucny father) to all by  
 shoppes, pastors and Curates, that they may both  
 by their life and doctrine, sett forth thy true & liuely  
 woꝛde, and rightly and dewly administꝛ thy holy  
 Sacramentes, and to all thy people geue thy heauēly  
 grace, that with meke hert and due reuerence they  
 may heare and receaue thy holy woꝛde, truely set-  
 tynge the in holynes and righteousnes all the dayes  
 of theyꝛ life: And we most humbly beseeche the of thy  
 goodnes (O lord) to comfort and succour all thein,  
 which in this transitorye life be in trouble, sorow,  
 nede, sicknes, oz any other aduersitie. And especi-  
 ally we commend vnto thy mercyfull goodnes, this  
 congregacion which is here assembled in thy name,  
 to celebratꝛ the commemoracion of the most glori-  
 ous death of thy sonne: And here we do geue vnto  
 the most highe prayse, and hertie thankes for the  
 wonderfull grace & vertue, declared in all thy saints,  
 from the begynnyng of the world. And chiefly in  
 the glorious and most blessed virgin Mary, mother  
 of thy sonne Iesu Christ our lord and God, and in  
 the holy Patriarches, Prophetes, Apostles and  
 Martires, whole examples (O lord) and steadfastnes  
 in the faith, and keppng thy holy commaundemen-  
 tes, graunt vs to folow. We commend vnto thy  
 mercy (O lord) all other thy seruauntes which are  
 departed hence from vs. with þ̄ signe of faith and  
 now do rest in the slepe of peace: Graunt vnto them  
 we beseeche the thy mercy, & cuerlastyng peace, and  
 that

At the Communjon.

that at the day of þ̄ generall resurrection, we and all  
 they which be of the mysticall body of thy sonne, may  
 altogethet be set on his right hand, and heare that  
 his most ioyfull voyce: Come vnto me, O ye that be  
 blessed of my father, & possesse þ̄ kyngdome which is  
 prepared for you, from þ̄ begynnyng of the world:  
 Graunt this O father for Iesus Christes sake, our



Pꝛiest.

**G**od heauenly father, which of thy tender  
 mercy, diddest geue thynne one y sonne Iesus  
 Christ, to suffre death vpon the Crosse, for  
 our redemption, who made there ( by his one obla-  
 tion once offered) a full, perfecte and sufficient sacri-  
 fice, oblation, and satisfaction, for the synnes of the  
 whole world, & did institute, and in his holy Gospell  
 commaunde vs, to celebratꝛ a perpetuall memory, of  
 that his precious death, vntill his comming agayne.  
 Heare vs (O mercyfull father) we beseeche the: And  
 with thy holy spirit & woꝛde, vouchesafe to blesse  
 and sanctifie these thy giftes, and creatures of  
 breade and wyne, that they may be vnto vs the body  
 and bloude of thy most dearely beloued sonne Iesus  
 Christ. Who in the same night that he was betrayed:  
 toke breade, and when he had blessed, and geuen  
 thankes



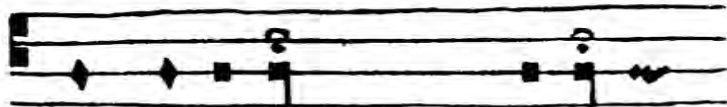
At the Communion.

thankes: he brake it, and gaue it to his disciples sayng: Take, Eate, this my body which is geuen for you, do this in remembraunce of me. Likewise after supper he toke y<sup>e</sup> Cupp, and when he had geue<sup>d</sup> thankes, he gaue it to theim sayng, Drynke ye all of this, for this is my bloude of the new Testament, which is shed for you and for many, for remission of synnes, do this as oft as you shall drynk it in remembraunce of me.

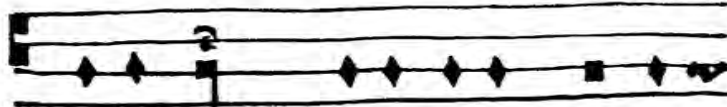
**W**herfore o lord and heauenly father, accordyng to the institucio<sup>n</sup> of thy dearely beloued sonne, oure sauour Iesu Christ, we thy humble seruauntes do celebrare, and make here before thy diuine maiestie, with these thy holy giftes, the memozi<sup>a</sup>ll which thy sonne hath willed vs to make, hauyng in remembraunce his blessed passio<sup>n</sup>, mightie resurreccion and glorious ascencion, renderyng vnto the most hertie thankes, for the innumerable benefites procured vnto vs by the same, entierly desyryng thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thankes geuyng: most humbly besechyng the to graunt that by the merites and death of thy sonne Iesus Christ, and through faith in his blood, we & all thy whole Church, maye obtelgne remission of oure synnes, and all other benefites of his passio<sup>n</sup>. And here we offer and present vnto the (O lord) our selfe, our soules, and bodie, to be a reasonable, holy & lyuely sacrifice vnto the, humbly beschhyng the, that whosoever

At the Communion.

soever shalbe partakes of this holy Communion, may worthely receaue the most p<sup>r</sup>ecious blood of thy sonne Iesus Christ, and be fulfilled with thy grace, and heauenly benediction, and made one body with thy sonne Iesus Christ, that he may dwell in theim and they in him. And although we be unworthy (through our manifold synnes) to offer vnto the any sacrifice: yet we besceche the to accepte this our bounden duetie and seruice, and commaunde these our p<sup>r</sup>ayers and supplicacions, by the ministry of thy holy angels, to be brought vp into thy holy Tabernacle before the sight of thy diuine maiestie: not wayng our merites, but pardonyng our offences, Through Christ oure lord, by whome and with whome, in the vnitie of thy holy ghost, all hono<sup>r</sup> and glo<sup>r</sup>y, be vnto the O father Almighty,



world without end. Aunsw. Amen Priest



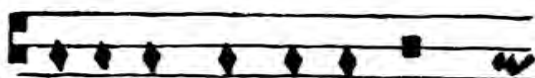
Let vs praye. As our sauour Christ hath



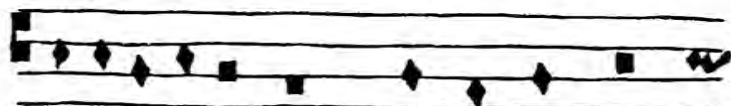
commaunded and taught vs, we are bold to say.

D. i. Dure

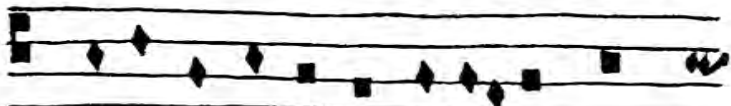
At the communion.



Our father which arte in heauen,



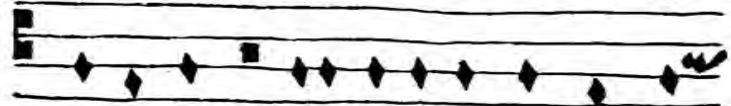
halowed be thy name. Thy kyngdome come.



Thy wyll be done in earth, as it is in heauen.



Geue vs this day our daylye breade. And foze

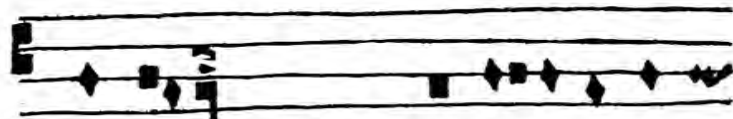


geue vs our trespasses, as we fozegeue them that

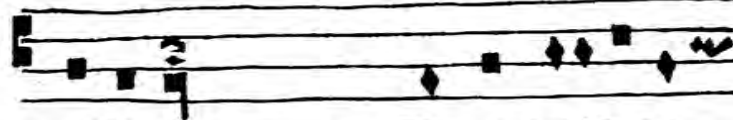


trespace agaynst vs. And leade vs not in to temptation.

At the Communion.



temptacion. *Aun.* But deliuer vs from

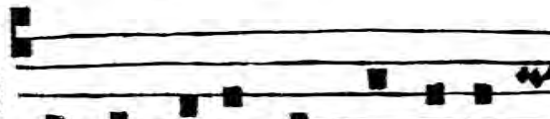


euil Amen. *Præst.* The peace of god be

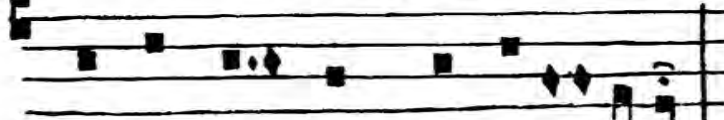


alwayne with you. *Aun.* And with thy spirit.

Agnus dei,



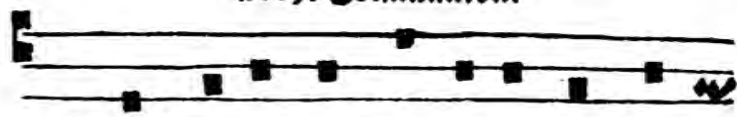
Lambe of god that takest away



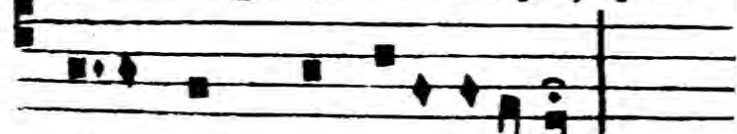
the synnes of the world, Haue mercy vpon vs.

*D.ii.* *A* lambe

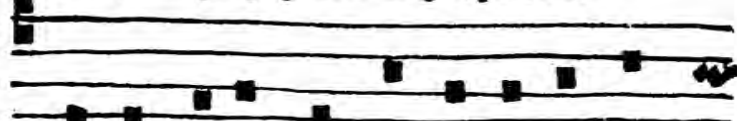
At the Communion.



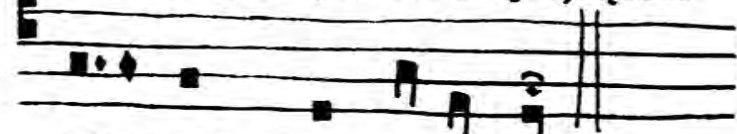
O lambe of god that takest away the synnes



of the world, Haue mercy vpon vs.



O lambe of god that takest away the synnes



of the world. Graunt vs thy peace.

The post Communions.

I

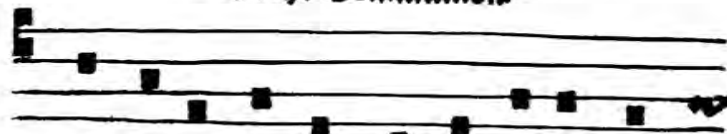


Mat.  
xvi.

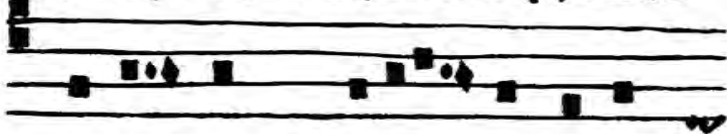


If any man will folow me, let  
him

At the Communion.

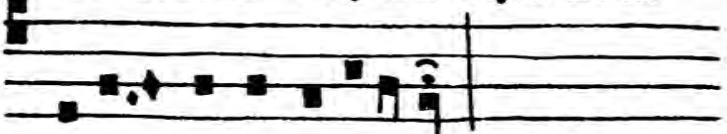


him forlake him selfe, and take vp his crosse



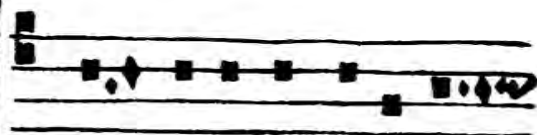
and folow me. Whosoever shall endure

Mar.  
xij.



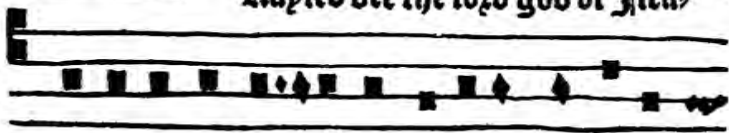
vnto the end, he shall be saued.

||



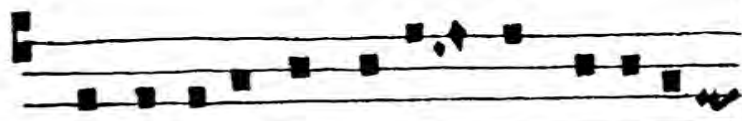
Raped bee the lord god of Isra

Luke.  
i.

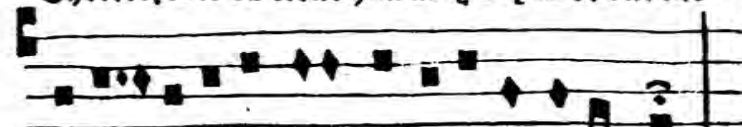


ell for he hath visited and redeemed his people:  
D. us. Therefore

At the Communion.

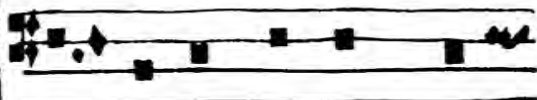


Therefore let vs serue him all þ̄ dayes of our life



in holynes & righteousnes accepted befoze him.

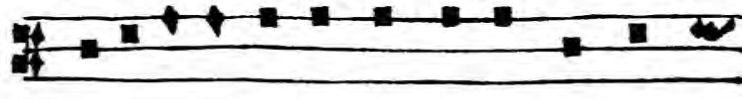
III



Appy are those seruauntes whome



the lord when he commeth shall find wakynge.



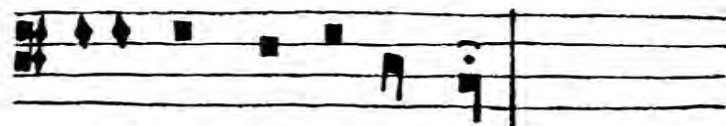
Be ye ready, for the sonne of man will come

at

Luke.  
xij

Luke.  
xij.

At the Communion.



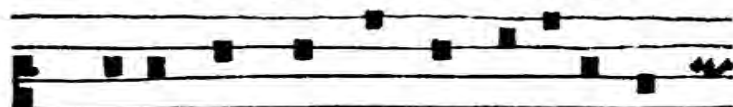
at an houre when ye thinckenot.

III

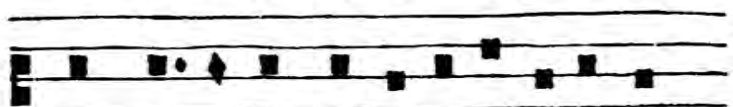


The seruaunt that knoweth his

Luke.  
xii



masters will, and hath not prepared him



selfe, neyther hath doen accordyng to his will,



shalbe beaten with many stripes.

The

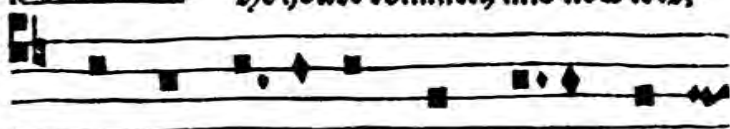
At the Communion.

V

John.  
iii



The houre comneth and now it is,



when true worshippers shall worshipp the



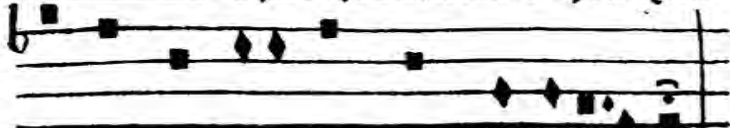
father in spirit and truth.

VI

John.  
v



Hold thou arte made whole, synne



do more, leasse any worse thinge happe vnto thee.

¶

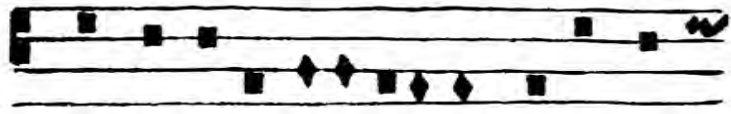
At the Communion,

VII



If ye shall continue in my worde,

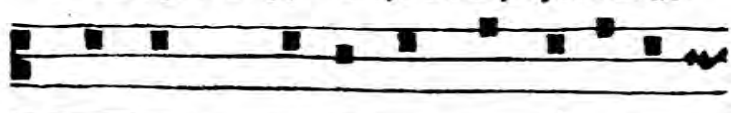
John.  
viii.



then are ye my very disciples, and ye shall

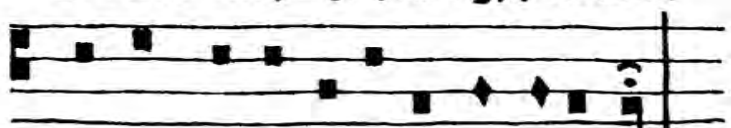


know the truth, and the truth shall make



you free. While ye haue light, beleue on

John,  
xii.



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

¶

¶

At the Communion.

VIII



That hath my cōmaundementes

and kepeth them, thesame is he that loueth

me. If any man loue me, he will kepe my

word, and my father will loue him, and we

wyll come vnto him, and dwell with him.

If ye

John.  
xiii.

John.  
xiii.

At the Communion,

IX



If ye shall byde in me, and my

woorde shall abide in you, ye shall aske what

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

father glorified, that ye beare muche fruite, and

become my disciples, This is my cōmaundemēt.

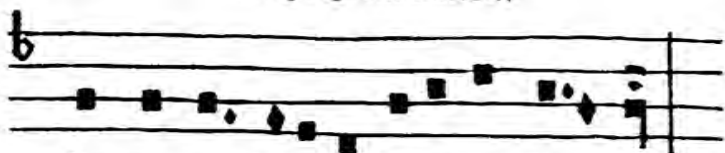
That

John.  
xv.

John.  
xv.

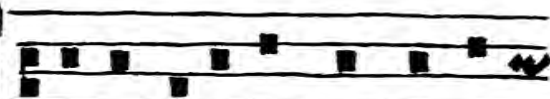
John.  
xv.

At the Communion.



that you loue together as I haue loued you.

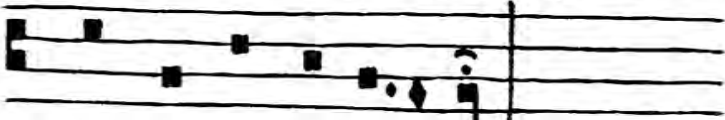
X



I God be on our syde, who can

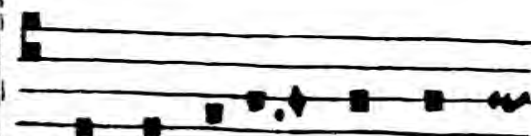


be agaynst vs : which did not spare his owne



sonne, but gaue him foꝛ vs all.

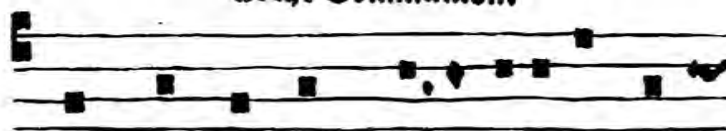
XI



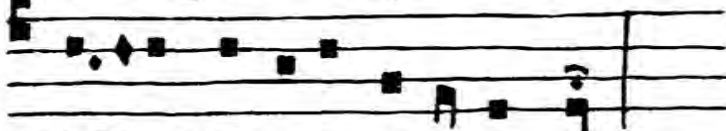
No shall lay any thinge to

the

At the Communion.

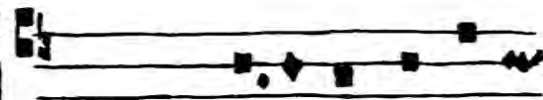


the Charge of Godes Chosen : it is god that

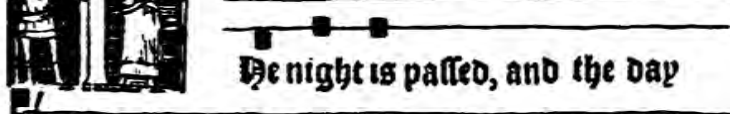


justifieth, who is he that can condemne.

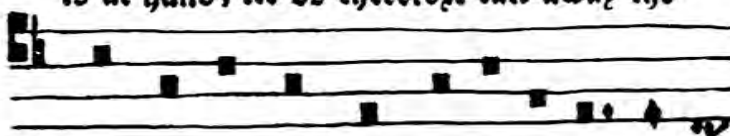
XII



The night is passed, and the day



is at hand, let vs therefore cast away the



deedes of darknes, and put on the armour

of

of

At the Communion.

of light.

XIII



Christ Jesus is made of god, born

to us wisdom, & righteousness, & sanctifying,

and redemption, & (according as it is written)

he which rejoiceth should rejoice in the lord.

XIII

At the communion.



Now ye not ye are the temple

i. Cor. iii.

of god, and that the spirit of god dwelleth in

you: if any man defile the temple of god,

him shall god destroy.

XV



Ye are dearly bought, therefore glorifie

Cor. vi



At the communion.

gloxifie god in your bodies, and in your  
 spirittes, for they belong to god.

XVI

Eph. r.

**B** you folowers of god as deare  
 children, & walke in loue, euen as Christ loued  
 vs, and gaue h<sup>m</sup> self for vs an offerp<sup>ng</sup> and

At the Communion.

and a sacrifice of a sweete sauour to God.

Priest.

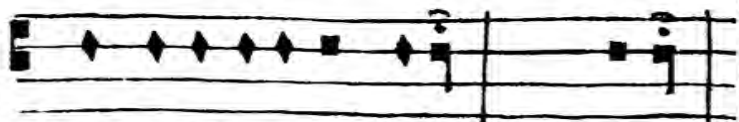
He lozde be with you. Aunf. And

with thy spirit. Priest. Let vs pray,

Almightie and euerlypung God, we most hertely  
 thanke thee, for that thou hast vouchsafed to feede  
 vs in these holy misteries, with the spirituall foode  
 of the most p<sup>re</sup>ciouse body and bloude of thy sonne,  
 our sauour Iesus Christ, and hast assured vs  
 (duely receiuyng the same) of thy fauour and good-  
 nes toward vs, and that we be very membes, in-  
 corporate in thy mysticall body, which is the blessed  
 companie of all faithfull people: And heires  
 D. s. through

At the communion.

through hope of thy euerlastyng kyngdome by the  
merites of the most precyous death and passion  
of thy deare soune. We therefore most humbly  
beseeche thee, O heauenly father, so to assist vs with  
thy grace, that we may contynue in that holy felo-  
shipp, and do all suche good woorkes, as thou hast  
prepared for vs to walke in: Through Iesus  
Christ our lord, to whome with the, and the holy



ghost, be all honoz and glozy. *Ant.* Amen.

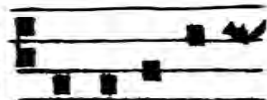
The peace of god. *sc.*

Finis.

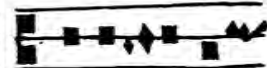
At the buriall

of the dead.

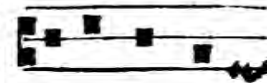
Respons.



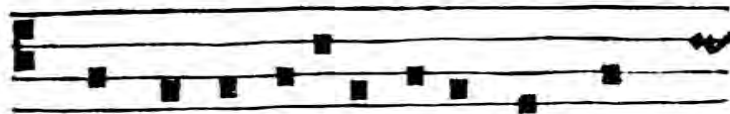
A in the re=



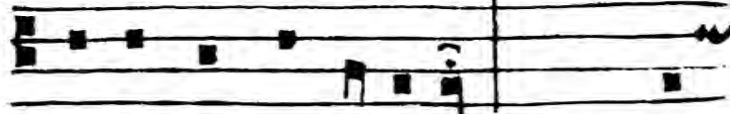
surrection and



life saith the

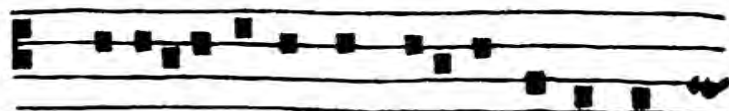


lozde, he that beleucth in me, yea, though

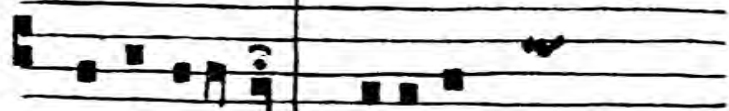


he were dead, yet shall he live. *Ant.* And  
*R.* if, whosocuer

At the buriall

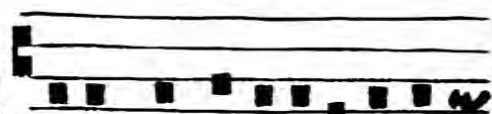


whosoever lyueth and beleueth in me, shall

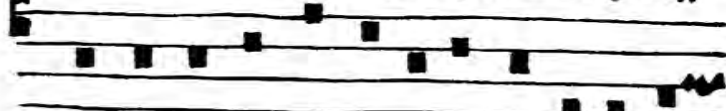


not dye for euer, I am the. &c.

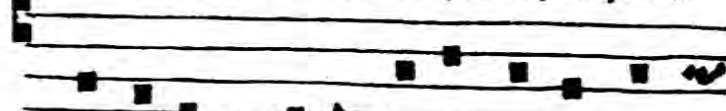
Respon.



know that my redemer lyueth,

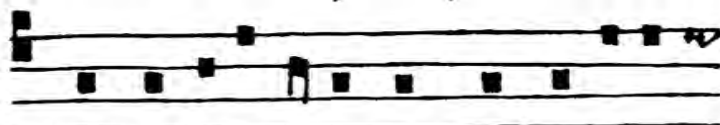


and that I shall rise out of the earth in the last

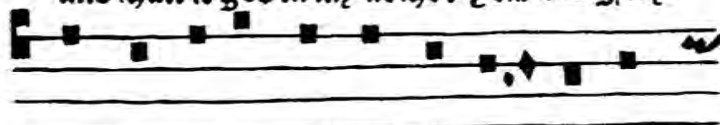


day, & shall be Couered agayn with my skynne and

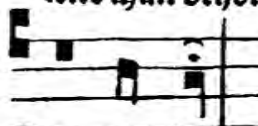
of the deade.



and shall se god in my fleshe: yea. and I my



selfe shall behold him, not with other but with

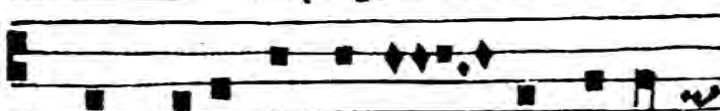


these same eyes.

Respon.



Wrought nothyng in to this



world, neither may we cary any thing out of

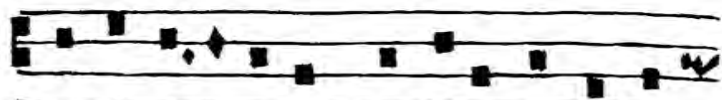


this world. Verf. The lord geueth and the

Q. III

the

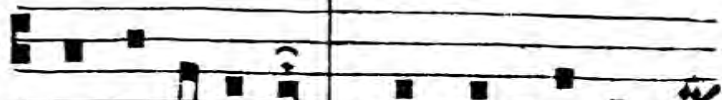
At the buriall



the lord taketh away, Even as it pleaseth the



lord, so commeth thinges to passe, blessed be

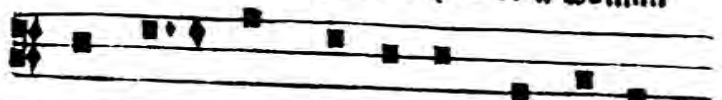


the name of the lord. We brought nothing, &c.

While the Corps is made ready to be layed  
into the earth, the Clerkes shall syng.

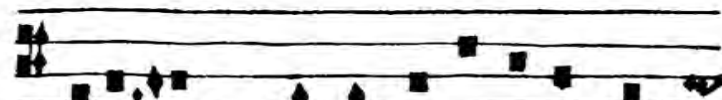


In that is bozne of a woman

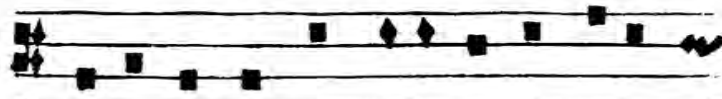


hath but a short tyme to liue, and is full  
of

of the dead,



of miserie: He commeth by and is cutt downe

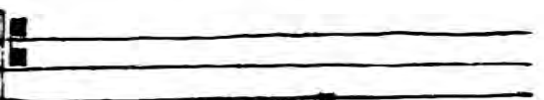


like a floure, he flieth as it were a shadow,

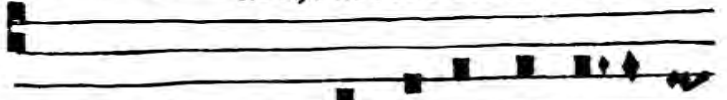


and neuer contynueth in one state.

Respon.




In the midst of life we be in



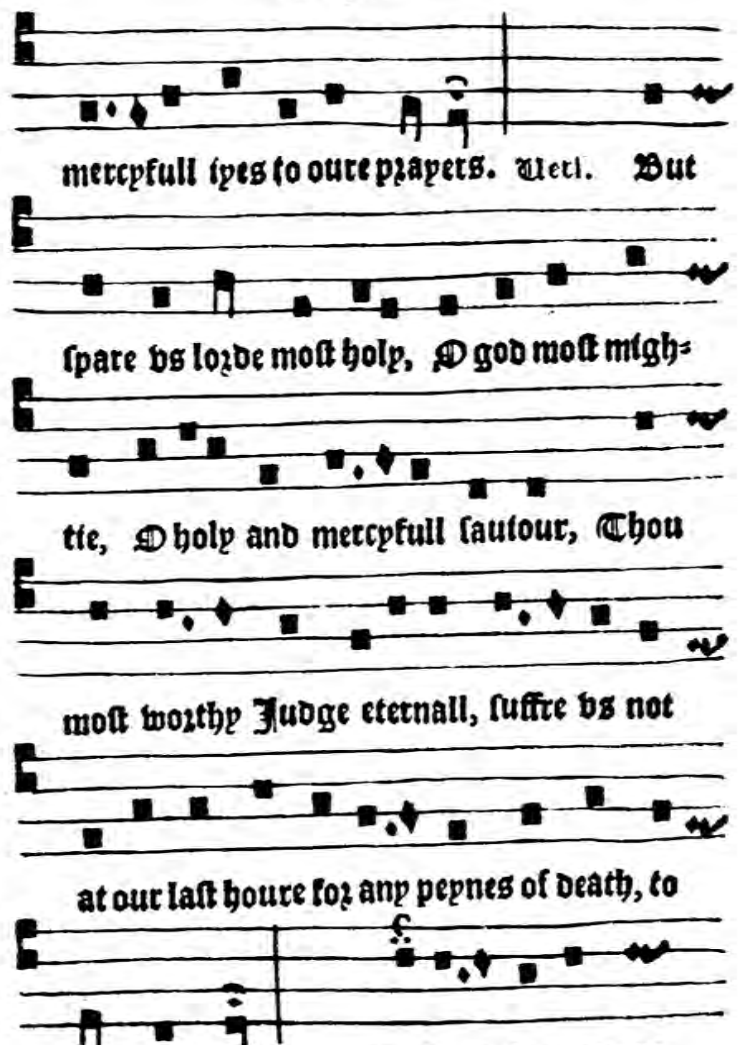
death, of whome may we seeke for succor  
but

At the buriall



but of the, O lozde, which for our synnes iust-  
ly art moued: yet O lozde God most holy,  
O lozd most mightie, O holy and most mercy-  
full sautour, Delyuer vs not in to the bitter  
paynes of eternall death. Thou lowest  
lozd the secretes of our hertes, shut not by thy  
mercyfull

At the buriall

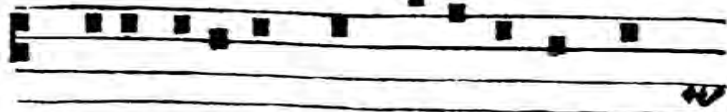


mercyfull eyes to oure prayers. Vtel. But  
spare vs lozde most holy, O god most might-  
ie, O holy and mercyfull sautour, Thou  
most worthy Iudge eternall, suffre vs not  
at our last houre for any pepnes of death, to  
fall from the,  
Delyuer vs not, &c.  
R. s. I heard

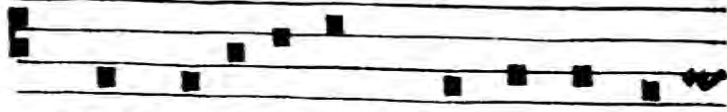
At the buriall



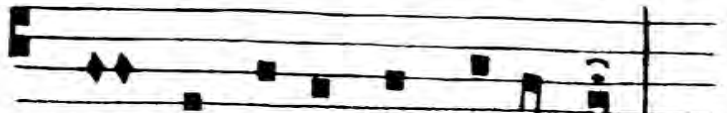
Heard a voyce from heauen



saipng vnto me. wite, blessed are the dead



which dye in the lord: Euen so saith the



spirit, that they rest from their labours.

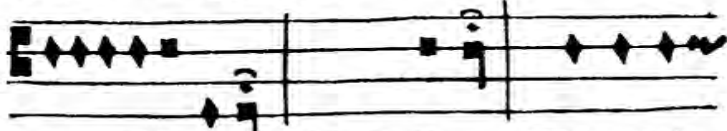


Priest.

Let vs praye. We comend in to thy handes of mercy (most mercyfull rather) þe soule of this oure brother departed. *A.* and his body we commit to the earth, beseching thyne infinite goodnes, to geue vs grace to liue in thy feare and loue, and

of the dead.

and to dye in thy fauoure: that when the Iudgement shall come which thou hast committed to thy welbeloued sonne, both this our brother and we may be founde acceptable in thy syght, and receaue that blessing, which thy welbeloued sonne shall then pronounce to all that loue and feare the, saipng: Come my blessed Childzen of my father: receaue the kyngdome prepared for you before the begynnyng of the world: Graunt this mercysfull father for the honour of Iesu Chryste our onely sauour, mea



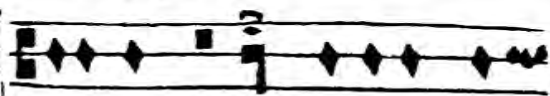
diator & aduocate. *Aunf.* Amen. Almighty God, we geue the hertye thanks for thy seruant, whome thou hast deliuered from miseries of this wretched world, from the body of death & all temptation, & as we trust, hast brought his soule which he committed in to thy holy handes, in to sure consolacion and rest: Graunt we beseeche the, that at the day of Iudgemēt his soule & all the soules of thy electe, departed out of this life, may with vs & we with them, fully receaue thy promises & be made perfecte all together thzough þe glorious resurrection of thy sonne



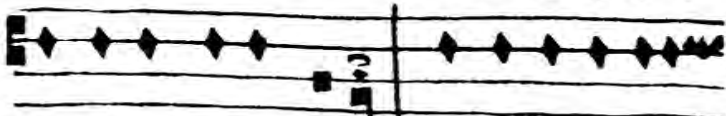
Iesu Chryste our lord. *Aunfwe.* Amen.  
R. ii. *I am*

At the buriall

The Psalmes.



Am well pleased : that þ lord hath



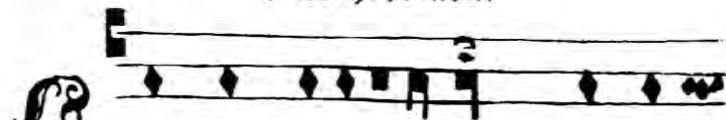
heard þ voyce of my prayer. That he hath enclined



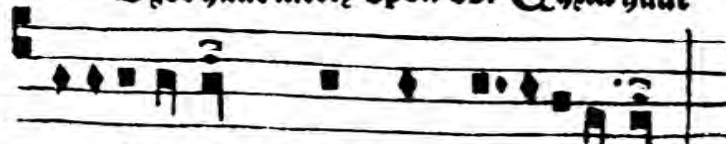
And so forth þ  
test, as they be  
appoynted &  
stande in orde

his care vnto me : there. &c.

After the Lesson.



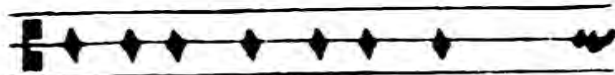
Orde haue mercy vpon vs. Christ haue



mercy vpon vs. Worde haue mercy vpon vs.

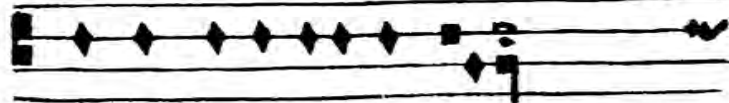
Priest

of the dead.

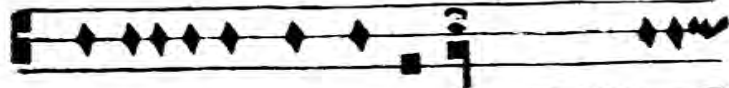


Priest.

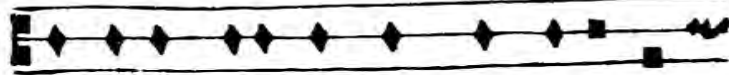
Oure father which arte in heauen. &c.



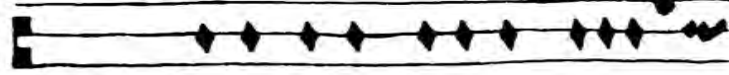
And leade vs not in to temptation. Answer.



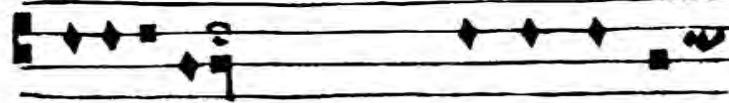
But deliuer vs from euil Amen. Priest. Entre



not (O lord) in to Judgement with thy seruaunt.

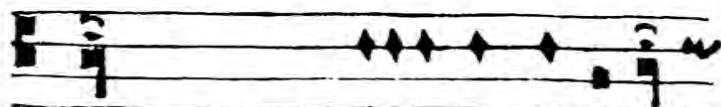


answe. For in thy sight no luyng creature

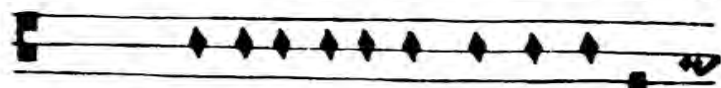


shal be iustified. Priest. From the gates of  
hell

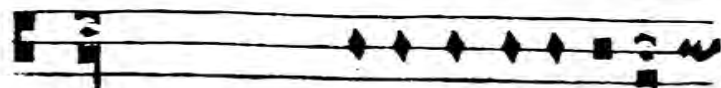
At the burfall



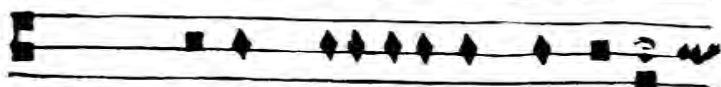
hell. Answer. Deliuer their soules o lord,



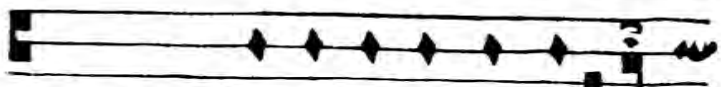
Priest. I beleue to se the goodnes of the



lord. Answer. In the land of the lyuynge,



Priest. O lord graciously heare my prayer.



Answer. And let my crye come vnto the.



Priest. Let vs pray, O lord, with

of the dead.

with whome do lyue the spirites of them that be dead: and in whome the soules of them that be elected, after they be deliucted from the burthen of the flethe, be in toye and felicitie: Graunt vnto this thy seruaunt that the synnes which he committed in this world be not imputed vnto him, but that he eska- ping the gates of hell and peynes of eternall darke- nes: may euer dwell in the region of light, with Abraham Isaac and Iacob, in the place where is no wepyng, sorow, nor heupnes: And when that dreadefull day of the generall resurrection shall come, make him to rise also with the Just & riggte- ous, and receaue this body agayn to glozy, then made pure and incorruptible, set him on the right hand of thy sonne Iesus Christ amonge the holy and electe, that then he may heare with them these most sweete and comfortabe wordes: Come to me ye blessed of my father, possesse the kyngdome which hath bene prepared for you from the begynnyng of the world: Graunt this we beseeche the Omnipotent father, through Iesus Christ our mediatour



and redemer. Answer. Amen.

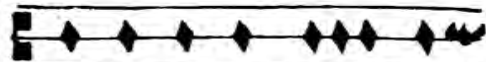
At the



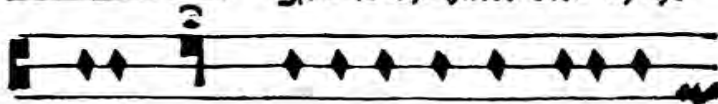
At the Communion when  
there is a buriall.



The Introite.



Like as the harte desireth the



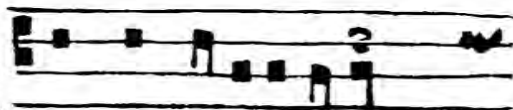
water brookes: so longeth my soule after the,



God. My soule is a thirst for god, yea, ever, &c.

Kyrie.

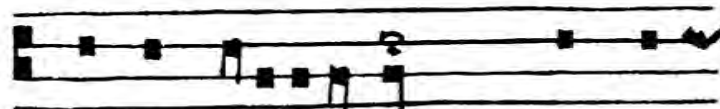
ij.



Orde haue mercy vpon vs.

ij.  
Christ

there is a buriall.



Christ haue mercy vpon vs. ij. Lord haue

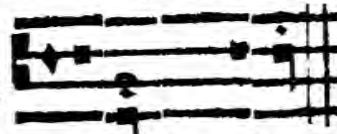


mercy vpon vs. i. Lord haue mercy vpon vs.

The Collect.



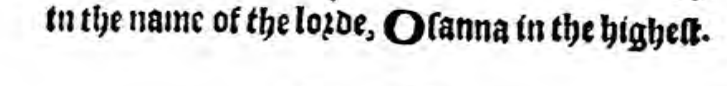
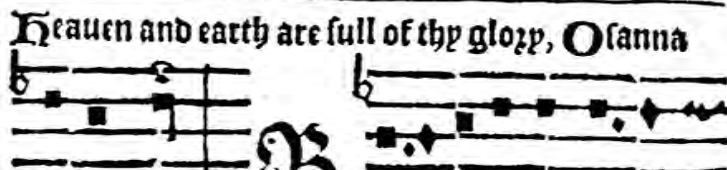
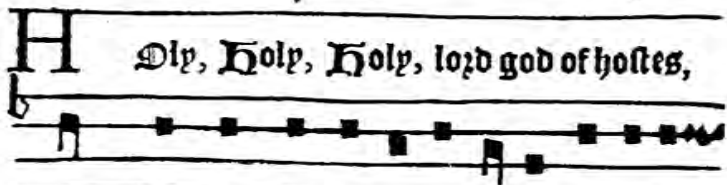
god & father of our lord Iesus  
Christ, who is the resurrecti-  
on & the life: In whome who-  
soever beleueth shall lyue,  
though he dye: And whosoever  
lyueth, & beleueth in him, shall  
not dye eternally: who also taught vs (by his apostle  
Paul) not to be sorpe as me with out hope for them  
& slepe in him: We mckely beseeche y (O father) to  
raise vs fro the death of synne, vnto the life of righte-  
ousnes, that when we shall departe this life, we may  
slepe in him (as our hope is, this our brother doth) &  
at the generall resurrection in the last day, bothe we  
& this our brother departed, receauyng agayn our  
bodies, and risyng agayn in thy most gracious fa-  
uoure: may with all thyne elctte sayntes obtayne  
eternall ioy: Graunt this o  
lord god, by the meanes of  
our aduocate Iesus Christ,  
which with y holy ghost  
lyueth and reigneth one God for ever. Amen.



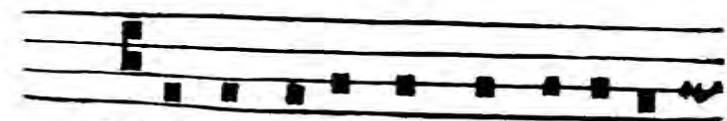
S. i. Sanctus

At the Communion when

Sanctus.

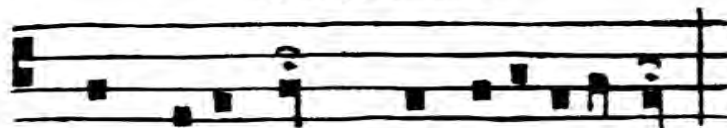


Agnus dei.



O Lambe of god that takest away the synnes

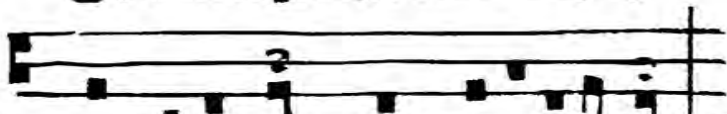
there is a butfall.



synnes of the world, Haue mercy vpon vs.



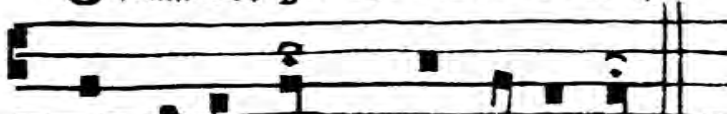
O Lambe of god that takest away the



synnes of the world, Haue mercy vpon vs.



O Lambe of god that takest away the



synnes of the world, Graunt vs thy peace.

John Werbecke.



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