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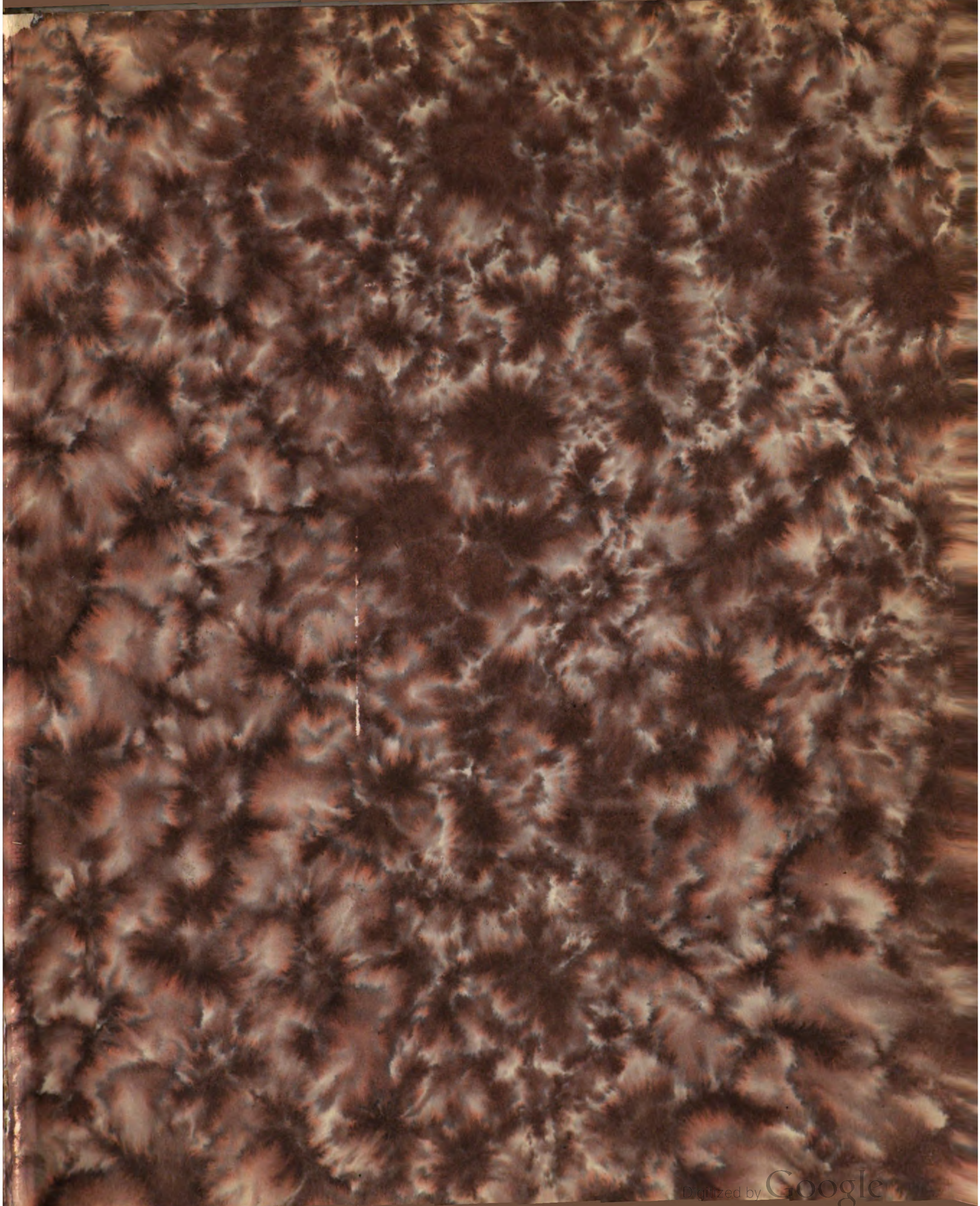
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The Book
of the 
Common
Prayer





#15³



The
'Book of the Common Prayer,'
as issued in the Year 1549,
in the Reign of King
Edward the Sixth,

being

The Original Edition of The Prayer Book.



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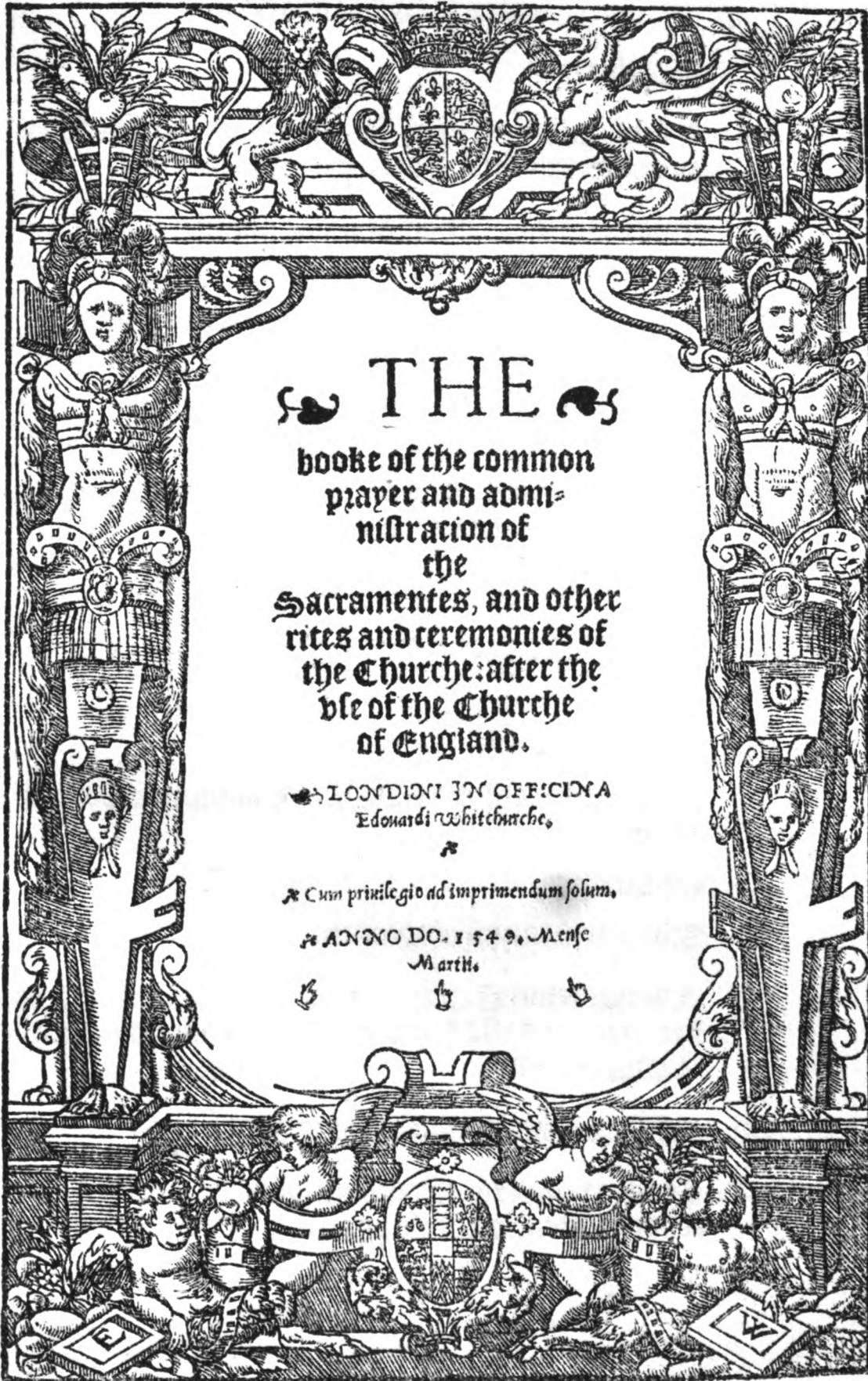
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THE
booke of the common
prayer and adm-
nistracion of
the
Sacramentes, and other
rites and ceremonies of
the Church: after the
vse of the Church
of England.

LONDINI IN OFFICINA
Edouardi Whitchurchæ,

Cum privilegio ad imprimendum solum.

ANNO DO. 1549. Mense
Martii.

THE CONTENTES of this Booke.

- i. A p̄face.
- ii. A table and Kalendar for psalmes and Lessons, with necessary rules p̄teinyng to the same.
- iii. The ord̄e for Matins and Euen-song, throughout the yeare.
- iiii. The Introites, Collectes, Epistles and Gospelles, to be v̄led at the celebration of the lordes Supper, and holy Communion through the yere, with proper psalmes and Lessons, for diuerse feastes & dayes.
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. Of Baptisme, bothe publique and priuate.
- vii. Of Confirmation, where also is a Catechisme for children.
- viii. Of Matrimony.
- ix. Of visitacion of the sicke, and Communion of the same.
- x. Of Buriall.
- xi. The purification of women.
- xii. A declaracion of scripture, with certein prayers to be v̄led the firste daye of Lent, commonlye called Ashwednesdaye.
- xiii. Of Ceremonies omitted or reteyned.
- xiiii. Certein notes for the more plain explicaciō and decent ministracion of thinges cōteined in this booke.

THE PREFACE.



Here was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuance of time) hath not been corrupted : as (among other things) it may plainly appere by the common prayers in the Church, commonly called diuine seruice : the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduancement of godlines : For they so ordeyned the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intending thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often reading and meditation of Gods worde) be stirred vp to godlines themselves, and be moze able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the truth . And further, that the people (by daily hearyng of holy scripture read in the Church) should continuallye profite moze and moze in the knowlege of God, and bee the moze inflamed with the loue of his true religion . But these many yeares passed this Godly and decent orde of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertein stozies, Legedes, Responses, Verses, baine repetitions, Commemoracions and Synodales, that commonly when any boke of the Bible was begon : before three or foure Chapters were read out, all the rest were vntread . And in this sorte, the boke of Esate was begon in Advent, and the booke of Genesis in Septuagesima : but they were onely begon, and neuer read thorough . After a like sorte wer other bookes of holy scripture vsed . And mozeouer, where as S. Paule would haue suche language spoken to the people in the church, as they mighte vnderstande and haue profite by hearyng the same: the seruice in this Church of England (these many yeates) hath been read in Latin to the people, whiche they vnderstode not, so that they haue heard with theyr eares onely: & their hartes, spirite and minde, haue not been edified thereby . And furthermore, notwithstanding that the auncient fathers had deuised the psalmes into seuen porcions: wherof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest vtterly omitted . Mozeouer, the nobre & hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, & to turne the boke onely, was so hard and intricate a matter, that many times, there was moze businesse to fynd out what should be read, then to read it when it was founde out .

These inconueniences therfore considered: here is set furth suche an orde, whereby the same shall be redressed . And for a readines in this matter, here is drawen ouer a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherin (so muche as maye be) the reading of holy scripture is so set furth, that all thynges shall bee doen in orde, with-

out

THE PREFACE.

out breaking one pteere thereof from another. For this could be cut of *Fra-
themes, Responses, Invitatories,* and such like thynges, as did breake
the continuall course of the reading of the scripture. Yet because there is
no remedy, but that of necessity there must be some rules: therfore certein
rules are here set forth, whiche as they be fewe in nōbre: so they be plain
and easy to be vnderstanded. So þ here you haue an ordre for prater (as
touchyng the reading of holy scripture) muche agreeable to the mynde &
purpose of the olde fathers, and a greate deale more profuable and com-
modious, then that whiche of late was vsed. It is more profitable, be-
cause here are left out many thynges, whereof some be vnerue, some vni-
certein, some haue and superstitious: and is ordeyned nothyng to be read,
but the very pure woide of God, the holy scriptures, or that whiche is e-
uidently grounded vpon the same: and that in suche a language & ordre,
as is moste easy & plain for the vnderstandyng, bothe of the readers and
hearers. It is also more comodious, bothe for the shorynes thereof, & for
the plaines of the ordre, & for that the rules be fewe & easy. Furthermore
by this orde, the curates shal neede none other bookes for their publike
seruice, but this booke & the Bible: by the meanes wherof, the people shal
not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore, there hath been great diuersite in sayyng and
syngyng in churches within this realme: some folowyng *Salisbury* vse,
some *Hereford* vse, some the vse of *Wango*, some of *Porke*, & some of *Lin-
colne*: Now from hence furth, all the whole realme shall haue but one vse.
And if any would iudge this waye more painfull, because that all thyng-
es must be read vpon the booke, where as before by the reason of so often
repetition, they could saue many thynges by heart: if those men will waye
their labo, with the profite in knowlege, whiche dayely they shal obtayn
by reading vpon the booke, they will not refuse the payn, in consideration
of the greate profite that shall ensue therof.

And for somuche as nothyng can, almoste, be so plainly set furth, but
doubtes maie rise in the vse & practisyng of the same: to appeale all suche
diuersite (if any arise) and for the resolution of all doubtes, concernyng
the maner how to vnderstande, do, and execute the thynges conteygned
in this booke: the parties that so doubt, or diuersly take any thyng, shall
alwaye resorte to the Bishop of the Diocese, who by his discrecion shall
take ordre for the quietyng and appeasyng of the same: so that the same
ordre be not contrary to any thyng conteygned in this booke.

¶ Though it be appointed in the afore written preface, that al thynges
shalbe read and sog in the churchē, in the Englishe tongue, to the ende þ
the congregacion maie be ther by edified yet it is not meant, but when
men saie *Matins* and *Euen song* priuately, they maye saie the same in
any language that they themselves do vnderstande. Neither that anye
man shalbe bound to the sayyng of them, but suche as from tyme to
tyme, in *Cathedral* and *Collegiate Churches*, *Parishe Churches*, and
Chapelles to the same annexed, shall serue the congregacion.

THE TABLE AND

Calender, expressing the order of the psalmes
and Lessons, to bee sayed at Matyns and Euen-song.

throughout the yere, excepte certayne proper
feastes, as the Rules folowynge .

more plainly de-
clare.

THE ORDRE

how the psalter is appoynted to bee redde.

The psalter shalbe red through, once every Moneth, & because that some Monethes, be longer then some other be: it is thought good, to make the euen by this meanes.

To every Moneth, as concerning this purpose, shalbe appointed lust. xxx. dayes.

And because January and Marche hath one daye, above the sayd noumber, and february whiche is placed betwene them bothe, hath onely. xxviii. daies, february shall bozowe of either of the Monethes of January and Marche one daye, and so the psalter whiche shalbe red in february, muste bee begon the last date of January, and ended the first date of Marche.

And whereas Maie, July, August, October, and December, haue. xxxi. dayes a pece, it is ordered that the same psalmes shalbe redde the laste daye of the said Monethes, whiche were red the daie befoze: so that the psalter maye bee begon agayne the firste daye of the nexte Monethes ensuyng.

Now to knowe what psalmes shalbe red every daye, loke in the Kalender the noumber that is appoynted for the psalmes, and then finde the same noumber in this Table, and vpon that noumber shall you se, what psalmes shalbe sayd at Matyns, and Euen song.

And where the. C. xix. psalme is deuided into. xii. portions, and is ouer long to be red at one tyme: it is so ordered that at one tyme shall not be red a. boue. iiii. or. v. of the said portions, as you shall perceiue to be noted in this Table.

And here is also to be noted, that in this Table, and in all other partes of y^e seruice, where any psalmes are appoynted, the noumber is expressed after the great English Bible, whiche from the ix psalme vnto the. C. xviii. psalme (folowynge the diuision of the Chyues) doth vary in noumbers from the com^o. Latyn translation.

A TABLE FOR

the ordye of the psalmes, to be sayed at
Matins and Euenlong.

Matins.		Euenlong.	
i	i. ii. iii. iiii. v.	vi. vii. viii.	
ii	ix. x. xi.	ix. xii. xiii.	
iii	xii. xiii. xiiii.	xiiii.	
iiii	xv. xvi. xvii.	xv. xvi.	
v	xviii. xix. xx.	xvii. xviii. xix.	
vi	xxi. xxii.	xx. xxi. xxii.	
vii	xxiii. xxiiii.	xxiii.	
viii	xxv. xxvi.	xxii. xxiii. xxiiii.	
ix	xxviii. xxix. xxx.	xxv. xxvi. xxvii.	
x	xxxi. xxxii.	xxviii. xxix. xxx.	
xi	xxxiii. xxxiiii.	xxxi. xxxii.	
xii	xxxv. xxxvi.	xxxiii. xxxiiii. xxxv.	
xiii	xxxviii. xxxix. xl.	xxxvi.	
xiiii	li. lii.	xxxv. xxxvi. xxxvii.	
xv	liii. liiiii.	xxxviii. xxxix. xl.	
xvi	lv. lvi.	li. liii. lv.	
xvii	lvii. lviii.	lv. lvi. lvii.	
xviii	lvi.	lviii. lxx.	
xix	lxxi. lxxii.	lxxi. lxxii.	
xx	lxxv. lxxvi. lxxvii.	lxxiii. lxxiiii.	
xxi	lxxix. lxxx. lxxxi.	lxxvii.	
xxii	lxxxiii. lxxxiiii. lxxxv.	lxxxii. lxxxiii. lxxxiiii. lxxxv.	
xxiii	lxxxvii. lxxxviii. lxxxviiii.	lxxxix.	
xxiiii	lxxxix. xc. xcii.	xciii. xciiii.	
xxv	xcv. xcvi. xcvi.	xcviii. xcix. c. ci.	
xxvi	cx. cxii.	cxix.	
xxvii	cxv.	cxvi.	
xxviii	cxvii.	cxviii. cxix.	
xxix	cx. cxii. cxiii. cxiiii.	cxiiii. cxv.	
xxx	cxv. cxvi. cxvii. cxviii.	cxix. Inde. liii.	
xxxi	Inde. v.	Inde. liii.	
xxxii	Inde. v.	Inde. liii.	
xxxiii	ccc. ccc. cccii. ccciii. ccciiii. cccv.	cccvi. cccvii. cccviii. cccix. cccc. cccxi.	
xxxiiii	cccxi. cccxii. cccxiii. cccxiiii. cccxv.	cccxi. cccxii. cccxiii.	
xxxv	cccix. cxi. cxli.	cxli. cxlii.	
xxxvi	cxliiii. cxlv. cxlvi.	cxliii. cxliiii. cxlix. cl.	

THE ORDRE

howe the reste of holy Scripture
(beside the Psalter) is appoynted
to be redde.

The olde Testament is appoynted for the first Lessons, at Matins and Euen-song, and shal be redde through euery yere once, except certain booke and Chapters, whiche bee least edifying, and might best be spared, and therefore are left vared.

The newe Testament is appoynted for the second Lessons, at Matins and Euen-song, and shal be red ouer orderly euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted vpon diuerse proper feastes.

And to knowe what Lessons shall be red euery daye: finde the daye of the Moneth in the Kalendar folowynge: and there ye shal perceiue the booke and Chapters, that shal be red for the Lessons, bothe at Matins and Euen-song.

And here is to be noted, that whensoever there bee any proper Psalmes or Lessons, appoynted for any feast, moueable or immoueable: then the Psalmes and Lessons appoynted in the Kalendar, shal be omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell appoynted for the Sundaie, shall serue all the weeke after, except there fall some feast that hath his propre.

This is also to be noted, concerning the leape yeres, that the .xxv. daye of February, whiche in leape yeres is coumpted for twoo dayes, shall in those twoo dayes, alter neither Psalmes nor Lesson: but the same Psalmes and Lessons, whiche be sayed the first daye, shall serue also for the seconde daye.

Also, wheresoever the beginnyng of any Lesson, Epistle, or Gospell is not expressed, there ye must begin at the beginnyng of the Chapter.



January.

January.				Matins.		Evening.	
		Plumes.					
				i. Lesson.	ii. Lesson.	i. Lessō.	ii. Lesson.
a	Kalend.	i	Circumci.	i	Gen. xlvii	Roma. li	Deut. x Collof. ii
b	iii. No.	ii		ii	Gen. i	Maty. i	Gene. ii Roma. i
c	ii. No.	iii		iii	iii	ii	iiii
d	Idus No.	iiii		iiii	v	iii	vi
e	Nonas.	v		v	viii	iiii	viii
f	vi. Id.	vi.	Ephraim	vi	Esa. lc	Luke. iii	Esa. lxxx John. ii
g	vii. Id.	vii		vii	Gene. ix	Mat. v	Gene. xi Roma. v
a	viii. Id.	viii		viii	xii	vi	xiii
b	ix. Id.	ix		ix	xv	vii	xviii
c	x. Id.	x		x	xviii	viii	xxii
d	xi. Id.	xi		xi	xxi	ix	xxv
e	xii. Id.	xii		xii	xxiv	x	xxviii
f	Idus.	xiii		xiii	xxvii	xi	xxxi
g	ix. kl.	xiiii		xiiii	xxx	xii	xxxiv
a	viii. kl.	xv		xv	xxxiii	xiii	xxxvii
b	vii. kl.	xvi		xvi	xxxvi	xiiii	xxxix
c	vi. kl.	xvii		xvii	xxxix	xv	xxxii
d	v. kl.	xviii		xviii	xxxii	xvi	xxxv
e	iiii. kl.	xix		xix	xxxv	xvii	xxxviii
f	iii. kl.	xx		xx	xxxviii	xviii	xxxli
g	ii. kl.	xxi		xxi	xxxli	xix	xxxiiii
a	kl.	xxii		xxii	xxxiv	xx	xxxvii
b	x. kl.	xxiii		xxiii	xxxvii	xxi	xxxix
c	ix. kl.	xxiiii		xxiiii	xxx	xxii	xxxii
d	viii. kl.	xxv	Con. Pau.	xxv	xxv	Act. xli	xxv
e	vii. kl.	xxvi		xxvi	xxviii	mat xxviii	xxv
f	vi. kl.	xxvii		xxvii		xxviii	Exod. i
g	v. kl.	xxviii		xxviii	Exod. ii	xxv	iii
a	iiii. kl.	xxix		xxix	liii	xxvi	v
b	iii. kl.	xxx		xxx	vi	xxvii	vii
c	Idus. kl.	xxxi		i	viii	xxviii	ix

A.iii.

February.

February.				Matins.		Euenlong.	
		Psalmes					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
d	Kalend.	i		ii			
e	iiii. No.	ii	Dur. Ma.	iii	Exod. x	Marke. i	Exod. xi
f	iii. No.	iii		iiii	xii	ii	i. Cor. xiiii
g	iiii. No.	iiii		v	xiiii	iii	xb
a	Nonas	v		vi	xvi	iiii	xbi
b	viii. Id.	vi		vii	xviii	v	xix
c	vii. Id.	vii		viii	xx	vi	ii. Cor. i
d	vi. Id.	viii		ix	xxii	vii	xxii
e	v. Id.	ix		x	xxiiii	viii	xxv
f	iiii. Id.	x		xi	xxvi	ix	xxviii
g	iii. Id.	xi		xii	xxviii	x	xx
a	iiii. Id.	xii		xiii	leu. xviii	xi	leui. xix.
b	Idus.	xiii		xiiii	xx	xii	Rume. x
c	xvi. kl.	xiiii		xv	xxii	xiii	Rume. xi
d	xv. kl.	xv		xvi	xxiiii	xiiii	xxii
e	xiiii. kl.	xvi		xvii	xxvi	xv	xxiiii
f	xiii. kl.	xvii		xviii	xxviii	xvi	xxviii
g	xii. kl.	xviii		xix	xx	xvii	xxv
a	xi. kl.	xix		xx	xxii	xviii	xxviii
b	x. kl.	xx		xxi	xxiiii	xix	xxv
c	ix. kl.	xxi		xxii	xxvi	xx	xxviii
d	viii. kl.	xxii		xxiii	xxviii	xxi	xxv
e	vii. kl.	xxiii		xxiiii	xx	xxii	xxviii
f	vi. kl.	xxiiii	Matthias.	xxv	xxiiii	xxiii	xxv
g	v. kl.	xxv		xxvi	xxvi	xxiiii	xxviii
a	iiii. kl.	xxvi		xxvii	xxviii	xxv	xxv
b	iii. kl.	xxvii		xxviii	Deut. i	xxvi	Deut. ii
c	ii. kl.	xxviii		xxix	iii	xxvii	iii
		xxviiii		xxx	v	xxviii	v

Marche.

C Marche.				Patins.		Euenlong.	
		C Psalmes.					
				i. Lesson.	ii. Lesſo.	iii. Lesson	iiii. Lesson
d	Kalend.	i	xxx	Deu. vii	Luk. xii	deu. viii	Ephe. vi
e	vi. No.	ii	i	ix	xiii	x	Philp. i
f	v. No.	iii	ii	xii	xviii	xiii	ii
g	iiii. No.	iiii	iii	xv	xxi	xvi	iii
a	iii. No.	v	iiii	xviii	xxiv	xix	iiii
b	Prid. No.	vi	v	xxi	xxvii	xxii	Colloſ. i
c	Nonas.	vii	vi	xxiv	xxxi	xxv	ii
d	viii. Id.	viii	vii	xxvii	xxxiiii	xxviii	iii
e	vii. Id.	ix	viii	xxx	xxxvii	xxxiii	iiii
f	vi. Id.	x	ix	xxxiii	xxxix	xxxvi	i. Theſ. i
g	v. Id.	xi	x	xxxvi	xxxli	xxxix	ii
a	iiii. Id.	xii	xi	xxxix	xxxliii	xxxii	iii
b	iii. Id.	xiii	xii	xxxlii	xxxviii	xxxv	iiii
c	Prid. Id.	xiiii	xiii	xxxv	John. i	xxxviii	v
d	Idus	xv	xiiii	Josue. i	ii	Josue. ii	ii. Theſ. i
e	xvii. kl.	xvi	xv	iii	iii	iii	ii
f	xvi. kl.	xvii	xvi	vi	iiii	vi	iii
g	xv. kl.	xviii	xvii	viii	v	viii	i. Timo. i
a	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx	xix	xi	vii	xii	iiii
c	xii. kl.	xxi	xx	xiii	viii	xiii	v
d	xi. kl.	xxii	xxi	xv	ix	xv	vi
e	x. kl.	xxiii	xxii	xviii	x	xviii	ii. Can. i
f	ix. kl.	xxiiii	xxiii	xxi	xi	xx	ii
g	viii. kl.	xxv	Annuncta.	xxii	xii	xxii	iii
a	vii. kl.	xxvi	xxv	xxv	xiii	xxv	iiii
b	vi. kl.	xxvii	xxvi	Judic. i	xiiii	Judic. ii	Citus. i
c	v. kl.	xxviii	xxvii	iii	xv	iii	ii. iii
d	iiii. kl.	xxix	xxviii	v	xvi	vi	Phile. i
e	iii. kl.	xxx	xxix	vii	xvii	vii	Hebre. i
f	Prid. kl.	xxxi	xxx	ix	xviii	x	ii

A. iii.

Aprill.

Aprill.				Matins,		Euenlong.		
				Psalmes.				
				i. Lesson.	ii. Lessõ.	i. Lesson.	ii. Lesson	
g	kalend.	i		i	Judi. xi	John. xix	Judi. xii	Hebre. iiii
A	iiii No.	ii		ii	xiii	xx	xiiii	iiii
b	iii No.	iii		iii	xv	xxi	xvi	v
c	iiid No	iiii		iiii	xvii	Actes. i	xviii	vi
d	Nonas	v		v	xix	ii	xx	vii
e	viii Id.	vi		vi	xxi	iii	Ruth. i	viii
f	vii Id.	vii		vii	Ruth. ii	iiii	iii	ix
g	vi Id.	viii		viii	v		i. Regu. i	x
A	v Id.	ix		ix	i. Regu. ii	vi	iii	xi
b	iiii Id.	x		x	vii	vii	v	xii
c	iii Id.	xi		xi	viii	viii	vii	xiii
d	iiid Id	xii		xii	viiii	ix	ix	Jacob. i
e	Idus.	xiii		xiii	x	x	xi	ii
f	xviii kl.	xiiii		xiiii	xi	xi	xii	iii
g	xvii kl.	xv		xv	xiii	xii	xv	iiii
A	xvi kl.	xvi		xvi	xv	xiii	xvii	v
b	xv kl.	xvii		xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii kl.	xviii		xviii	xx	xv	xxi	ii
d	xiii kl.	xix		xix	xxii	xvi	xxiii	iii
e	xii kl.	xx		xx	xxiiii	xvii	xxv	iiii
f	xi kl	xxi		xxi	xxvi	xviii	xxvii	v
g	x kl.	xxii		xxii	xxviii	xix	xxix	ii. Peter. i
A	ix kl.	xxiii		xxiii	xxx	xx	xxxi	ii
b	viii kl.	xxiiii		xxiiii	ii. Regu. i	xxi	ii. Reg. ii	iii
c	vii kl.	xxv	Mar. Cua	xxv	iii	xxii	iiii	i. John. i
d	vi kl.	xxvi		xxvi	v	xxiii	vi	ii
e	v kl.	xxvii		xxvii	vii	xxiiii	viii	iii
f	iiii kl.	xxviii		xxviii	ix	xxv	x	iiii
g	iii kl.	xxix		xxix	xi	xxvi	xii	v
A	iiid kl.	xxx		xxx	xiii	xxvii	xiiii	ii. iii. Tho

Maye.

C Maye.				Matins.		Euenlong.		
		C Psalmes.						
				i. Lesson.	ii. Less.	ii. Lesson	ii. Lesson.	
b	Kalend.	i	Phil. & Ja	i	ii. Re. xv	Acte. viii	ii. Re. xvi	Judas i
c	vi. No.	ii		ii	xvii	xxviii	xviii	Roma. i
d	v. No.	iii		iii	xix	Math. i	xx	ii
e	iiii. No.	iiii		iiii	xxi	ii	xxii	iii
f	iii. No.	v		v	xxiii	iii	xxiiii	iiii
g	viid. No	vi		vi	iii. Reg. i	iiii	iii. Re. ii	v
A	Nonas.	vii		vii	iii	v	iiii	vi
b	viii. Id.	viii		viii	v	vi	vi	vii
c	vii. Id.	ix		ix	vii	vii	viii	viii
d	vi. Id.	x		x	ix	viii	x	ix
e	v. Id.	xi		xi	xi	ix	xii	x
f	iiii. Id.	xii		xii	xiii	x	xiiii	xi
g	iii. Id.	xiii		xiii	xv	xi	xvi	xii
A	viid. Id	xiiii		xiiii	xvii	xii	xviii	xiii
b	Idus.	xv		xv	xix	xiii	xx	xiiii
c	xvi. kl.	xvi		xvi	xxi	xiiii	xxii	xv
d	xv. kl.	xvii		xvii	iii. Reg i	xv	iii. Re. ii	xvi
e	xv. kl.	xviii		xviii	iii	xvi	iiii	i. Cor. i
f	xiiii. kl.	xix		xix	v	xvii	vi	ii
g	xiii. kl.	xx		xx	vii	xviii	viii	iii
A	xii. kl.	xxi		xxi	ix	xix	x	iiii
b	xi. kl.	xxii		xxii	xi	xx	xii	v
c	x. kl.	xxiii		xxiii	xiii	xxi	xiiii	vi
d	ix. kl.	xxiiii		xxiiii	xv	xxii	xvi	vii
e	viii. kl.	xxv		xxv	xvii	xxiii	xviii	viii
f	vii. kl.	xxvi		xxvi	xix	xxiiii	xx	ix
g	vi. kl.	xxvii		xxvii	xxi	xxv	xxii	x
A	v. kl.	xxviii		xxviii	xxiii	xxvi	xxiiii	xi
b	iiii. kl.	xxix		xxix	xxv	xxvii	i. Cor. i	xii
c	iii. kl.	xxx		xxx	i. Cor. ii	xxviii	iii	xiii
d	viid. kl.	xxxi		xxx	iii	Mark. i	v	xiiii

Iune.

June.				Matins.		Euenlong.	
		C Psalmes.					
				i. Lesson.	ii. Lessō.	i. Lesson	ii. Lesson.
e	Kalend.	i		i. Eld. vi	Mark. ii.	i. Cl. vii.	i. Cor. xv
f	iii. No.	ii		viii	iii	ix	xvi
g	ii. No.	iii		x	iiii	ii. Eld. i	ii. Cor. i
a	Idus No	iiii		ii. Eld. ii	v	iii	ii
b	Nonas.	v		iiii	vi	v	iii
c	iiii. Id.	vi		vi	vii	vii	iiii
d	iii. Id.	vii		viii	viii	ix	v
e	ii. Id.	viii		x	ix	x	vi
f	i. Id.	ix		xi	x	xiii	vii
g	iii. Id	x		x	xi	xi	viii
a	ii. Id.	xi	Sarna. ap	xi	iii Act. xiiii	iiii	Actes. xv
b	Idus. Id	xii		xii	v Mar. xii	vii	ii. Cor. ix
c	Idus.	xiii		xiii	vii	xiii	x
d	xviii. kl.	xiiii		xiiii	ix	xiiii	Job. i
e	xvii. kl.	xv		xv	Job. ii	xv	xii
f	xvi. kl.	xvi		xvi	iiii	xvi	xiii
g	xv. kl.	xvii		xvii	vi	Luke. i	Gala. i
a	xiiii. kl.	xviii		xviii	viii	ii	ii
b	xiii. kl.	xix		xix	x	iii	iii
c	xii. kl.	xx		xx	xii	iiii	iiii
d	xi. kl.	xxi		xxi	xiiii	v	v
e	x. kl.	xxii		xxii	xvi	vi	xvii
f	ix. kl.	xxiii		xxiii	xix	vii	xx
g	viii. kl.	xxiiii	Pa. Jo. ba	xxiiii	Gala. iii	Mat. iii	Gal. iiii
a	vii. kl.	xxv		xxv	Job. xxi	Lu. viii	Job. xxii
b	vi. kl.	xxvi		xxvi	xxiii	ix	xxiii
c	v. kl.	xxvii		xxvii	xxvi	x	xxvii
d	iiii. kl.	xxviii		xxviii	xxix	xi	xxx
e	iii. kl.	xxix	S. Peter.	xxix	xxxi	Actes. iii	xxii
f	Idus. kl.	xxx		xxx	xxxi	Luke. xii	xxiii

July.

July.		Matins.		Euen-song.		
		Psalmes.				
			i. Lesson.	ii. Lesso.	i. Lesson	
					ii. Lesson	
g	Kalend.	i	Job xxxv	Luk. xiii	Job xxxvi	Philip. i
A	vi. No.	ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii	xxxix	xv	xl	iii
c	iiii. No.	iiii	xli	xvi	xlii	iiii
d	iii. No.	v	Prover i	xvii	Prou. ii	Collus. i
e	viid. No.	vi	iii	xviii	iiii	v
f	Nonas	vii	v	xix	vi	vi
g	viii. Id.	viii	vii	xx	viii	viii
A	vii. Id.	ix	ix	xxi	ix	i. Thess. i
b	vi. Id.	x	x	xxii	x	ii
c	v. Id.	xi	xi	xxiii	xi	iii
d	iiii. Id.	xii	xii	xv	xxiiii	iiii
e	iii. Id.	xiii	xiii	xvii	John. i	v
f	viid. Id.	xiiii	xiiii	xix	ii	vi. Thess. i
g	Idus.	xv	xv	xxi	iii	vii
A	xvi. kl.	xvi	xvi	xxiii	iiii	viii
b	xv. kl.	xvii	xvii	xxv	v	ix. Timo. i
c	xiiii. kl.	xviii	xviii	xxvii	vi	x. Timo. i
d	xiii. kl.	xix	xix	xxix	vii	xi
e	xii. kl.	xx	xx	xxxi	viii	Eccles. i
f	xi. kl.	xxi	xxi	Eccles. ii	ix	xii
g	x. kl.	xxii	xxii	iiii	x	xiii. Thm. i
A	ix. kl.	xxiii	xxiii	vi	xi	xiiii
b	viii. kl.	xxiiii	xxiiii	viii	xii	xv
c	vii. kl.	xxv	xxv	x	xiii	xvi
d	vi. kl.	xxvi	xxvi	xii	xiiii	Jerem. i. Tit. i
e	v. kl.	xxvii	xxvii	Jerem. ii	xv	xvii
f	iiii. kl.	xxviii	xxviii	iiii	xvi	v. Philo. i
g	iii. kl.	xxix	xxix	vi	xvii	vii. Hebre. i
A	ii. kl.	xxx	xxx	viii	xviii	ix
b	viid. kl.	xxxi	xxxi	x	xix	x

August.

August.				Matins.		Evening.	
		Psalmes.					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
c	Kalend.	i	ii	Jere. xii	John. xx	Jere. xiiii	Hebze. iiii
d	iiii. No.	ii	iii	xiiii	xxi	xb	v
e	iii. No.	iii	iiii	xbi	Actes. i	xbii	vi
f	iiii. No.	iiii	v	xbiii	ii	xbix	vii
g	Nonas	v	vi	xx	iii	xxi	viii
h	viii. Id.	vi	vii	xxii	iiii	xxiii	ix
b	vii. Id.	vii	viii	xxiiii	v	xxv	x
c	vi. Id.	viii	ix	xxvi	vi	xxvii	xi
d	v. Id.	ix	x	xxviii	vii	xxix	xii
e	iiii. Id.	x	xi	xxx	viii	xxxi	xiii
f	iii. Id.	xi	xii	xxxii	ix	xxxiii	Jacob. i
g	iiii. Id.	xii	xiii	xxxiiii	x	xxxv	ii
h	Idus.	xiii	xiiii	xxxvi	xi	xxxvii	iii
b	xix. kl.	xiiii	xv	xxxviii	xii	xxxix	iiii
c	xviii. kl.	xv	xvi	xl	xiii	xli	v
d	xvii. kl.	xvi	xvii	xlii	xiiii	xliii	vi. Peter. i
e	xvi. kl.	xvii	xviii	xliiii	xv	xlvi	vii
f	xv. kl.	xviii	xix	xlvi	xvi	xlviii	viii
g	xiiii. kl.	xix	xx	xlvi	xvii	l	iiii
h	xiii. kl.	xx	xxi	li	xviii	lii	v
b	xii. kl.	xxi	xxii	Lamēt. i	xix	Lamē. ii	vi. Pet. i
c	xi. kl.	xxii	xxiii	iii	xx	liii	vii
d	x. kl.	xxiii	xxiiii	v	xxi	Ezech. ii	viii
e	ix. kl.	xxiiii	xxv	Bart. apo.	xxii	vi	i. John. i
f	viii. kl.	xxv	xxvi	xxv	xxiii	xlii	ii
g	vii. kl.	xxvi	xxvii	xxvii	xxiiii	xliv	iii
h	vi. kl.	xxvii	xxviii	xxviii	xxv	xxlvii	iiii
b	v. kl.	xxviii	xxix	xxviii	xxvi	Dan. ii	v
c	iiii. kl.	xxix	xxx	xxx	xxvii	liii	vi. iii. Joh
d	iii. kl.	xxx	xxxi	xxx	xxviii	lv	Jude. i
e	iiii. Id. kl.	xxxi	xxxii	xxx	xxvii	lvii	Roma. i

September.

September.			Matins.			Euenlong.		
			Matines.					
				i. Lesson.	ii. Lessõ.	i. Lessõ.	ii. Lessõ.	
f	Kalend	i		Dant. ix	Math. ii	Dant. x	Roma. ii	
g	iii. No.	ii		xi	iii	xii	iii	
a	ii No.	iii		xiii	iiii	xiiii	iiii	
b	Idus No	iiii		Ose. i.	v	Ose. ii. iii	v	
c	Nonas	v		iiii	vi	v. vi	vi	
d	iiii. Id.	vi		vii	vii	viii	vii	
e	iiii Id.	vii		ix	viii	x	viii	
f	iii Id.	viii		x	ix	xi	ix	
g	ii Id.	ix		xiii	x	xiii	x	
a	iii. Id.	x		Joel. i	xi	Joel. ii.	xi	
b	ii. Id.	xi		iii	xii	Amos. i	xii	
c	Idus Id.	xii		Amos. ii	xiii	iii	xiii	
d	Idus	xiii		iiii	xiiii	v	xiiii	
e	xxiii kl.	xiiii		vi	xv	vii	xv	
f	xxii kl.	xv		vii	xvi	ix	xvi	
g	xxi kl.	xvi		Abdias i	xvii	Jonas. ii. Cor. i	xvii	
a	xx kl.	xvii		Jon. ii. iii	xviii	iii	xviii	
b	xix kl.	xviii		Miche. i	xix	Miche. ii	xix	
c	xviii kl.	xix		iii	xx	iiii	xx	
d	xvii kl.	xx		v	xxi	vi	xxi	
e	xvi kl.	xxi	Mathew.	vii	xxii	Naum. i	xxii	
f	xv kl.	xxii		Naum. ii	xxiii	iii	xxiii	
g	xix kl.	xxiii		Abacuc. i	xxiiii	Abacu. ii	xxiiii	
a	xiiii kl.	xxiiii		iii	xxv	Soph. i	xxv	
b	xiii kl.	xxv		Soph. ii	xxvi	iii	xxvi	
c	xi kl.	xxvi		Agge. i	xxvii	Agge. ii.	xxvii	
d	x kl.	xxvii		zacha. i.	xxviii	zach. ii. iii	xxviii	
e	iiii kl.	xxviii		iiii. b	Marke. i	vi	xxviii	
f	iii kl.	xxix	Michael.	vii	ii	viii	xxix	
g	Idus. kl.	xxx		ix	iii	x	xxx	

October.

October.				Matins.		Evensong.	
		Psalms.					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
A	Kalend.	i	i	Zacha. xi	Mar. iiii	Zach. xii.	i. Cor. xvi
b	vi. No.	ii	ii	xiii	v	xiiii	ii. Cor. i.
c	v. No.	iii	iii	Matia. i.	vi	Matia. ii	ii
d	iiii. No.	iiii	iiii	iii	vii	viii	iii
e	iii. No.	v	v	Coby. i.	viii	Coby. ii	iiii
f	ii. No.	vi	vi	ii	ix	iii	v
g	Nonas.	vii	vii	v	x	vi	vi
a	viii. Id.	viii	viii	vii	xi	viii	vii
b	vii. Id.	ix	ix	ix	xii	x	viii
c	vi. Id.	x	x	xi	xiii	xi	ix
d	v. Id.	xi	xi	xiii	xiiii	xiii	x
e	iiii. Id.	xii	xii	Judith. i	xv	Judith. ii	xi
f	iii. Id.	xiii	xiii	iii	xvi	xiii	xii
g	ii. Id.	xiiii	xiiii	v	Lu. di. i.	vi	xiii
a	Idus.	xv	xv	vii	di. i	vii	Gala. i
b	xvii kl.	xvi	xvi	ix	ii	x	ii
c	xvi kl.	xvii	xvii	xi	iii	xi	iii
d	xv kl.	xviii	Lu. Euā.	xiii	iiii	xiii	iiii
e	xiiii kl.	xix	xix	xv	v	xvi	v
f	xiii kl.	xx	xx	Sapi. i.	vi	Sap. ii.	vi
g	xii kl.	xxi	xxi	iii	vii	viii	Ephe. i.
a	xi kl.	xxii	xxii	v	viii	vi	ii
b	x kl.	xxiii	xxiii	vii	ix	vii	iii
c	ix kl.	xxiiii	xxiiii	ix	x	x	iiii
d	viii kl.	xxv	xxv	xi	xi	xii	v
e	vii kl.	xxvi	xxvi	xiii	xii	xiii	vi
f	vi kl.	xxvii	xxvii	xv	xiii	xvi	Philip. i
g	v kl.	xxviii	Sp. & Ju.	xvii	xiiii	xviii	ii
a	iiii kl.	xxix	xxix	xix	xv	Eccl. i.	iii
b	iii kl.	xxx	xxx	Eccl. ii	xvi	iii	iiii
c	ii. Id.	xxxi	xxxi	iiii	xvii	v	Collof. i.

Nouember.

Nouember.				Matins.		Euenlong.	
		Psalmes.					
				i. Lesson.	ii. Lestō.	i. Lestō.	ii. Lestō.
d	kalend.	i	Al saintes	i	Sapt. iiii	he. xi xii	Sap. b. Apo. xix.
e	iiii. No.	ii		ii	Eccle. vi.	Lu. xviii	Eccle. vii Collos. ii
f	iii. No.	iii		iii	viii	xix	ix
g	Idus No.	iiii		iiii	x	xx	xi
a	Nonas	v		v	xii	xxi	xiii
b	iiii. Id.	vi		vi	xiiii	xxii	xv
c	iii. Id.	vii		vii	xvi	xxiii	xvii
d	ii. Id.	viii		viii	xviii	xxiiii	xix
e	v. Id.	ix		ix	xx	John. i.	xxi
f	iiii. Id.	x		x	xxii	ii	xxiii
g	iii. Id.	xi		xi	xxiiii	iii	xxv
a	Idus Id.	xii		xii	xxvi	iiii	xxvii
b	Idus.	xiii		xiii	xxviii	v	xxix
c	xviii. kl.	xiiii		xiiii	xxx	vi	xxxi
d	xvii. kl.	xv		xv	xxxi	vii	xxxii
e	xvi. kl.	xvi		xvi	xxxiiii	viii	xxxv
f	xv. kl.	xvii		xvii	xxxvi	ix	xxxvii
g	xiiii. kl.	xviii		xviii	xxxviii	x	xxxix
a	xiii. kl.	xix		xix	xl	xi	xl
b	xii. kl.	xx		xx	xlii	xii	xliii
c	xi. kl.	xxi		xxi	xliiii	xiii	xlvi
d	x. kl.	xxii		xxii	xlvi	xiiii	xlvii
e	ix. kl.	xxiii		xxiii	xlviii	xv	xliz
f	viii. kl.	xxiiii		xxiiii	l	xvi	li
g	vii. kl.	xxv		xxv	Baruo. i.	xvii	Baru. ii
a	vi. kl.	xxvi		xxvi	lii	xviii	liii
b	v. kl.	xxvii		xxvii	lv	xix	lvi
c	iiii. kl.	xxviii		xxviii	Clay. i.	xx	Clay. ii.
d	iii. kl.	xxix		xxix	lii	xxi	liii
e	Idus. kl.	xxx	Andz. apo.	xxx	lv	Actes. i.	lvi

December.

December.				Matins.		Evensong.		
			Psalms.					
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
f	Kalend.	i	i	Clay. vii	Actes. ii	Clay. viii	Hebz. vii	
g	iii. No.	ii	ii	ix	iii	x	viii	
a	ii. No.	iii	iii	xi	iiii	xii	ix	
b	Idus. No.	iiii	iiii	xiii	v	xiiii	x	
c	Jonas.	v	v	xv	vi	xvi	xi	
d	iiii. Id.	vi	vi	xvii	vi. vii	xviii	xii	
e	iii. Id.	vii	vii	xix	vi. viii	xx	xiii	
f	ii. Id.	viii	viii	xxi	viii	xxii	Jacob. i.	
g	v. Id.	ix	ix	xxiii	ix	xxv	xiv	
a	iiii. Id.	x	x	xxv	x	xxvii	xv	
b	iii. Id.	xi	xi	xxviii	xi	xxix	xvi	
c	Idus. Id.	xii	xii	xxx	xii	xxxi	xvii	
d	Idus	xiii	xiii	xxxii	xiii	xxxiii	i. Pet. i	
e	xx. kl.	xiiii	xiiii	xxxiiii	xiiii	xxxv	xviii	
f	xviii. kl.	xv	xv	xxxvi	xv	xxxvii	xix	
g	xvii. kl.	xvi	xvi	xxxviii	xvi	xxxix	xx	
a	xvi. kl.	xvii	xvii	xl	xvii	xl	xvi	
b	xv. kl.	xviii	xviii	lii	xviii	liii	ii. Pet. i	
c	xiiii. kl.	xix	xix	liiiii	xix	lv	xxi	
d	xiii. kl.	xx	xx	lvi	xx	lvii	xxii	
e	xii. kl.	xxi	Cho. 200	lviii	xxi	lix	i. Tho. i.	
f	xi. kl.	xxii		l	xxii	xxiii		
g	x. kl.	xxiii		liii	xxiii	xxiv		
a	ix. kl.	xxiiii		liiiii	xxiiii	xxv		
b	viii. kl.	xxv	Nati. Mari.	xxv	Clay. ix	Math. i	Clay. vii.	Tit. iii
c	vii. kl.	xxvi	Stepha.	xxvi	lvi	Ac. vi. vii	lvii	Act. viii
d	vi. kl.	xxvii	Tho. Eva.	xxvii	lviii	Apoca. i	lix	Apo. xxi
e	v. kl.	xxviii	Innocen.	xxviii	Jere. xxxi	Actes. xxv	lx	i. Tho. b
f	iiii. kl.	xxix		xxix	Clay. lxi	xxvi	lxii	ii. Tho. i
g	iii. kl.	xxx		xxx	lxiii	xxvii	lxiiii	iii. Tho. i
a	Idus. kl.	xxxi		xxx	lxv	xxviii	lxvi	Jude. i

AN ORDRE

for Mattyns dayly throughe
the yere.

The priest beeryng in the quiet Hall begynne
with a loude voyce the Lordes prayer, called
the Pater noster.



A & father whiche arte in heauen,
hallowed be thy name. Thy kyngdom
come. Thy wyll be done in earth as it
is in heauen. Geue vs this daye oure
dayly bread. And forgene vs oure tres-
passe, as we forgene them that tres-
passe agaynst vs. And leade vs not in-
to temptation. But deliuer vs from euell. Amen.

Then lyke wyll he shall saye.

O Lorde, open thou my lyppes.

Answer.

And my mouthe shall shewe forth thy prayse.

Priest.

O GOD, make spede to saue me.

Answer.

O Lorde, make haste to helpe me.

Priest.

Glozy be to the father, and to the sonne, and to the holye
ghost. As it was in the begynning, is now, and euer
shalbe world without ende. Amen.

Prayse ye the Lorde.

And from Easter to Trinitie Sondaye.

Alleluya.

Then shalbe saied oz song without any Inuitatozi this
Psalme, Venite exultemus. &c. in Englishe, as foloweth.



Come, lette vs syng vnto the Lorde: lette vs
hartely reioyce in the strengthe of oure saluaci-
on.

A. i.

Let

Mattins.

**Let vs come befoze his presence with thanksgyving:
and shewe oure selfe glad in hym with Psalmes.**

**Foz the Lord is a great God: and a great kyng aboue
all goddes.**

**In his hande are all the corners of the yearth: and the
strength of the hylles is his also.**

**The sea is his, and he made it: and his handes prepa-
red the drye lande.**

**O come, let vs woꝛship and fall downe: and kneele be-
foze the Lorde oure maker.**

**Foz he is (the Lord) oure God: and we are the peo-
ple of his pasture, and the shepe of his handes.**

**To daye, yf ye wyll heare his voyce, harden not your
hartes: as in the prouocacion, and as in the date of temp-
tacion in the wildernes.**

**When your fathers tempted me: proued me, and sawe
my woꝛkes.**

**Fourtye yeares long was I greued with this genera-
tion, and sayed: it is a people that do erre in their har-
tes: Foz they haue not knowen my wayes.**

**Unto whom I swaie in my wyath: that they shoulde
not entre into my rest.**

**Gloꝛy be to the father, and to the sonne: and to the
holy ghoſt. As it was in the beginnyng, is nowe, and
euer shalbe: woꝛlde without end. Amen.**

**¶ The shal folow certayne Psalmes in oꝛdꝛe as they been appoin-
ted in a table made foꝛ y purpose, except there be pꝛopꝛe Psalmes
appointed foꝛ that day. And at the ende of euery Psalme thꝛough-
out the yeare, and lyke wyse in the ende of Benedictus, Benedictic, Mag-
nificat, and Nunc dimittis, shalbe repeated.**

Gloꝛy be to the father and to the sonne. &c.

**¶ Then shalbe read .ii. lessons distinctly with a loude voyce, that
the people maye heare. The fyrst of the olde testament, the second
of the newe. Like as they be appoynted by the kalender, excepte
there be pꝛopꝛe lessons assigned foꝛ that daye: The minisre that
readeth the lesson standing and turnyng hym so as he maye best
be hearde of all suche as be present. And befoze eury lesson, the
minisre shal saye thus.**

The

The fyrste, seconde.iii. or. iiiij. Chapter of Genesis, or Exodus, Matthewe, Marke, or other lyke as is appoynted in the kalender. And in the ende of euery Chapter he shall saye.

C Here endeth suche a Chapter of suche a booke.

¶ And (to thende the people may the better heare) in such places where they doe syng, there shall the lessons be songe in a playne tune after the maner of distincte readynge: and lyke wyse the Epistle and Gospell.

¶ After the fyrste lesson shall folowe *Te deum laudamus* in Englyshe, dayly throughtout the yeaere, excepte in Lente, all the whiche tyme in the place of *Te deum* shall be bled *Benedicite omnia opera Domini Domino*, in Englyshe as foloweth.

Te deum laudamus.



We praise the, O God, we knowlage thee to be the Lorde.

All the earth doeth wurship thee, the father euerlastyng.

To thee al Angels cry aloud, the heauens and all the powers therein.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and earth are replenyshed with the maiestie of thy glory.

The gloruous company of the Apostles, praise thee.

The goodly felowshyp of the Prophetes, praise thee.

The noble armie of Martyrs, praise thee.

The holy churche throughtout all the worlde doeth knowlage thee.

The father of an infinite maiestie.

Thy honourable, true, and onely sonne.

The holy gost also beeyng the counforter.

Thou art the kyng of glory, O Christe.

Thou art the euerlastyng sonne of the father.

whan thou tookest vpon thee to deliuer manne, thou dydest not abhorre the virgins wombe.

whan thou haddest ouercomed the sharpenesse of death

A.ii.

Mattyns

death, thou diddest open the kyngdome of heauen to all beleuers.

Thou sittest on the ryghthande of God in the gloꝝy of the father.

we beleue that thou shalt come to be our iudge.

we therfore praye thee, helpe thy seruauntes whom thou haste redemed with thy precious blood.

Make them to be nombꝛed with thy saintes, in gloꝝy everlastyng.

O Lorde saue thy people: and blesse thyne heritage.

Gouerue them, and lift them vp foꝝ ever.

Day by day we magnifie thee.

And we wurship thy name euer world without ende.

Touchsafe, O Lorde, to kepe vs this daye without synne.

O Lorde, haue mercy vpon vs: haue mercy vpon vs.

O Lorde, let thy mercy lighten vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer be confounded.

Benedicite omnia opera domini domino.



All ye workes of the Lorde, speake good of the Lorde: prayse hym, and let hym vp foꝝ ever.

O ye Angels of the Lorde, speake good of the Lorde: prayse hym, and let hym vp foꝝ ever.

O ye heauens, speake good of the Lorde: prayse hym, and let hym vp foꝝ ever.

O ye waters that be aboue the firmamente, speake good of the Lorde: prayse hym and let hym vp foꝝ ever.

O all ye powers of the Lord, speake good of the Lord: prayse hym and let hym vp foꝝ ever.

O ye Sunne and Moone, speake good of the Lorde: prayse hym and let hym vp foꝝ ever.

O ye sterres of heauen, speake good of the lorde: prayse him and let him vp foꝝ ever.

O ye

¶ ye showres and dewe, speake good of the lord: praise him, and set him vp for euer.

¶ ye windes of God, speake good of the Lord: praise him, and set him vp for euer.

¶ ye fier and heate, prayse ye the Lorde: praise him, and set him vp for euer.

¶ ye winter and summer, speake good of the Lorde: praise him, and set him vp for euer.

¶ ye dewes and frostes, speake good of the Lord: praise him, and set him vp for euer.

¶ ye frost and colde, speake good of the Lorde: prayse him, and set him vp for euer.

¶ ye yle and snowe speake good of the Lorde: prayse him, and set him vp for euer.

¶ ye nyghtes and dayes, speake good of the Lorde: prayse him, and set him vp for euer.

¶ ye light and darkenes, speake good of the Lorde: prayse him, and set him vp for euer.

¶ ye lighteninges & cloudes, speake good of the Lord: prayse him, and set him vp for euer.

¶ let the yearthe speake good of the Lord: yea, let it prayse him, and set him vp for euer.

¶ ye mountaynes and hilles, speake good of the Lord: prayse him, and set him vp for euer:

¶ al ye greene thynges vpon the earth, speake good of the Lorde: praise him and set him vp for euer.

¶ ye welles, speake good of the Lorde: praise him, and set him vp for euer.

¶ ye seas and floudes, speake good of the Lord: praise him, and set him vp for euer.

¶ ye whales, and all that moue in the waters, speake good of the Lorde: prayse him, and set hym vp for euer.

¶ all ye foules of the ayre, speake good of the lorde: prayse him and set him vp for euer.

¶ all ye bestes and catell, speake ye good of the Lord: prayse him, and set him vp for euer.

A. iiii. ¶ ye

Gattins.

O ye childzen of men, speake e good of the lord: prayse him, and let him bp for euer.

O let Israel speake good of the lord: prayse him, and let him bp for euer.

O ye priestes of the Lord, speake good of the Lord: prayse him, and let him bp for euer.

O ye seruauntes of the Lord, speake good of the Lord: prayse him, and let him bp for euer.

O ye spirites and soules of the righteous; speake good of the Lord: prayse him, and let him bp for euer.

O ye holy and humble men of heart, speake ye good of the Lord: prayse ye him, and let him bp for euer.

O Ananias, Asarias, and Misael, speake ye good of the Lord: prayse ye him and let him bp for euer.

Gloꝝ be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is now, and euer shal be: woꝝde without ende. Amen.

¶ And after the seconde lesson, throughout the whole yere, shal be vſed *Benedictus dominus deus Israel* &c. in Engliſhe as foloweth.

Benedictus
Luc. 1.



Blessed be the lord God of Israel: for he hath visited and redemed his people.

And hath lytted vp an hoꝝne of saluacyon to vs: in the house of his seruaunt Dauid.

As he spake by the mouth of his holy Prophetes: which hath bene syns the woꝝld began.

That we shoulde be saued from our eneynies: and from the handes of all that hate vs.

To perfourme the mercy promised to our fathers: and to remember his holy couenant.

To perfoutme the othe whiche he sware to our father Abraham: that he woulde geue vs.

That we being deliuered out of the handes of our eneynies: might serue him without feare.

In holynesse and ryghteousnes before him all the dayes of our lyfe.

And

And thou childe, shalte bee called the prophete of the highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To geue knowledge of saluacion vnto his people: for the remission of their sinnes.

Through the tender mercie of our god: whereby the daye spryng from an hygh hath visited vs.

To geue lighte to them that sitte in darkenes, and in the shadowe of death: and to guide our fete into the way of peace.

Glory be to the father. &c.

As it was in the beginnyng. &c.

When shalbe said daile through the yere, the praers for lowyng, as well at euen song as at Matins, all deuoutely kneelyng.

Lozde haue mercie vpon vs. Christe haue mercie vpon vs. Lozde haue mercie vpon vs.

Then the minister shal say the Credo and the Lozdes praer menglishe with a loude voice. &c.

Answer.

But deliuer vs from euill. Amen.

Prieste.

O Lozde shewe thy mercie vpon vs.

Answer.

And graunte vs thy saluacion.

Prieste.

O Lozde saue the kyng.

Answer.

And mercifully heare vs, when we cal vpon thee.

Prieste.

Indue thy ministers with righteousnes.

Answer.

And make thy cholen people ioyfull.

Prieste.

O lozde saue thy people.

Answer.

And blesse thyne inheritance.

Prieste.

Geue peate in oure time, O Lozde
A. iiii.

Answer.

Matins.

Answer.

Because there is none other that fyghteth for vs, but only thou, O God.

Pricke.

O God, make cleane our hartes within vs.

Answer.

And take not thyne holpe spirite from vs.

Pricke.

The lord be with you.

Answer.


And with thy spirite.

Then shall dayly folowe three Collectes. The firste of the day, which shall be the same that is appointed at the Communion. The seconde for peace. The thirde for grace to lyue well. And the two laste Collectes shall neuer alter, but daylye bee saide at Matins througheout al the yere, as foloweth. The priest standyng by and sayng.


Let vs praye.

¶ Then the Collect of the daie

¶ The second Collect: for peace.

 God, which art authoꝝ of peate, and louer of concord, in knowledge of whome standeth oure eternall life, whose seruice is perfect fredome: defende vs thy humble seruantes, in al assautes of our enemies that wee surely trustyng in thy defence, maye not feare the power of any aduersaries: through the myght of Iesu Christ our lord. Amen.

¶ The thirde Collect: for grace.

 Lord oure heauenly father, almighty and euerlyng God, whiche haste safelye brought vs to the beginning of this day: Defend vs in the same with thy mighty power, and graunt that this daye wee fall into no synne, neyther runne into any kinde of daunger, but that al our doinges may be ordred by thy gouernaunce, to do alwaies that is righteous in thy sight: through Iesus Christe our lord. Amen.

An

AN ORDRE

Foꝛ Euenſong through-
out the yeare.

The pꝛieſte ſhall ſaye.

OVRE FATHER .ſc.

Then likewiſe he ſhall ſaye.

God make ſpede to ſaue me

Answer.

Loꝛde, make haſte to helpe me.

Pꝛieſte.

Gloꝛye be to the father, and to the ſonne : and to the holy
ghoſt. As it was in the beginning, is now: and euer ſhall
be, worlde without ende. Amen. Pꝛayſe ye the loꝛde.

And from Eaſter to Trinite ſonday.

Alleluja.

As befoꝛe is appointed at Matins.

Then Pſalmes in orde as they bee appointed in the Table
foꝛ Pſalmes, except there be proper pſalmes appointed foꝛ
that daye. Then a leſſon of the olde teſtamente as is appoin-
ted likewiſe in the kalender, except there be proper leſſons
appointed foꝛ that daye. After that (*Magnificat antima mea doctus
nm*) in Engliſhe, as foloweth.

*Magnificat
Lxxvi.*

M

Y ſoule doth magnifie the loꝛde.

And my ſpꝛite reioyced in God my ſau-
oure.

Foꝛ he hath regarded the lowelineſſe of hys hande-
maiden.

Foꝛ beholde from hencefoꝛth all generacions ſhal cal
me bleſſed.

Foꝛ he that is mightye hath magnified me, and holy
is his name.

And his mercie is du the that feare him throughout
al generacions.

He hath ſhewed ſtrength with his arme, he hath ſca-
tered the pꝛoude in the imagination of their hartes.

he

Euenſong.

He hath put down the mightie from their ſeate : and hath exalted the humble and meeke.

He hath filled the hungrye, with good thynges : and the riche he hath ſente awaye emptye .

He remembering his mercie, hath holpen his ſeruaunt Iſrael: as he promiſed to oure fathers, Abraham and his ſeede for euer.

Gloꝛy be to the father and to the ſonne and to the ho-ly goſt.

As it was in the beginning, & is now, and euer ſhall be worlde without ende. Amen.

Then a leſſon of the newe teſtamente. And after that (Dome Dimittis ſermon tuum) in Engliſhe as foloweth .

Dome dimittis . Luc . ii .

Do not letteſt thou thy ſeruaunte departe in peace, accordyng to thy worde.

For myne eyes haue ſene thy ſaluacion, whiche thou haſte prepared, before the face of all thy people.

To be a lyght for to lighten the Gentiles: and to bee the gloꝛy of thy people of Iſrael.

Gloꝛy be to the father. &c.

As it was in the beginning. &c.

Then the ſuffrages befoꝛe aſſigned at Matins, the clerkes kneeling like wiſe, with thꝛee Collectes. Firſt of the daye: Seconde of peace: Thirde for ayde agaynſte all perilles, as here foloweth. Whiche .ii. laſte collectes ſhall bee daylye ſaide at Euenſong without alteration.

The ſeconde Collecte at Euenſong .

God from whom al holy deſyres, all good counſayles, & all iuſte workes do procede: Geue vnto thy ſeruauntes that peace, which the world cannot geue, that both our hartes maye be ſette to obey thy com-

commaundementes, and also that by thee, we being defended from the feare of oure enemies, maye passe oure tyme in rest and quietnesse, throughe the merites of Jesu Chyiste our sauitour. Amen.

The thirde Collect for ayde agaynst all perills.



Nyghten out darkenes we beseeche thee, O lord, & by thy great mercy, defende vs from all perilles and daungers of thys nyght, for the loue of thy onely sonne our sauitour Jesu Chyist. Amen.

In the feastes of Christmas, Theiphanie, Easter, Thascension, Pentecost, and vpon Trinitie Sunday, shalbe song or sayd immediatly after Benedictus, this confession of our chrystian fayth.



Who soeuer will be saued: before all thinges it is necessarye that he holde the Catholyke fayth. *Quicumque vult, &c.*
whiche fayth, except euery one dooe kepe holy and vndefyled: without doubt he shal perishe euertlastingly.

And the Catholyke fayth is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persones: nor deuidyng the substance.

For there is one persone of the father, another of the sonne: and an other of the holy gost.

But the godhead of the father, of the sonne, and of the holy Goste, is all one: the glozve equall, the maiestie coeternall.

Such as the father is, suche is the sonne: and suche is the holy gost.

The father vncreate, the sonne vncreate: and the holy gost vncreate.

The father incomprehenible, the sonne incomprehenible: and the holy gost incomprehenible.

The

Creedlong.

The father eternall, the sonne eternall: and the holy gost eternall.

And yet they are not thre eternalles: but one eternall. As also there be not thre incomprehensibles, nor thre vncreated: but one vncreated, and one incomprehensible.

So lykewyse, the father is almyghtie: the sonne almyghtie, and the holy gost almyghtie.

And yet are they not thre almyghtyes: but one almyghtie.

So the father is God, the sonne God: and the holye gost God.

And yet are they not thre Goddes: but one God.

So lykewise the father is Lord, the sonne Lord: and the holy gost Lorde.

And yet not thre Lordes: but one Lorde.

For like as we be compelled by the chistian veritie: to acknowledge every persone by hymselfe to be god & lord:

So are we forbidden by the Catholike religion: to say there be thre goddes, or thre lordes.

The father is made of none: neyther created nor begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy gost is of the father and of the sonne: neyther made nor created, nor begotten, but proceeding.

So there is one father, not thre fathers, one sonne, not thre sonnes: one holy gost, not thre holy gostes.

And in thys trinitie, none is afore nor after other: none is greater nor lesse then other.

But the whole thre persones: be coeternall together and coequall.

So that in all thinges as it is aforesayd: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped.

He therefore that will bee saued: must thus thinke of the trinitie.

Furthermore, it is necessary to euerlasting saluation: that

that he also beleue ryghtly in the incarnation of oure
 Lorde Jesu Christe.

For the ryght fayth is that we beleue and confesse:
 that our Lorde Jesu Christe the sonne of God, is God
 and man.

God of the substaunce of the father, begotten before
 the worldes: and man of the substaunce of his mother,
 borne in the worlde.

Perfecte God and perfecte man: of a resonable soule,
 and humayne fleshe substisting.

Equall to the father as touchyng his Godhead: and
 inferioꝝ to the father touchyng his manhoode.

who although he be God and man: yet he is not two,
 but one Christe.

One, not by conuersion of the Godhead into fleshe: but
 by takyng of the manhoode into God.

One altogether, not by confusion of substaunce: but by
 vnitie of person.

For as the reasonable soule and fleshe is one man: So
 God and man is one Christe.

who suffered for oure saluacion: descended into hell,
 rose agayne the third daye from the dead.

he ascended into heauen, he sitteth on the right hand
 of the father, God almighty: from whence he shall come
 to iudge the quicke and dead.

At whose commyng all men shall rylse agayne with
 theyꝝ bodyes: and shall geue accompte of theyꝝ owne
 workes.

And they that haue done good, shall goe into life euer-
 lastyng: and they that haue done euyl, into euerlastyng
 fyꝛe.

This is the Catholyke fayth: whiche excepte a man
 beleue faythfully, he cannot be saued.

Gloꝝy be to the father and to the sonne. &c.

As it was in the begynnyng. &c.

THVSEN

deth the ordye of Maryns and
Euenlong, through
the whole yere.



Fol. vii

THE INTROITES

Collectes, Epistles, and Gospels, to be used
at the celebration of the Lordes supper &
holye Communion, throughe the
yeare: with proper psalmes, and
lessons for diuers feastes
and dayes.

(:)(.)(:)

The fyrste Sonday in Aduente.



Blessed is that man that hath not walked
in the counsaile of the vngodly: nor stand Beatus vir
in the waye of synners, and hath not sit in Psal. l.
the seate of the skornefull.

But his delight is in the lawe of the lord:
and in his lawe will he exercise himselfe day
and night.

And he shall be like a tree planted by the water syde:
that will bring forth his fruite in due season.

His leafe also shall not wither: and looke whatsoener
he doth it shall prosper.

As for the vngodly, it is not so with them: but they
are lyke the chaffe, whiche the wynde skatereth awaye
(from the face of the yearth.)

Therefore the vngodly shall not be hable to stand in
the iudgement: neyther the synners in the congregacion
of the righteous.

But the Lorde knoweth the waye of the righteous:
and the waye of the vngodlye shall perishe.

Glory be to the father, and to the sonne: and to the ho-
lye ghoste.

B. i.

As

At the Communion.

As it was in the begynnynge, and is now: and ever
shalbe, worlde without ende. Amen.

And so muste every Introite be ended.

Let vs praye.

The Collect.

Almyghtye God, geue vs grace, that we may cast
away the workes of darknes, and put vpon vs
the armour of light, now in the tyme of this mor-
tall lyfe (in the whiche thy sonne Iesus Christe came to
visite vs in great humilite:) that in the last day whē he
shal come again in his glorious maiestye to iudge bothe
the quiche and the dead: we maye ryse to the lyfe immor-
tal, through him, who liueth and reigneth with thee and
the holy gholste, now and ever. Amen.

The Epistle.

Rom. xiii.



owe nothing to any man but this, that ye loue
one another. For he that loueth another, ful-
filleth the law. For these commaundemētes:
Thou shalt not commit adultry: Thou shalt
not kyll: Thou shalt not steale: Thou shalt
beare no false witness: Thou shalt not luste: and so forth
(if there be any other commaundemēt) it is al comprehē-
ded in this sayng, namely, loue thy neighbor as thy self.
Loue hurteth not his neighbor: therefore is loue the ful-
fylling of the law. This also, we know the season, how
that it is tyme that we should now awake out of slepe,
for nowe is our saluacion nerer, then when we beleued.
The nyght is passed, the day is come nye: let vs therefore
caste awaye the dedes of darkenes, and let vs put on the
armour of lyght. Let vs walke honestlye, as it were in
the day lyght: not in eating & drinking, neither in cham-
bouryng and wantonnes, neither in stryfe nor enuyng:
but put ye on the lord Iesus Christe. And make not pro-
uision

mission for the flesh, to fulfill the lustes of it.

The Gospell.



And when they drew nigh to Jerusalem, and were come to Bethphage vnto Mount Oluet, then sente Jesus two disciples, saying vnto them: Goe into the towne that lyeth ouer against you, and anone ye shall fynde an Ass bound, and a Colte with her: looce them and bryng them vnto me. And if any man say ought vnto you, say ye, the lord hath neede of them: and straight way he wil let them goe. All this was done that it myghte bee fulfilled, whiche was spoken by the Prophete, saying: Tell ye the daughter of Sion, behold, thy king commeth vnto thee, meke, sitting vpon an Ass & a colt, the foale of the Ass vsed to the yoke. The disciples went & did as Jesus commaunded them, & brought the Ass and the Colte, and put on them theyr clothes, & set him thereon. And many of the people spred theyr garmentes in the waye. Other cut downe braunches from the trees, and strawed them in the way. Moreover the people that wente befoze, and they that came after, cryed saying: *Hosanna* to the sonne of David: Blessed is he that commeth in the name of the lord, *Hosanna* in the higheste. And when he was come to Jerusalem, all the cite was moued, saying: who is this: And the people sayde, this is Jesus the prophete of Nazareth a cite of Galile. And Jesus went into the temple of god, and cast out al them that solde and boughte in the temple, and ouerthrew the tables of money chaungers, and the seates of them that solde dones, and said vnto them: It is writen: My house shall be called the house of prayer, but ye haue made it a denne of thenes.

The second Sunday.



When I was in trouble, I called vpon the lord: and he heard me. Deliuere my soule, O Lord, from lying lippes: and from a deceitfull tongue.

*Ad dominum
cum tribula:
ret psal.
cxxx*

B.ii. what

At the Communion.

What reward shalbe geuen vnto thee, thou false long.
even mightie and sharpe arrowes, with hote burnyng
coles.

woe is me that I am constrained to dwell with Defech:
and to haue mine habitation amōg the tentes of Cedar.

My soule hath long dwelt among them, that be ene-
mies vnto peace.

I labour for peace, but when I speake vnto them
thereof: they make them to battayl.

Glozy be to the father. &c.

As it was in the beginning. &c. Amen.

The Collect.

Blessed lord, which hast caused al holy scriptures
to bee written for our learnyng: graunte vs that
we maye in suche wise heare them, read, marke,
learne, and inwardly digeste them: that by paciencce and
comifort of thy holy woorde, we may embrace and euer
holde fast the bleided hope of euerlasting life, which thou
hast geuen vs in our sauour Iesus Christe.

The Epistle.

Roma. xv.

Whatsoever thinges are writtē afore time, they
are written for our learning, that we through
paciencce and comifort of the scriptures, might
haue hope. The God of paciencce and consol-
ation, graunt you to be like minded one toward another,
after the ensauncple of Christ Iesu: that ye all agreeyng
together, may with one mouth prayse God the father of
our lord Iesus Christ: wherfore receiue ye one an other
as Christ receiued vs, to the prayse of God. And thys I
say, that Iesus Christe is a minister of the circumcision
for the trueth of god, to confirme the promises made vn-
to the fathers, & that the Gentiles might praise god for
his mercie, as it is written. For this cause I will praise
thee among the Gentiles, and sing vnto thy name. And
agayne he sayeth: retoyce ye Gentiles with hys people.
And

At the Communion.

Fol. ix.

And againe: praise the Lorde all ye Gentyles, and laude hym all ye nations together. And againe Elai sayeth: there shall be the roote of Jesse, and he that shall ryle to reigne ouer the Gentiles: in hym shall the Gentiles trust. The God of hope fyll you with all ioy, and peace in beleuyng, that ye may be riche in hope, through the power of the holy gost.

The Gospell.



Here shall be signes in the Sunne and in the Moone, and in the starres: and in the earth the people shall be at their wittes ende, through despayre. The sea and the water shall roare, and mens heartes shall fayle them for feare, and for looking after those thinges which shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glorie. when these thynges begynne to come to passe, then loke vp, & lyft vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the fygge tree, & all other trees, when they shote furth their buddes, ye see & knowe of your owne selues that sommer is then nye at hande. So lykewyse ye also (when ye see these thinges come to passe) be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generacion shall not passe tyll all be fulfilled. heauen and earth shall passe: but my worde shall not passe.

LUC. XXII.

The thirde sondaye.



Hear me when I call, O God of my ryghteousnes: thou hast sette me at libertie when I was in trouble, haue mercy vpon me, and herken vnto my prayer.

Cum invocas
rem psal. iiii.

O ye sonnes of menne, howe long will ye blaspheme myne honor: and haue such pleasure in vanitie, and seke after leasing?

Know this and, that the Lord hath chosen to himselfe the manne that is godly: when I call vpon the Lord, he

B. iiii. will

At the Communion.

will heare me.

Stande in awe and synne not: common with your owne hearte, and in your chambze, and be still.

Offre the sacrifice of righteousnes: and put your trust in the Lorde.

There be many that wyll saye: who wyll shewe vs any good.

Lorde lift thou vp the light of thy countenance vpon vs.

Thou hast put gladnes in my heart: sence the tyme that their corne and wyne (and oyle) increased.

I will lay me downe in peace and take my rest: for it is thou Lorde onely, that makest me to dwell in safetie. Glozy be to the father. &c.

As it was in the begynnynge. &c.

The Collecte.

Lorde we besche thee, geue care to our prayers, and by thy gracious visitacion lighten the darkenes of our hearte, by our Lorde Jesus Christe.

The Epistle.

1. Cor. iii.

Let a man this wise esteeme vs, even as the ministers of Christ, & stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be founde faithfull: with me it is but a very small thing that I should be iudged of you, eyther of mannes iudgement: no I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therby iustified. I: is the Lorde that iudgeth me. Therefore iudge nothing before the tyme, but yll the Lorde come, whiche wyll lighten thynges that are hydde in darkenesse, and open the counsayles of the heartes, and then shall enery manne haue prayse of God.

The Gospell.

Mat. xi.

When John beeyng in pylson hearde the woikes of Christe, he sente two of his disciples, and sayed vnto hym: Art thou he that shall come: or doe we looke for an other: Jesus answered and sayd vnto the: Goe, and shewe John agayne, what ye haue hearde and seen.

seen. The blynde receiue their sight, the lame walke, the Lepers are clesed, and the deafe heare, the dead arylse vp, and the pooze receyue the gladde tydinges of the gospel, and happy is he that is not offended by me. And as they departed, Jesus began to say vnto the people concerning John: what went ye out into the wildernes to see: A reede that is shaken with the wynde: or what wet ye out for to see: A man clothed in soft rayment: behold, they that weare soft clothing, are in kinges houses. But what went ye out for to see: a Prophete: verely I saye vnto you, and moze then a Prophete. For this is he of whom it is wrytten: beholde, I sende my messenger before thy face, whiche shall prepare thy waye before thee.

The fourth sondaye.

Ponder my woordes O Lorde: conside my meditation. *Verba mea auribus, psal.*
 O herken thou vnto the voyce of my calling, v.
 my kyng and my God: for vnto thee wyll I make my prayer.

My voyce shalt thou heare betimes, O Lorde: early in the morning will I direct my prayer vnto thee, and will looke vp.

For thou art the God that hathe no pleasure in wickednes: neither shall any euill dwell with thee.

Suche as be foolishhe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy thē that speake leasing: the Lord will abhorre both the bloud thirsty, and deceitful man.

But as for me I will come into thy house, even vpon the multitude of thy mercy: and in thy feare I wil worship towarde thy holy temple.

Leade me, O Lorde, in thy righteousnes, because of myne enemies: make thy waye playne before my face.

For there is no faythfulnes in his mouthe: their inwardes partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy

At the Communion.

Destroy thou them, O God, let them perishe through theyr owne imaginations: call the out in the multitude of their vngodlines, for they haue rebelled against thee.

And let all them that put their trust in thee reioyce: they shall euer be geuing of thanks, because thou defendest them, they that loue thy name shall be ioyfull in thee.

For thou Lord wilt geue thy blessing vnto the righteous: and with thy fauorable kyndnes wilt thou defende hym, as his helde.

Glozy be to the father. &c.

As it was in the begynnyng. &c.

The Collect.

Ordera vns by (we pray the) thy power; and come among vs, & with great might succour vs, that where as through our synnes and wickednes we be soore lette and hyndred, thy bountifull grace and mercede, through the satisfaccion of thy sonne, our Lord may speedily deliuer vs: to whom with thee, and the holy gost be honoz and glozy worlde without ende.

The Epistle.

Ep. iiii.



Reioyce in the Lord alway, and againe I saye, reioyce. Let your softnes be known vnto all men: the Lord is euen at hand. Be careful for nothing: but in all praier and supplicacion let your petitions be manifest vnto God; with geuyng of thanks. And the peace of God (whiche passeth all vnderstandyng) kepe your heartes and myndes through Christe Iesu.

The Gospell.

John. i.



This is the recorde of Ihon: whē the Jewes sent priestes & Leuites fro Jernsalem, to aske him: what art thou: and he confessed and denied not, and sayd playnly: I am not Christ. And they asked him: what then: art thou helyas: & he sayeth: I am not. Art thou that Prophete: and he aunswered, no. Then sayed they vnto him: what art thou, that we may geue an answer vnto the that set vs: what sayest thou of thy selfe: he

At the Communion. Fol. 11.

he said: I am the voyce of a cryer in the wildernes: make straight the way of the lorde, as said the prophete Esai. And they whiche were sente were of the Phariseis, and they asked hym and sayde vnto hym: why baptisest thou then, if thou be not Chyste nor helyas, neither that prophete: John answered them, saying: I baptise with water, but there standeth one among you, whome ye knowe not: he it is which though he came after me, was before me, whose shooe latchet, I am not woorthie to vnloose. These thinges were doen in Bethabara beyonde Jordane, where John did baptise.

Proper Psalmes and lessons on Christmas day.

At Mattins.

Psal. xix. } The first lesson Esai. lx. vnto the ende.
Psal. xlv. }
Psal. lxxxv. } The seconde lesson. Mat. i. vnto the ende

At the first Communion.

Sing vnto the lorde a newe song: for he hath done meruaylous thinges. Cantate do
mno. psal.
xcviii.
with his owne right hande and with his holy arme: hath he gotten himselfe victorpe.

The lorde declared hys saluacion: his righteounes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and truth toward the house of Israell: and all the endes of the worlde haue seene the saluacion of our God.

Shewe your selues ioyfull vnto the lorde, all ye landes: sing, reioyce, and geue thanks.

Prayse the lorde vpon the harpe: syng to the harpe with a psalme of thankesgiving.

with trumpettes also and shawines: O shewe your selues ioyfull before the Lorde the king.

Let the sea make a noyse, and all that therein is: the round worlde and they that dwell therein.

Let

At the Communion.

Let the fluddes clap theyr handes , and let the hilles
bee ioyfull together before the Lorde, for he is come to
iudge the yearth.

with righteousnes shall he iudge the worlde: and the
people with equitle.

Glozy to the father. &c. As it was in the begin. &c.

The Collect.

GOD whiche makest vs glad with the yerele remem-
braunce of the birth of thy onely sonne Iesus Christ:
graunt that as we ioyfully receiue him for our redemer,
so we may with sure confidence beholde hym when he
shall come to be our iudge, who liueth and reigneth. &c.

The Epistle:

TH. II.

The grace of god that bringeth saluacion vnto
all men hath appeared, & teacheth vs that we
should denye vngodlines, and worldly lustes,
and that we shoulde liue soberlye, and ryghte-
ously, and godlye in this present world, looking for that
blessed hope, and appering of the glozy of the great god,
and of our sauour Iesu Christ, which gaue himselfe for
vs, to redeme vs from all vnrightheousnes, and to purge
vs a peculiar people vnto himselfe, feruently geuen vn-
to good woorkes. These thynges speake and exhorte, &
rebuke with all feruentnes of commaundyng. See that
no man despise thee.

The Gospel.

LUC. II.

AND it chaunced in those dayes, that there wente
out a commaundemente from Augustus the Em-
perour, that all the worlde shoulde be taxed. And
this taxing was the firste, and executed when Sirenius
was lieutenaunt in Siria. And euery man wente vnto
hys owne citie to bee taxed. And Ioseph also ascended
fro Galile, out of a citie called Nazareth into Iury, vnto
the citie of Dauid, which is called Bethleem, because he
was

At the Communion .

Fol. xii.

was of the house and linage of David, to be tared wyth Mari his spoused wyfe, which was with childe. And it fortuneth that while they were there, her tyme was come that she shoulde be deliuered. And she brought furth her first begotten sonne, and wrapped hym in swadlyng clothes and layde hym in a Maungier, because there was no roume for them in the Inne. And there were in the same region shepherdes watchyng and keepyng theyr flocke by nyght. And loe, the Angel of the Lorde stode harde by them, and the bryghtnesse of the Lorde shone rounde about them, and they were sore affrayd. And the angel said vnto them: Be not affraid, for behold, I bring you tidinges of great ioy, that shal come to al people: for vnto you is borne this daie, in the citie of David, a sauour, which is Christ the lorde. And take this for a signe: ye shall fynde the childe wrapped in swadlyng clothes, and layde in a maungier. And strayght waye there was with the angel a multitude of heavenly souldiers, prayyng God, and sayyng: Glozy to God on hye, and peace on the yearth, and vnto men a good wyll.

At the seconde Communion



Lorde our gouernour, howe excellent is thy name in al the world: thou that hast sette thy gloze aboute the heauens.

*Domine deus
minus nosse.
Psal. viii.*

Out of the mouth of very babes and sucklynges, haste thou ordained strength, because of thyne enemies: that thou mightest stylle the enemye and the a- lenger.

For I wyll consider thy heauens, even the woorkes of thy syngers: the Moone and the starres whiche thou hast ordeyned.

What is man that thou art so mindeful of hym: and the sonne of man, that thou visitest him.

Thou madest him lower then the angels: to croune him wyth glozy and woorkshyp.

Thou

At the Communion.

Thou makeste hym to haue dominion of the workes of thy handes: and thou haste put all thynges in subiection vnder his feete .

All thepe and oren: yea, and the beastes of the feld.

The foules of the ayre, and the fishes of the sea : and whatsoener walketh thoro we the pathes of the seas.

Lozde our gouernoure: how excellent is thy name in all the world.

Gloze be to the father. &c.

As it was in the begynnyng. &c.

¶ The Collecte.

Almyghtye God whiche haste geuen vs thy only begotten sonne to take our nature vpon hym , and this daye to bee borne of a pure byrgyn : Graunte that we beyng regenerate and made thy children by adoption and grace, maye dailye be renued by thy holy spyrte, through the same our Lozde Jesus Chylte, who lyueth and reygneeth, &c.

¶ The Epistle

Acte .i.



God in tymes paste , dyuerslye & manye waies spake vnto the fathers by prophetes : but in these last dayes , he hath spoken to vs by his owne sonne, whome he hath made heyre of all thynges, by whome also he made the worlde . Whiche (sonne) being the brightnesse of his gloze, and the very image of his substaunce, rulyng al thynges wyth the woorde of his power, hath by his owne person pouged oure synnes , and sytteth on the righte hande of the maiestye on hygh: being so much more excellet then the Angels , as he hath by inheritaunce obtained a more excellent name then they. For vnto which of the Angels said he at anye tyme = Thou arte my sonne, this daye haue I begotten thee. And agayne, I wil be his father , and he shall bee my sonne. And agayne, when he bringeth in the

the first begotten sonne into the worlde, he sayth: and let all the Angels of God worship him. And vnto the Angel s he sayeth: he maketh his Angels spirites, and his ministers a flame of fyer. But vnto the sonne he sayeth: thy seate (O God) shalbe for ever and ever. The scepter of thy kingdome is a ryghte scepter. Thou halte loued righteousnes and hated iniquitie: wherefoze God, euen thy God, hath anointed thee with oyle of gladnes aboue thy felowes. And thou lorde in the beginning hast layde the foundation of the yearth: and the heauens are the woorkes of thy handes. They shall perish; but thou endurest: But they all shal ware olde as doeth a garment, and as a vesture shalt thou chaunge them, & they shalbe chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospel.



In the begynnyng was the woorde, and the woorde was with God: and God was the woorde. The same was in the beginning with God. All thinges were made by it, and without it, was made nothyng that was made. In it was life, and the lyfe was the light of men, and the light shineth in darkenes, and the darkenes cōprehended it not. There was sente from God a manne, whose name was John. The same came as a witnes, to beare witnes of the light, that al mē through him might beleue. He was not that light, but was sent to beare witnes of the light. That light was the true lyghte, whiche lighteth euerye man that cometh into the worlde. He was in the world, and the world was made by him: and the worlde knew him not. He came among his owne, and his owne receiued him not: But as many as receiued him, to thē gane he power to be the sonnes of god: euen thē that beleued on his name, whiche were borne, not of bloud, nor of the
E. i. will

At the Communion.

will of the fleshe, nor yet of the will of man: but of God. And the same worde became flesh and dwelt among vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Proper Psalmes and lessons at Euenlong.

Psal. lxxxix. } The fyrste Lesson. Esai. lii. God spake once agayne to A.
Psal. Cx. } chas. xc. vnto the ende.
Psal. cxxii. } The seconde Lesson. Tit. iii. The kyndnes and loue of our
saviour. xc. vnto foolish questions.

Saint Stephins day.

At Mattins.

The seconde lesson. Actes. vi. lii. Stephin full of fayth and power (vnto) and when. xl. peres.

At the Communion.

Quid gloriaris in malicia. psal. lii.



hy boastest thou thy selfe, thou tyraunt: that thou canst doe mischief: where as the goodnes of God: endureth yet dayly.

Thy tong imagineth wickednes: and with lyes thou cuttest lyke a sharpe razor.

Thou hast loued vngaciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that may doe hurt: O thou false tongue.

Therefore shall God destroy thee for ever, he shall take thee and plucke thee out of thy dwelling: and roote thee out of the lande of the liuing.

The righteous also shall see this, and feare: and shall laugh him to skorne.

Loe, this is the man that toke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednes.

As

At the Communion. Fol. xliii.

As for me I am lyke a grene Olive tree in the house of God: my truste is in the tendre mercye of God for ever and ever.

I wyl alwaye geue thankes vnto thee, for that thou hast done: and I wyl hope in thy name, for thy sainctes lyke it well.

Gloꝝy bee to the father. &c.
As it was in the begynnyng. &c.

The Collect.

Graunte vs, O Lorde, to learne to loue oure enemies, by the example of thy martyr saincte Stephen, who prayed to thee for hys persecutoꝝ: whiche liuest and reignest. &c.

¶ Then shall folowe a collect of the Natyuite.

The Epistle.

And Stephen beyng ful of the holy goste, looked vp stedfastly with his eyes into heaven, & sawe the gloꝝy of God, and Jesus standyng on the ryght hande of God, and said: behold, I see the heavens open, and the sonne of man standyng on the ryght hande of God. Then they gaue a thoute with a loude voice, and stopped their eares, & ran vpon him al at once, & caste him out of the citie, and stoned him. And the witnesses laide down their clothes at a young mannes fete, whose name was Saul. And they stoned Stephen, calling on and sayng: Lorde Jesus, receyue my spirite. And he kneeled down and cried with a loud voice: Lord, lay not this synne to theyꝝ charge. And when he had thus spoken, he fell a slepe. Act. vii.

The Gospell.

Behold, I send vnto you prophetes and wise men, and Scribes, and some of them ye shall kyll and crucifye: and some of them shall ye scourge in your Mat. xxiii.

C.ii.

At the Communion.

your Synagoges, and persecute them from citie to citie: that vpon you maye come all the righteous bloude whiche hath bene shed vpon the yearth, from the bloude of righteous Abel, vnto the bloud of zacharias the sone of Barachias, whoine ye slewe betwene the temple and the altare. Verelye I saye vnto you, all these thynges shall come vpon this generacion. O, Ierusalem, Ierusalem, thou that killeste the prophetes and stonest them whiche are sent vnto thee: how often would I haue gathered thy children together, euen as the henne gathereth her chickens vnder her wynges, and ye would not: Behold, your house is left vnto you desolate. For I saye vnto you, ye shall not see me henceforth, tyll that ye saye: Blessed is he that commeth in the name of the Lord.

¶ The seconde lesson at Euen-song.

Act. vii. **C**And when .xl. yeres were expired, there appeared vnto Moyses vnto Stephen full of the holy goste. &c.

Saynt John Euangelistes daye.

At Matins.

The seconde lesson, Apoca. i. vnto the ende.

At the Communion.

In domine
confido. Psal.
xli.



In the lord put I my trust: how say ye the to my soule, that she shoulde flye as a bird to the hyl?

For loe, the vngodly bend their bow: & make ready they? arowes within the quier, that they maye priuelye shote at them whiche are trew of hearte.

For the foundations wil be cast downe: & what hath the righteous done?

The

The Lorde is in his holy temple: the Lordes seate is in heauen.

His eyes confydre the poore: and his eye lyddes trieth the chyldren of men.

The Lord alloweth the ryghteous: but the vngodly, and hym that delyteth in wickednesse, doeth his soule abhorre.

Upon the vngodly, he shall rayne snares, fyre and bymstone, storme and tempest: this shalbe their porcion to drinke.

For the ryghteous Lorde, loueth ryghteousnes: his countenance wyll beholde the thyng that is iust.

Glozy be to the father. &c.

As it was in the begynnyng. &c.

The Collecte.

Mercyfull Lorde, we beseeche thee to caste thy bryght beames of lyght vpon thy Church, that it beeyng lyghtened by the doctryne of thy blessed Apostle and Euangelyste John, may attayne to thy euerlastyng gyftes: Through Jesus Christe our Lorde.

The Epistle.

That whiche was from the beginning, whiche we haue hearde, whiche we haue seen wyth ^{i. Ioh. i.}oure eyes, whiche we haue looked vpon, and oure handes haue handeled of the woorde of lyfe. And the lyfe appeared, and we haue seen and beare witnes, and shewe vnto you that eternall lyfe, whiche was with the father & appered vnto vs. That whiche we haue seen and heard, declare we vnto you, that ye also may haue felowshyp with vs, and that oure felowshyp may be with the father & his sonne Jesus Christe. And this wyte we vnto you, that ye maye reioyce, and that poure ioy maye bee full. And this is the tydynges
C.iii. whiche

At the Communion.

which we haue heard of him and declare vnto you, that God is lyght, and in him is no darkenesse at all. If we saye that we haue felowshyppe with hym and walke in darkenes, we lye, and do not saye the trueth. But and yf we walke in lyght euen as he is light, then haue we felowship with him, and the bloud of Iesus Christe hys sonne clenseth vs from all synne. If we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. If we knowlege our synnes, he is faythfull and iust to forgeue vs our synnes, and to clense vs from all vnrigheteousnes. If we saye we haue not synned, we make him a lyer, and his woorde is not in vs.

The Gospell.

John. xxi.



Jesus sayed vnto Peter, folowe thou me. Peter turned about, and sawe the disciple whome Iesus loued folowing (whiche also leaned on his breast at Supper, and sayed: Lorde whiche is he that betraieyth the) when Peter therfore sawe hym, he sayed to Iesus: Lord what shall he here do: Iesus sayed vnto him: yf I wyll haue him to tarpe tyll I come, what is that to thee: folowe thou me. Then went this saying abroade amonge the brethren, that that dysciple should not dye. Yet Iesus sayed not to hym, he shall not dye: but if I wyll that he tarpe tyll I come, what is that to thee. The same disciple is he whiche testifeyth of these thynges, and wrote these thynges: and we know that his testimony is true. There are also many other thynges whiche Iesus dyd, the whiche yf they should be wytten euery one, I suppose the worlde coulde not conteyne the bookes that should be wytten.

¶ At Cumlong.

¶ The seconde lesson. Apoc. xxi. vnto the ende.

The

At the Communion.

Fol. bxi.

¶ The Innocentes daye.

At Mattyns.

¶ The fyrste lesson. Hiere. xxxi. vnto. Moreover I heard Esdras.



God, the heathen are come into thyne inheritance: thy holy temple haue they defyled, and made Ierusalem an heape of stones.

Deut. 32.
11. 12.
13. 14.
15. 16.
17. 18.
19. 20.
21. 22.
23. 24.
25. 26.
27. 28.
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83. 84.
85. 86.
87. 88.
89. 90.
91. 92.
93. 94.
95. 96.
97. 98.
99. 100.

The dead bodyes of thy seruauntes haue they geuen to bee meate vnto the foules of the ayre: and the flesh of thy saintes vnto the bestes of the lande.

Theyr blood haue they shed lyke water on euery syde of Ierusalem: and there was no man to bury them.

we are become an open shame to oure enemyes: a very skorne and derisyon vnto them that are rounde about vs.

Lord, howe long wilt thou be angry: shall thy gellousye burne lyke fyre for euer?

Poure out thyne indignacion vpon the heathen that haue not knowen thee: and vpon the kynngdomes that haue not called vpon thy name.

For they haue deuoured Iacob: and layed waste hys dwelling place.

Remember not oure olde synnes, but haue mercye vpon vs and that soone: for we are come to great myserye.

Helpe vs O God of our saluacion, for the glory of thy name: O deliuer vs, and be mercyfull vnto our synnes for thy names sake.

¶.iiii.

woher.

At the Communion.

Wherfoze doe the heathen saye: where is nowe thy God?

¶ Let the vengeance of thy seruauntes bloud that is shed: be openly shewed vpon the heathen in our syght.

¶ Let the sorrowfull syghyng of the prisoners come before the: accordyng to the greatnesse of thy power preserve thou those that are appoynted to dye.

And as foze the blasphemye (wherewith our neyghbours haue blasphemed thee:) rewarde thou them, O Lorde, leuen folde into their bosome.

So we that be thy people and shepe of thy pasture, shall geue thee thanks foze ever: and will alwaye be shewing forth thy prayse, from generacion to generacion. Glozy be to the father. &c.

As it was in the begynnynge. &c.

The Collect.

Almighty God, whose prayse this daye, the yong innocentes thy witnesses hath confessed and shewed forth, not in speakyng, but in dying: mortifye and kyll all vices in vs, that in oure conuersacion oure lyfe maye expresse thy fayth, whiche with oure tongues we doe confesse: through Iesus Christe oure Lord.

The Epistle.

Apoc. xliiii.



Looked, and loe, a lambe stode on the mounte Sion, and with hym an hundred and. xliiii. thousande, haunyng his name and his fathers name writte in their foreheades. And I heard a voice fro heauen, as the sounde of many waters, & as the voice of a great thundre. And I heard the voice of harpers harping with their harpes. And thei song as it were a new song before the seate & before the. iiii. beastes and the elders, and no man coulde learne the song but the. Cxliiii. thousande, whiche were redeemed from the earth. These are they whiche were not defyled wyth women

women, for they are virgins. These folowe the lambe whether soener he goeth. These were redeemed from me being the firste frutes vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot in the throne of God.

The Gospel



He Angel of the lorde appeared to Joseph in ^{Mat. 2.} a slepe, saying: aryse and take the childe and his mother, and flye into Egypt, and be thou there til I bring thee worde. For it will come to passe, that Herode shall seke the childe to destroy him. So when he awoke, he tooke the chylde and his mother by night, and departed into Egypt, and was there vnto the death of Herode: that it myghte be fulfilled whiche was spoken of the lorde by the prophete, saying: out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wise men, he was exceeding wroth, and sent furthe men of warre, and slewe all the chyldezen that were in Bethleem and in all the coastes (as many as were. ii. yere olde and vnder) according to the time whiche he had diligently knowen out of the wise men. Then was fulfilled that whiche was spoken by the prophete Jeremie, where as he sayde: In Rama was there a voyce hearde, lamentacyon, weepying, and great mourning: Rachel weepying for her chyldezen, and woulde not be confortyd, because they were not.

The Sonday after Christmas day.



I will lift vp myne eyes vnto the hilles: from ^{Lament. cxxv} whence cummeth my helpe: ^{los psal.} ^{God.} My helpe cummeth euen from the Lorde: whiche hath made heauen and yearth.
He will not suffer thy foote to be moued: and he that kepeth thee, will not slepe.

Beholde

At the Communion.

Behold, he that kepeth Israel: shall neyther slom-
bre nor slepe.

The lord hymselfe is thy keper: the lord is thy de-
fence vpon thy ryght hande.

So that the Sunne shal not burne thee by daie: ney-
ther the Moone by nyght.

The lord shall preserue thee from all euill: yea, it is
euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy com-
myng in: from this tyme forth for euermore.

Gloze be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

Almyghtye God whiche hast geuen vs: &c. as vpon
Christmas daye.

The Epistle.

Gal. III.



And I saye, that the heyre (as long as he is a
childe) differeth not from a seruaunt, though he
be lord of all, but is vnder tutors and go-
uernours, vntil the time that the father hath
appoynted. Euen so wee also, when wee were chyl-
dren, were in bondage vnder the ordinaunces of the
worlde: But when the tyme was full come, God sente
hys sonne made of a woman, and made bonde vnto the
lawe, to redeme them which were bonde vnto the lawe:
that wee throughe eleccion myghte receyue the inheri-
taunce that belongeth vnto the naturall sonnes. Be-
cause ye are sonnes, God hath sente the spyryte of hys
sonne into our hartes, which crieth Abba father. wher-
fore nowe, thou art not a seruaunt, but a sonne: If thou
bee a sonne, thou arte also an heyre of God throughe
Christe.

The

The Gospel.



Hys is the booke of the generacyon of Iesus ^{M. 1.}
 Christe the sonne of David, the sonne of Abra-
 ham: Abraham begat Isaac: Isaac begat Ja-
 cob: Jacob begat Judas and his brethren: Ju-
 das begat Phares and Zaram of Thamar: Phares be-
 gat Elrom: Elrom begat Aram: Aram begat Aminad-
 dad: Aminadab begat Naasson: Naasson begat Sal-
 mon: Salmon begat Boos of Rahab: Boos begat O-
 bed of Ruth: Obed begat Jesse: Jesse begat David the
 kyng: David the king begat Salomon of her that was
 the wife of Urye: Salomon begat Roboam: Roboam
 begat Abia: Abia begat Asa: Asa begat Josaphat: Josa-
 phat begat Joram: Joram begat Olias: Olias begat
 Joathan: Joathan begat Achas: Achas begat Eze-
 chias: Ezechias begat Manasses: Manasses begat A-
 mon: Amon begat Josias: Josias begat Jeconias & his
 brethren, about the time that they were caried awaye to
 Babilon. And after they were brought to Babilon: Je-
 conias begat Salathiel: Salathiel begat Zorobabel: Zo-
 robabel begat Abiud: Abiud begat Eliachim: Eliachim
 begat Asor: Asor begat Sadoc: Sadoc begat Achyn:
 Achyn begat Eliud: Eliud begat Eliazar: Eliazar begat
 Matthan: Matthan begat Jacob: Jacob begat Ioseph
 the husbände of Marie: of whome was borne Iesus, e-
 uen he that is called Christe. And so all the generacions
 from Abraham to David, are. xiiii. generacions. And
 from David vnto the captiuitie of Babilon, are. xiiii. ge-
 neracions. And from the captiuitie of Babilon vnto
 Christ, are. xiiii. generacions.

The birth of Iesus Christ was on this wise: when
 his mother Marie was married to Ioseph (beefore they
 came to dwell together) she was founde with childe by
 the holy goste. Then Ioseph her husbände (because he
 was

At the Communion.

was a righteous man, and would not put her to shame) was minded p̄iently to departe from her. But while he thus thought, beholde, the Angell of the lord appeared vnto hym in slepe saying: Joseph, thou sonne of Dauid, feare not to take vnto the Mary thy wife: for that which is conceued in her, cummeth of the holy gost. She shall bring furth a sonne, and thou shalt call his name Jesus: for he shall saue his people from theyr synnes.

All this was doone, that it mighte be fulfilled which was spoken of the lord by the prophet, saying: Beholde a mayde shall bee with chylde, and shall bring forth a sonne, and they shall call his name Emanuell, whiche, if a manne interprete, is as muche to saye, as God with vs. And Joseph as soone as he awoke out of slepe, did as the Angel of the lord had bidden him: and he toke his wife vnto him, and knew her not, til she had broughte furth her firste begotten sonne, and called his name Jesus.

¶ The Circumcision of Christ.

At Mattens.

The first lesson. Gene. xvii. vnto the ende.
The seconde lesson. Rom. ii. vnto the ende.

At the Communion.

*Letatus sum,
psal. cxxii.*



was glad, when they sayde vnto me: we will goe into the house of the lord.

Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lord: to testify vnto Israell, to geue thankes vnto the name of the Lord.

For there is the seate of iudgement: euen the seate of the house of Dauid.

¶ pray

At the Communion. Fol. xix.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren and companions sakes: I wilche thee prosperitie.

Yea because of the house of the Lorde our God: I wilche to doe thee good.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

Almyghtie God whiche madeste thy blessed sonne to be circumcised and obedyente to the law for man: graunt vs the true circumcision of thy spirite, that our hertes and al our members being mortified from al worldly and carnal lustes, may in al thinges obey thy blessed will, through the same thy sonne Iesus Christ our lorde.

The Epistle.

Blessed is that mā to whom the lord wil not impute sinne. Came this blessednes then vpon the vncircūcisiō, or vpon the circūcisiō also: for we say that faith was rekened to Abraham for righteousnes. How was it then rekened: when he was in the circūcisiō, or whē he was in the vncircūcisiō: not in the time of circūcisiō: but when he was yet vncircūcised: And he receiued the signe of circūcisiō as a seale of the righteousnes of fayth, whiche he had yet being vncircūcised: that he should be the father of al thē that beleue, though they be not circumcised, that righteousnes might be imputed to them also: & that he mighte be the father of circūcisiō, not vnto them only which came of the circūcised, but vnto them also that walke in the steppes of
D. i. the

Rom. iiii

At the Communion.

the faythe that was in our father Abraham before the time of circumcison. For the promise (that he shoulde be the heyre of the world) happened not to Abraham, or to his seede, through the law, but through the righteounes of faith. For if they which are of the law be heyres, then is faith but vayne, and the promise of none effect.

The Gospel.

Luce, ii.



And it fortuneth, as soone as the Angels were gone away from the shepheardes into heauen, they sayd one to another: let vs goe now euen vnto Bethleem, and se this thing that we heare say is happened, whiche the lord hath shewed vnto vs. And they came with haste and found Mary and Ioseph, and the Babe laid in a mauger. And when they had seene it, they published abroad the saying which was tolde them of that childe. And al they that heard it wondered at those thinges, which were tolde the of the shepheardes: But Mary kept all those sayinges, and pondered them in her hert. And the shepheardes returned praisyng and laudyng God, for al the thinges that they had hearde and seene, euen as it was tolde vnto them. And when the eyght day was come that the childe should be circumcised, his name was called Iesus, which was named of the Angel before he was conceiued in the wombe.

At Euenyng.

{ The first lesson. Deute. x. And now Israel. vnto the ende.
{ The seconde Lesson. Colloff. ii. vnto the ende.

The Epiphanie.

At Mattins.

{ The first Lesson, Esai. lx. vnto the ende.
{ The. ii. lesson. Luke. iii. And it fortuneth, vnto the ende.

At



Syng vnto the lord a newe song: sing vnto the lord all the whole yearth.

*Cantate dñi
mino Psal.*

Syng vnto the Lord, and prayse his name: be tellyng of his saluacion from daye to daye.

xcvi.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lord is great and cannot worthely be praised: he is more to bee feared then all Goddes.

As for all the Goddes of the heathen, they bee but ydolles: but it is the lord that made the heauens.

Glozy and woorslypp are before hym: power and honour are in his sanctuarie.

Ascribe vnto the lord (O ye kinredes of the people:) ascribe vnto the lord woorslypp and power.

Ascribe vnto the lord, the honour due vnto his name: bryng presentes and come into his courtes.

O woorslypp the lord in the beaultie of holines: let the whole earth stand in awe of hym.

Tell it out among the heathen, that the lord is king: and that it is he whiche hath made the rounde worlde so fast, that it cannot be moued: and howe that he shall iudge the people righteouslye.

Let the heauens reioyce, and let the yearth be glad: let the sea make a noyse and all that therein is.

Let the fielde bee ioyful and al that is in it: then shall al the trees of the wood reioyce before the Lord.

For he commeth, for he commeth to iudge the yearth: and with righteousnes to iudge the world, and the people with his trueth.

Glozy be to the father. &c.

As it was in the beginnyng. &c.

The Collect.



O God which by the leading of a starre diddest manifest thy onely begotten sonne to the Gentiles: Mercifully graunt that we which know thee now by faith, may after this life haue the fruition of thy glo-

D.ii.

rious

At the Communion.
rious Godhead, through Christe our Lorde.

The Epistle.

Ephe. iii.

For this cause I Paule am a prisoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of God, which is geue me to you-ward. For by reuelacion shewed he the misterie vnto me, as I wrote afore in few woordes, wherby when ye reade ye maye vnderstande my knowledge in the misterye of Christe: which misterie in times passed was not opened vnto the sonnes of men, as it is nowe declared vnto his holy apostles and prophets by the spirite: that the Gentiles should be inheritors also, and of the same bodye, and partakers of his promise in Christ, by the meanes of the Gospel, whereof I am made a minister, accordyng to the gifte of the grace of god, which is geue vnto me after the workyng of his power. Vnto me the leaste of all saintes is this grace genen, that I shoulde preache amonge the Gentiles, the vnsearcheable riches of Christe, & to make all men see what the felowship of the misterie is, whiche from the beginnyng of the worlde, hath bene hyd in God whiche made al thinges through Jesus Christe: to contente, that nowe vnto the rulers and powers in heauenly thinges, might be knowe, by the congregaciō, the manifolde wisdom of God accordyng to the eternall purpose which he wrought in Christ Jesu our lord, by whō wee haue beldenesse and entraunce, with the confidence which is by the faith of him.

The Gospel.

Mat. ii.

When Jesus was borne in Bethleē a city of Iury, in the tyme of Herode the kyng: Beholde there came wise men from the East to Ierusalē, sayng: where is he that is borne king of Jewes? For we haue sene his starre in the East, & are come to worship him. & when Herode the kyng had heard these thynges, he was troubled and all the citie of Ierusalem with him. And when he had gathered al the chief priestes & scribes of the people together,

together , he demaunded of them where Chryste shoulde be borne. And they said vnto him: at Bethleem in Iurie. For thus it is written by the prophete : And thou Bethleem in the land of Iury, art not the least among the princes of Iuda, for oute of thee there shall come vnto me the capitain that shal gouerne my people Israel. Then Herode (when he had priuely called the wise men) he inquired of them diligentely what time the starre appeared , and he bad them go to Bethleem, and said: go your waie thither and serche diligentely for the childe . And when ye haue found him bring me woord again, that I maie come and worshipping him also. when they had heard the king, they departed: and loe, the starre whiche thei sawe in the East, wente beefore them tyll it came and stode ouer the place where the childe was. when thei saw the starre, thei were excreadyng glad and wente into the house, and founde the childe with Marie his mother, and fel downe flat & worshipped him, and opened their treasures and offred vnto hym gyftes: Golde, Frankinsente and Mirre . And after they were warned of God in slepe (that they shoulde not go again to Herode) they returned into their owne countrey another waie.

At Euen song.

The firste lesson. Clay. xlix. vnto the ende.

The. ii. lesson. Iohn. ii . After this he wente downe to Capernaum. vnto the ende.

The firste Sunday after the Epiphanye.

How long wilt thou forget me, O Lord, for euer: howe long wilt thou hide thy face from me: howe long shall I seke counsaile in my soule, and be so vexed in my heart: how long shall mine enemye triumph ouer me:

Consider and heare me, o lorde my God : lighten myne eyes that I slepe not in death.

Lette myne enemye saie, I haue preuailed againste him for if I be calte downe, they that trouble me will reioyce at.

D, iii.

But

*U'sque
ad fine Psal
= iii.*

At the communion,

But my trust is in thy mercye: and my harte is ioyful
in thy saluacion.

I wil sing of the lord, because he hath dealt so louing-
ly with me: (ye I wyll prayle the name of the Lorde the
moſte highest.)

Glozy be to the father .*et.*
As it was in the begynning. *et.*

The Collect:

Lorde we beſeche thee, mercyfullye to receiue the
praiers of thy people which cal vpon thee: and graunt
that they maie both perceaue and knowe what thinges
they ought to do, and also haue grace and power faith-
fully to fulfill the ſame.

The Epistle.

Roma, xii,



Beſeche you therfore brethren, by the mercy-
falneſſe of God, that ye make youre bodies a
quicke ſacrifice; holy & acceptable vnto God,
which is your reſonable ſeruyng of god, and
faſhion not your ſelues like vnto this world:
but be ye chaunged in your ſhape by the renuing of your
minde, that ye maie proue what thing that good and ac-
ceptable and perfect wil of god is. For I ſaye (throughe
the grace that vnto me geuen is) to euerye man amonge
you, that no man ſtand hygh in his owne conceite, more
then it becommeth hym to eſtyme of himſelf: but ſo iudge
of hym ſelfe, that he be gentle & ſobye, accordyng as God
hath dealt to euery man the meature of faith: for as we
haue many membes in one body, and all membes haue
not one office: ſo we being many, are one body in Chriſt,
and euery mā amōg our ſelues, one anothers members.

The Goſpel

Luke. ii.



The father & mother of Jeſus wente to Hieru-
ſalem after the cuſtome of the feaſt day. And
whē they had fulfilled the dayes: as they re-
turned home, the child Jeſus abode ſtil in Je-
ruſalē, and his father & mother knewe not of it: but they
ſuppoſyng

supposyng hym to haue beene in the cumpanye, came a dayes iourney, and sought him among their kinsfolke & acquaintaunce. And when they found him not, they went backe agayn to Jerusalem, and soughte him. And it fortunēd that after threē dayes, they founde him in the temple sitting in the middest of the doctours, hearyng them and posing them. And all that heard him were astonied at his vnderstanding and answers,

And when they saw him, they merueiled, and his mother sayd vnto hym: Sonne, why halste thou thus dealte with vs: Beholde thy father and I haue sought thee sorrowing. And he said vnto them: how happened it that ye sought me: wist ye not that I must go about my fathers busines: And they vnderstode not that saying, which he spake vnto them. And he went down with them & came to Nazareth, & was obedient vnto them: but his mother kept all these sayinges together in her heart. And Iesus prospered in wisdō & age, & in fauour with god and mē.

The second Sunday.



he foole hath sayd in his heart: there is no god. Dixit insipiens
 They are corrupte and become abhominable in ens. psal. xliiii
 theyr doinges: there is not one that doeth good
 (no not one).

The lorde looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand and seeke after God.

But they are al gone out of the way, they are altogether becu abominable, ther is none y doth good (no not one.)

Their throte is an open sepulchre: with theyr tongues they haue deceiued, the poyson of Aspes is vnder theyr lippes.

Theyr mouth is full of cursing and bitternes: theyr feete are swift to shed bloud.

Destruction and unhappines is in theyr wayes: and the way of peace haue they not knowē, there is no feare of God before theyr eyes.

Haue they no knowlege that they are all such woorkers

D. liiii. of

At the Communion.

of mischief, eating by my people as it were bread, and call not vpon the Lorde.

There were they brought in great feare (euen where no feare was) for god is in the generation of the righteous. As for you, ye haue made a mocke at the counsayl of the poore: because he putteth his trust in the lorde.

who shall geue saluacyon vnto Israell out of Sion: when the lorde turneth the captiuitie of his people, then shall Jacob reioyce and Israell be glad.

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

The Collect.

A Almighty and euerlasting God, whiche dooest gouerne all thynges in heauen and earthe: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Rom. xii.



Seyng that we haue dyuerse gyftes, according to the grace that is geuen vnto vs: if any mā haue ygift of prophesy, let him haue it, that it be agreeing to the fayth. Let him that hath an office waite on his office. Let him that teacheth, take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to hys exhortacion. If any mā geue, let him do it with singlenes. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cherefulnes. Let loue be with out dissimulaciō. Hate that which is euil, & cleaue vnto y whiche is good. Be kynde one to an other with brotherly loue. In geuing honor goe one before an other. Be not slothful in the busines which ye haue in hād. Be feruēt in spirite. Apply your selues to the time. Reioyce in hope: bee paciēt in tribulacion. Continue in praier, distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them which persecute you: blesse, I say, and curse not. Be mery

At the Communion .

Fol. xliii.

mercy with the that are merite: wepe also with them that wepe: bee of like affeccion one towarde another . Bee not hie minded, but make youre selues equal to them of the lower sorte.

The Gospel.



And the thirde daye was there a mariage in Cana a citie of Galyle , and the mother of Jesus was there . And Jesus was called (and hys disciples) vnto the mariage . And when the wine fayled, the mother of Jesus sayde vnto hym : they haue no wine. Jesus said vnto her: womā, what haue I to do with the: mine houre is not yet come . His mother said vnto the ministers: whatsoeuer he saieth vnto you, do it. And there were standing there. vi waterpottes of stone, after the maner of the purifying of the Jewes, containing. ii. oz. iii. fyrtyns a peece. Jesus saide vnto them: fill the water pottes with water. And thei filled them by to the brimme. And he saide vnto them: draw out now , & beare vnto the Governour of the feast. And they bare it. whē the ruler of the feast had tasted the water that was turned into wine, and knew not whence it was (but the ministers , which drew the water, knewe) he called the bridegrome, and said vnto him: Euerie man at the beginning doth set forth good wine, and when men be dronke, then that whiche is worse, but thou hast kepte the good wine vntil now. This beginning of miracles did Jesus in Cana of Galile, and shewed hys gloze, and his disciples beleued on him.

Ioh. iii.

The thirde Soondaye.



Orde who shall dwelle in thy tabernacle ? who shall reste vpon thy holpe hyl: Euen he that leadeh an vncorrupte lyfe, and doth the thing whiche is right : and speaketh the trueth from his harte . He that hath vsed no deceite in his tōgue: nor done euil to his neighbour, and hath not slandered his neighbours.

Domine quis habitabit. Psal. cxv

He

At the Communion.

He that setteth not by hymselfe, but is lowelye in his own eyes, and maketh much of them that feare the lord.

He that sweareth vnto his neighbour and dissapointeth hym not, though it were to his owne hinderance.

He that hath not geuen his money vnto vsury: nor taken rewarde agaynst the innocente. whoso dothe these thynges: shall neuer fall.

Gloꝝy be to the father. &c.

As it was in the begynnyng. &c.

The Collect.

Almyghtye and euerlastyng God, mercifullye looke vpon oure infirmities, and in al our daungiers and necessities, stretche forth thy ryghte hande to helpe and defende vs, through Christ our Lorde .

The Epistle.

Rom. xii.

Be not wise in your own opinions. Recompēce to no man euil for euil. Prouide aforehand thynges honest, not only before God, but also in the syghte of al mē. If it be possible (as much as is in you) liue peaceably with al men. Dearly beloved, auenge not youre selues, but rather geue place vnto wrath. For it is written: vengeance is myne, I will reward sayth the lord. Therefore, if thyne enemye hunger, fede him, yf he thirst, geue hym drynke . For in so dooyng, thou shalt heape coales of fyre on his head. Be not overcome of euill, but ouer come euill with goodnes.

The Gospell.

Mat. viii.

When he was come downe from the mountaine, muche people folowed him. And beholde there came a Lepre & worshypped hym, sayng: Master, if thou wilt thou canst make me cleane. And Jesus putte forth his hande and touched hym, saying: I wil, bee thou cleane: and immediatlye hys Leprosye was cleansed . And Jesus saide vnto hym, tell no manne, but

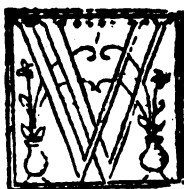
At the Communion.

Fol. xlii.

but goe and shew thy selfe to the priest, and offer the gift (that Moses commaunded to bee offered) for a witnessse vnto them.

And when Jesus was entred into Capernaum, there came vnto him a Centurion, & besought him, saying: Master, my seruaunt lyeth at home sicke of the palsey, and is greuouly pained. And Jesus said, when I come vnto him I wil heale him. The Centurion answered, & said: Sir I am not woorthie that thou shouldeste come vnder my rooffe: but speake the woorde onely, and my seruaunt shal be healed. For I also am a mā subiect to the autoritie of another, and haue souldiers vnder me: and I say to this man, goe, and he goeth: and to an other man, come, and he cummeth: and to my seruaunt doe thys, and he doeth it. when Jesus heard these wordes he meruelled, & sayde to them that folowed him: verely I say vnto you, I haue not founde so great faith in Israel. I saye vnto you, that many shal come from the East, and weste, and shall reste with Abraham, and Isaac and Jacob, in the kyngdome of heauen: but the children of the kyngdome shalbe caste out into vtter darkenes, there shalbe weping & gnashing of teeth. And Jesus sayde vnto the Centurion: Goe thy way, and as thou beleuest so be it vnto thee: and his seruaunt was healed in the selfe same houre.

The. iiii. Sunday.



Why do the heathen so furiously rage together: & why doe the people imagyn a vaine thing: Quare fremurunt gentes

The kinges of the earth stande vp, and the rulers take counsel together: against the lord tes. p. 11.

and against his anoynted.

Let vs breake theyr bondes a sunder: and cast away theyr coardes from vs.

He that dwelleth in heauen, shall laugh them to scorne: the lord shall haue them in derision.

Then shall he speake vnto them in hys wrath, and bere them in his sore dyspleasure.

Yet

At the Communion.

Yet haue I set my kynge: vpon my holy hill of Sion,
I will preache the lawe, whereof the Lorde hath sayde
vnto me: thou art my sone, this day haue I begottē thee.

Desyre of me, and I shall geue thee the heathen for
thine inheritance: and the vttermoſt partes of the earth
for thy possession.

Thou shalt bruse them with a rod of yron: and breake
them in pieces lyke a potters vessel.

Be wise nowe therfore, o ye kinges: be learned ye that
are iudges of the yearth.

Serue the lorde in feare: and reioyse (vnto him) with
reuerence.

Kisse the sonne lest he be angrie, and so ye perish from
the righte way: if his wrath be kiendled (yea but a litle)
blessed are all they that put their trust in him.

Glozy be to the father, and to the sonne, and to the .sc.

As it was in the beginning, is nowe and euer shalbe,
worlde without ende. Amen.

The Collect.

GOD whiche knoweste vs to bee set in the middes of
so many and great daungers, that for mannes frail-
nes we cannot alwayes stande vprightly: Graunt to vs
the health of body and soule, that al those thinges which
we suffer for sinne, by thy helpe we may wel passe and o-
uercome, through Christ our lorde.

The Epistle.

Rom. cxiii.



Et every soule submit hymselfe vnto the aucto-
ritie of the higher powers: for there is no power
but of God. The powers that be, are ordeined of
God, whosoeuer therfore resyſteth power, resisteth the
ordnaunce of God: But they that resist, shall receiue to
themselues damnacion.

For

For rulers are not feareful to them that do good, but to them that do euill. wylt thou be without feare of the power: do well then, & so shalt thou be prayled of the same: for he is the minister of God, for thy wealth. But and yf thou do that which is euill, then feare, for he beareth not the swerde for naught: for he is the minister of God to take vengeance on hym that doth euill. wherfore, ye must nedes obey, not ouely for feare of vengeance, but also because of conscience: and euen for this cause paye ye tribute, for they are Goddes ministers seruyng for the same purpose. Gene to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honor, to whom honor pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuche that the ship was covered with wanes, but he was a slepe. And his disciples came to hym, and awoke hym, saying: Maister saue vs, we perishe. And he sayeth vnto them: why are ye fearfull; O ye of litle fayth: Then he arole, and rebuked the wyndes and the sea, and there folowed a great calme. But the men meruailed, saying: what maner of man is this, that both wyndes and sea obey hym: And when he was come to the other syde, into the countrey of the Gergelites, there met hym ij. possessed of devils, whiche came out of the graues, and were out of measure fierce, so that no man might go by that way. And beholde; they cryed out, saying: O Jesu, thou sonne of God, what haue we to do with thee: Art thou come hither to torment vs before the tyme: And there was a good way of from them, a herd of many swine feeding. So the devils besought him saying: If thou cast vs out; suffre vs, to goe into the herde of swine. And he sayd vnto the: go your wayes.

E. j. Then

At the Communion.

Then went they out & departed into the heerde of swyne. And behold, the whole heerde of swyne was carryed headlong into the sea, & perished in the waters. Then they that kept them; fled, and went theyr wayes into the citie, and tolde every thing, and what had happened vnto the possessed of the devils. And behold, the whole citie came out to mete Jesus: and when they sawe him, they besought him that he would depart out of theyr coastes.

The .v. Sunday.

Exandiat
dominus.
Psal. xvi.



The Lorde heare thee in the daye of trouble: the name of the God of Jacob defende thee.

Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remembre all thy offeringes: and accept thy brent sacrifice.

Grant thee thy heartes' desyre: and fulfill all thy mynde.

We will reioyce in thy saluation, and triumph in the name of the Lorde our God: the Lorde perourme all thy petitions.

Nowe knowe I that the Lorde helpeth his annoynted, and wil heare him from his holy heauen: even with the whollson strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we wil remembre the name of the lorde our God.

They are brought doune and fallen: but we are risen and stand bpight.

Save lorde, and heare vs O kyng of heauen: when we call vpon thee.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is, nowe, and euer shall be, worlde without ende. Amen.

The

The Collet.

LORD we beseeche thee to kepe thy Church & household continually in thy true religion: that they whiche do leane onlye vpon hope of thy heavenly grace, may evermore bee defended by thy mightie power, through Christ our lord.

The Epistle.



Put vpon you as the electe of God, tendre metty, kyndnes, humblynes of mynde, mekenes, long suffryng, forbearng one another, and forguyng one another, if any man haue a querel against another: as Christ forgave you, euen so do ye. Aboue all these thynges, put on loue, which is the bond of perfectnes. And the peace of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankfull. Let the worde of Christe dwell in you plenteously, with all wysedonie. Teache and exhorte your owne selues in psalmes and hymnes and spiritual songes, syngyng with grace in your hartes to the lord. And whatsoeuer ye doe in woorde or deede, doe all in the name of the lord Jesu, geuyng thanks to God the father by him.

The Gospel.



The kyngdome of heauen is like vnto a manne whiche sowde good seede in his felde: but while men slept, his enemy came, and sowde tares amonge the wheat, & went his waye. But when the blade was sprong vp, and had brought furth fruite, then appeared the tares also. So the seruauntes of the household came and said vnto him: Sir, diddest not thou sowde good seede in thy felde: from whence then hath it tares: he sayde vnto theim: the enuyous man hath done this. The seruauntes sayd vnto him: wilt thou then that we go and weede them vp: But he saide, naye: lest while

E. ii. ye

At the Communion.

ye gather by the tares, ye plucke vp also the wheat with them: lette bothe growe together vntil the haruest: and in tyme of haruest, I wil say to the reapers: gather ye fyrste the tares and bynde them together in sheues to be bront: but gather the wheat into my barne.

The vi. sondaie (if there be so many) shall haue the same psalme, Collect, Epistle and Gospel, that was vpon the .v.

C The sondaie called Septuagesima.

*Dominus
regit nos,
eccli.*

The Lorde is my sheparde: therefore can I lacke nothyng.

He shall feede me in a grene pasture: and leade me foorth beside the waters of comfort.

He shall conuerte my soule: and bynge me foorth in the pathes of righteousnes, for his names sake.

Yea, though I walke thorough the valley of the shadowe of death: I will feare no euill, for thou art wyth me; thy rod and thy staffe comfort me.

Thou shalt prepare a table before me against them that trouble me: thou haste annoynted my heade with oyle, and my cup shall be full.

But thy louyng kyndnes and mercy shall folowe me all the dayes of my life: and I will dwell in the house of the lorde for ever.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is now, and ever shall be, worlde without ende. Amen.

The Collect.

O Lord, we beseeche thee fauourably to heare the prayers of thy people, that we whiche are iustly punished for our offences: may be mercifully deliuered by thy goodnes, for the glory of thy name, through Jesu Christ our sauour, who liueth and reigneth &c.

The

The Epistle.

Receyue ye not, how that they whiche runne ^{1. Cor. ix.} in a course, runne all, but one receiueth the reward: So runne that ye may obtayne: Every man that p̄ueth masteries, abstayneth from all thinges. And they do it to obtain a crowne that shall perishe, but we to obtayne an everlastyng crowne. I therefore so runne, not as at an vncertain thyng. So fight I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospel.

The kyngdome of heauen is like vnto a manne ^{Mat. xxi.} that is an housholder, whiche went out early in the mornyng to hyre laborers into his byneyarde. And when the agreement was made with the laborers for a peny a day, he sent them into his byneyarde. And he went out about the thirde houre and sawe other standyng idle in the market place, and sayd vnto them: Go ye also into the byneyarde, and whatsoeuer is right, I will geue you. And they went theyr way. Againe he went out about the vi. & ix. houre, & did lyke wise. And about the xi. houre he went out, & founde other standyng idle, and sayd vnto them: why stande ye here all the day idle? They sayd vnto hym: because no man hath hyred vs. he sayeth vnto them: Go ye also into the byneyarde, & whatsoeuer is right, that shall ye receyue. So, when euen was come, the lorde of the byneyarde sayd vnto his steward: call the laborers and geue them their hyre, begynnyng at the last vntill the first. And when they did come that came about the xi. houre, they receiued every man a penny: But when the first came also, they supposed they should haue receyued more, and
E. iij. they

At the Communion.

they lykewyle receyued every man a penny. And when they had receyued it, they murmured against the good man of the house, saying: these last haue wrought but one houre & thou hast made them equall with vs, whiche haue borne the burthen and heate of the day. But he answered vnto one of them, and sayd: Frende I do thee no wrong, diddest thou not agree with me for a penny? Take that thyne is, and go thy way: I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me lusteth with myne owne goodes? Is thyne eye euill because I am good? So the last shalbe first, and the first shalbe last. For many be called and fewe chosen.

¶ The sonday called Sexagesima.

Domini
terra.
Psal. cxiii.

The yearth is the lordes, and all that therein is: the compasse of the worlde, and they that dwell therein.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

Who shall ascende into the hyl of the Lorde: or who shall rise vp in his holy place?

Euen he that hath cleane handes and a pure heart: and that hath not lyft vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

He shall receyue the blessing from the Lorde: and righteousness from the God of his saluacion.

This is the generacion of them that seke hym: euen of them that seke thy face, O Iacob.

Lift vp your heades, O ye gates: and be ye lift vp ye euerlastyng doores, and the kyng of glozy shall come in.

Who is the kyng of glozy? It is the Lorde, strong and mightie: euen the Lorde mightie in battail.

Lift vp your heades (O ye gates:) and be ye lift vp ye euerlasting doores, and the kyng of glozy shall come in.

Who is this kyng of glozy: euen the lorde of hostes, he is

is the kyng of glory.

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

The Collect.

Lorde God, whiche seest that we put not our trust in any thyng that we do: mercifully graunt that by thy power we may be defended against al aduerfitie, through Jesus Christ our Lorde.

The Epistle.

Ye suffre fooles gladly, seying your selues are wise. For ye suffre if a man bring you into bondage: if a man deuoure: if a man take: if a man exalte himselfe: if a man smite you on the face. I speake as concernyng rebuke, as though we had been weake in this behalfe. Howbeit, wherin soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more: In labours more aboundant: In stripes aboue measure: In prison more plenteously: In death ofte: Of the Jewes five tymes receiued I xl. stripes saue one: Thise was I beaten with rodde: I was once stoned. I suffered thise shipwracke. Night and day haue I been in the depe sea. In iorneyng often: in perils of waters in perils of robbers: in ieopardyes of myne owne nacion: in ieopardyes among the heathen: in perils in the citie: in perils in wyldernes: in perils in the sea: in perils among false brethren: in labour and trauayle: in watchynges often: in hunger and thirst: in fastynges often: in colde and in nakednes: besyde the thynges whiche outwardly happen vnto me. I am combrd dayly, & do care for al congregacions, who is weake, and I am not weake: who is offended, and I burne not:
E.iii. H

At the Communion.

If I muste nedes boast, I wyll boast of the thinges that concerne myne infirmities. The God and father of our lord Jesus Christ, whiche is blessed for evermore, knoweth that I lye not.

The Gospel.

Luc. viii.



Then muche people were gathered together, and were come to hym out of all cities, he spake by a similitude. The sower went out to sow his seede: and as he sowed, some fell by the way syde, and it was troden doune, and the soules of the ayre deuoured it by. And some fell on stones and asone as it was sprong by, it withered awaye, because it lacked moystnes. And some fell among thornes and the thornes sprang by with it and choked it. And some fell on good ground, and sprong by & bare fruite an hundred fold. And as he sayd these thinges, he cryed: he that hath eares to heare, let hym heare. And his disciples asked hym, saying: what maner of similitude is this? And he sayd: vnto you it is geuen to know the kyngdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: The seede is the worde of God: those that are beside the way, are they that heare: then commeth the deuil and taketh the worde out of their hartes, lest they should beleue and be saued. They on the stones, are they whiche when they heare, receiue the woorde with ioye: and these haue no rotes, whiche for a while beleue, and in tyme of temptacion go away. And that whiche fell among thornes, are they whiche when they haue heard, go furth, and are choked with cares and riches, and voluptuous lynng, & byng furth no fruite. That whiche fell in the good grounde, are they whiche with a pure and good heart, heare the woorde and kepe it and byng furth fruite through patience.

The

The sonday called Quinquagesima.

BE thou my iudge, O lord, for I haue walked innocently: my trust hath been also in the lord, therefore shal I not fal. Indica me doc
mine. psal.
xxvi.

Examine me, O Lord, and proue me: trye out my reynes and my heart.

For thy louyng kyndnes is before myne eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowshyp with the deceitful.

I haue hated the congregacion of the wicked: & will not syt among the vngodly.

I will walhe my handes in innocency, O lord: and so will I go to thine aulter.

That I may shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lord, I haue loued the habitation of thy house: and the place where thyne honor dwelleth.

O shut not vp my soule with the synners: nor my life with the bloudthursty,

In whose handes is wickednes: and their right hande is ful of giftes.

But as for me I will walke innocently: O lord deliuer me, and be mercyful vnto me.

My foote standeth righte: I will prasse the Lord in the congregacions.

Glory be to the father. &c. As it was in the. &c.

The Collect.

O Lord whiche doeste teache vs, that all our doynges without charitie are nothyng woorth: sende thy holy ghost and powre into our heartes that most excellent gyfte of charitie, the very bond of peate and al vertues, without the whiche whosoener lyueth is counted dead before thee: Graunte this, for thy only sonne Iesus Christes sake.

The

At the communion.

The Epistle.

1 Coꝛ. xiii.



Though I speake with the tongues of men and of angels, and haue no loue, I am euen as sounding brasse, or as a tynklyng Cymbal. And though I could prophesy, and vnderstande all secretes, and al knowlege: yea, if I haue al faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I gaue my bodye euen that I burned, and yet haue no loue, it profyteth me nothyng. Lone suffreth longe, and is curteous: loue enuieth not: loue dothe not srowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euyl, reioyleth not in iniquitie. But reioyleth in the trueth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophetyng fayle, either tongues cease, or knowlege vanishe awaye, yet loue falleth neuer awaye. For our knowlege is vnperfette, and our prophesyng is vnperfette: But when that, which is perfect, is come, then that whiche is vnperfect shall bee done awaye. when I was a childe I spake as a chylde: I vnderstode as a childe: I imagined as a chylde. But allone as I was a man, I put away chyldehnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall wee see face to face. Nowe I knowe vnperfectely, but then shall I knowe euen as I am knowen. Nowe abideth fayth, hope, and loue: euen these thre: but the chiefe of these is loue.

The Gospell.

Luce. xviii.



Iesus toke vnto him the xii. and sayd vnto them: beholde, we go by to Ierusalem, & all shall be fulfilled that are written by the Prophetes, of the sone of man. For he shall be deliuered vnto the gentyles, & shall be mocked and despitefully intreated and spitted on. And when they haue scourged him, they will put hym
to

to death, and the third day he shall rylse again. And they vnderstode none of these thinges. And this saying was hyd from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nigh vnto Hierico, a certain blinde mā late by the hye way side, beggynng. And when he heard the people passe by, he asked what it meant. And they sayd vnto him, that Iesus of Nazareth passed by. And he cried saying: Iesu thou sonne of Dauid, haue mercy on me. And they whiche went before rebuked hym, that he should holde his peace. But he cryed so muche the more, thou sonne of Dauid haue mercy on me. And Iesus stode still, & commaunded him to be brought vnto hym. And when he was come nere, he asked hym, saying: what wilt thou that I do vnto the: and he sayd: Lord, that I may receyue my sight. And Iesus layd vnto him, receyue thy syght, thy fayth hath saued thee. And immediatly, he receyued his syght, and folowed hym, prayling God. And all the people when they saw it, gaue praise vnto God.

C The fyrst day of Lent, commonly called Ashwednesday.



Neither chasten me in thyne indignacion: Domine no
Psal. vi.

Haue mercy vpon me, O Lorde: for I am weake, O lorde heale me my bones are bered.

My soule also is sore troubled: but Lorde howe long wilt thou punishe me:

Turne thee O Lorde. and deliuer my soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and who will geue the thankes in the pyt:

I am wery of my gromyng, euery night walthe I my bed: and water my couche with my teares.

My beautie is gone for very trouble: & woyn away, because of all myne enemyes.

Awake

At the Communion.

Awaye fro me all ye that worke vanitie: for the lorde hath hearde the voyce of my wepyng.

The Lorde hath heard my petition: the Lorde wyll receiue my praier.

All myne enemies Chalbee confounded and sore bered: they Chalbe turned backe and put to shame sodainly.

Glory be to the father. &c.

As it was in the begynnyng. &c. Amen

The Collect.

Almightie and euetlastyng God, whiche hatest nothyng that thou haste made, and doest forgeue the synnes of all them that be penitente: Creat and make in vs newe and contrite hartes, that wee worthely lamentyng oure synnes, and knowleggyng oure wretchednes, maye obtaine of thee, the God of al mercye, perfect remission and forgeuenes, thorough Iesus Christ.

The Epistle.

Turne you vnto me with all your hartes, with fasting, wepyng and mourning. rent youre hartes, and not your clothes. Turne you vnto the Lorde your god, for he is gracious and mercyfull, long sufferyng, and of greate compassion, and ready to parde wickednes. Then (no doubt) he also shall turne and forgeue: and after his chastenyng he shall let youre increase remaine for meat and drynke offerynges vnto the Lorde your God. Blowe out with the Trompet in Sion, proclayme a fasting, call the congregacion, and gather the people together: warne the congregacion, gather the elbers, brynge the children and sucklynges together. Let the bydgrome go furth' of his chambere, & the byde out of her closet. Let the priestes serue the Lorde betwene the bothe and the alter, wepyng and sayng: be favorable, O Lorde, be favorable vnto thy people: let not thyne heritage bee brought to such confussion, lest the

the heathen be lordes thereof. wherfore shoulde they say
among the heathen: where is now their God:

The Gospell:



When ye fast, be not sad as the hypocrites are, Mat. vi.
for they disfigure their faces that it maye ap-
peare vnto men how that they fast. Merely I
saye vnto you: they haue their rewarde. But
thou, when thou fastest, annointe thine head,
and washe thy face, that it appeare not vnto men
howe that thou fastest, but vnto thy father which is in
secrete: and thy father which seeth in secrete, shal reward
thee openly. Laye not vppon your selues treasure v-
pon earth, where the rust & moth doth corrupt, and where
theues breake throughe and steale. But Laye vp for you
treasures in heauen, where neither rust nor moth dothe
corrupte, and where theues doe not breake throughe nor
steale. For where your treasure is, there wil your hartes
bee also.

The first Sunday in Lent.



Blessed is he, whose vnrightheousnes is for-
geuen: and whose sinne is couered.
Blessed is the manne, vnto whome the Beati quoniam
Psal. xxxii.
Lord imputeth no sinne: and in whose con-
fite there is no guile.
For while I helde my tongue: my
bones consumed awaye throughe my dayelye complai-
nyng.
For thy hande is heavy vpon me both day and night:
and my moysture is lyke the drougth in Sommer.
I will knowlage my synne vnto thee: and myne vn-
ryghteousnes haue I not hyd.

I said

At the communion.

I sayde I wyll confesse my synnes vnto the lord: and so thou forgauest the wickednes of my synne.

For this shall every one that is Godly, make his prayer vnto thee, in a tyme when thou maiest bee found: but in the greate water floudes, they shall not come nye hym.

Thou arte a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me aboute wyth longes of deliuerance.

I wyll enfourme thee and teache thee in the waye wherein thou shalt go: and I will guyde thee wyth mine eye.

Be ye not like horse & Asse, which haue no vnderstandyng: whose mouthes must be holden wyth bitte and bydle, lest they fall vpon thee.

Great plagues remaine for the vngodlye: but who so putteth his truste in the lord, mercye embraceth hym on every side.

Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Glorie be to the father, and to the sonne, and to the holy ghoſte.

As it was in the beginnyng, and is nowe: and euer shall be worlde without ende. Amen.

The Collect.



Lord, whiche for oure sake dyddeſte faſte fortye dayes and fourtie nightes: Geue vs grace to vse ſuche abſtinence, that oure fleſhe beyng ſubdued to the ſpिरितe, wee maye euer obeye thy Godlye motions, in righteousneſſe and true holinneſſe, to thy honoure and glorie: whiche I praye and reigneſte. ꝛc.

The

The Epistle.



Was helpers exhort you, that ye receiue not ^{ii. Cor. vi.} the grace of God in vayne. For he sayeth, I haue heard thee in a tyme accepted: and in the daye of saluacion haue I succouted thee. Beholde nowe is that accepted tyme: beholde nowe is that daye of saluacion. Let vs geue no occasion of euil, that in our office be foude no faute, but in all thynges let vs behaue our selues as the ministers of God: In muche patience, in afflictions, in necessities, in anguythes, in strypes, in pylsonmentes, in strifes: in labours, in watchynges, in fastinges, in purenes, in knowlege, in long suffring, in kindnes, in the holy gost, in loue vnfayned, in the woorde of trueth, in the power of God: by the armour of righteousnes of the ryght hande and on the left: by honoure and dyshonour: by euill reporte and good reporte: as deceyuers and yet true: as vnknown and yet known: as dying, and beholde we lyue: as chastened and not killed: as sorowpyng and yet alway mery: as poore and yet make many riche: as hauing nothyng, and yet possessyng all thynges.

The Gospell.



When was Jesus led awaye of the spirite into ^{Mat. iii.} wyldernesse, to be tempted of the deuyll. And when he had fasted forty dayes and forty nightes, he was at the last an hungred. And when the tempter came to hym, he sayed: yf thou be the sonne of God, commaunde that these stones be made bread. But he aunswered and sayed: it is wyrtten, man shall not lyue by bread only, but by euery worde that procedeth out of the mouthe of God.

F. ii. Then

At the Communion.

Then the deuill taketh hym vp into the holy cytye, and setteth hym on a pynacle of the temple, and sayeth vnto him: if thou be the sone of God, cast thy self downe hedlong. For it is wrytten: he shall geue his Aungels charge ouer thee, and with their hādes they shall holde thee vp, leste at any tyme thou dashe thy foote against a stone. And Jesus layed vnto hym: it is wrytten agayne: Thou shalt not tempte the Lorde thy God.

Agayne, the deuill taketh hym vp into an excedyng high mountayne, and sheweth hym all the kyngdomes of the worlde, and the glory of them, and sayeth vnto hym: all these wyll I geue thee, if thou wyll fall downe and wurship me. Then sayeth Jesus vnto hym: Auoide Sathā, for it is wrytten: Thou shalt wurshyp the Lorde thy God, and hym onely shalt thou serue. Then the deuill leaueth hym, and beholde, the Aungels came and ministred vnto hym.

¶ The seconde Sunday.

De profundis.
psal. cxxx.



Out of the depe haue I called vnto thee, O Lorde:
Lorde heare my voyce.
Oh let thyne eares consyder well: the voyce of
my complaynte.

If thou Lorde wilt be extreme to marke what is done
amysse: Oh Lorde, who may abyde it:

For there is mercy with thee: therfore shalt thou be
feared.

I looke for the Lorde, my soule doth wayte for hym: in
his woorde is my trust.

My soule flyeth vnto the Lorde, before the mornynge
watche: I saye, before the mornynge watche.

O Israel trust in the Lorde, for with the Lorde there
is mercy: and with hym is plenteous redemption.

And

At the Communion.

Fol. xxxiii.

And he shall redeme Israell: from all his synnes.

Glorie be to the father, and to the sonne, and to the holy
ghost.

As it was in the beginning, and is now: and ever shall
be worlde without ende. Amen.

The Collect.

A mighty God, whiche doest see that we haue no
power of oure selues to helpe our selues: kepe thou
vs both outwardly in oure bodies, and inwardly
in oure soules, that we maye be defended from all aduer-
sities whiche maye happen to the body, and from all euil
thoughtes which maye assault & hurte the soule: through
Jesus Christ. &c.

The Epistle.

We beseeche you brethren, and exhorde you by the
lorde Jesus, that ye increase more and more, eue ^{1. Tim.}
as ye haue receyued of vs, howe ye oughte to
walke and to please God. For ye knowe what
commaundemētes we gaue you by our lorde Jesu Christ.
For this is the wyll of God, euen youre holynes, that ye
should abstayne from fornicacion, and that euery one of
you should knowe howe to kepe his vessel in holines and
honoure, and not in the luste of concupiscence as do the
heathen, whiche knowe not God: that no man oppresse
and defraude his brother in bergaining: because that the
lorde is the auenger of all suche thynges, as we tolde you
before and testified. For God hath not called vs vnto vn-
clennesse, but vnto holnes. He therfore that despiseeth, de-
spiseeth not man, but God, whiche hath sente his holye
spirite among you.

F.iii. The

At the communion.

The Gospell.

Math. xvi.



Jesus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (whiche came out of the same coastes) cried vnto hym, saying: haue mercye on me, O Lorde, thou sonne of David: My daughter is piteously vexed with a deuell. But he answered her nothing at all. And his disciples came and besought hym saying: sende her awaye, for she cryeth after vs. But he answered, and said: I am not sent, but to the lost shepe of the house of Israel. Then came she and worshipped hym, saying: Lorde, helpe me. He answered and said: it is not mete to take the childrens bread & cast it to dogges. She answered and said: truely Lorde, for the dogges eate of the crummes whiche fall from their masters table. Then Jesus answered and sayed vnto her: O woman, great is thy faith, be it vnto thee, even as thou wilt. And her daughter was made whole euen at the same tyme.

The.iii. Sunday.

Indica me
Gen. Ps. xliii.



Geue sentence with me (O God,) and defende my cause against the vngodly people: Oh deliuer me from the deceytfull and wicked man.

For thou arte the God of my strength, why haste thou put me from thee: and why go I so heuely, whyle the enemye oppresseth me:

Oh, send out thy light and thy truthe, that they maye leade me: & bring me vnto thy holy hil, & to thy dwelling.

And that I maie go vnto the aultare of God, euen vnto the God of my ioye and gladnes: and vpon the harpe will I geue thankes vnto thee (O God) my God.

why art thou heauy (O my loue:) and why arte thou so disquieted within me:

O put thy trust in God: for I will yet geue him thankes
whiche

At the communion. Fol. xxxiii.
whiche is the helpe of my countenaunce and, my God.
Gloꝝy be to the father and to the sonne. &c.
As it was in the beginning. &c.

The Collect.

Ve beseeche thee almighty God, looke vpon the hartye desires of thy humble seruauntes, and stretch forth the right hande of thy maiestie, to bee oure defence against all oure enemies: through Jesus Chaste oure Lorde.

The Epistle.

Be you the folowers of God as dere children, Ephes. i.
walke in loue, euen as Chuste loued vs, and gaue hymselfe for vs an offering and a sacrifice of a swete sauour to god. As for fornicacion and all vnciennes or couetousnes, let it not be once named among you, as it becommeth sainctes: or fylthynes or foolishhe talking or iesting, whiche are not comely, but rather geuing of thanks. For this ye knowe, that no whoremonger, either vncleane person, or couetous persō (which is a worshipper of ymages) hath anye inheritaunce in the kingdome of Christ and of God. Let no man deceiue you with vaine wordes. For because of suche thynges, commeth the wrath of God vpon the chyldren of disobedience. Be not ye therfore companions of them. Ye were sometime darckenes, but nowe are ye light in the lorde: walke as children of light, for the fruite of the spirite consisteth in all goodnes, and righteousnesse, and truthe. Accepte that whiche is pleasyng vnto the Lorde, and haue no felowship with the vnfruitful workes of darcknes, but rather rebuke them. For it is a shame euen to name those thynges, whiche are done of them in secretes: but all thynges when they are brought forth by the light
F. liii. are

At the Communion.

are manifest. For whatsoever is manifest, the same is light: wherefore he sayeth, awake thou that sleepest, and stande by from death, and Christ shall geue thee light.

The Gospel.

Luc. xi.



Jesus was casting out a deuel that was dōme. And when he had cast out the deuel, the dōme spake, and the people wondered. But some of them saied: he casteth out deuils through Belzebub the chiefe of the deuils. And other tempted him, & required of him a signe from heauen. But he knowyng their thoughtes, sayed vnto them: Every kyngdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuided againste hymselfe, howe shall his kyngdome endure? Because ye saye that I cast out deuils through Belzebub: If I by the helpe of Belzebub caste oute deuils, by whose helpe do your chyldren caste them oute? Therfore shall they be your iudges. But if I with the synge of God caste out deuils, no doubt the kyngdome of God is come vpon you. when a strong man armed watcheth his house: the thinges that he possesseth are in peace. But when a stronger then he cometh vpon hym, he taketh from hym all his harnes (wherin he trusted) and deuideth his goodes. he that is not with me, is against me. And he that gathereth not with me, scattereth abroad. when the vncleane spirit is gone out of a man, he walketh through drye places, sekynge rest. And when he fyndeth none, he sayeth: I wyll returne agayne into my house whence I came out. And when he cometh, he fyndeth it swepte and garnished. Then goeth he & taketh to hym. vii. other spirites worse then himselfe: and they entre in and dwell there. And the ende of that man is worse then the beginning. And it fortuned that as he spake these thinges, a certayne woman of the company lifte vp her voice, and saied vnto hym: happy is the wombe that bare thee, and the pappes

At the Communion.

Fol. xxxb.

pappes whiche gave the sucke. But he sayd: yea, happy are they that heare the woorde of God and kepe it.

The. iiii. Sunday.



God is oure hope and strength: a very presente helpe in trouble.

Therefore wil not we feare, though the earth be moued: and though the hilles be caried in the middest of the sea.

Though the waters therof rage and swell: and though the mountaines shake at the tempest of the same.

The ryuers of the floude therof shall make glad the citie of God: the holy place of the tabernacle of the moste highest.

God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and that ryght early.

The heathen make muche a doe, and the kyngdomes are moued: but God hath shewed his voyce, and the earth shall mealte awaye.

The Lord of hostes is with vs: the God of Jacob is oure refuge.

Come hither, and beholde the workes of the Lord: what destruction he hath brought vpon the earth.

He maketh warres to cease in all the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyre.

We styl then, and knowe that I am God: I wyll be exalted among the heathen; and I wyll be exalted in the earth.

Glozy be to the father. &c.

As it was in the begynnyng.

The Collect.

Grantte we beseeche thee almyghtye God, that we, whiche for oure euill dedes are worthely punyshed: by the comforte of thy grace may mercyfully be releued through our Lorde Jesus Christe.

The

Deus noster
refugium.
psal. xlvj.

At the Communion.

The Epistle.

Gal. iii.

Tell me (ye that desyre to be vnder the lawe) doe ye not heare of the lawe? For it is wrytten that Abraham had. ii. sonnes, the one by a bonde mayde, the other by a frewoman. Yea, and he which was borne of the bond woman, was borne after the fleshe; but he which was borne of the frewoman, was borne by promes: whiche thinges are spoken by an allegory. For these are two testamētes, the one from the mount Sina, whiche gendreth vnto bondage, whiche is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is now called Jerusalem, and is in bondage with her children. But Jerusalem, whiche is aboue, is free whiche is the mother of vs al. For it is wrytten, reioyce thou barren that bearest no children: breake forth and crye, thou that trauailest not. For the desolate hath many moe children then she whiche hath an husbände. Brethren, we are after Isaac the chyldren of promes. But as then, he that was borne after the fleshe persecuted hym that was borne after the spirite: Euen so is it now. Neuerthelesse, what sayeth the scripture? put away the bonde woman and her sonne. For the sonne of the bonde woman shall not bee heire with the sonne of the frewoman: So then brethren, we are not children of the bonde woman, but of the frewoman.

The Gospel.

John. vi.



Jesus departed ouer the sea of Galile, which is the sea of Tiberias, and a great multitude folowed him, because thei sawe his miracles whiche he dyd on them that were diseased. And Jesus went vp into a mountayne, and there he sate with his disciples. And Easter, a feaste of the Jewes, was nye. whē Jesus then lift vp his eyes & sawe a great com-

company come vnto him, he sayeth vnto Philip: whence shall we bye bread that these may eate? Thys he sayd to proue him: for he himselve knewe what he woulde dooe. Philip aunswered him: two hundred peniwoorthe of bread are not sufficient for them, that euery manne may take a litle. One of his disciples (Andrew, Simō Peters brother) saith vnto him: There is a lad here which hath fyue barley loaves and two fyshes: but what are they among so many? And Jesus sayde: make the people sit downe. There was muche grasse in the place: so the men sate downe, in number about fyue thousand. And Jesus toke the bread, and when he had geuen thanks, he gaue to the Discyples, and the Discyples to them that were set downe: and lyke wyse of the fyshes as muche as they woulde. when they had eaten inough, he sayde vnto his Discyples: gather vp the broken meate whiche remaineth, that nothing be lost. And they gathered it together and filled .xii. baskets with the broken meate of the fyue barley loaves: which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde: this is of a trueth the same prophete that shoulde come into the worlde.

C The. v. Sunday.

S Aue me (O god) for thy names sake: and auenge Deus pro nobis
me in thy strength. meine tino psal

heare my prayer (O God:) and harken vnto liiii
the woordes of my mouth.

For straungers are rysen vp agaynste me: and Tyrantes (whiche haue not God before theyr eyes) seke after my soule.

Beholde, god is my helper: the Lord is with them that vpholde my soule.

He shall rewarde euell vnto myne enemyes: destroye thou them in thy trueth.

An

At the Communion.

An offering of a free hart will I geue thee, and praise thy name (O lorde:) because it is so counfortable.

For he hath deliuered me out of all my trouble: and myne eye hath seene his destre vpon myne enemies.

Gloꝛy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

We beseeche thee almyghtie God, mercifullye to looke vpon thy people: that by thy greatesse, they may be gouerned and preserued euermore both in body and soule: through Jesus Christe our Lorde.

The Epistle.

Christe being an high prieste of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to saye, not of this building, neither by the blood of goates and calves, but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the bloude of oxen and of goates, and the ashes of a younge howe, when it was spynkled, purifyeth the vncleane as touching the purifying of the fleche: howe muche more shal the blood of Christ (which through the eternal spirite, offered himselfe without spot to God) pouрге your conscience from dead workes for to serue the living god? And for this cause is he the mediator of the new testamente: that through deathe whiche chaunced for the redemption of those transgressions that were vnder the firste testamente, they whiche are called, might receyue the promes of eternall inheritaunce.

The

The Gospel.

Hiche of you can rebuke me of sinne: If I saye the truthe, why doe ye not beleue me: he that is of God, heareth Goddes wordes: ye therefore hearre them not, because ye are not of God. Ioh. viii.

Then answered the Jewes, and sayd vnto him: saye we not wel that thou art a Samaritan & haste the deuil: Jesus answered: I haue not the deuil, but I honoz my father, and ye haue dishonored me. I seke not myne owne prayse: there is one that seketh and iudgeth. Verely, verely, I saye vnto you: if a manne kepe my sayng, he shall neuer see death. Then sayd the Jewes vnto hym: nowe knowe we that thou hast the deuil. Abrahā is dead, & the prophetes, and thou sayeste: If a man kepe my sayng, he shall neuer taste of deathe. Art thou greater then our father Abrahā, whiche is deade (And the prophetes are dead: whome makeste thou thy selfe: Jesus answered: if I honoz my selfe, myne honoz is nothyng. It is my father that honozeth me, which ye say is your god, & yet ye haue not knowen hym: but I knowe hym. And if I saye I knowe hym not, I shalbe a lyer, lyke vnto you. But I knowe him, and kepe his sayng. Your father Abraham was glad to see my daye: and he sawe it and reioysed. Then said the Jewes vnto him: Thou art not yet. i. yere olde, and haste thou seen Abrahā: Jesus sayde vnto them: Verely, verely, I saye vnto you: yer Abraham was borne, I am. Then tooke they bp stones to caste at hym: but Jesus hyd him selfe and went out of the temple.

C The Sunday next before Easter.

Heare my crynge, O God: gene eare vnto my prayer. EXaudi deus
deprecationē
psal. lxi

From the endes of the yearth wil I cal vnto thee: when my heart is in heauynes.

O h let me bp vpon the rocke that is higher then I: for thou haste been my hope, and a stronge tower for me
G. i. against

At the Communion.

against the enemy.

I will dwell in thy tabernacle for ever: and my truste
shalbe vnder the coueryng of thy wynges.

For thou, O Lorde, hast hearde my desyres: and hast
geuen an heritage vnto those that feare thy name.

Thou shalt graunt the kyng a long life: that his yeres
may endure thoroughout all generations.

He shall dwell before God for ever: O prepare thy lo-
uyng mercy & faythfulnes, that they maye preserue him.

So will I alwaye syng praye vnto thy name: that I
may dayly performe my bowes.

Glozy be to the father &c. As it was in the. &c.

The Collect.

Almightie and euerlastynge God, whiche of thy ten-
der loue towarde man, haste sente our sauioꝝ Iesus
Christ to take vpon him oure fleshe, and to suffre death
vpon the crosse, that all mankynde shoulde folowe the
example of his greate humilitie: mercifully graunte, that
we both folowe the example of his pacience, and be made
partakers of his resurreccion, thorough the same Iesus
Christ our lorde.

The Epistle.

Phil. ii.

Let the same mynde bee in you, that was also
in Christ Iesu: which when he was in the shape
of God, thought it no robbery to be equal wyth
God: neuertheless he made himselfe of no repu-
tation, takyng on him the shape of a seruaunte, and bee-
came like vnto men, and was founde in his apparel as a
man. He humbled himselfe and became obediēte to the
death, euen the death of the crosse. wherefoꝝe, God hath
also exalted him on high, and geuen him a name whiche
is aboue all names: that in the name of Iesus every knee
shoulde bowe, both of thynges in heauen, and thynges in
yearth, and thynges vnder the yearth, and that all tōg ues
shoulde confesse that Iesus Christe is the lorde, vnto the
praye of God the father.

The

The Gospell.

AND it came to passe, when Jesus had finished all these sayings, he sayd vnto his disciples: ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer to bee crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people vnto the palace of the high priest (which was called Cayphas) and helde a counsayl that they might take Jesus by subteltie, and kill him. But they sayd: not on the holy daye, lest there be an uproare among the people. Mat. xxvi

When Jesus was in Bethany in the house of Simon the Leper, there came vnto hym a woman hauyng an Alabaſter boxe of precious oyntment, and powred it on his head, as he sat at the bourde. But when his disciples sawe it, they had indignation, saying: whereto seruethe this wast? This oyntment might haue been well solde & geuen to the poore. when Jesus vnderstode that, he sayd vnto them: why trouble ye the woman: for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you: but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Merely I say vnto you: whersoever this gospell shalbe preached in al the worlde, there shall also this that she hath done, be tolde for a memoriall of her. Then one of the xii. (whiche was called Judas Iscarioth) went vnto the chiefe priestes, and sayd vnto them: what will ye geue me, and I will deliuer hym vnto you: And they appointed vnto him xxx. pieces of siluer. And from that tyme furth he sought oportunitie to betray hym. The first day of swete bread, the disciples came to Jesus, saying vnto him: where wilt thou that we prepare for thee, to eate the Passeouer? And he sayd: Go into the citie, to suche a man, & say vnto him, the Maister sayth: my tyme is at hand, I will kepe my Easter by thee with my disciples. And the disciples did as Jesus had

G.ii. appointed

At the Communion.

appointed them, and they made ready the paffeouer. when the euen was come, he late doune with the xij. And as they did eate, he sayd: Verely I say vnto you, that one of you shall betray me. And they were exceding sorowful, and began euery one of them to say vnto him: Lorde, is it I: he answered and sayd: he that dippeth his hād with me in the disse, the same shall betraye me. The sonne of man truely goeth, as it is witten of him: but woe vnto that man by whom the sonne of man is betrayed. It had been good for that man, if he had not been borne. Then Judas, which berrayed him, answered and sayd: Maister. is it I: he said vnto him: thou hast sayd. when they were eatyng, Iesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, & sayd: Take, eat, this is my body. And he tooke the cuppe, and thanked, and gaue it them, saying: drinke ye all of this: For this is my blood (whiche is of the newe testament) that is shed for many, for the remission of synnes. But I say vnto you: I will not drinke hencefurth of this fruite of the vyne tree, vntyll that day when I shall drynke it newe with you, in my fathers kyngdome. And when they had sayd grace, they went out vnto mount Oliuete. Then sayth Iesus vnto them: all ye shall be offended because of me this night. For it is witten: I will smyte the shepherde, and the shepe of the flocke shall be scattered abroad: but after I am rysen again, I will go before you into Galilee. Peter answered and sayd vnto him: though all men be offended because of thee, yet wil not I be offended. Iesus sayd vnto him: verely I say vnto thee, that in this same night before the cocke crowe: thou shalt deny me thise. Peter sayd vnto him: yea, though I should dye with thee, yet will I not deny thee: lykwyle also said all the disciples.

Then came Iesus with thē vnto a farmeplace, (which is called Gethsemane) and sayd vnto the disciples: Syt ye here, whyle I go and pray yonder. And he tooke with

with him Peter and the two sonnes of zebede, and began to waxe sorrowfull and heauy. Then sayd Iesus vnto the: My soule is heauy euen vnto the death: Tary ye here and watche with me. And he went a litle farther and fell flat on his face, and prayed, saying: O my father if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples and found them a slepe, and sayd vnto Peter: what, could ye not watche with me one houre: watche and praye, that ye entre not into temptacion: the spirite is willyng, but the fleshe is weake. He went away once againe and prayed, saying: O my father, yf this cup may not passe away frō me except I drinke of it, thy wil be fulfilled: and he came & found them a slepe agayne, for their eyes were heauy. And he left them, and went againe and prayed the third tyme, saying thesame woordes. Then cometh he to his disciples, and sayth vnto them: Slepe on now & take your rest. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of synners. Kysse, let vs be goyng: behold, he is at hand that doth betray me.

While he yet spake: lo, Judas one of the nombre of the xij. came, and with him a great multitude with swoordes and staues sent from the chief priestes and elders of the people. But he that betrayed hym, gaue them a token, saying: whomsoeuer I kysse, thesame is he, holde hym fast. And furthwith he came to Iesus, and sayd: hallo Maister, & kysled him. And Iesus sayd vnto hym: friend, wherfore art thou come: Then came they and layde handes on Iesus, and toke him. And beholde, one of them whiche were with Iesus, stretched out his hand and drew his sworde, and stroke a seruaunt of the hie priest, and smote of his eare. Then sayd Iesus vnto hym: put vp thy sworde into the sheath, for all they that take the sworde, shall perishe with the sworde. Thynkest thou that I cannot nowe pray to my father, and he shall geue me euen nowe more then xij. legions of Angelles: But howe then shall the scriptures bee fulfilled: For thus

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must it be. In that same houre sayd Iesus to the multitude: ye be come out as it were to a thefe with swordes and staves, for to take me. I sate dayly with you teaching in the temple, and ye tooke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Then all the disciples forsoke him, and fled. And they toke Iesus & led him to Cayphas the hie Priest, where the Scribes and the Elders were assembled.

But Peter folowed hym a far of vnto the hie priestes palace: and went in and sate with the seruauntes to see thende. The chiefe priestes & the elders and all the counsaill sought false wytnesse against Iesus (for to put hym to death) but found none: yea, when many false wytnesses came, yet found they none. At the last came. iij. false wytnesses, & sayd: This felow sayd: I am able to destroy the temple of God, and to buylde it againe in. iij. dayes. And the chiefe priest arose, & sayd vnto him: aunswerest thou nothing: why do these beare wytnes against thee? But Iesus helde his peace. And the chiefe priest aunswered & sayd vnto him. I charge thee by the lyuing God, that thou tel vs, whether thou be Christ the sonne of God. Iesus sayd vnto hym: thou hast sayd. Neuerthelesse I say vnto you: hereafter shall ye see the sonne of man sitting on the right hand of power, & comming in the cloudes of the skye. Then the hie priest rent his clothes, saying: he hath spoken blasphemy, what nede we of any mo wytnesses? Behold, now ye haue heard his blasphemy: what thinke ye? They aunswered and sayd: he is worthy to dye. Then did they spyt in his face, & buffeted him with fystes. And o-ther smote him on the face with the palme of theyr handes, saying: tel vs thou Christ, who is he that smote thee? Peter sate without in the palace, and a damosel came to him, saying: thou also wast with Iesus of Galile: but he denied before the al, saying: I wot not what thou sayest. when he was gone out into the porche, another wenche sawe him, & sayd vnto them that were there: This felow was also with Iesus of Nazareth. And agayne he de-
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nied with an othe, saying: I do not know the man. And after a while came vnto him they that stode by, and sayd vnto Peter: surely thou art euē one of thē, for thy speche betrayeth thee. Then began he to curse and to sweare, that he knewe not the man. And immediatly the cocke krew. And Peter remembered the worde of Iesu, whiche sayd vnto him: before the cocke krow, thou shalt deny me thise: and he went out and wept bitterly.

When the moornyng was come, all the chiefe priestes & the elders of the people helde a counsaill against Iesus, to put hym to death, & brought hym bound, & deliuered hym vnto Pontius Pilate the deputie. Then Judas (whiche had betrayed him) seyng that he was cōdemned, repēted himselfe, and brought againe the. xxx. plates of siluer to the chief priestes and elders, saying: I haue synned, betraying the innocent blood. And they sayd: what is that to vs? Se thou to that. And he cast downe the siluer plates in the temple, and departed, and went and hāged himselfe. And the chief Priestes toke the siluer plates, & said: It is not lawfull for to put them into the treasure, because it is the price of blond. And thei toke counsell and bought with them a potters felde to burie straungers in. wherefore the felde is called Haceldema, that is, the felde of blond, vntill this day. Then was fulfilled that whiche was spoken by Ieremie the prophet, saying: and thei toke xxx. siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters felde, as the Lord appointed me.

Iesus stode before the deputie, and the deputie asked hym, saying: Art thou the king of the Jewes? Iesus sayde vnto hym: thou sayest. And when he was accused of the chief priestes and elders, he answered nothyng. Then said Pilate vnto hym: hearest thou not howe many witnesses they laye agaynste thee? And he answered him to neuer a worde: in so muche that the deputie maruayled greatly. At that feaste, the deputie was woont to delyuer vnto the people a prisoner, whom they would desire. He had then
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a notable prisoner called Barrabas. Therefore, when they were gathered together, Pylate sayd: whether wyll ye that I geue loce vnto you Barrabas, or Jesus whiche is called Christ: For he knewe that for enuy they had deliuered him. When he was set doune to geue iudgement, his wyfe sent vnto him, saying: haue thou nothyng to do with that iust man: For I haue suffred many thynges this day in my slepe, because of hym. But the chiefe priestes and Elders perswaded the people that they shoulde aske Barrabas, & destroy Jesus. The deputie answered, and sayd vnto them: whether of the twayne wyll ye that I let loce vnto you: They sayd: Barrabas. Pylate sayd vnto them: what shal I do then with Jesus, which is called Christ: They all sayd vnto hym: let hym be crucified. The deputie sayd: what euill hath he done: But they cried the more, saying: let hym be crucified. When Pylate sawe that he could preuayle nothyng, but that more busynes was made, he toke water & washed his handes before the people, saying: I am innocent of the bloud of this iust person, ye shall see. Then answered all the people and sayd: his bloud be on vs, and on our children.

Then let he Barrabas loce vnto them, and skourged Jesus, & deliuered hym to be crucified. Then the souldiers of the deputie toke Jesus into the common hall, & gathered vnto hym all the company: and they stripped hym, and put on hym a purple robe, and platted a croune of thornes, and put it vpon his head, and a rede in his right hāde, & bowed the knee before him, & mocked him, saying: hayle kyng of the Jewes: & when they had spyt vpo him, thei toke the rede & smote him on the head. And after that they had mocked him, they toke the robe of him agayne, & put his owne rayment on him, and led him away to crucifie him. And as they came out they found a mā of Cirene (named Symon) him they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, that is is to say (a place of dead men sculles) & gaue hym byneger to drynke myngled with gall. And when
he

he had tasted thereof, he would not drinke. when they had crucified hym, they parted his garmentes, and did cast lottes: that it might be fulfilled which was spoken by the Prophet: They parted my garmentes among them and vpon my besture did they cast lottes. And they sate and watched hym there, and set vp ouer his head the cause of his death written: This is Iesus the kyng of the Jewes. Then were there .ij. theues crucified with him, one on the right hand, and another on the left. They that passed by, reuyled him waggyng their heades, and saying: thou that destroyedst the temple of God, and dyddest buylde it in thre daies, saue thy selfe. If thou be the sonne of God, come doune from the crosse. Likewise also the high Priestes, mockyng hym, with the Scribes and Elders, sayd: he saued other, hymselfe he cannot saue. If he be the kyng of Israel, let hym nowe come doune from the crosse, and we will beleue hym. He trusted in God, let him deliuer him nowe, if he wyll haue him, for he sayed: I am the sonne of God. The theues also whiche were crucified with him, cast the same in his teethe. From the sixt houre was there darkenesse ouer all the lande, vntill the nyynth houre. And aboute the nyynth houre, Iesus cryed with a loude voyce, saying: Ely, Ely, lama sabachthany: that is to say: My God, my God, why hast thou forsaken me: Some of them that stode there, when they heard that, sayd: This man calleth for helias. And straight way one of them ranne and toke a sponge, and when he had fylled it full of byneger, he put it on a reede, and gaue hym to drinke. Other sayd: let be, let vs see whether helias will come and deliuer hym. Iesus, when he had cried agayne with a loude voyce, yelded vp the ghost. And beholde, the bayle of the temple did rent into two partes, from the top to the botome, and the yerth did quake, and the stones rent and graues did open, and many bodies of saintes, whiche slept, arose and went out of the graues after his resurreccion, and came into the
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At the Communion.

holy cite, and appeared vnto many.

When the Centurion, and they that were with him watchyng Iesus, sawe the yerthquake & those thynges whiche happened, they feared greatly, saying: Cruely, this was the sone of God. And many women were there (beholdyng him a farre of) whiche folowed Iesus from Galilee, ministring vnto him: Among whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of zebedes children.

Monday before Easter.

The Epistle.

Isa. xlii.



What is he this, that commeth from Edom, with red colored clothes of Bosra: (whiche is so costly clothe) & commeth in so mightely with all his strength: I am he that teacheth righteousnes and am of power to help. wherfore then is thy clothyng red, and thy rayment lyke his that treadeth in the wyne presse: I haue troden the presse my selfe alone, and of all people there is not one with me.

Thus will I tread doune myne enemies in my wrath, and sette my feete vpon them in mine indignacion. And their bloud shall bespyng my clothes, and so wil I stayne all my rayment. For the day of vengeaunce is assigned in my heart, and the yere when my people shalbe deliuered is come. I looked aboute me, and there was no man to shewe me any helpe. I meruayled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes sustayned me. And thus will I tread doune the people in my wrath, and bathe them in my displeasure, and vpon the eyarth will I lay their strength.

I wil declare the goodnes of the lorde, yea & the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: whiche he hath geuen them of his owne fauor, and accorpyng to the multitude
of

of his louyng kyndnesse. For he sayd: these no doubt are my people and no shrinkyng children, and so he was their sauioꝝ. In their troubles, he was also troubled wꝛth them: and the Angell that wente furth from his presence, deliuered them. Of very loue and kyndnes that he had vnto them, he redeemed them. He hath borne them and caried them by, euer sence the worlde began: But after they prouoked him to wrath and bered his holy mynde, he was their enemy and fought againste them hymselfe. Yet remembred Israell the olde tyme of Moyses and hys people, sayng: where is he that broughte them from the water of the sea, with them that fedde his shepe: where is he that hath geuen his holy spirit among them: he led the by the righthand of Moyses, with his glorious arme: deuidyng the water before them (whereby he gate hym selfe an euerlastyng name) he led them in the depe, as an horse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke doune then from heauen, and beholde the dwelling place of thy sanctuary and thy glory. Howe is it that thy gelously, thy strengthe, the multitude of thy mercyes and thy louynge kyndnes, will not be intreated of vs: yet art thou oure father. For Abraham knoweth vs not, neither is Israellacquaynted with vs: But thou Lord, art our father and redeimer, and thy name is euerlastyng. O Lorde, wherefore haste thou led vs out of thy way: wherefore hast thou hardened our heartes that we feare thee not: Be at one with vs againe for thy seruauntes sake, and for the generation of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for oure enemyes haue troden doune the holy place. And we were thyne from the begynnyng, when thou wast not their Lorde, for they haue not called vpon thy name.

The

At the communion.

The Gospel.

Mar. xliii.



After two daies was Easter, and the dayes of swete bread. And the hie priestes and the Scribes sought how they might take him by craft, & put him to death. But they sayde: not in the feast daye, lest any busines arise among the people. And when he was at Bethany in the house of Symon the leper, euen as he sate at meat, there came a womā hauyng an Alabaster boxe of oyntmente called Narde, that was pure and costly: and she brake the boxe & powred it vpon his head. And there were some that were not contente within them selues, and sayde: what neded this waste of oyntment: for it mighte haue been solde for more then ccc. pence, & haue been geuen vnto the poore. And they grudged agaynste her. And Jesus sayde: let her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore with you alwayes, & whensoever ye wyll, ye may do them good: but me haue ye not alwayes. She hath done that she coulde, she came afore hād to anoynte my body to the buryng. Verely I saye vnto you: whersoever this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her.

And Judas Iscarioth, one of the xii. went awaye vnto the hie priestes to betraye hym vnto them. when they hearde that, they were glad, & promised that they woulde geue him money. And he soughte howe he mighte conueniently betraye hym. And the fyrste daye of swete bread (when they offered Passeouer) his disciples sayde vnto him: where wilt thou that we go and prepare that thou maðest eat the Passeouer: And he set furth two of his disciples, and sayd vnto them: go ye into the citie, and there shall mete you a man bearyng a pitcher of water, folow him. And whithersoever he goeth in, saye ye vnto the goodman of the house, the master sayth: where is the gest chāber, where I shall eat Passeouer with my disciples: And

And he wil shew you a great parlour paved and prepared: there make ready for vs. And hys Disciples wente furth and came into the cite, and founde as he had sayd vnto them: and they made ready the passeouer. And whē it was now euentide, he came with the. xii. And as they sate at boorde and did eate, Jesus sayd: verely I say vnto you, one of you (that eateth with me) shall betraye me. And they began to be sozry, and to say to him one by one: is it I: and an other sayd: is it I: he aunswered and sayd vnto them: it is one of the. xii. euen he that dippeth with me in the platter. The sonne of man truely goeth as it is wrytten of him, but woe to that man by whome the sonne of man is betrayed: Good were it for that man if he had neuer bene borne. And as they dyd eate, Jesus tooke breade, and when he had geuen thankes he brake it, and gaue to them, and sayd: Take, eate, this is my bodye. And he toke the cup, and when he had geuen thankes, he tooke it to them, and they all dranke of it. And he sayd vnto them: Thys is my bloude of the new testament, whiche is shed for many. Verely I saye vnto you: I will drynke no more of the fruycte of the vyne, vntyll that day that I drinke it newe in the kingdome of God. And when they had sayde grace, they wente oute to the mount Oliuete.

And Jesus sayeth vnto them: all ye shall be offended because of me, this night. For it is wrytten: I will smite the shepeherd and the shepe shall bee skatered: but after that I am risen agayn, I will goe into Galile before you. Peter sayd vnto him: & though all men be offended, yet wil not I. And Jesus sayth vnto him: verely, I say vnto the, that this day, euen in this night before the Cocke krowe twice, thou shalt denie me thre times. But he spake more behementlye: no, if I shoulde dye with thee, I will not deny thee. Lykewise also sayde they all. And they came into a place whiche was named Gethsemany, & he sayd

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to hys

At the Communion.

to his disciples: sit ye here while I goe alyde and pray. And he taketh with hym Peter, and James, and John, and began to waire abashed and to be in an agony, and sayd vnto them. My soule is heauy, euē vnto the death: tary ye here and wathe. And he wente furth a litle and fell downe flat on the ground, and prayed: that if it were possible, the houre might passe from hym. And he sayd: Abba father, al thinges are possible vnto the, take away this cup from me: neuerthelesse, not that I will, but that thou wilt bee doone. And he came and founde them sleeping, and sayth to Peter: Simon sleepest thou: Couldst thou not wathe one houre: wathe ye and pray, lest ye enter into temptacion, the spirite truely is ready, but the flesh is weake. And again he went aside & praied & spake the same wordes. And he returned & found them a slepe agayne, for they: eyes were heauy, neyther wiste they what to aunswere him. And he came the third time and sayde vnto them: slepe hencefoo: the and take your ease, it is inoughe. The houre is come, beholde the sonne of man is betrayed into the handes of sinners: Rise vp, let vs goe: loe, he that betrayeth me is at hande. And immediately while he yet spake, cummeth Judas (which was one of the .xii.) and with him a great noubber of people with sweordes & staves, from the hye priestes, and Scribes, and elders. And he that betrayed hym, had geuen them a generall token, sayng: whosoever I doe kysse, the same is he: take hym and leade hym awaye warely. And allone as he was come, he goth streight way to him, and saith vnto him: Gaster, Gaster, & killed him: & they layed their handes on hym, and toke hym. And one of them that stode by drewe out a sweord, and smote a seruaunte of the hye prieste, and cut of his eare. And Jesus answered, and laid vnto them: ye be come out as vnto a thefe with sweordes & staves for to take me: I was daily with you in the temple teachyng, and ye toke me not: but

but these thynges come to passe that the Scriptures shoulde be fulfilled. And they al forsooke hym and ranne awaie. And there folowed him a certayne yong man clothed in linnen vpon the bare, and the yong men taughte hym, and he left his linnen garmente and fled from them naked. And they led Iesus awaie to the higheste pryeste of all, and with hym came all the hie priestes and the Elders and the Scribes. And Peter folowed hym a greate waye of (euen tyll he was come into the palace of the hie pryeste) and he sate with the seruauntes, and warmed hymselfe at the fyre. And the hie priestes and all the counsaile sought for witnes against Iesu, to put hym to deathe, and founde none: for manye bare false witnesse againste hym, but theyr witnesses agreed not together. And there arose certayn & brought false witnes against hym, sayng: wee hearde hym saye, I wyll destroye this temple that is made with handes, and within .iii. daies I wyll buylde another made withoute handes. But yet their witnesses agreed not together. And the hie pryeste stode vpye among them, and asked Iesus, sayng: answereste thou nothyng: howe is it that these beare witnesse against the? But he helde his peace, and answered nothing. Againe the hie priest asked him & said vnto him: art thou Christ the sonne of the blessed? And Iesus said: I am. And ye shal see the sonne of manne sitting on the righte hande of power, and comming in the cloudes of heauen. Then the hie priest rent his clothes, and said: what nede we any further of wytnesses: ye haue heard blasphemy, what thynke ye? And they all cōdemned him to be worthy of death. And some began to spyt at hym & to couer his face, & to beate him with fistes, & to laye vnto hym: arede, and the seruauntes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hieste pryeste, and when she sawe Peter warming himselfe, she looked on hym, & said: waste not thou also with Iesus of Nazareth? And he

¶.ii. denied,

At the Communion.

denied, saying: I knowe hym not, neyther wote I what thou sayest. And he wēt out into the porche, and the Cock krew. And a damosel (when she sawe him) began again to saye to them that stode by: thys is one of them. And he denied it agayne. And anone after they that stode by, said agayne vnto Peter: surely, thou art one of them, for thou art of Galile, and thy speche agreeth therto. But he beganne to curse and to sweare, saying: I knowe not this man of whom ye speake. And agayne the Cocke krew, and Peter remembred the worde that Jesus had sayed vnto hym: before the Cocke crowe twyse, thou shalt deny me thre tymes. And he began to wepe.

Tuesday before Easter.

The Epistle.

2/44

The Lorde God hath opened myne eare, therefore can I not saye naye, neither with drawe my liffe: but I offer my backe vnto the smiters, and my chekes to the nyppers. I turne not my face from shame and spittyng, and the Lorde God shall helpe me: therefore shall I not bee confounded. I haue hardened my face lyke a flynte stone, for I am sure that I shall not come to confusion. He is at hande that iustifyeth me, who will then go to lawe with me: Let vs stande one against another: yf there be any that will reason with me, lette hym come here forth vnto me. Beholde the Lorde God standeth by me, what is he then that can condemne me: loe, they shall bee all lyke as an olde clothe, the mothe shall eat them vp.

Therefore, whoso feareth the Lorde among you, lette hym heare the voyce of his seruaunte. whoso walketh in darkenesse, and no lyght shyneth vpon him, lette him put his trust in the name of the Lorde, and holde hym by his God: but take hede, ye all kyndle a fyre of the wraethe

wrath of God, and steare by the coales : walke on in the glistering of youre owne fyre , and in the coales that ye haue kindled . This commieth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.



And anone in the dawnyng, the hye priestes^{Mat. xxv.} helde a counsaile with the Elders and the Scribes, and the whole congregacion, and bounde Jesus, and led hym awaye, and deliuered hym to Pilate. And Pilate asked hym: art thou the kyng of the Jewes: and he answered & said to hym: thou saiest it. And the hye priestes accused him of many thynges. So Pilate asked him againe, sayng: answerest thou nothing: Behold howe many thynges they lay to thy charge. Jesus answered yet nothyng, so that Pilate meruailed. At that feast Pilate byd deliuer vnto them a prielsoner, whomesoener they woulde desire. And there was one that was named Barrabas, whiche laye bounde with them that made insurreccion: he had committed murther. And the people called vnto him, and beganne to desyre him, that he woulde doe according as he had euer done vnto them. Pilate answered them, sayng: will ye that I lette loce vnto you the kyng of the Jewes: For he knewe that the hye priestes had deliuered him of enuye. But the hye priestes moued the people, that he shoulde rather deliuer Barrabas vnto them. Pilate answered againe, and saide vnto them: what will ye that I then do vnto hym, whom ye cal the kyng of the Jewes: And they cryed againe, crucifye hym . Pilate saide vnto them : what euill hath he doone : And they cryed the moze feruentlye, crucifie hym. And so Pilate wylling to contente the people, lette loce Barrabas vnto them, and deliuered by Jesus (when he had scorged hym) for to be crucified. And the souldiours ledde hym awaye into the comunon hall, and called together the whole multitude, & they clothed hym with purple, and they platted a crowne of thornes & crowned him withall, & began to salute him:

H.iii.

Hayle

At the Communion

Hayle kyng of the Jewes . And they smote hym on the head with a reede, and did spit vpon him, & bowed their knees and worshyped him. And when they had mocked him, they toke the purple of him, and put hys owne clothes on him, & led him out to crucify him. And they compelled one that passed by called Simō of Cirene (the father of Alexander and Rufus) whyche came out of the feld to beare his crosse. And they brought hym to a place named Golgotha (whiche if a manne interprete it, is the place of dead mens sculles) and they gaue him to drinke, wyne mingled with mirre, but he receaued it not.

And when they had crucified hym, they parted hys garmentes, castyng lottes vpon them what euery man should take. And it was about the thirde houre, and they crucified him. And the title of hys cause was wrytten: The kyng of the Jewes. And they crucified with hym two theues: the one on his right hand, and the other on hys left. And the scripture was fulfilled, which sayeth: he was counted among the wicked. And they that went by, rayled on him: wagging their heades and saying: A wretche, thou that destroyest the temple and buildest it againe in thre dayes: saue thy selfe and come doune from the crosse. Lykewyse also mocked hym the hye priestes among them selues with the scribes, and sayd: he saved other men, him selfe he cannot saue. Let Christ the king of Israel descende nowe from the crosse, that we maye see and beleue. And they that were crucified with hym, checked hym also. And when the sixt houre was come, darcknes arose ouer all the earth, vntil the ninth houre. And at the ninth houre Iesus cryed with a loude voyce, saying: Eloy, Eloy, lama labathany: whyche is (if one interprete it) my God, my God, why hast thou forsaken me: And some of them that stode by, when they heard that, sayd: behold he calleth for helias. And one ranne & fylled a sponge full of vineger, and put it on a reede, and gaue hym to dryncke, sayng: let him alone, let vs se whether

ther Helias will come and take hym downe. But Jesus cryed with a loude voyce, and gaue by the gost. And the bayle of the temple rente in .ii. peces, from the top to the bottom. And when the Centurion (which stode before him) saue that he so cryed, & gaue by the gost, he sayde: truely this man was the sonne of god. There were also weomen a good way of, beholding him: among whome was Marye Magdalene & Marye the mother of James the litle, & of Ioses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other weomē, which came by with him to Ierusalem. And nowe when the euen was come (because it was the day of preparyng that goeth before the Sabboth) Ioseph of the citie of Aramathia, a noble counsailour, which also loked for the kingdome of God, came and went in boldely vnto Pilate, and begged of hym the body of Iesu. And Pilate merueiled that he was alreedy dead, and called vnto hym the Centurion, and asked of him, whether he had bene any while dead. And when he knewe the trueth of the Centurion, he gaue the bodye to Ioseph. And he bought a linnen cloth, & toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, & rolled a stone before the doze of the sepulchre. And Mary Magdalene, and Mary Ioses behelde where he was layde.

Wednesday before Easter.

The Epistle.

Where as is a testament, there must also (of necessitie) be the death of him that maketh the testament. For the testament taketh aucthoritie whē men are dead: for it is yet of no value, as long as he that maketh the testament is a liue, for whiche cause also, neither the first testament He. ix
H. iiii. was

At the Communion.

was ordayned without bloude. For when Moyses had declared all the commaundemente to all the people, according to the lawe, he tooke the bloude of calves, and of Goates, with water & purple wolle, & ysope, and sprinkled both the booke and al the people, saying: this is the bloud of the testament, which god hath appoynted vnto you. Moreouer he sprinkled the tabernacle with bloude also, & all the ministring vessels. And almost all thinges are by the lawe purged with bloud, & without sheading of bloude is no remission. It is nede then, that the similitudes of heauenlye thynges bee purfyeed with suche thinges: but that the heauenly thynges themselves, bee purfyeed with better sacrifices thē are those. For Christ is not entred into the holye places that are made with handes (whiche are similitudes of true thynges) but is entred into very heauen, for to appeare now in the sight of god for vs: not to offer himselfe often, as the hie priest entreth into the holye place euery yere with straunge bloud: for then must he haue oftē suffred sence the world began. But now in the end of the world hath he appeared once, to put sinne to flight by the offeryng vp of hym selfe. And as it is appoynted vnto al men that they shal once dye, and then cometh the iudgement: euen so Christ was once offered to take away the synnes of many, and vnto them that looke for hym, shall he appeare agayne without sinne, vnto saluacion.

The Gospel.

Luk. 22. 1.



The feast of swete bread dre w nye, which is called Easter, & the hie priestes & Scribes sought howe they myght kill him, for they feared the people. Then entred Sathan into Judas, whose surname was Iscarioth (whiche was of the numbre of the. xii.) & he went his waye and commoned with the hie priestes and officers, how he might betray hym vnto

vnto them. And they were glad, and promysed to geue him moneye. And he consented, and sought oportunitie to betraye him vnto them, when the people were awaye. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: go & prepare vs the passeouer that we maye eate. They sayed vnto him: where wilt thou that we prepare? And he sayed vnto them: behold, when ye entre into the citie, there shall a man mete you bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: the maister sayeth vnto the: where is the gest chambre where I shall eate the passeouer with my disciples? And he shall shewe you a great parlour paved: there make ready. And they went and found as he had sayed vnto them, & they made ready the passeouer. And when the houre was come, he sate doune, and the xii. Apostles with him. And he sayed vnto them: I haue inwardly desired to eate this passeouer with you, before that I suffre. For I saye vnto you: henceforth I wyll not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes and sayed: Take this and deuide it among you. For I saye vnto you: I wyll not drinke of the fruite of the vine vntill the kingdome of God come. And he toke bread, and when he had geuen thankes, he brake it, and gaue vnto them, saying: This is my body, whiche is geuen for you: This do in the remembraunce of me. Likewise also when he had supped, he tooke the cup, saying: This cup is the new testamente in my bloude, whiche is shed for you. Yet beholde the hande of him that betrayeth me, is with me on the table. And truely the sonne of man gooeth as it is appoynted: but woe vnto that manne, by whome he is betrayed. And they began to enquire among themselves, which of them it was that should do it.

And there was a striefe among them, whiche of them

At the Communion.

them shoulde seme to bee greatteste . And he sayde vnto them: the kynge of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but ye shall not so bee. But he that is greatteste among you, shall bee as the yonger, and he that is chiefe shall bee as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministrereth. Ye are they whiche haue bydden with me in my temptations. And I appointe vnto you a kyngdome, as my father hath apointed to me, that ye may eate and drynke at my table in my kyngdome, and sitte on seates iudgyng the .xii. tribes of Israell. And the lord said: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue prayed for thee, that thy faith faile not . And when thou arte conuerted, strength thy brethren. And he saide vnto hym: Lorde I am readye to go with thee into prison, & to death. And he said: I tel thee peter, the Cocke shall not know this daye, tyl thou haue thise denied that thou knoweste me . And he sayde vnto them: when I sent you without wallette and scrip, and shoes, lacked ye any thyng? And they said, no. Then saide he vnto them: but nowe he that hath a wallet, lette him take it vpp, and likewyse hys scrippe. And he that hath no sworde, let hym sell his coate and by one. For I saye vnto you, that yet the same whiche is wrytten, must be performed in me: euen among the wicked was he reputed: For those thinges whiche are wrytten of me haue an ende. And they sayde: lorde, behold, here are .ii. swordes, and he saide to them: it is ynoughe . And he came oute, and wente (as he was wonte) to Mounte Oliuete. And the disciples folowed hym . And when he came to the place, he saide vnto them: pray, lest ye fal into temptation . And he gate hym selfe from them aboute a stonnes cast, and kneled doune and prayed, sayng: Father, if thou

thou wylte, remoue thys cup from me: Neuerthelesse, not my will, but thyne bee fulfilled. And there appeared an Angel vnto hym from heauen, coumfortyng hym. And he was in an agony & prayed the lenger: and his sweate was like droppes of bloud, trickling down to the ground. And when he arose from prayer, and was come to hys disciples, he founde them slepyng for heaumesse, and he sayde vnto them: why slepe ye: Wyle and praye, lest ye fall into temptacion. whyle he yet spake, beholde, there came a company, and he that was called Judas, one of the. xii. went befoze them, and prealed nye vnto Jesus, to kisse him. But Jesus sayde vnto him: Judas, betrayeste thou the sonne of man with a kysse: when they whiche were about hym sawe what woulde folowe, they sayde vnto him: Lorde, shall we smyte with the sweorde: And one of them smote a seruaunte of the hys prieste, and stroke of his right eare. Jesus aunswered and sayde: suffre ye thus farre forth. And when he touched hys eare, he healed hym. Then Jesus sayde vnto the hys priestes, and rulers of the temple, and the Elders, whiche were come to him. Ye be come out as vnto a thefe with sweordes and staves. when I was dayly with you in the temple, ye stretched forth no handes agaynste me: but thys is euen your very houre, & the power of darkenes. Then toke they hym and led hym, and brought him to the hys priestes house. But Peter folowed a farre of. And when they had kindled a fyer in the middes of the palace, and were set downe together: Peter also sate downe among them. But when one of the wenches behelde him, as he sate by the fyer (and loked vpon him) she sayd: this same felowe was also with hym. And he denyed him, saying: woman, I knowe him not. And after a litle whyle, another sawe him, and sayde: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, an other affirmed, saying: verely, thys felowe was with him also, for he is of Galile. And Peter said: man, I wot

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wot not what thou sayeste. And immediately whyle he yet spake, the Cocke crew. And the Lorde turned backe and looked vpon Peter. And Peter remembred the word of the lord, how he had sayde vnto him: before the Cocke krowe thou shalt denye me thise: and Peter wente out and wept bitterly.

And the men that toke Iesus mocked him, and smote him: and whē they had blindfolded him, they stroke him on the face, and asked hym, saying: arede, who is he that smote thee? And many other thynge despitely sayde they agaynst him. And assone as it was daye, the Elders of the people, and the hye priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christ: tell vs. And he sayd vnto them: if I tell you ye will not beleue me, and if I aske you, you will not answer me, nor let me goe: hereafter shal the sonne of mā sit on the right hande of the power of god. Then sayd they all: Art thou then the sonne of god: he sayde: ye saye that I am. And they sayd: what nede we of any further witness: for we our selues haue heard of his owne mouth.

C At Euēlong. The first lesson. Lamenta. i. vnto the ende.

C Thursday before Easter.

At Mattins. The first lesson lamenta. ii. vnto the ende.

The Epistle.

1 Cor. xii.



his I warne you of, and commende not, that ye come not together after a better maner, but after a woorse. For fyrste of all, when ye come together in the congregacyon: I heare that there is discencion among you, and I partly beleue it. For there muste bee sectes amonge you, that they which

whiche are perfecte among you maye be knowen. when ye come together therfo:e into one place, the lordes supper cānot be eaten, for euery man beginneth afore to eat his owne supper . And one is hungry, and another is drunken. haue ye not houses to eat and dlynke in: despyse ye the congregation of God, and shame them that haue not: what shall I say vnto you: shall I praise you: In this I praise you not. That whiche I deliuered vnto you, I receyued of the Lord. For the Lord Iesus, the same night in whiche he was betrayed, tooke bread: and when he had geuen thankes, he brake it, and sayd: Take ye and eat, this is my body, which is broken for you.

This do ye in the remembrance of me. After the same maner also, he tooke the cup whē supper was done, saying: this cuppe is the new testament in my blood. This do, as oft as ye dlynke it, in remembrance of me. For as often as ye shall eat this bread, and dlynke this cup, ye shall shewe the Lordes death tyll he come. wherfoze, whosoener shall eat of this bread, or dlynke of the cup of the Lorde vntoworthely, shalbe gylt of the bodye and blood of the Lord. But let a man examine himselfe, and so let hym eat of the bread, and dlynke of the cuppe. For he that eateth and dlynketh vntoworthely, eateth & dlynketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many slepe. For if we had iudged our selues, we should not hane been iudged . But when we are iudged of the Lord, we are chastened, that we should not be damned with the worlde . wherfoze my brethren, when ye come together to eat, tary one for another. If any mā hongre, let him eat at home, that ye come not together vnto condemnation . Other thynges will I set in ordze when I come.

The Gospell.



The whole multitude of them arose, and led hym Luc. xxiii.
vnto pylate. And they began to accuse him, say-
ing: we founde this felowe peruerting the peo-

J. i. ple,

At the Communion.

ple, and forbydding to paye tribute to Cesar. saying that he is Christe a kyng. And Pylate apposed hym, saying: art thou the king of the Jewes: he answered him & sayd: thou sayest it. Then sayd Pylate to the hve priestes & the people: I fynde no faute in this manne. And they were the more fierce, saying: he moueth the people, teachyng throughout all Jury, and began at Galile, euen to this place. when Pylate heard mencion of Galile, he asked whether the manne were of Galile. And allone as he knew that he belonged vnto Herodes iurisdiction, he sent hym to Herode, whiche was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was excedyng glad, for he was desirous to see hym of a long season, because he had heard many thinges of hym, and he trusted to haue seen some myracle done by hym. Then he questioned with hym many wordes. But he answered hym nothyng. The hve priestes and Scribes stode furth and accused hym straightly. And Herode with his menne of warre, despised hym. And when he had mocked hym, he arayed hym in whyte clothing, and sente hym againe to Pylate. And thesame dave Pylate & Herode were made frendes together. For befoze thei were at variauce. And Pylate called together the hve priestes, and the rulers, & the people, and sayd vnto them: ye haue brought this mā vnto me, as one that peruerteth the people: and behold, I examine him befoze you, & finde no faute in this mā of those thynges wherof ye accuse him, no no: yet Herode: For I sent you vnto him, & loe, nothing worthy of death is done vnto him: I will therfoze chasten him, & let hym looce. For of necessitie he must haue let one loce vnto thē at that feast. And all the people cryed atonce, saying: away with him, and deliuer vs Barrabas: (whiche for a certayne insurreccion made in the citie, & for a murther, was cast in prisō.) Pylate spake again vnto thē, willing to let Jesus looce. But they cryed, saying: crucifye hym, crucifye hym. He sayed vnto them the thirde tyme, what
eunt

euill hath he done: I fynde no cause of death in hym: I will therfore chasten him and let him go. And they cried with loude voices: requiring that he myght be crucifyed. And the voices of them and of the hie priestes preuailed. And Pilate gaue sentence that it shoulde be as they required, & he let loce vnto them him that (for insurreccion & murther) was cast into pryson, whom they had desired: & he deliuered to them Jesus, to do with hym what they would. And as they led him away, they caught one Symon of Ciren comyng out of the fielde: & on him laide they the crosse, that he myght beare it after Jesus. And there folowed him a great cōpanye of people, & of womē, which bewayled and lamented him. But Jesus turned backe vnto them, and sayd: ye daughters of Jerusalem, wepe not for me: but wepe for your selves & for your children. For behold, the dayes wyll come, in the which they shall say: happy are the baren, & the wombes that neuer bare, & the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes: fall on vs, and to the hylles, couer vs. For if they do this in a grene tree, what shall be done in the drye: And there were two euill doers led with him to be slaine. And after that they were come to the place (which is called Caluarie) there they crucifyed him and the euill doers, one on the ryght hand, and the other on the left. Then said Jesus, father forgeue them, for they wote not what they do. And they parted hys rayment and cast lottes. And the people stode & behelde. And the rulers mocked hym with them, sayng: he saued other menne, lette hym saue hymselfe yf he be very Christ the chosen of God.

The souldiers also mocked him, and came and offred him vineger, and sayd: if thou be the kyng of the Jewes, saue thy selfe. And a superscripciō was writtē ouer him, with letters of Greke, and Latin, and hebrue: this is the kyng of the Jewes. And one of the euil doers which wer hanged, railed on him, sayng: If thou be Christ, saue thy selfe and vs. But the other answered and rebuked hym,

J.ii.

sayng:

At the Communion

sayng: fearest thou not God, sayng thou art in the same damnacion: we are righteously punyshed for we receiue according to our dedes: but this man hath done nothing amysse. And he sayd vnto Iesus: Lorde, remembre me when thou comest into thy kyngdom. And Iesus sayd vnto hym: verely I saye vnto thee: to daye shalt thou be with me in Paradise. And it was about the vi. houre: & there was a darkenesse ouer all the earth, vntyll the ix. houre, and the Sonne was darkened. And the bayle of the temple did rent, euē through the middes. And when Iesus had cryed with a loude voice, he sayd: father, into thy handes I commende my spirite. And when he thus had said, he gaue by the ghoft. when the Centurion saw what had happened, he glozyfied God, sayng: verely, this was a righteous man. And all the people that came together to that syght, and sawe the thynges which had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galilee, stode a farre of beholdyng these thynges. And behold, there was a man named Ioseph a consailor, and he was a good man & a iust: the same had not consented to the counsaill and dede of them, which was of Aramathia, a citie of the Jewes, which same also waited for the kyngdome of God: he went vnto Pylate and begged the bodye of Iesus, and tooke it doune, and wapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherin neuer man before had beene layde. And that daye was the preparyng of the sabboth, & the Sabboth dwe on. The women that folowed after, whyche had come with him from Galilee, behelde the sepulchre, and howe hys body was layde. And they returned and prepared swete Odours and ointmentes: But rested on the Sabboth daye, accordyng to the commaundement.

At Euenyng.

The first lesson, Lamenta. iiii. vnto the ende.

Di

At the communion.

Fol. ii.

On good Fryday.

At Mattins.

The first lesson. Gen. xxxii. Unto the ende.

The Collect.

Almightie god, we beseeche thee graciously to behold
this thy famely: for the which our lord Jesus Christ
was contented to bee betrayed, and geuen vp into the
handes of wicked men, & to suffre death vpon the crosse:
who liueth and reigneth. &c.

At the Communion.



V God, my God (loke vpo me:) why hast thou
forsaken me, and art so farre from my health,
and from the wordes of my complaint: Dens, sem
mens.
Psal. xcvi

O my God, I cry in the daye time, but thou
hearest not: and in the night season also I take no reste.

And thou continuest holy: O thou worship of Israel.

Dure fathers hoped in thee, they trusted in thee: and
thou diddest deliuer them.

They called vpo thee, and were helped: they put their
trust in thee, and were not confounded.

But as for me, I am a worme and no manne: a verye
skorne of men, and the outcaste of the people.

All they that see me, laugh me to skorne: they shote out
their lippes, and shake the head, saying.

He trusted in God that he would deliuer hym: let hym
deliuer him if he will haue hym.

But thou arte he that tooke me oute of my mothers
wombe: thou waste my hope when I hanged yet vpon
my mothers brestes.

I haue been left vnto thee ever sence I was bozne: thou
art my God, even from my mothers wombe.

O, go not from me, for trouble is here at hande: and
there is none to helpe me.

Many Oxen are come aboute me: fat Bulles of Ba-
I.iii. Can

At the Communion.

Can close me in on every syde.

They gape vpon me with their mouthes : as it were a rampyng and roaryng Lyon.

I am powred out like water, and all my bones are out of ioynt : my heart also in the middes of my body is euen like meltyng ware.

My strength is dyled vp like a potsherd, and my tōgue cleaueth to my gummes : and thou shalt byng me into the duste of death.

For (many) dogges are come aboute me: and the counsaill of the wicked laye siege against me.

They pearced my handes and my feete : I may tell all my bones, they stande starvyng and lokyng vpon me.

They parte my garmentes among them : and cast lottes vpon my besture.

But be not thou farre from me, O Lorde : thou art my succour, haste thee to helpe me.

Deliver my soule from the sword : my derlyng from the power of the dogge.

Save me from the Lyons mouth : thou hast heard me also from among the hornes of Unicornes.

I will declare thy name vnto my brethren: in the myddes of the congregation will I prayse thee.

O prayse the Lorde, ye that feare hym: magnifie him all ye of the seede of Jacob, and feare ye him all ye seede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore : he hath not hid his face from him, but when he called vnto him, he heard him.

My prayse is of thee in the greate congregacion: my bowes wil I performe in the sight of them that feare him.

The poore shall eat and be satisfied: they that seke after the Lorde shall praise him, your heart shall liue for ever.

All the endes of the worlde shall remembre themselves and be turned vnto the Lorde : and all the kynreds of the nations shall woorschip before him.

For

At the Communion.

Fol. lii.

For the kyngdome is the Lordes: and he is the gouernour among the people.

All suche as be fat vpon yearth: haue eaten and worshipped.

All they that go doune into the dust shal kneele before him: and no man hath quickened his owne soule.

My seede shal serue him: they shalbe counted vnto the Lorde for a generation.

They shall come, and the heauens shall declare his righteousnes: vnto a people that bee boine, whome the Lorde hath made.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

¶ After the. ii. Collectes at the Communion, shalbe sayd these. ii. Collectes folowng.

The Collecte.

Almyghtye and euerlastyng God, by whose spirite the whole body of the Churche is gouerned and sanctified: receiue our supplications and prayers, whiche wee offre before thee for all estates of men in thy holpe congregation, that euerye membre of thesame, in his vocacion & ministerye, maye truelye and godlye serue thee, thorough our Lord Iesus Christe.

Mercyfull God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the deathe of a synner, but rather that he should be conuerted & liue: haue mercy vpon all Jewes, Turkes, Infidels, and heretikes, and take from the all ignorance, hardnes of heart, and contempt of thy word: And so fetch them home, blessed Lorde, to thy flocek, that they maye bee saued among the remnant of the true Israelites, and be made one folde, vnder one shepeherde, Iesus Christ our Lord: who lyueth and reigneth. &c.

The

At the communion.

The Epistle.

315 x



The lawe (whiche hath but a shadowe of good thynges to come, and not the very fashyon of thynges themselves) can neuer with those sacrifices, whiche they offere yere by yere continually, make the comers therunto perfite. For woulde not then those sacrifices haue cealed to haue been offred, because that the offerers once purged, should haue had no more consciēce of sinnes: Neuertheles, in those sacrifices is there mencion made of synnes every yere. For the bloud of Oxen and of Goates cannot take away sinnes. wherfore, when he commeth into the worlde, he sayeth: Sacrifice and offeryng thou wouldest not haue, but a body hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then sayed I: lo, I am here. In the beginning of the booke it is written of me, that I should do thy wil, O God. Aboue, when he sayeth, Sacrifice and offeryng, and burnt sacrifices, and synne offerings, thou wouldest not haue, neither hast thou allowed them (whiche yet are offered by the lawe) then sayed he: lo, I am here to do thy wyll, O God: he taketh awaye the first to establishe the later, by the whiche will, we are made holpe, even by the offeryng of the bodye of Iesu Christ once for all.

And every priest is ready daily ministring and offering often tymes one manner of Oblacion, whiche can neuer take awaye sinnes. But this man, after he hath offered one sacrifice for sinnes, is set doune for euer on the righte hand of God, and from henceforth tarieth tyll his foes be made his footestoolle. For with one offeryng hath he made perfect for euer, them that are sanctified. The holpe ghost himselfe also beareth vs recorde, even when he told before: This is the testament that I wil make vnto the: After those dayes (sayth the lord) I wil put my lawes in their heartes, and in their myndes wil I write them, and their sinnes and iniquities will I remembre nomore. And where remission of these thynges is, there is nomore offeryng

offering for sinnes. Seeing therfore brethren, that by the meanes of the blood of Iesu, we haue liberty to enter into the holy place by the newe and liuyng waye, which he hath prepared for vs, through the bayle (that is to saye, by his fleshe:) And seing also that we haue an hye priest whiche is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprinkeled in our hartes from an euil conscience, & washed in our bodie with pure water: Let vs kepe the profession of our hope, without wauering (for he is faythfull that promised) and let vs confidre one an other, to the intent that we may prouoke vnto loue, and to good woorkes, not forsakyng the felowship that we haue among our selues, as the maner of some is: but lette vs exhorte one an other, and that so muche the more, because ye see that the day draweth nye.

The Gospel,

When Iesus had spoken these wordes, he went ^{John. xviii.} furth with his disciples ouer the broke Cedron where was a garden, into the whiche he entered with his disciples. Judas also whiche betrayed him, knewe the place: for Iesus ofte tymes resorted thither with hys disciples. Judas then after he had receiued a bend of men (and ministers of the hye priestes and phariseis) came thither with Lanterns & syerblandes and weapons. And Iesus knowing al thinges that should come on him, went furth, & said vnto the: whome seke ye: They answered him: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Judas also whiche betrayed him, stode with them. Allone then as he had sayde vnto them: I am he, they went backward, & fel to the ground. Then asked he them again: whome seke ye: They saide: Iesus of Nazareth. Iesus answered: I haue tolde you that I am he. If ye seke me therefore, let these goe theyr way: that the saying might be fulfilled whiche he spake: Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the hye priestes seruaunt, and cut of his right eare.

The

At the Communion.

The seruantes name was Malchus. Therfoze layeth Jesus vnto Peter, put by thy sweorde into thy sheath: Shall I not drinke of the cup whiche my father hath geuen me: Then the company and the capitayne, and the ministers of the Jewes, toke Jesus and bound him, and led him away to Anna first: for he was father in law to Cayphas, whiche was the hie priest the same yere. Cayphas was he that gaue couel to the Jewes, that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd another disciple: that disciple was knowen to the hie priest, and wēt in with Jesus into the palace of the hie priest. But Peter stode at the dooze without. Then wente out that o-ther disciple (whiche was knowen to the hie priest) and spake to the damosell that kept the dooze, and broughte in Peter. Then said the damosel that kept the dooze vnto Peter: Art not thou also one of this mā's disciples: he sayd, I am not. The seruantes & ministers stode there, whiche had made a fyer of coales: for it was colde, and they warmed themselves. Peter also stode among them and warmed himselfe. The hie priest then asked Jesus of his disciples, and of hys doctryne. Jesus aunswered him: I spake openly in the worlde, I euer taughte in the Sinagoge, and in the tēple, whither al the Jewes haue resorted, and in secrete haue I sayd nothing. why askest thou me: Aske them whiche heard me, what I sayde vnto them. Beholde they can tell what I sayde. when he had thus spoken, one of the ministers, whiche stode by, smote Jesus on the face, saying: Aunswerest thou the hie priest so: Jesus aunswered him: If I haue euill spoken, beare witnessse of the euill: But if I haue well spoken, why smitest thou me: And Annas sent him bounde vnto Cayphas the hie priest. Simon Peter stode & warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples: he demed it, and said: I am not. One of the seruantes of the hie priestes (his colin whose eare Peter smote of) said vnto him: did not I se thee in þ garden

den with him: Peter therfore denied againe, and immediately the Cocke crewe. Then led they Jesus from Cayphas into the hal of iudgement. It was in the morning, & they themselves wēt not into the iudgement hall, lest they should be defiled, but that they might eate the Pasche. Pilate then went out to them and sayd: what accusation bryng you against this mā? They answered, and sayd vnto him: If he were not an euil doer, we would not haue deliuered hym vnto thee. Then sayd Pilate vnto them: take ye him and iudge him after your owne lawe. The Jewes therfore sayd vnto him: It is not lawful for vs to put any man to death: that the woordes of Jesus myght bee fulfilled, whiche he spake, signifying what death he should dye. Then Pilate entred into the iudgement hal again, & called Jesus, & sayd vnto him: Art thou the king of the Jewes? Jesus answered: sayest thou that of thy self, or did other tel it thee of me? Pilate answered: am I a Jew? Thine owne naciō & hys priestes haue deliuered thee vnto me: what hast thou done? Jesus answered: my kingdome is not of this worlde: if my kingdome were of this worlde, then woulde my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kyngdom not frō hence. Pilate therfore sayd vnto him: Art thou a kyng then? Jesus answered: thou sayest that I am a kyng. For this cause was I borne, & for this cause came I into the world, that I should beare wptnes vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayd vnto hym: what thyng is truth? And whē he had sayd this, he wēt out again vnto the Jewes, & sayth vnto thē: I finde in him no cause at al. Ye haue a custome that I should deliuer you one loce at Easter: wil ye that I loce vnto you I king of the Jewes? Then cryed they all again, saying: Not hym, but Barabbas: the same Barabbas was a murtherer. Then Pilate toke Jesus therfore, & scourged hym. And the souldiers ^{John. xix.} would a crowne of thornes, & put it on his head. And they
did

At the Communion.

did on hym a purple garment, and came vnto hym and sayed : Hail kyng of the Jewes: and they smote hym on the face. Pilate went furth againe, and sayed vnto them: behold, I bring hym furth to you that ye may know that I finde no faulte in hym. Then came Jesus forth, wearyng a crowne of thorne, & a robe of purple. And he sayth vnto them: beholde the man. when the hye priestes therfore and ministers sawe hym, they cryed : crucifye hym, crucifye hym. Pilate sayeth vnto them: take ye hym and crucifye hym, for I fynde no cause in hym. The Jewes answered hym : we haue a lawe, and by oure lawe, he ought to dye: because he made himselfe the sonne of God. when Pilate heard that saying, he was the more afrayde, and went agayne into the iudgement halle, and sayeth vnto Jesus : whence art thou ? But Jesus gaue him none answer. The sayd Pilate vnto him: Speakest thou not vnto me: knowest thou not that I haue power to crucifie thee, and haue power to loote thee ? Jesus answered: Thou couldest haue no power at all against me, except it were giue thee fro above. Therefore he that deliuered me vnto thee, hath the more sinne. And from thence furth sought Pilate meanes to looce hym: but the Jewes cryed, saying : yf thou let hym goe, thou arte not Cesars frende : for whosoener maketh hymselfe a kyng is against Cesar. when Pilate heard that saying, he brought Jesus furth, and sate downe to geue sentence in a place that is called the Pavement, but in the Hebrue tong Gabbatha. It was the preparyng daye of Easter, aboute the vi. houre. And he sayeth vnto the Jewes : beholde youre kyng. They cryed, saying : away with hym, away with hym, crucifye hym . Pilate sayeth vnto them: shall I crucify your king? The hye priestes answered: we haue no kyng but Cesar. Then deliuered he hym vnto them to be crucified. And they tooke Jesus and ledde hym away. And he bare his crosse, and wente furthe into a place whiche is called the place of dead mennes sculles: but in Hebrue

Hebꝛue Golgotha : where they crucifyed hym , and two other with hym : on eyther syde one , & Jesus in the midst. And Pilate wrote a tytle & put it on the crosse . The wytyng was , Jesus of Nazareth kyng of the Jewes. This tytle read many of the Jewes : for the place where Jesus was crucified , was nye to the cytie . And it was wytten in hebꝛue , Greke , and Latyn . Then sayed the hie pꝛiestes of the Jewes to Pilate : wyte not kyng of the Jewes , but that he sayed : I am kyng of the Jewes . Pilate answered : what I haue witten , that haue I witten . Then the souldiers , when they had crucified Jesus , toke his garmentes and made .iiii. partes , to euery souldiour a part , and also his coate . The coate was without seme , wrought vpon thꝛoughout : They sayed therfore among themselues : let vs not deuyde it , but cast lottes for it , who shall haue it . That the scripture might be fulfilled , saying : They haue parted my raymente among them , and for my coate did they cast lottes . And the souldiours did suche thynges in dede . There stode by the crosse of Jesus , his mother and his mothers sister Mary the wyfe of Cleophas , and Mary Magdalene . when Jesus therfore sawe his mother , and the discyple staryng , whom he loued , he sayeth vnto his mother : woman , behold thy sonne . Then sayd he to the discyple , beholde thy mother . And from that houre the discyple toke hir for his owne .

After these thynges , Jesus knowing that all thynges were nowe performed , that the scripture myght be fulfilled , he sayeth : I thirst . So there stode a vessell by full of vineger : therfore they fylled a sponge with vineger , and wounde it aboute with Ilope , and put it to his mouthe . Asone as Jesus then receyued of the vineger , he sayed : It is finished , and bowed his head and gaue vp the gost .

The Jewes therfore , because it was the preparyng of

Mat.

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At the Communion.

the Sabbath, that the bodies should not remaine vpon the crosse on the Sabbath daye (for that Sabbath daye, was an hye daye) besought Pylate, that their legges might be broken, and that they might be taken downe.

Then came the souldiours and brake the legges of the firste and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was dead already, they brake not his legges: but one of the souldiours with a speare thrust him into the syde, & forth with came there out bloud and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thynges were done that the scripture should be fulfilled: ye shall not breake a bone of hym.

And againe an other scripture sayth: they shall loke vpon him, whom they haue pearced. After this Ioseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pylate that he myght take downe the bodye of Jesus. And Pylate gaue hym licence: he came therfore and tooke the bodye of Jesus. And there came also Nicodemus (whiche at the beginning came to Jesus by night) and brought of Myrre and Aloes mingled together, aboute an hundred pounde weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer manne layde. There layde they Jesus therfore, because of the preparying of the Sabbath of the Jewes, for the Sepulchre was nye at hande.

At Euenlong.

The first lesson. Esa. Liii. unto the ende.

Easter

Easter Euen.

At Matyns.

The first lesson. Lamenta. liii. v. vnto the ende.

. At the Communion.



Lozde God of my saluacion, I haue cryed day and nyght before thee: O lette my prayer entre into thy presence, incline thyne eare vnto my calling. Domine Deus salutaris. Psal. lxxxviii.

For my soule is ful of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte: and I haue been euen as a man that hath no strengthe.

Free among the deade, lyke vnto them that bee wounded and lye in the graue, whiche be out of remembraunce: and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte, in a place of darcknes: and in the depe.

Thyne indignacion lyeth harde vpon me: and thou hast vered me with all thy stounes.

Thou hast put awaye myne acquayntaunce far from me: and made me to be abhorred of them.

I am so fast in pylson: that I can not get forth.

My sight fayleth for very trouble: lozde I haue called dayly vpon thee, I haue stretched oute my handes vnto thee.

Doest thou shewe wonders among the deade: or shall the dead rylse by agayne and prayse thee?

Shal thy louyng kyndenes be shewed in the graue: or thy faithfulness in destruccions?

Shal thy wonderous workes be knowne in the darke?

R. ii. and

At the communion.

and thy righteoutnes in the land where all thinges are forgotten:

Unto thee haue I cried, O Lord: and earlye shall my prayer come before thee.

Lord, why abhorrest thou my soule: and hideste thou thy face from me:

I am in misery, and like vnto him that is at the point to dye: (euen from my youth vpp) thy terrours haue I suffred with a troubled minde.

Thy wrathfull displeasure goeth ouer me: and the feare of thee, hath vndone me.

They came rounde aboute me dayely lyke water: and compassed me together on euery syde.

My louers and frendes haste thou put awaye from me: and hyd myne acquayntaunce out of my syght.

Glozy be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shall be: worlde without ende. Amen.

The Epistle.

1. Pet. III.



It is better (if the wyll of God be so) that ye suffer for wel doing then for euil doing. Forasmuch as Chryste hath once suffered for synnes, the Just for the vniust, to bring vs to God: & was killed as partaynyng to the fleshe, but was quickened in the spirite. In which spirite he also went and preached to the spirites that were in pylon, which somtyme had bene disobedient, when the long suffryng of God was once looked for in the dayes of Noe, whyle the Arke was a preparyng: wherein a fewe, that is to saye, eyght soules were saued by the water, lyke as Baptyfme also nowe saueh vs: not the puttyng awaie of the fylth of the fleshe, but in that a good conscience consenteth to God by the resur-

At the Communion Fol. lvi.
resurrection of Jesus Christ, whiche is on the right hand
of God : and is gone into heauen : Angels, powers, and
myght subdued vnto hym.

The Gospell.

When the Euen was come, there came a Mat. xxvii.
riche man of Aramathia named Joseph,
whiche also was Jesus disciple. He went
vnto Pilate & begged the body of Jesus.
Then Pilate commaūded the body to be
deliuered. And when Joseph had taken
the bodye, he wrapped it in a cleane linnen clothe, and
layde it in his newe Tombe, whiche he had hewen out
euen in the rocke, and rolled a great stone to the doore of
the Sepulchre, & departed. And there was Mary Mag-
dalene, and the other Mary sytting ouer against the Se-
pulchre. The nexte day that foloweth the day of prepa-
ring, the high priestes and Phariseis came together vn-
to Pilate, saying: Sir, we remembre that this deceyuer
sayed while he was yet alyue: After. iij. dayes I wil rise
agayne: Commaunde therfore, that the Sepulchre be
made sure vntyll the thirde daye, lest he his disciples
come and steale hym awaye, and say vnto the peo-
ple, he is risen from the dead: and the last erroure
shalbe worse then the firste. Pilate sayed vn-
to thē: ye haue the watche, goe your way,
make it as sure as ye can. So thei went
and made the Sepulchre sure with
the watche menne, and
sealed the
stone.
(.r.)

K. iij.

Easter

At the Communion.

Easter daye.

In the mornyng afore Mattyns, the people beyng assembled in the Churche: these Anthems shalbe sayde solemnely song, or sayed.



Christ rising again from the dead, nowe dieth not. Death from hence forth hath no power vpon hym. For in that he dyed, he dyed but once to put away synne: but in that he liueth, he liueth vnto God. And so lyke wyse, counte youre selfes dead vnto synne, but lyuyng vnto God in Christe Iesus our Lorde. Alleluya, Alleuya.

Christe is risen againe, the firste fruytes of them that slepe: for seyng that by man came death, by man also commeth the resurreccion of the dead: For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe. Alleluya.

The priest.

Shewe forth to all nacions the glory of God.

The Answer.

And among all people his wonderfull workes.

Let vs praye.



God, who for our redempcion dyddest geue thyne only begotten sonne to the death of the Crosse: and by his glorious resurreccion haste deliuered vs from the power of our enemye: Graunte vs so to dye daylye from synne, that we maye euermore lyue with hym in the ioy of hys resurreccion, through the same Christe our Lorde. Amen.

¶ 20

At the Communion. Fol. lviij.
Proper psalmes and lessons.
 At Mattins.

Psal. ii. } The first lesson. Ero. xii. to thende.
 Psal. lviij. }
 Psal. Cxi. } The seconde lesson. Roma. vi. to thende

At the fyrst Communion.

Preserue me, O God: for in thee haue I put my trust. Confertus me
domine. psal.
xvi.
 O my soule, thou haste sayed vnto the Lorde:
 thou art my God, my goodes are nothyng vnto thee.

All my delight is vpon the Sainctes that are in the
 pearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue
 great trouble.

Their dyncke offerynges of bloud wyll not I offer:
 neither make mencion of their names with my lippes.

The Lorde himselte is the porcion of mine inheritaunce
 and of my Cuppe: thou shalt mayntayne my lotte.

The lotte is fallen vnto me in a fayre ground: yea, I
 haue a goodly heritage.

I will thanke the Lorde for geuing me warnyng: my
 reynes also chasten me in the nyght season.

I haue sette God alwayes before me: for he is on my
 ryght hand, therfore I shall not fall.

wherfore my harte was glad, and my glozy reioyled:
 my fleshe also shall rest in hope.

For why: thou shalt not leaue my soule in helle: ney:
 ther shalt thou suffre thy holy one to see corruption.

Thou shalt shewe me the pathe of life: in thy presence
 is the fulnes of ioye, and at thy right hand there is plea-
 sure for euermore.

Glozy be to the father and to the sonne: and to the .&c.
 As it was in the begynning, is nowe and euer. &c.

R. liii.

The

At the Communion.

The Collect.



A mightie God, whiche through thy onely begotten sonne Iesus Christ, hast ouercome death and opened vnto vs the gate of euerlasting life: we humbly beſeche thee, that as by thy ſpeciall grace, preuenting vs, thou doest put in our mindes good desires, so by thy continuall help we may bring the same to good effect: through Iesus Christ our Lorde, who lyueth and reigneth. &c.

The Epistle.

Coloffen. iii.



Sye be ryſen agayne with Chriſte, ſeke thoſe thynges whych are aboue, where Chriſt ſytteth on the right hand of God. Set your affection on heauenly thynges, and not on yearthly thynges. For ye are dead, and your life is hid with Chriſt in God. when ſoener Chriſte (whiche is our lyfe) ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare with hym in glory. Mortifie therfore your earthy membres, fornicacion, vncleannes, vnnaturall luſt, euyl concupiſcence, and couetouſnes, whiche is worſhypping of ydolles: for whiche thynges ſake, the wrath of God bleth to come on the diſobedient chyldren, among whom ye walked ſometime when ye lyued in them.

The Goſpell.

Iohn. xx.



The firſte daye of the Sabbothes came Mary Magdalene earlye (when it was yet darcke) vnto the Sepulchre, and ſawe the ſtone taken awaye from the graue. Then ſhe ranne and came to Symon Peter, and to the other diſcyppe whom Ieſus loued, and ſayeth vnto them: they haue taken

At the Communion.

Fol. lix.

taken away the Lorde out of the graue, and we cannot tell where they haue layed hym. Peter therfore wente forth and that other disciple and came vnto the Sepulchre. They ranne both together, and that other disciple dyd out rüne Peter, and came first to the sepulchre. And when he had stowped doune, he sawe the linnen clothes lying, yet went he not in. Then came Symon Peter following hym, and went into the sepulchre and sawe the linnen clothes lye, and the napkyn that was aboute his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. The went in also that other disciple whyche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde ryle agayne from death. Then the disciples went away agayne vnto their owne home.

At the second Communion.



Whe, howe are they encreased that trouble me: many are they that ryle agaynst me.

Domine quid multiplicatio

Many one there be that saye of my soule: there is no helpe for him in his God.

Psal. lxxi.

But thou, O Lorde, art my defender: thou art my worlhypp, and the lyster by of my head.

I dyd call vpon the Lord with my voice: and he heard me out of his holy hyll.

I layde me doune and slept: and rose vp agayne, for the lorde sustayned me.

I wil not be afrayd for ten thousandes of the people: that haue set themselues agaynst me round aboute.

Up Lord and helpe me, O my God: for thou smyteste all myne enemies vpon the cheke bone, thou hast broken the teeth of the vngodly.

K. v. Saluation

At the Communion.

Saluation belongeth vnto the lord: and thy blessing is vpon the people.

Glorie be to the father and to the sonne: and to the holy ghost.

As it was in the beginning, is now, and euer shall be worlde without ende. Amen.

The Collect.



Almighty father, whiche hast geuen thy only sonne to dye for our sinnes, and to rise againe for oure iustificacion: Graunte vs so to putte awaye the leauen of malyce and wickednesse, that we maye alwaye serue thee in purenesse of liuing and trueth, through Iesus Christ oure Lorde.

The Epistle.

1. Cor. v.



Knowe ye not that a lytle leauen sowreth the whole lombe of doxe: purge therfore the olde leauen, that ye maye be newe doxe, as ye are swete bread. For Christe our passeouer is offred by for vs. Therfore let vs kepe holye daye, not with olde leaue, neither with the leauen of maliciousnes and wickednes: but with the swete bread of purenes and trueth.

The Gospell.

Mat. xvi.



When the Sabboth was paste, Mary Magdalene, and Mary Jacoby and Salome, bought swete odoures, that they mighte come, and annoynt him. And early in the morning, the first daye of the Saboth, they came vnto the Sepulchre when the sonne was rise. And they saied amōg theselues: who shall rolle awaye the stone frō the doze of the Sepulchre: And whē they

At the Communion.

Fol. ix.

they looked, they sawe howe that the stone was rolled away, for it was a very great one. And they wente into the Sepulchre, and sawe a younge manne syttyng on the ryght syde, clothed in a long white garmente, and they were afrayed. And he sayed vnto them: Be not afrayed, ye seeke Iesus of Nazareth whiche was crucifyed. he is risen, he is not here: Beholde the place where they had put hym. But goe your waye and tell his disciples, and Peter, that he goeth before you into Galile, there shall ye see him as he sayed vnto you. And they went out quykly and fledde from the Sepulchre, for they trembled, and were amased, neyther sayed they any thyng to any man, for they were afrayde.

At Euenlong.

Proper psalmes and lessons.

Psal. C. xlii. }
Psal. C. xliii. } The. ii. lesson: Act. ii. vnto the ende.
Psal. C. xlviii. }

Mondaye in Easterweeke.

At Mattyns.

The seconde lesson. Mat. xxviii. vnto the ende.

At the Communion



My soule truly wayteth styll vpon GOD: for of hym commeth my saluacion. he verely is my strength & my saluacio: he is my defence,

None do
subiecta psal.
lxii.

At the Communion.
Defence, so that I shall not greatly fall.

Howe long will ye imagine mischief against every man: ye shall be slaine all the sorte of you, yea, as a tottering wall shall ye be, and lyke a broken hedge.

Their deuise is only howe to put him out whom God will exalte: their deliight is in lyes, they geue good wordes with their mouth, but curse with their harte.

Nevertheless, my soule, waite thou still vpon God: for my hope is in hym.

He truly is my strength and my saluacion: he is my defence, so that I shall not fall.

In God is my health and my glory: the rocke of my myght, and in God is my trust.

O put your trust in hym alwaye ye people: powre out your hartes before hym, for God is our hope.

As for the chyldren of men, they are but bayne, the chyldren of men are deceptfull: vpon the weyghtes, they are altother lighter then vanitie it selfe.

O trust not in wrong and robbery, geue not your selues vnto vanitie: yf ryches encrease, sette not your harte vpon them.

God spake once and twice: I haue also heard thesame, that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest every man accordyng to his worke.

Glozy be to the father, and to the sonne: and to the holy goste.

As it was in the begynning, is nowe and euer shall be: worlde without ende. Amen.

The

The Collect.



Almightye God, whiche through thy onely begotten sonne Iesus Christe, hast overcome death, and opened vnto vs the gate of euerlastyng lyfe: we humbly beseeche thee, that as by thy speciall grace, preuentyng vs, thou doest putte in our myndes good desyres: so by thy continuall helpe, we may byyng thesame to good effecte, through Iesus Christ our lord: who lyueth and reigneth. &c.

The Epistle.

Peter opened his mouth, and sayed: of a trueth ^{Act. 2} I perceyue that there is no respecte of persons with God, but in all people, he that feareth him and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sente vnto the children of Israell, preachyng peace by Iesus Christe whiche is lord ouer all thinges: whiche preachyng was published throughout all Jewry (and began in Galilee after the baptisme whiche John preached) howe God annoynted Iesus of Nazareth with the holy ghaſte, and with power, whiche Iesus went about doyng good, and healyng all that were oppressed of the deuell, for God was with him. And we are witnesses of al thinges which he did in the lande of the Jewes, and at Ierusalem: who they slewe and hanged on tree: hym God reysed vp the thirde daie and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for thesame intent) whiche dyd eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testify, that it is he whiche was ordeyned of God to be the iudge of the quycke and deade. To hym geue all the prophetes witnes, that through his name, whosoever beleueth in hym, shall receyue remissio of synnes.

The

At the Communion.

The Gospell.

Lk. xxiii.

Behold two of the disciples wente that same daye to a towne called Emaus, whyche was from Jerusalem about .lx. furlonges: and they talked together of all the thynges that had happened. And it chaunted while they communed together & reasoned: Jesus him selve dye nere and went with them. But their eyes were holden that they shoulde not knowe hym. And he sayd vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and saied vnto him: art thou onely a straunger in Jerusalem, and haste not knowen the thynges which haue chaunced there in these dayes? he saide vnto them: what thynges? And they sayd vnto hym: of Jesus of Nazareth, whyche was a prophete, mightie in dede and worde before God and all the people: and how the hie priestes and oure rulers delivered him to be condemned to death, and haue crucified him. But we trusted that it had been he whiche shoulde haue redeemed Israel. And as touching all these thynges, to daye is euen the thirde daye that they were doen. Yea and certeyne women also of oure companye made vs astonyed whiche came earely vnto the Sepulchre and founde not his body, and came saying, that they had sene a vision of Angels, whiche sayed that he was alieue. And certeyne of them whiche were with vs, wente to the Sepulchre and found it euen so as the women had sayed: but hym they sawe not.

And he sayed vnto them: O fooles and slowe of harte to beleue al that the prophetes haue spoken. Dughte not Christ to haue suffred these thynges, and to entre into his glory? And he began at mooses and all the prophetes, and interpreted vnto them in all scriptures which wer witten of hym.

And

At the Communion. Fol. lxx.

And it came to passe as he sate at meate with them, he tooke bread and blessed it, and brake and gaue to them. And their eyes were opened, and they knewe hym, and he banished out of their sight. And they sayed betwene themselves: did not oure heartes burne within vs, whyle he talked with vs by the waye, & opened to vs the Scriptures: And they rose vp thesame houre and returned to Jerusalem, and founde the eleuen gathered together, and them that were with them, saying: the Lorde is risen in dede, and hath appered to Simon. And they tolde what thynges were dooen in the waye, and howe they knewe him in breakyng of bread.

At Euenlong.

The second Lesson. Actes. iiii. vnto the ende.

¶ Tuildaye in Easter weke.

At Matins.

The. ii. lesson. Luke. xxiiii. vnto and behold. ii. of them.

At the Communion.



Prayse the Lord (ye seruauntes:) O prayse the name of the Lord. Laudate pnes
ri, Psal. cxviii.

Blessed is the name of the Lord: from this tyme furth for evermore.

The Lordes name is prayled: from the rising vp of the sonne, vnto the goyng doune of thesame.

The lorde is hie aboue all heathen: and his glorie aboue the heauens.

who is lyke vnto the Lorde our God, that hathe his dwelling so hie: and yet humbleth himselfe, to beholde the thynges that are in heauen and earth.

He taketh vp the symple oute of the duste: and lyfteth the poore out of the mier.

That

At the Communion.

That he may set hym with the princes : even with
the princes of hys people.

He maketh the baren woman to kepe house : and to
be a ioyful mother of children.

Glozy be to the father and to the sonne : and to the
holy ghost.

As it was in the beginning, is now, and ever shall be:
worlde without ende. Amen.

The Collect.



Almyghty father, whiche haste geuen thy only
sonne to dye for our synnes, and to ryle agayne
for oure iustificacion : Graunt vs so to put a-
waye the leuen of malyce and wyckednes, that
we maye alwaye serue thee in purenes of luyng & truth,
through Iesus Christe oure Lorde.

The Epistle.

Actes. xlii.



Men & brethren, Children of the generacion
of Abraham, & whosoever among you seareth
God: to you is this word of saluacion set. For
the inhabiters of Ierusalem, and their rulers,
because they knew him not, nor yet the voyces of the pro-
phetes, which are read every Sabboth day, thei haue ful-
filled them in condemning him. And when thei found no
cause of death in him, yet desired they Pilate to kyll him.
And when they hadde fulfilled all that were written of
hym, they tooke hym downe from the tree and put hym
in a Sepulchre . But God rayled hym agayne from
death

death the thirde daye, and he was seen manye dayes of them whiche wente with hym from Galile to Ierusalem: whiche are his witnessess vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) GOD hath fulfilled vnto their childre (euen vnto vs) in that he raised by Iesus agayne: Euen as it is witten in the seconde psalme: Thou arte my sonne, this daye haue I begotten thee. As concernyng that he raised him by from death, now no more to return to corrupcion, he saied on this wise: The holy promises made to Dauid, will I geue faithfully to you. Wherefore he saiech also in another place: Thou shalt not suffre thyne holy to see corrupcion. For Dauid (after that he had in hys tyme fulfilled the will of GOD) fell on slepe, and was layed vnto hys fathers and saue corrupcion. But he whome God raised agayne, saue no corrupcion. Bee it knowen vnto you therefore (ye men and brethren) that throughe thys man, is preached vnto you the forgiveness of synnes, and that by hym all that beleue, are iustified frome all thynges, frome whiche ye coulde not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, which is spoken of in the Prophetes: beholde ye despisers, and wonder, & perishe ye, for I doe a worke in your daies, whiche ye shall not beleue, though a man declare it you.

The Gospel.



Iesus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I, ^{Luc. xxiii.} feare not. But thei were abashed and afraied, & supposed that they had seen a spirite. And he saied vnto them: why are ye troubled, and why doo thoughtes arise in your hartes? Beholde my handes & my fete, that it is euen I my selfe. Handle me and see, for a spirite hath not flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his handes,

L. i. and

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and his sete. And whyle they yet beleued not for ioye, and wondered, he saied vnto them: haue ye here any meate: And they offered hym a pece of a broyled fishe, and of an honye combe. And he tooke it and did eate before them. And he saied vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That all muste nedes be fulfilled, whiche were written of me in the Lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that thei mighte vnderstande the scriptures, and saied vnto them: Thus it is written, and thus it behoued Christe to suffer, and to arise againe from death the thirde daye, and that repentaunce and remission of synnes, shoulde bee preached in his name emong all nacions, and muste begin at Ierusalem. And ye are witnesses of these thynges.

At euensong.

The seconde lesson. i. Cor. xv. vnto the ende

The first Sondae after Easter.

*Berms vlr.
psalm, Cxli.*



Blessed is the man that feareth the lord: he hath greate delice in his commaundementes.

His seede shalbee mightie vpon yearth: the generation of the faithfull shalbee blessed.

Riches and plētousnes shalbe in his house: And hys righteousnes endureth for euer.

Unto the Godly there ariseth by light in the darke-nes: he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and wil guyde his wordes with discrecion.

For he shal neuer be moued: and the righteous shalbe had in euerlastyng remembraunce.

He will not bee affraied for any euill tidynges: For hys heart

At the Communion.

Fol. lxxij.

hearte standeth fast, and beleueth in the **Lorde.**

His hearte is stablished and will not shrinke: vntill he se his desire vpon his enemies.

He hath sparsed abroad and geuen to the poore: and his righteousnes remaineth for euer, his horne shall be exalted with honor.

The vngodly shall se it, and it shall greue him: he shall gnashe with his teeth and consume awaye, the desire of the vngodly shall perishe.

Glory be to the father and, to the sonne .**ꝛc.**

As it was in the begynnyng, is now, and euer .**ꝛc.**

The Collect.

Almightie father. ꝛc. As at the second Communion on Easter day.

The Epistle.



A that is borne of **GOD**, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. who is it that ouercommeth the worlde, but he whiche beleueth that **Iesus** is the sonne of **God**: This **Iesus** **Christ** is he that came by water and bloud, not by water onely but by water and bloud. And it is the spirite that beareth witnes, because the spirite is truthe. For there are thre whiche beare recorde in heauen, the father, the woorde, and the holy **Ghospite**, and these thre are one. And there are thre whiche beare recorde in yearth, the spirite, and water, and bloud, and these .iii. are one. If wee receiue the witnes of menne, the witnes of **God** is greater. For this is the witnes of **God** that is greater, whiche he testified of his sonne. He that beleueth on the sonne of **God**, hath the witnes in hymselfe. He that beleueth not **God**, hath made him a lier because he beleueth not the recorde that **God** gaue of his sonne. And this is the record, how that **God** hath geue vnto vs eternall life, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of **God**, hath not lyfe.

L. ij. The

**At the Communion.
The Gospel.**

From xxx.



Helame daye at nyghte: whiche was the firste
daye of the Sabbothes, when the doores were
shut (where the disciples were assembled to-
gether, for feare of the Jewes) came Jesus
and stode in the middes, and saide vnto
them: Peace bee vnto you. And when he had
so saide, he shewed vnto them his handes and hys syde.
Then were the disciples glad, when thei sawe the lorde.
Then saide Jesus to them againe: Peace be vnto you. As
my father sente me, euen so sende I you also. And when
he had saide those wordes, he breathed on them, and saide
vnto them: receiue ye the holy ghoſte. whoso euers syn-
nes ye remitte, they are remitted vnto them. And whoso-
euers synnes ye retaine, they are retained.

The second Sondate after Easter.

*Dem in actus
tortu. psal. lxx.*



All thee O God, to deliuer me: Make haste to
helpe me, O Lorde.

Let them bee ashamed and confounded,
that seke after my soule: let them bee turned
backward and put to confusion, that wishe me euill.

Let them (for their reward) be sone brought to shame:
that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in
thee: and let all suche as delight in thy saluacion saye al-
waie, the Lorde be praised.

As for me I am poore and in misery: haste thee vnto
me (O God.)

Thou art my helpe and my redemer: O lorde make
no long tariyng.

Glozy be to the father. &c. As it was in the. &c.

The Collect.

Almighty God, whiche haste geuen thy holy sonne
to bee vnto vs, bothe a sacrifice for synne, and also
an example of Godly life: Geue vs the grace that we maie
allwaies

At the Communion.

Fol. lxxij.

alwaies moſte thankfully receiue, that his inestimable benefite, and also dayely inuencor our ſelves, to ſolow the bleſſed ſteppes of his moſte holy lyfe.

The Epistle.

His is thanke worthy, yf a man for conſci-^{1. Petec. ii.}
ence toward God, endure grieſe, and ſuffre
wong vnderſerued. For what praife is it yf
when ye bee buffeted for your fautes ye take
it patiently: But and yf when ye doo well ye
ſuffre wong and take it patiently, then is there thanke
with God. For herunto verely were ye called: For Chriſt
also ſuffered for vs, leauing vs an enſample, that ye ſhould
ſolowe his ſteppes, whiche dyd no ſynne, neyther was
there guyle found in his mouthe: whiche, when he was
reuiled, reuiled not again: when he ſuffered, he threatned
not: but committed the vengeance to him that iudgeth
righteouſly, whiche his owne ſeiſe bare our ſynnes in his
body on the tree, that we beyng deliuered from ſinne,
ſhould liue vnto righteouſnes. By whole ſtripes ye were
healed. For ye were as ſhepe going a ſtrate: But are now
turned vnto the ſhephard, and biſhop of your ſoules.

The Goſpel.

Chriſte ſayed to his diſciples, I am the good ^{Iohn. X.}
ſhephard, a good ſhephard geueth his lyfe
for the ſhepe. An hired ſeruaunt, & he which
is not the ſhepharde (neyther the ſhepe
are his owne) ſeeth the wolfe commyng,
and leaueth the ſhepe and ſieth, and the
wolfe catcheth, & ſkatreth the ſhepe. The hired ſeruaunt
ſieth, becauſe he is an hired ſeruaunt, & careth not for the
ſhepe. I am the good ſhephard, and knowe my ſhepe, and
am knowen of myne. As my Father knoweth me, euen
ſo knowe I also my Father. And I geue my lyfe for the
ſhepe: and other ſhepe I haue, whiche are not of this
folde.

L. iij.

folde.

At the Communion.

folde. Them also must I bring, and they shall heare my
boyce, and there shall be one folde, and one shepherde.

¶ The.iii. Sondaye.

Confitebor
Psal. lxxv.



Vnto thee (O GOD) doo we geue thankes: yea,
vnto thee do we geue thankes.

Thy name also is so nye: and that doe thy
wonderous workes declare.

When I receyue the congregacion: I shall
iudge according vnto right.

The yearth is weake, and all the inhabitours thereof:
I beare by the pillers of it.

I layed vnto the fooles, deale not so madly: and to the
vngodly, let not by your home.

Set not by your home on hye: and speake not with a
stiffe necke.

For promotion commeth neyther from the East, nor
from the west: nor yet from the Southe.

And why? GOD is the iudge: he putteth doune one
and setteth by another.

For in the hand of the lord there is a cup, and the wine
is red: It is full mirte, and he poureth out of the same.

As for the dregges thereof: all the vngodly of the
yearth shall drynke them, and sucke them out.

But I will talke of the GOD of Jacob: and praise
hym for ever.

All the hornes of the vngodly also will I breake: and
the hornes of the righteous shall be exalted.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collecte.



Almighty God, whiche shewest to all men that
be in errour, the light of thy truth, to the intent
that they maie returne into the waye of right-
ousnes: Graunt vnto all them that bee admitted, into
the

the felowship of Christes religion, that they maye exchew those thinges that be contrary to their profession, and follow all such thinges as be agreable to the same: through our Lorde Jesus Christ.

The Epistle.

Derely beloved, I beseeche you as straungiers and pilgrimes, abstain fro fleshly lustes, which fight ^{i. Peter. ii.} against the soule: & see that ye haue honest conuersation among the Gentiles, that where as they backbite you as euill doers, they maye see your good workes, and prayle God in the day of visitacion. Submit your selves therfore, vnto al maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chief head: either vnto rulers, as vnto thē that are sent of hym, for the punishment of euill doers, but for the laude of them that do well. For so is the will of God, that with well doing, ye maie stop the mouthes of foolishhe and ignorant men: as free, and not as hauing the libertie for a cloke of malicioulnes, but euen as the seruauntes of God. Honor all men, loue brotherly felowship, feare God, honor the Kyng.

The Gospel.

Jesus sayed to his disciples: After a while ye ^{i. Iohn. xvi.} shall not see me, and again after a while ye shall se me: for I go to the father. Then saied some of his disciples betwene theselles: what is this that he sayth vnto vs, after a while ye shall not se me, and again after a while ye shall se me, and that I go to the father: Thei saied therfore: what is this that he sayeth, after a whyle: we canot tel what he saith. Jesus perceyued that they would aske hym, and saied vnto them: ye inquire of this betwene your selves, because I sayed, after a while ye shall not se me, and again after a while ye shall se me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyle, the worlde shall reioyse. Ye shall sorowe, but your sorowe shall be turned

At the Communion.

turned to ioye . A woman when she trauallyeth, hath sorow: because her houre is come . But assone as she is delivered of the child, she remembreth no more the anguish, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I will se you again, and your hartes shall reioyse, and your ioye shall no manne take from you.

¶ The.iiij. Sondaye.

Dens sedit in
Sionaga.
Psal. lxxxvii.

GOD standeth in the congregation of princes.
He is iudge among Goddes.
How long wyll ye geue wrong iudgement:
and accept the persones of the vngodly:

Defende the poore and fatherlesse : se that suche as be in nede and necessitie haue right.

Deliver the outcast and poore : Save them from the hande of the vngodly.

They will not be learned nor vnderstande , but walke on still in darkenes: all the foundations of the yearth be out of course.

I haue sayd, ye are Goddes: and ye all are children of the most highest.

But ye shall die like men: & fall like one of the princes.

Arise, O God, and iudge thou the yearth : For thou shalt take all the heathen to thyne inheritance.

Glory be to the father, and to the sonne. &c.

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

The Collect.

ALmightie God, whiche doest make the myndes of all faythfull men, to be of one wil: graunt vnto thy people, that they maye loue the thyng, whiche thou commaundest, and desyre that, whiche thou doest promes, that among the sondery and manifold chaunges of the worlde, oure hartes maye surely there bee fixed, where as true ioyes are to be founde : Through Christe our Lorde.

The

The Epistle.



Every good gift, and every perfect gift, is from
 about, and cometh doune from the father of ^{James 3.}
 lightes, with whom is no variableness, nether
 is he chaunged vnto darkenes. Of his owne
 will begat he vs, with the worde of truthe, that
 we shoulde be the first frutes of his creatures. wherfore
 (dere brethren) let every man be swift to heare, slowe to
 speake, slowe to wrath. For the wrath of man worketh
 not that whiche is righteous before God. wherfore laye
 apart all filthines, and superfluitie of maliciousnes, and
 receiue with mekenes the worde that is grafted in you,
 whiche is able to saue your soules.

The Gospell



Jesus saied vnto his disciples: now I go my waie ^{Iohn, xvi.}
 to him that sent me, and none of you asketh me
 whither I go. But because I haue layed suche
 thynges vnto you, youre heartes are ful of sorow.
 Neuertheles, I tel you the truth, it is expedient for you
 that I go away. For if I go not away, that comforter
 will not come vnto you. But if I depart, I will sende him
 vnto you. And when he is come he wil rebuke the worlde
 of sinne, and of righteousness and of iudgement. Of sinne,
 because they beleue not on me: Of righteousness because
 I go to my father and ye shall se me nomore. Of Judge-
 ment because the prince of this worlde is iudged al-
 ready. I haue yet many thynges to saye vnto you,
 but ye cannot beare them awaye now: howbeit, when
 he is come (whiche is the spirite of truth) he will leade
 you into all truth. He shall not speake of hymselfe, but
 whatsoeuer he shall heare, that shall he speake, and he
 will shewe you thynges to come. He shall glorifie me,
 for he shall receyue of myne, and shall shewe vnto you. All
 thynges that the father hath, are mine: therefore sayed I
 vnto you, that he shall take of myne, and shewe vnto you.

The

At the Communion.

C The. v. Sondaie.

*Quam
dilecta taber-
naculo, psal.
68. v. 16.*



Howe amiable are thy dwellinges: Thou
Lorde of hostes:

My soule hath a desire and longing to
entre into the courtes of the Lorde: My
heart & my flesh reioise in the liuing God.

Yea, the Sparowe hath found her an house, and the
Swalowe a neste where she maie laie her young: Euen
thy altares, O Lorde of hostes, my kyng and my God.

Blessed are thei that dwell in thy house: thei will be
alwaie praisynge thee.

Blessed is that manne whose strength is in thee: In
whose hearte are thy waies.

whiche goyng throughe the vale of misery, vse it for a
well: and the pooles are filled with water.

Thei will go from strength to strength: and vnto the
God of Goddes appeareth euery one of them in Syon.

O Lorde God of hostes, heare my praier: Harken O
God of Iacob.

Beholde, O God, our defender: and loke vpon the face
of thyne annoynted.

For one daie in thy courtes: is better then a thousand.

I had rather be a doze keeper in the house of my God:
then to dwell in the tentes of vngodlynes.

For the Lorde God is a light and defence: the Lorde
will geue grace and worship, and no good thyng shall
he withhold from them that liue a godly life.

O Lorde God of hostes: blessed is the man that put-
teth his trust in thee.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collet.

Lorde, from whom all good thynges do come: graunte
vs thy humble seruantes, that by thy holy inspira-
tion, wee maie thynke those thynges that bee good, and
by

At the Communion.

Fol .lxvj.

by thy mercifull guydyng maye perfourme thesame: thoro-
rowe our Lorde Jesus Christ.

The Epistle.



¶ That ye bee doers of the worde, and not hearers onely, deceiuyng youre owne selves. For if any man heare the worde, and declareth not thesame by his workes, he is like vnto a man beholdyng his bodely face in a glasse. For assone as he hath looked on hymselfe, he goeth his waie, and forgetteth immediatly what his fashon was. But whoso looketh in the perfect lawe of libertie, and continueth therein (if he bee not a forgetfull hearer, but a doer of the worke) thesame shall bee happie in his deede. If any man among you seme to be deuoute, and refraineth not his tounge, but deceiueth his owne harte, this mannes deuocion is in vaine. Pure deuocion, and vndefiled before God the father, is this: to viset the fatherles and widowes, in their aduersitie, and kepe hymselfe vnspotted of the worlde.

The Gospell.



¶ Verely, verely, I saye vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maye be full. These thinges haue I spokē vnto you by prouerbes. The tyme will come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you. For the father hymself loueth you, because ye haue loued me, & haue beleued that I came out from God. I wente out from the father, and came into the worlde. Againe, I leaue the world, and go to the father.

his

At the Communion.

His disciples layed vnto hym: Lo, nowe talkest thou plainly, and speakest no Proverbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man should aske thee any question: therefore beleue we, that thou camest from God. Jesus answered them: nowe ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shall see skatered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peate, for in the worlde shall ye haue tribulacion: but be of good there I haue ouercome the worlde.

The assencion date.

Proper Psalmes and Lessons.

At Matins.

Psalme. viij.

Psalme. xv.

Psalme. xxj.

} The second Lesson. Ihon. xiii. vnto the end.

At the Communion.

Omnes Gen-
tes laudate
Psal. xlvii.



Clap your handes together (all ye people:)
O syng vnto God with the voyce of melody.

For the Lorde is hye and to bee feared: He
is the greate kyng vpon all the yearth.

He shall subdue the people vnder vs: And the nations
vnder our fete.

He shall chole out an heritage for vs: Euen the wor-
ship of Jacob whom he loued.

God is gone vp with a mery noyse: And the Lorde
with the sounde of the trompe.

O syng prayles, syng prayles vnto oure God: O syng
prayles, syng prayles vnto our kyng.

For God is the kyng of all the yearth: syng ye prayles
with vnderstandyng.

God

God reigneth over the heathen: god sitteth vpon his holy seate.

The princes of the people are ioined to the people, of the God of Abraham: for God (whiche is very hye exalted) doth defende the earth, as it were with a shylde.

Glorie be to the father, &c. As it was in the begin. &c.

The Collect.

Graunte we beseeche thee almightie god, that like as we doe beleue thy onely begotten sonne our lord to haue ascended into the heauens: so we may also in heart & mind thither ascende, and with him continually dwell.

The Epistle.

In the former treatise (deare Theophilus) we ^{Act 4.} haue spoken of all that Jesus began to dooe and teache, vntil the day in which he was take vpon, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whome he had chosen: to whome he also shewed himselfe alieue after his passion (& that by many tokens) appearyng vnto them .xl. dayes, and speaking of the kingdom of god, and gathered them together, and commaunded them that they should not depart from Jerusalem: but to wayte for the promes of the father, wherof (sayth he) ye haue heard of me. For John truly baptised with water: but ye shall be baptised with the holy gost, after these fewe dayes. when they therfore were come together, they asked of him, saying: lord, wilt thou at this time restore agayn the kingdom to Israell: And he sayde vnto them: it is not for you to knowe the times or the seasons whiche the father hath put in hys owne power. But ye shall receyue power after that the holy gost is come vpon you. And ye shall be witnesses vnto me, not onely in Jerusalem, but also in all Ieruzalem, and in Samaria, and euen vnto the worldes ende. And when he had spoken these thynges, while they behelde, he was taken vpon hye, and a cloud receiued him vpon out of their sight. And while they looked stedfastly vpon toward heauen as he went, beholde two men stode by them in

wh. i.

white

At the Communion.

white apparel, whiche also sayde: ye men of Galile, why stand ye galyng vp into heaue: This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue sene him goe into heauen.

The Gospel.

Mat. xvi.

Jesus appeared vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe, & hardnes of heart, because they beleued not them which had sene that he was risen agayn from the dead: and he sayd vnto them: goe ye into all the world, & preache the gospel to all creatures: he that beleueth and is baptised, shall be saued. But he that beleueth not shall be damned. And these tokens shall folowe them that beleue. In my name they shall cast out devils, they shall speake with new tonges, they shall dryue away serpentes. And if they drinke any deadly thing, it shall not hurt them. They shall laye their handes on the sycke, & they shall recouer. So then when the lord had spoken vnto the, he was receiued into heauen, & is on the right hand of God. And they wente furth, and preached euery where: The lord working with them, and confirming the word with miracles folowing.

Proper psalmes and lessons at Euen-song.

Psalm. cxliii. }
Psalm. lxxviii. }
Psalm. Cxxviii. }

The seconde lesson Ephe. iiii. vnto the ende.

The Sunday after the Ascencion.

Domini
regnavit,
psal. cxlviii.

The lord is king, and hath put on glorious apparel: the lord hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it can not be moued.

Ever sence the worlde began, hath thy seate bene prepared: thou art from everlasting.

The fluddes are risen, O Lorde, the fluddes haue lifte by theyr noyse: the fluddes lift vp theyr waues.

The wanes of the sea are myghtie, and rage horrybly:
but

At the Communion.

Fol. lxxviii.

but yet the Lorde that dwelleth on hygh is mightier.

Thy testimomes, O Lorde, are very sure: holynes becommeth thine house for ever.

Glozy be to the father. &c. As it was. &c.

The Collect.

O God, the kyng of glozy, which hast exalted thine only sonne Iesus Christe, with great triumphe vnto thy kingdom in heauē: we beseeche thee, leaue vs not comfortles, but sende to vs thine holy ghost to comfort vs, and exalte vs vnto the same place whither our sauour Christe is gone before: who lyueth and reigneth. &c.

The Epistle.

The ende of all thinges is at hand: be ye therfore sober, and watch vnto praier. But aboute all thinges haue feruent loue among your selues: for loue shall couer the multitude of synnes. Be ye herberous one to another without grudgyng. As euery man hath receined the gyfte, euen so minister the same one to another, as good ministers of the manifold grace of God. If any mā speake, let him talke as the wordes of God. If any man minister, let him do it as of the habilitie whiche God ministreth to him: that God in all thinges may be glozified through Iesus Christ: to whome be prayse and dominion for ever and ever. Amen. 1. Peter. iii.

The Gospell

When the comforter is come whom I will sende vnto you from the father (euen the spirite of truth which proceedeth of the father) he shall testyfy of me. And ye shall beare witnes also, because ye haue bene with me from the begynnynge. Iohn. xv.

These thinges haue I said vnto you, because ye should not be offended. They shall excommunicate you: yea the tyme shall come, that whosoever killeth you, will thinke that he doeth God seruice. And such thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue told you, Iohn. xvi.
D. ii. that

At the Communion

that whan the tyme is come, ye may remembre then that
I tolde you. These thinges sayde I not vnto you at the
beginning, because I was presente with you.

¶ Witsonday.

¶ Propre psalmes and lessons at Pattins.

Psal. xlviij. } The second lesson Act. x Then Peter
Psal. lxxvii. } opened his mouth: vnto the ende:
Psal. Cxlv. }

At the Communion

Exultate
in domi:
no psalm.
xxxiii.



Reioice in the Lorde, O ye righteous: for it be-
commeth well the iulle to be thankfull.
Prayse the Lorde with harpe: syng psal-
mes vnto him wyth the lute and instrumente
of ten stringes.

Syng vnto the Lorde a new song: sing prayles lustely
(vnto hym) with a good courage.

For the worde of the Lord is true: and al his workes
are faythfull.

He loueth ryghteousnes and iudgement: the earth is
full of the goodnes of the Lorde.

By the worde of the Lord were the heauens made: and
all the hoostes of them, by the breath of hys mouth.

He gathereth the waters of the sea together, as it we-
re vpon a heap: and layeth vp the depe as it were in a
treasure house.

Let all the earth feare the Lorde: stande in awe of him
all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it
stode faste.

The Lorde bringeth the counsayll of the heathen to
noughte: and maketh the deuyles of the people to be of
none effect (and casteth out the counsailes of prynces.)

The counsaill of the Lord shal endure for ever: and the
thoughtes of hys harte from generacion to generacion.

Blessed

At the Communion.

Fol. lxx.

Blessed are the people whose God is the Lorde Jehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The lorde looked downe from heauen, and beheld all the chyldren of menne: from the habitacion of hys dwelling, he considereth all them that dwell in the earth.

He fashyoneth all the heartes of them: and vnderstandeth all theyr workes.

There is no king that can be saued by the multitude of an hoste: neyther is anye myghtye man delyuered by muche strength.

A horse is counted but a bayne thyng to saue a man: neither shall he deliuer any man by hys great strength.

Beholde, the eye of the lorde is vpon them that feare him: and vpon them that put theyr truste in his mercye.

To deliuer theyr soules from deathe: and to feade them in the tyme of derth.

Our soule hath patiently tarped for the lorde: for he is our helpe and our shielde.

For our heart shall reioyce in him: because we hoped in his holy name.

Let thy mercifull kyndenes, O lorde, be vpon vs: lyke as we haue put our trust in thee.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.



God, whiche as vpon this daye haste taughte the heartes of thy faithful people, by the sending to them the lyght of thy holy spirite: graunt vs by the same spirite to haue a right iudgement in al thinges, and euermore to reioyce in hys holy counforte, through the merites of Christ Iesus our sauour: who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde with out ende.

99.iii.

The

At the Communion.

The Epistle.

Act. ii.



hen the fiftie dayes were come to an end, they were al with one accorde together in one place. And sodenly there came a loud from heauen, as it had bene the cummyng of a mighty wind, and it filled al the house where they sate. And there appered vnto them clouen tonges, like as they had bene of fyre, and it sate vpon eche one of them: and they were al filled with the holy gost, and began to speake with other tonges, euen as the same spirite gaue them vtteraute: There were dwelling at Jerusalem Jewes, deuout men, out of euery nation of them that are vnder heauen. when thys was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all and maruelled, sayng among themselves: behold, are not al these, which speake, of Galile: And how heare we euery mā his own tong, wherein we were borne: Parthians, and Medes, & Elamites, and the inhabiters of Mesopotamia, and of Jewry, and of Capadocia, of Pontus and Asia Phrygia and Pamphilia, of Egypte, and of the parties of Libia, whiche is beside Siren, and straungers of Rome, Jewes and Proselites, Grekes and Arrabians, we haue heard them speake in our owne tonges the great workes of God.

The Gospel.

Iohn. xiiii.



Jesus sayde vnto his disciples: If ye loue me kepe my commaundementes, and I wil pray the father, and he shall geue you an other comforter, that he maye abyde with you for euer: euen the spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neither knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you comfortles: but
will

At the Communion. Fol. lxx.

will come to you. Yet a litle while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaunde- mentes and kepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father: and I will loue him, and will shewe mine owne selfe vnto hym.

Propert psalmes and lessons at Euen song.

Psalm. Ciiii. } The. ii. Lesson. Actes. xix. It fortuned
Psalm. Cxlv. } when Apollo wente to Cozinthum. vnto
After these thinges.

Monday in whitson weke.



Be ioyful in the Lorde (all ye landes:) *Jubilate deo.*
serue the Lorde with gladnes, and come *psalm. C.*
before his presence with a song.
Be ye sure that the lord he is God: it is
he that hath made vs, and not we our
selues, we are hys people and the shepe
of his pasture.

Goe your way into his gates with thankesgiving,
and into his courtes with praise: be thankeful vnto him,
and speake good of his name.

For the lorde is gracious, hys mercie is euerlasting: &
his trueth endureth from generation to generation.

Glozy be to the father. &c. As it was in the be. &c.

The Collect.

God which. &c. (As vpon whitsonday.)

The Epistle.

When Peter opened his mouth and sayd: of a truth *Act. x.*
I perceyue that there is no respecte of persones
with God, but in all people, he that feareth hym,
and

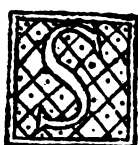
At the Communion.

and woorketh righteousnesse, is accepted with hym. Ye knowe the preachyng that God sente vnto the children of Israell, preachyng peace by Iesus Christe, whiche is Lorde ouer all thynges: whiche preachyng was published throughout all Jewrye (and began in Galile after the baptisine whiche Iohn preached) how God annointed Iesus of Nazareth with the holye goste, and with power, whiche Iesus went about doynge good, and healing all that were oppressed of the deuill. For God was with hym. And we are witnesses of all thynges whiche he did in the land of the Jewes & at Jerusalem, whome they slewe and hanged on tree: hym God rayled by the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen befoze of god for the same entente) whiche byd eate and drynke with hym, after he arose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he, whiche was ordayned of God to be the iudge of quicke and dead. To hym geue all the Prophetes witness, that through his name whosoener beleueth in him, shall receyue remission of synnes.

whyle Peter yet spake these woordes, the holy goste fel on all them whiche heard the preachyng. And they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shed out the gift of the holy goste. For they heard them speake with tongues and magnifye God. Then answered Peter: can any man forbid water, that these shoulde not be baptised whiche haue receyued the holy goste as well as we: And he commaunded them to bee baptised in the name of the Lorde. Then prayed they him to tary a fewe dayes.

The Gospel.

So



God loued the worlde, that he gaue his only begottē sonne, that whosoever beleueth in him, should not perishe, but haue enerlastyng lyfe. Joha. iii.

For God sent not his sonne into the world, to condemne the worlde, but that the worlde through him mighte be saued. He that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the condemnacyon: that lyghte is come in to the worlde, and menne loued darke-nes more then lighte, because they dedes were euill. For euery one that euill doeth, hateth the light, neither cummeth to the lighte, lest he dedes should be reproued. But he that doth trueth, cummeth to the light, that his dedes may be knowen, how that they are wrought in god.

C Tuesday.



My song shall bee of mercye and iudgemente: vnto thee (O Lorde) will I sing. Misericos
dium psal. cl.

Let me haue vnderstandyng: in the waye of Godlynes.

When wilt thou come vnto me: I will walke in my house with a perfect heart.

I wil take no wicked thing in hand: I hate the synnes of vnfaythfulnes, there shall no such cleaue vnto me.

A frowarde hearte shall departe from me: I will not knowe a wicked persone.

Whoso pyleuely slaudereth his neighbour: him wil I destroye.

Whoso hath also a proude looke and an hie stomake: I will not suffer him.

Myne eyes looke vnto such as be faythfull in the land: that they may dwell with me.

Whoso leadeth a godly lyfe: he shall be my seruante.

There shall no deceiptfull persone dwell in my house: he that telleth lyes shall not tary in my syght.

At the Communion.

I shall soone destroy all the vngodly that are in the lande: that I may roote out all wicked dooers from the citie of the Lorde.

Glozy be to the father. &c.

As it was in the beginning. &c.

The Collect.

God which. &c. As vpon witsunday

The Epistle.

Act. viii.



When the Apostles whiche were at Ierusalem heard saye, that Samaria had receyued the woord of god, they sent vnto them Peter and John. whiche, when they were come do wne, prayed for them, that they mighte receiue the holy goste. For as yet he was come on none of them: but they were baptised onely in the name of Christ Iesu. Then layde they theyr handes on them, and they receyued the holy gost.

The Gospell.

John. x.



Verely verely I say vnto you: he that entreth not in by the doze into the shepefolde, but climeth by some other way, the same is a thefe, and a murderer. But he that entreth in by the dooze, is the shepeheard of the shepe: To hym the porter openeth, and the shepe heare his voyce, and he calleth hys owne shepe by name, and leadeth them out. And whē he hath sent furth his owne shepe, he goeth beefore them, and the shepe folow him: for they knowe his voyce. A straunger wil they not folowe, but will flye from hym: for they knowe not the voyce of strangers.

This prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were whiche he spake vnto them. Then sayde Iesus vnto them agayne: verely verely, I saye vnto you: I am the dooze of the shepe. All
(euen

At the Communion. Fol. lxxii.

(even as many as came before me) are thieves and murderers, but the shepe did not heare them. I am the doze, by me if any enter in, he shalbe safe, and shall goe in and out, and fynde pasture. A thete cummeth not but for to steale, kill, and destroy. I am come that they might have lyfe, and that they mighte have it moze aboundantlye.

Trinitie Sunday.

At Mattins.

The first lesson. Gene. xviii. unto the ende.

The seconde lesson Math. iii. unto the ende.

At the Communion.

God be mercifull vnto vs and blesse vs: and ^{Deus miset} shewe vs the lyghte of his countenaunce, and ^{our. plal.} be mercifull vnto vs. ^{lxviii}

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

Let the people prayse thee, O God: yea let all the people prayse thee.

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

Let the people prayse thee, O God: let all the people prayse thee.

Then shall the yearth byng forth the her increase: and God, euen oure owne God, shall geue vs hys blessing.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glorie bee to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and euer shall be: worlde without ende. Amen.

The

At the Communion.

The Collecte.



Almighty and everlastyng God, whiche haste geuen vnto vs thy seruauntes grace by the confession of a true sayth to acknowledge the glozve of the eternall trinitie, and in the power of the diuyn maiestie to wurshippe the vnitie: we beseeche thee that through the stedfastnes of thys sayth, we may evermore be defended from all aduersitie, whiche liueste and reig- nest one God, worlde without ende.

The Epistle.

Apo. iiii.



After this I loked, and behold, a doore was open in heauen, & the first voice which I heard, was as it wer of a trompet, talking with me, whiche sayd: come by hither, and I will shew thee thinges whiche must be fulfilled hereafter. And immediately I was in the spirite: And behold, a seate was set in heauen, and one late on the seate. And he that late, was to loke vpon, lyke vnto a Jasper stone, & a Sardine stone. And there was a rayne bowe about the seate, in light lyke vnto an Emerauid. And about the seate were *xxiii.* seates. And vpon the seates. *xxiii.* Elders sitting, clothed in white raiment, and had on their heades crow- nes of golde.

And out of the seate proceded lightnings, and thun- derynges, and voyces, and there were. *vii.* lampes of fire, burning befoze the seate, whiche are the. *vii.* spirites of God. And befoze the, seate there was a sea of glasse lyke vnto Chystall, and in the myddes of the seate, and rounde aboute the seate, were. *iiii.* bestes full of eyes, befoze and behynde. And the fyrste beste was like a Lion: and the second best like a calfe: and the thirde beste hadde a face as a manne: and the fourthe beste was lyke a flying Eagle. And the. *iiii.* bestes had eche one of them syxe wynges aboute hym, and they were

were full of eyes within. And they had no rest day neyther night, saying: Holy, holy, holy, Lorde God almightie, whiche was, and is, and is to come.

And when those beastes gaue glozy and honour, and thanks to hym that sat on the seate (whiche lyueth for euer and euer) the. xliij. elders fell doune before hym that sat on the throne, and worshipped hym that lyueth for euer, and cast their crownes before the throne, saying: thou art worthy, O Lorde (our God) to receyue glozy, and honor, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

The Gospel.

Here was a manne of the Phariseis named Nicodemus, a ruler of the Jewes. ^{son. 3.} The same came to Jesus by night, and sayd vnto hym: Rabbie, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. Jesus answered, and sayd vnto him: Verely, verely, I say vnto thee: except a man be borne frō aboue, he cannot see the the kyngdom of god. Nicodemus sayd vnto him: how can a man be borne when he is olde: can he entre into his mothers wombe and be borne agayne: Jesus answered: verely, verely, I say vnto thee: except a man be borne of water and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirit, is spirit. Maruayl not thou that I sayd thee, ye must bee borne from aboue. The wynde bloweth where it listeth, and thou hearest the sounde therof, but canst not tel whēce it commeth, and whither it goeth: So is every one that is borne of the spirite. Nicodemus answered, and sayd vnto him: how can these thinges be: Jesus answered, and sayd vnto him: arte thou a maister in Israell, and knowest not these thinges: Verely, verely, I say vnto thee: we speake that we do know, and testifie that

N. J. that

At the Communion.

that we haue seen : and ye receyue not our wytnes. If I haue tolde you yearthly thynges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he that came doune from heauen, euen the sonne of man whiche is in heauen. And as Moyses lift vp the serpent in the wildernes, euen so must the Sonne of man be lift vp, that whosoener beleueth in hym, perishe not, but haue everlastyng lyfe.

The first Sunday after Trinitie Sunday.

Beati immac:
ulati;
psalm. Cxxx.



Blessed are those that bee vndefiled in the way,
and walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies: and
and seke him with theyr whole heart.

For they whiche do no wickednesse : walke in his
wayes.

Thou hast charged, that we shall diligently kepe thy
commaundementes : O that my wayes were made so
direct, that I might kepe thy statutes.

So shall I not bee confounded : while I haue respect
vnto all thy commaundementes.

I will thanke thee with an vnfayned heart : when I
shall haue learned the iudgementes of thy righteousnes.

I will kepe thy ceremonies : O forsake me not vtterly.
Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c.

The Collecte.

God the strength of all theym that trust in thee,
mercifully accept our prayers : And because the
weakenes of oure mortall nature can do no good thyng
without thee, graunt vs the helpe of thy grace, that in
keepyng of thy commaundementes we may please thee
both in will and dede : thorough Jesus Christ our lorde.
The

The Epistle.



Dearely beloued, let vs loue one another : for, ^{1. Iohn. 133.} loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God : for God is loue. In this appeared the loue of God to vs ward, because that God sent his onely begotten sonne into the worlde, that we might lyue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our synnes.

Dearely beloued, if God so loued vs, we ought also to loue one another. No man hath seen God at any tyme. If we loue one another, God dwelleth in vs and his loue is perfect in vs. Hereby knowe we that we dwel in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen and do testify, that the father sent the sonne to be the sauntour of the worlde: whoesoener cofesseth that Iesus is the sonne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should haue trust in the day of iudgemēt. For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth out feare, for feare hath paynefulness. He that feareth, is not perfect in loue. we loue him, for he loued vs first. If a man say; I loue God, and yet hate his brother, he is a liar. For how can he that loueth not his brother, whom he hath seen, loue God whom he hath not seen: And this commaundement haue we of hym: that he whiche loueth God, should loue his brother also.

The Gospell.



There was a certaine riche man, whiche was clothed in purple and fyne white, and fared delictously euery day: And there was a certaine begger ^{Luc. xvi.}

R. ij. ger

At the Communion.

ger named Lazarus whiche lay at his gate full of sores, desyryng to be refreshed with the crummes whiche fell from the riche mans borde, & no mā gaue vnto him. The dogges came also & licked his sores. And it fortunied, that the begger dyed and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And beyng in hell in tormētes, he lifte vp his eyes & sawe Abraham a far of, and Lazarus in his bosome, and he cryed and sayd: father Abraham, haue mercy on me: & send Lazarus, that he may dippe the tippe of his finger in water, & coole my tongue, for I am tormented in this flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: & contrarywise, Lazarus receiued payne: But nowe he is comforted, and thou art punished. Beyonde all this, betwene vs and you there is a great spate set, so that they whiche would go from hence to you cannot: neyther may come from thence to vs. Then he sayd: I pray the therefore father, sende hym to my fathers house (for I haue .v. brethren) for to warne them, lest they also come into this place of torment. Abraham sayd vnto hym: they haue Moles & the Prophetes, let them heare them. And he sayd: may father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him: If they heare not Moles and the Prophetes, neyther wyll they beleue, though one rose from death againe.

The second Sondaye.

In quo corri-
git.
Psal. cxix.



Herewith all shall a yong man cleanse his waye:
euen by rulyng hym selfe after thy worde.

With my whole heart haue I sought thee: O
let me not go wrong out of thy commaunde-
mentes.

Thy wordes haue I hyd within my heart: that I
should not synne against thee.

Blessed art thou, O Lord: O teache me thy statutes.
With

At the Communion. Fol. lxxv.

With my lippes haue I been tellyng of all the iudgements of thy mouth: I haue had as great delite in the way of thy testimonies, as in all maner of riches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbe in thy statutes: and I will not forget thy worde.

Glory be to the father and to sonne. &c.

As it was in the begynning. &c.

The Collect.

Lorde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe and gouerne them, whom thou doest byng vp in thy stedfast loue: Graunt this. &c.

The Epistle.

Morneuill not my brethren though the worlde hate you. we know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. whosoever hateth his brother is a mansleer. And ye knowe that no mansleer hath eternall lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: and we ought to geue our lyues for the brethren. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth by his compassion from him: howe dwelleth the loue of God in hym: My babes let vs not loue in worde, neyther in tongue: but in dede and in veritie. Hereby we knowe that we are of the veritie, & can quiet our heartes before hym. For yf our heart condemne vs, God is greater then our heart, and knoweth all thinges. Dearly beloved, if oure heart condemne vs not, then haue we trust to god warde: & whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes & do those chinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth his commaundementes,
A. iii. dwelleth

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dwelleth in him, and he in hym: & hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospel.

Luce, xliii.



Certaine man ordayned a great supper, and had many, and sent his seruaunt at supper tyme, to say to them that were bydden, come: for all thinges are nowe ready. And they all at once began to make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes go and see it, I pray thee haue me excused. And another sayd: I haue bought v. poke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayd: I haue married a wife, and therfore I cannot come. And the seruaunt returned and brought his maister worde againe therof. Then was the good man of the house displeased, and said to his seruaunt: go out quickly into the stretes and quarters of the citie, and bring in hither the pooze and the feble and the halt and the blinde. And the seruaunt sayd: Lord it is done as thou hast commaunded, and yet there is roume. And the Lorde sayd to the seruaunt: go out vnto the hye wayes and hedges, and compell them to come in, that my house maye bee fylled. For I say vnto you, that none of those men which were bydden, shall tast of my supper.

The third sonday.

Retribue
seruo tuo.
psalm, Cxxx.



Do well vnto thy seruaunt: that I may lyue and kepe thy worde.

Open thou myne eyes: that I may see the wonderous thinges of thy lawe.

I am a straunger vpon yearth: & hyde not thy commaundementes from me.

My soule breaketh out for the very feruent desyre: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that

that do erre from thy commaundementes.

○ turne from me shame and rebuke : for I haue kept thy testimonies.

Princes also byd sit and speake against me : but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite : and my counsaillours.

Glozy be to the father , and to the sonne. &c.

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

The Collecte.

Lorde we beseeche thee mercifully to heare vs, and vnto whom thou hast geuen an heartie desyre to pray: graunt that by thy mightie ayde we may be defended: thorough Iesus Christ our Lorde.

The Epistle.



Submit your selues every man one to another, ^{1.peter.v.} knyt your selues together in lowlynes of minde. For God resisteth the proud, & geueth grace to the humble. Submit your selues therefore vnder the mightie had of God, that he may exalt you when the tyme is come. Cast all your care vpon him: for he careth for you. Be sobet and watche : for your aduersary the deuil as a roaryng Lyon walketh about, sekynge whom he may deuour : whom resist stedfast in the fayth, knowyng that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of all grace whiche hath called vs vnto his eternall glozve by Christ Iesu, shall his owne selfe (after ye haue suffered a lytle affliction) make you perfect, settle, strength, and stablishe you. To hym be glozy and dominion for euer and euer.

The Gospell.



When resorted vnto hym all the Publicans and ^{Luc. xv.} Synners for to heare hym. And the Phariseis and Scribes murinured, laying. He receyueth synners,
 A.iii. ners,

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ners, and eateth with them. But he put furth this parable vnto them, saying: what man among you hauyng an hundreth shepe (if he lose one of them) doth not leaue nynty and nyne in the wyldernes, and goeth after that whiche is lost, vntill he fynde it: And when he hath found it, he layeth it on his shoulers with ioy. And allone as he commeth home, he calleth together his louers and neyghbours, saying vnto theim: Reioyce with me, for I haue found my shepe, whiche was lost. I say vnto you, that lykewyse ioy shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iust persones whiche nede no repentaunce.

Either what woman hauing ten grotes (if she lose one) doth not light a candle, and swepe the house, and seke diligently till she fynd it: And when she hath found it, she calleth her louers & her neighbours together, saying: reioyce with me, for I haue founde the grote whiche I had lost. Lykewise I saye vnto you, shall there be ioy in the presence of the Angels of god, ouer one synner that repenteth.

¶ The fourth Sondaye.

*A thesist pouds
mēto anima.
Psal. CXLIX.*

My soule cleaueth to the dust: O quicken thou me accordyng to thy worde.

I haue knowleged my wayes and thou hearest me: O teache me thy statutes.

Make me to vnderstande the waye of thy commaundementes: and so shall I talke of thy wonderous workes.

My soule melteth away for very heauynes, comforte thou me accordyng vnto thy worde.

Take fro me the way of lying: and cause thou me to make muche of thy lawe.

I haue cholen the way of truth: and thy iudgementes haue I layde befoze me.

I haue sticken vnto thy testimonies: O Lorde confound

found me not.

I wil runne the way of thy commaundementes: when thou hast let my heart at libertie.

Glozy be to the father, and to the sonne. &c.

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

The Collect.

GOD the protector of all that trust in thee, without whom nothyng is strong, nothyng is holy: increase and multiply vpon vs thy mercye, that thou being oure ruler and guyde, we may so passe through thinges temporall, that we fynally lose not the thinges eternall: Graunt this heavenly father for Iesu Chyestes sake our Lorde.

The Epistle.

Suppole that the afflictions of this lyfe, are Roms. viij. not worthy of the glozy which shalbe shewed vpon vs. For the feruent desyre of the creature abydeth, lokyng when the sonnes of GOD shall appeare because the creature is subdued to vanitie, against the will thereof, but for his will which hath subdued thesame in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature grooneth with vs also and trauaileth in payne, euen vnto this tyme: not onely it, but we also whiche haue the first frutes of the spirite mourne in our selues also, and wayte for the adopcion (of the children of GOD) euen the deliuerance of our bodyes.

The Gospel.

Be ye mercifull as your father also is merciful. Lnc. vi. Judge not and ye shall not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shalbe geuen vnto

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vnto you, good measure and pressed doune, and shaken together, and runnyng ouer, shall menne geue into your bolomes. For with the same measure that ye mete with all, shall other men mete to you againe.

And he put furth a similitude vnto thē. Can the blynd leade the blynd: do they not both fall into the ditch? The disciple is not aboue his maister: Euery man shall be perfect, even as his Maister is. why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Eytther how canst thou saye to thy brother? Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thyne owne eye. Thou ypocrite, cast out the beame out of thyne owne eye first, and then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

¶ The. v. Sondaye.

*Legem pone
psal. cxix.*



Teache me, O Lorde, the way of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shall kepe it with my whole heart.

Make me to goe in the path of thy commaundemētes: for therein is my desyre.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablishe thy woorde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgements are good.

Beholde my delite is in thy commaundementes: O quicken me in thy righteousnes.

Glory be to the father and to sonne. &c.

As it was in the begynning. &c.

The

The Collect.

Graunte Lorde, wee beseeche thee, that the course of
thy world maye bee so peaceably ordred by thy go-
uernance: that thy congregacion may ioyfully serue thee
in all godly quietnes: thoroughe Iesus Chyiste our
Lorde.

The Epistle.

Be you all of one mynde, and of one heart, so is as ^{1 Peter, 3.}
Brethren, be pitifull, be courteous (meke) not
rending euil for euil, or rebuke for rebuke: but cō-
trarywise blesse, knowyng that ye are therunto
called, euen that ye shoulde bee heires of the blessing. For
he that doeth long after life, and loueth to see good dayes,
let him refrayne his tongue from euil, and his lippes that
they speake no guile. Let hym eschewe euil and do good:
let him seke peace, and ensue it. For the eyes of the Lorde
are ouer the righteous, and his eares are open vnto their
prayers. Againe, the face of the Lorde is ouer them that
do euil.

Moreouer, who is it that will harme you if ye folowe
that whiche is good: yea, happye are ye, if any trouble
happē vnto you for righteousnes sake. Be not ye afrayed
for any terroz of them, neither be ye troubled, but sanctifie
the Lorde God in your heartes.

The Gospel.

It came to passe that (when the people preaced ^{L. xx. 1.}
vpon hym, to heare the worde of God) he stode
by the lake of Genesareth, and sawe two shippes
stande by the lakes side, but the fishermen were gone out
of them, and were washyng their nettes. And he entred
into one of the shippes (whiche pertained to Symon) and
prayed him, that he would thrust out a litle from the land.
And he sat doune and taught the people out of the shyp.
eohen he had lette speakyng, he sayd vnto Simon: lanche
out into the deepe, and let slippe your nettes to make a
draught

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draughte. And Symon answered, and sayde vnto hym: Master, we haue labored all nighte, and haue taken nothyng. Neuertheles, at thy commaundement, I will loce furth the nette. And when they had this done, they inclosed a greate multitude of fishes. But their net brake, and they beckened to their felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the Shippes, that they soncke againe.

When Symon Peter sawe this, he fell doune at Iesus knees, sayng: Lorde goe from me, for I am a synnefull man. For he was astonyed and all that were with hym, at the draughte of fyshes whiche they had taken: and so was also James and John the sonnes of zebede, whyche were parteners wyth Symon. And Iesus said vnto Symon: feare not, from hencefurth thou shalt catche men. And they brought the Shippes to land, and forsoke all and folowed him.

C The. vi. Sondae.

Et thy louyng mercie come also vnto me, O Lorde: Euen thy saluacion, accordyng vnto thy woorde.

*Et ueniat sus
per me, psalm.
CXIX.*

So shall I make aunswere vnto my blasphemers: For my truste is in thy woorde.

O take not the woorde of truthe vtterly out of my mouthe: For my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe: yea, for ever & ever.

And I will walke at libertie: For I seke thy commaundementes.

I will speake of thy testimonies also, eue before kyn- ges: and will not be ashamed.

And my delight shall be in thy commaundementes: whiche I haue loued.

My handes also will I lift vp, vnto thy commaundementes whiche I haue loued: and my study shall be in thy statutes.

Glorie

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Fol. lxxix.

Glorie be to the father and to the sonne. &c.
As it was in the beginning, is now, &c.

The Collect.

GOD, whiche haste prepared to them that loue thee,
Gluc he good thynges as passe all mannes vnderstan-
ding: powre into our hartes such loue toward thee, that
we louyng thee in al thinges, may obtaine thypromises,
whiche excede all that we canne desyre: Through Iesus
Christe our Lorde.

The Epistle.

Knowe ye not, that all we whiche are baptised
in Iesu Christe, are baptised to dye with hym: Roma. vi.
we are buryed then with hym by baptisme for
to dye: that likewise as Christ was raised from
death, by the glorie of the father, euen so we also should
walke in a newe life. For if we be graft in death like vn-
to him: euen so shall we be partakers of the resurrection:
Knowing this, that our olde man is crucified with hym
also, that the body of synne, myght vtterly be destroyed,
that hencefurth we should not be seruautes vnto synne.
For he that is dead, is iustified from synne.

wherefore, if we be dead with Christe, we beleue that
we shall also lyue with hym, knowyng that Christe be-
yng rayled from death, dyeth no more. Death hath no
more power ouer hym. For as touchyng that he dyed, he
dyed concernyng synne once. And as touchyng that he ly-
ueth, he lyueth vnto God: Likewise consider ye also, that
ye are dead, as touchyng synne, but are alyue vnto God,
through Iesus Christe our Lorde.

The Gospell.

Jesus sayed vnto his disciples: excepte poure
ryghteousnesse excede the ryghteousnesse of the Math. v.
Scribes & Phariseis, ye cannot entre into the
Kyngdome of heauen. Ye haue heard that it
D. i. was

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was sayed vnto them of the olde tyme. Thou shalt not kill: whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: that whosoever is angry with his brother (vnadvisedly) shall be in daunger of iudgemente. And whosoever saye vnto hys brother, Racha, shall be in daunger of a counsaill. But whosoever sayth, thou foole, shall be in daunger of hell fire. Therfore, if thou offerest thy gift at the alter, & there remembrest that thy brother hath ought agaynst thee, leaue there thyne offering before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gyfte.

Agree with thyne aduersarye quickly, whyles thou art in the waye with hym, leste at any tyme the aduersarye deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Where I saye vnto thee, thou shalt not come out thence till thou haue payed the bittermoste farthyng.

The. vii. Sunday.

Memor esto.
psal. cxix.



Thinke vpon thy seruante, as concerning thy worde: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble:
For thy worde hath quickened me.

The proude haue had me exceedingly in derision: yet haue I not shrynked from thy lawe.

For I remembred thyne everlastyng iudgementes, O Lord: and receyued comfort.

I am horribly afrayed: For the vngodly, that forsake thy lawe.

Thy statutes haue been my songes: In the house of my pilgrimage.

I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.

This I had: because I kepte thy commaundementes.

Glory

At the Communion. Fol. lxxx.

Glorie be to the father, and to the sonne, and to the holy gost.

As it was in the begynnyng, is now, and ever shalbe: worlde without ende. Amen.

The Collect.

Lorde of all power and might, whiche art the author and geuer of all good thynges: graffe in our hartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnes, and of thy great mercy, kepe vs in the same: Through Iesus Christe our Lorde.

The Epistle.

Speake grossly, because of the infirmitie of your R.oma. vi. fleshe. As ye haue geuen your membres seruauntes to vncleannes and to iniquitie (from one iniquitie to another:) euen so now geue over your membres seruauntes vnto righteousness, that ye may be sanctified. For when ye were the seruauntes of synne, ye were voyde of righteousness. what fruite had you then in those thynges, wherof ye are now ashamed: for the ende of those thynges is death. But now are ye deliuered from synne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende everlasting lyfe. For the rewarde of synne is death: but eternall lyfe is the giste of God: Through Iesus Christe our Lorde.

The Gospell.

In those dayes, when there was a verye great Mat. viii. companie, and had nothyng to eate: Iesus called hys disciples vnto hym, and sayed vnto them: I haue compassion on the people, because they haue now been with me thre dayes, and haue nothyng to eate: And if I sende them away fasting to their **D. ii.** owne

At the Communion.

o'one houses, they shall faint by the waye: for diuerse of them came from farre. And his disciples answered him: where should a manne haue bread here in the wilder- nesse, to sattisfie these? And he asked them: howe manye loaves haue ye? They sayd, seven. And he commaunded the people to sitte downe on the grounde. And he tooke the seven loaves: And when he had geuen thankes, he brake and gaue to his disciples, to set before them. And they did set them before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be sette before them. And they did eat, and were sufficed. And they tooke vp of the broken meate that was left, seue baskettes ful. And they that did eat, were about foure thousande. And he sente them awaye.

The eight Sunday.

Portio mea
domine. psal.
CXIX.



Thou art my porcion, O Lord: I haue pro-
mised to kepe thy lawe.

I made myne humble petition in thy
presēce with my whole heart: O be mer-
ciful vnto me, according vnto thy worde.

I call myne owne wayes to remem-
braunce: and turne my feete into thy te-

stimonies.

I made hast: and prolonged not the tyme to kepe thy
commaundementes.

The congregacions of the vngodly haue robbed me.
but I haue not forgotten thy lawe.

At midnight will I rise, to geue thankes vnto thee:
because of thy righteous iudgementes.

I am a companion of all them that feare thee: and
kepe thy commaundementes.

The earth, O Lord, is full of thy mercye: O teache
me thy statutes.

Glozy be to the father, and to the sonne: and to the holy
gost.

As

At the Communion.

Fol. lxxxi.

As it was in the beginning, is now, and ever shall be:
worlde without ende. Amen.

The Collect.

God, whose providence is never deceiued, we humbly
beseeche thee, that thou wilt put away frō vs al hurt-
full thinges, and geue those thinges whiche be profita-
ble for vs: Through Iesus Christe our Lorde.

The Epistle.

Brethren, we are debtors, not to the fleshe, Roma. vii.
to liue after the fleshe. For yf ye liue after
the fleshe, ye shall dye. But yf ye (through
the spirite) doe mortifie the deedes of the
body, ye shall liue. For as many as are led
by the spirite of God, they are the sonnes
of God. For ye haue not receyued the spirite of bondage
to feare any more, but ye haue receyued the spirite of ad-
option, wherby we crye: Abba father. The same spirite
certifieth our spirite, that we are the sonnes of God. If
we be sones, then are we also heires, the heires I meane
of God, and heires annexed with Christ: yf so be that we
suffre with hym, that we may be also glozified together
with hym.

The Gospell.

Beware of false Prophetes, which come Mat. vii.
to you in shepes clothing, but inward-
ly they are rauenyng woules. Ye shall
knowe them by their fruites. Do men
gather Grapes of Thornes: Or Fig-
ges of Thistles: Euen so euery good
tree byngeth furthe good fruites: But
a corrupte tree, byngeth furth euill fruites. A good tree
cannot byng furth bad fruites, neyther can a bad tree
byng

At the Communion.

byng furth good fruites. Every tree that byngeth not furth good fruite, is hewen downe and cast into the fire. wherfoze, by their fruites ye shall knowe them. Not every one that sayeth vnto me, **Lozde, Lozde,** shall entre into the kyngdome of heauen: but he that doth the will of my father whiche is in heauen, he shall entre into the kyngdome of heauen.

¶ The .ix. Sunday.

*Beattatev.
psal, CXXIX.*



Lozde, thou hast delt graciously with thy seruaunt: accordyng vnto thy worde.

O learne me true vnderstanding, and knowlege: For I haue beleued thy commaundementes.

Before I was troubled I went wrong: but nowe I haue kept thy worde.

Thou art good and gracious: **O** teache me thy statutes.

The proude haue imagined a lye againste me: but I wyll kepe thy commaundementes with my whole heart.

Their heart is as fat as braune: but my delite hath been in thy lawe.

It is good for me that I haue been in trouble: That I may learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of golde and siluer.

Glozy be to the father, and to the sonne: and to the ho-lye gost.

As it was in the beginning, is nowe, and ever shalbe: worlde without ende. Amen.

The Collect.

Graunte

Graunte to vs **L**orde we beseeche thee, the spirite to
 thinke, and doe alwayes suche thynges as be right-
 full: that we which cannot be without thee, may by thee
 be able to liue accordyng to thy wyll: Through **J**esus
Chryste our **L**orde.

The Epistle.

Brethren, I would not that ye should be ignorant, ^{1. Cor. x.}
 how that our fathers were all vnder the cloude, &
 al passed through the sea, and were al baptised vn-
 der Moyses in the cloude, & in the sea, & did all eate of one
 spirituall meate, & did all drinke of one spirituall drinke.
 And they dranke of the spiritual rocke that folowed the,
 whiche Rocke was **C**hryste. But in many of them hadde
God no delight. For they were ouerthrowen in the wil-
 derness. These are ensamples to vs, that we should not
 lust after euil thynges, as they lusted. And that ye should
 not be worshippers of ymages, as were some of them ac-
 cordyng as it is written. The people sate downe to eate,
 and drynke, and rose vp to playe. Neither let vs be defi-
 led with fornicacion, as some of them were defiled with
 fornicacion, & fell in one daye thye and twentie thousand.
 Neither let vs tempt **C**hryste, as some of them tempted,
 and were destroyed of serpentes. Neither murmure ye,
 as some of them murmured, and were destroyed of the
 destroyer. All these thynges happened vnto them for en-
 samples: But are written to put vs in remembraunce,
 whom the endes of the world are come vpon. wherfore,
 let him that thinketh he standeth, take hede lest he fall.
 There hath none other temptation taken you, but suche
 as foloweth the nature of manne. But **G**od is faithful,
 whiche shall not suffer you to bee tempted aboue youre
 strength: but shall in the middes of the temptation make
 a waye, that ye may be able to beare it.

At the Communion.

The Gospell.

Luc. xvi.

Iesus sayd vnto his disciples: There was a certayne riche man, which had a Steward, and the same was accused vnto him, that he had wasted his goodes. And he called him, and sayed vnto him: howe is it that I heare this of thee: Geue accomptes of thy stewardship, for thou maiest be no longer Steward. The Steward sayd within himselfe: what shal I do: For my Maister taketh away fro me the Stewardshippe. I cannot digge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshippe, they may receyue me into their houses.

So when he had called all his Masters debtors together, he sayd vnto the first: how much owest thou vnto my Maister: And he sayd: an hundred tunnes of oyle. And he sayed vnto hym: take thy Bill, and sitte downe quickly, and wyte fiftie. Then sayd he to an other: how muche owest thou: And he sayed: an hundred quarters of wheate. He sayed vnto hym: take thy bill and wyte foure skoze. And the Lord commended the vniust Steward, because he had done wylly. For the children of this worlde are in their nacion, wiser then the children of light. And I saye vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they may receyue you into euerlastyng habitacions.

The .x. Sunday.

Mat. iiii.
Gal. cxi.

By handes haue made me and fashioned me: I geue me vnderstandyng, that I maye learne thy commaundementes.

They that feare thee wyll bee glad, when they see me: because that I haue put my trust in thy worde.

I knowe,

At the Communion.

Fol. lxxlii.

I knowe, O Lorde, that thy iudgementes are ryght: and that thou of very faythfulnes, haste caused me to be troubled.

O let thy mercifull kyndnes be my comforte: Accor- dyng to thy worde vnto thy seruaunt.

O let thy louyng mercies come vnto me, that I may lyue: For thy lawe is my delight.

Let the proude be confounded, for they goe wickedly about to destroy me: But I will be occupied in thy com- maundementes.

Let suche as feare thee, and haue knowen thy testimo- nies: be turned vnto me.

O let my harte be sounde in thy statutes: that I be not aghamed.

Gloze be to the father, and to the sonne. &c.
As it was in the beginning. &c. Amen.

The Collect.

Let thy merciful eares, O Lord, be open to the prayers of thy humble seruauntes: and that they may obteine their petitions, make them to aske suche thinges as shal please thee: Through Iesus Christe our Lorde.

The Epistle.

Concerning spiritual thinges (brethren) I would ^{1 Cor. xii.} not haue you ignoraunte. Ye knowe that ye were Gentiles, and wente youre wayes vnto dumme yniages, euen as ye were ledde. wherfore I declare vnto you, that no manne, speakyng by the spi- rite of God, defyeth Iesus. Also no manne canne saye that Iesus is the Lorde, but by the holy gost. There are diuersities of gyftes yet but one spirite. And there are differences of administracions and yet but one Lorde. And there are diuerse maners of operations, and yet but one God, whiche worketh all in all.

The

At the Communion.

The gift of the spirite is geuen to euery man, to edifie with all. For to one is geuen through the spirite, the vtterance of wisdom: to an other is geuen the vtterance of knowlege, by the same spirite. To another is geuen faith, by the same spirite. To another the gift of healyng, by the same spirite. To another, power to do miracles. To another prophete. To another iudgemente to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these al worketh euen the selfe same spirite, deuidyng to euery manne a seuerall gite, euen as he will.

The Gospell.

Lxxv.

And when he was come nere to Hierusalem, he behelde the cite, and wepte on it, saying: If thou haddest knowen those thinges, whiche belong vnto thy peace, euen in this thy daye, thou wouldest take hede. But nowe are they hid from thine eyes. For the dayes shall come vpon thee, that thy enemies also shall cast a banke aboute thee, and compasse thee rounde, and kepe thee in on euery syde, & make thee euen with the ground, & thy children whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitacion. And he went into the Temple, and began to cast out the that solde therein, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taught dayly in the Temple.

The .xi. Sunday.

Defact. psal.
Lxxv.

My soule hath longed for thy saluacion: and I haue a good hope, because of thy worde. My eyes long soore for thy worde, saying: O when wilt thou comforte me:

For

At the Communion.

Fol. lxxxiii.

For I am become like a bottle in the smoke : yet doe I not forget thy statutes.

Howe many are the dayes of thy seruaunte : when wilt thou be auenged of them that persecute me :

The proude haue digged pittes for me : which are not after thy lawe.

All thy commaundementes are true : They persecute me falsely, O be thou my helpe.

They had almoste made an ende of me vpon earthe : but I forsoke not thy commaundementes.

O quicken me after thy louyng kyndnes : and so shall I kepe the testimonies of thy mouth.

Glorie be to the father, and to the sonne. &c.

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

The Collect.

GOD which declarest thy almighty power, most chiefly in shewyng mercy and pitie: Geue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure : Through Iesus Christe our Lorde.

The Epistle.

Brethren, as pertynyng to the Gospell, whiche I ^{1. Cor. xv.} preached vnto you, whiche ye haue also accepted, and in the whiche ye continue, by the whiche also ye are saued : I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For fyrste of all I deliuered vnto you that whiche I receyued, howe that Christe dyed for our synnes, agreyng to the scriptures : and that he was buryed, and that he arose agayne the thirde daye accordyng to the scriptures : And that he was seen of Cephas, then of the .xii. After that was he seen of moe then fyue hundred brethren at once, of whiche many remaine vnto this daye, and many are fallen a slepe.

After

At the Communion.

After that appeared he to James, then to all the Apostles. And last of al he was seen of me, as of one that was borne out of due time. For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am. And his grace whiche is in me: was not in vaine. But I labored more aboundantly then they all, yet not I but the grace of God whiche is with me. Therefore, whether it wer I or they, so we preached, and so ye haue beleued.

The Gospell.

Luc. xviii.

Chryste tolde this parable vnto certayne whiche trusted in them selues, that they were perfect and despised other. Two men wente by into the temple to pray, the one a pharise and the other a publican. The pharise stode & prayed thus with himselfe. God, I thake thee that I am not as other me are, extortioners, vniust, adulterers, or as this publican. I fast twise in the weke: I geue tythe of al that I possesse. And the publican standing a farre of, would not lyft by his eyes to heauen, but smote vpon his brest, saying: God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth himselfe shalbe exalted.

The. xii. Sunday.

In eternum
Domine.
Gal. cxix.

Lorde, thy woorde endureth for ever in heauen. Thy trueth also remayneth from one generation to another: thou haste layde the foundation of the earth, and it abydeth.

They continue this daye, accordyng to thyne ordinance: for all thynges serue thee.

If my delite had not been in thy lawe: I should haue perished in my trouble.

I will neuer forget thy commaundementes: for with them thou haste quickened me.

I am

At the Communion. Fol. lxxrb.

I am thyne, Oh saue me: For I haue sought thy commaundementes.

The vngodly layde wayte for me to destroy me: but I will confide thy testimonies.

I see that all thynges come to an ende: but thy commaundementes are exceeding broade.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

A Almighty and everlastyng God, which art alwayes more ready to heare then we to pray: And art wont to geue more then eyther we desyre or deserue: Showe downe vpon vs the aboundance of thy mercy, forgyuing vs those thynges wherof our conscience is afrayde, and geuyng vnto vs that that our prayer dare not presume to aske, through Iesus Christe our Lorde.

The Epistle.

Withe trust haue we through Christ to Godward, not that we are sufficient of our selues, to thynke any thyng, as of our selues, but if we be able vnto any thyng, the same commeth of God, which hath made vs able to minister the newe testament, not of the lettre but of the spirite: For the letter killeth, but the spirite geueth lyfe. If the ministratio of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moyses, for the glory of his countenance (which glory is done away:) why shall not the ministracion of the spirite be muche more glorious: for if the ministracion of condemnation be glorious, muche more doeth the ministracion of righteousness excede in glory.

II. Cor. iii.

The Gospell.

Iesus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile through the middes of the coastes of the .x. cities. And they brought vnto hym one that was deaffe, and had
P. i. an

Mat. viii.

At the Communion.

an impedimēt in his speche, and they prayed hym to put his hand vpon him. And when he had taken hym alyde from the people, he put his fingers into his eares: and did spit, and touched his tounge, and looked vp to heauen and sighed, and sayed vnto him: Ephata, that is to say, be opened. And straight way his eares were opened, and the string of his tounge was loosed, and he spake plaine. And he commaunded them that they should tel no man. But the more he forbad them so muche the more a great deale they published, saying: he hath done all thynges well, he hath made bothe the deasse to heare, and the dumme to speake.

The. xiii. Sunday.

Quomodo
dicitur psal.
cXIX.



Do, what loue haue I vnto thy lawe: all the day long is my study in it.

Thou thorough thy comaundementes haste made me wylser then my enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my study.

I am wylser then the aged: because I kepte thy comaundementes.

I haue refrayned my feete from euery euill way: that I may kepe thy worde.

I haue not shrynked from thy iudgementes: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea sweter then hony vnto my mouth.

Through thy comaundementes I gette vnderstandyng: therefore I hate all wicked wayes.

Glozy be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

Almyghtie and mercyfull God, of whose onely gifte it cometh that thy faythfull people doe vnto thee true

At the Communion. Fol. lxxxvi.

true and laudable seruice: graunte we beseeche thee, that we may so runne to thy heavenly promises, that we faile not finally to attayne the same, thozugh Iesus Christe our Lorde.

The Epistle.

TH Abraham & his seede were the promises made. Gala. iii.
He sayeth not in the sedes, as manye: but in thy seede, as of one, which is Christ. This I say, that the lawe whiche began afterward, beyonde liii. C. and xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christ warde, to make the promise of none effect. For if the inheritaunce come of the lawe, it cometh not nowe of promise. But God gaue it to Abraham by promyse. wherfore then serueth the lawe? The lawe was added because of trangressio (till the seede came, to whome the promise was made) and it was ordained by Angels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then against the promise of God? God forbid. For if there had been a lawe geuen whiche could haue geuen lyfe: then no doubtte righteounes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promise, by the faythe of Iesus Christe, should be geuen vnto them that beleue.

The Gospell.

Happy are the eyes whiche see the thinges that ye see. For I tell you, that many prophetes and kinges haue desired to see those thynges which ye see, & haue not seeu them, & to heare those thynges whiche ye heare, and haue not heard the. Luc. x.
And beholde, a certaine lawyer stode by and tempted him, saying: Master, what shall I do to inherite eternall lyfe: he said vnto him: what is wrytten in the lawe: how readest thou: and he answered, and sayd: Loue the Lord thy Ps. ii.

At the Communion.

thy God with al thy heart, and with al thy soule, & with all thy strength, and with all thy mynde : and thy neighbour as thy selfe. And he sayed vnto hym : Thou haste answered right. This do and thou shalt liue: but he wil-lyng to iustifie hymselfe, sayed vnto Iesus : And who is my neighboꝝ: Iesus answered and sayd. A certayne man descended from Jerusalem to Hierico, and fell among theues, whiche robbed him of his raymēt, and wounded him, and departed, leauyng him halfe dead. And it chafsed that there came downe a certayne prieste that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place came and looked on hym, and passed by. But a certayne Samaritane as he forneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and went to, and bounde by his woundes, and powred in oyle and wyne, and set hym on his owne beast, and brought hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke out two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoever thou spendest more, when I come agayne, I will recompence thee. which nowe of these thre thinkest thou was neighbour vnto hym that fell among the theues: and he sayed: he that shewed mercy on hym. Then sayed Iesus vnto hym: goe, and doe thou lyke wyse.

¶ The. xiii. Sunday.

Lucerna pes
cibus meis.
Psal. cxlix.



Thy woorde is a Lanterne vnto my feete: and a light vnto my pathes.

I haue sworne, and am stedfastly purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure : quicken me, O Lorde, accordyng vnto thy woorde.

Let the free will offeringes of my mouth please thee, O Lorde: and teache me thy iudgementes.

¶

At the Communion. Fol. lxxxvii.

My soule is alwaye in my hande: yet doe not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claimed as mine heritage for ever: and why: they are the very ioy of my heart.

I haue applied my harte to fulfill thy statutes alwaye: euen vnto the ende.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collecte.

A Almighty and euerlastyng God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that whiche thou doest promise: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

The Epistle.

No saye walke in the spirite, and fulfill not the lust of the flesh. For the flesh lusteth contrary ^{Gal. 5.} to the spirite, and the spirite contrary to the flesh: these are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesh are manifest, whiche are these: adultery, fornicacion, vncleennesse, wantonnesse, worshippynge of images, witchcraft, hatred, variance, zeale, wrath, strife, sedicions, sectes, enuyng, murder, dronkennes, gluttony, and suche like, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commit suche thinges, shall not be inheritors of the kingdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long sufferyng, gentlenes, goodnes, faithfulness, mekenes, temperancie. Against suche there is no lawe. They truly that are Christes, haue crucified the flesh with the affections and lustes.

P.iii. The

At the Communion.
The Gospell.

Luc. xvii.



And it chaunced as Iesus went to Jerusalem, that he passed through Samaria and Galile. And as he entred into a certaine toune, there met him .x. mē that were lepers. which stode afarre of, and put furth their voyces, & sayed: Iesu māster haue mercy vpon vs. when he sawe them, he sayed vnto them: go, shewe your selues vnto the priestes. And it came to passe, that as they went they were cleded. And one of them, when he sawe that he was cleded, turned backe agayne, and with a loude voyce prayled God, and fell downe on his face at his feete, and gaue him thankes. And thesame was a Samaritan. And Iesus answered, and sayed: Are there not .x. cleded: but where are those .ix.? There are not founde that returned agayne to gene God prayle, saue onely this straunger. And he sayed vnto hym: arise, go thy waye, thy fayth hath made the whole.

The .xv. Sunday.

Iniquis odio
habui. psal.
CXIX.



Hate them that imagine euill thinges: but thy lawe do I loue.

Thou art my defence and shylde: and my trust is in thy worde.

Awaye fro me ye wycked: I wyll kepe the commaundementes of my God.

O stabilishe me accordyng vnto thy worde, that I may liue: and let me not be disapointed of my hope.

Holde thou me vp, and I shalbe safe: yea my delite shall euer be in thy statutes.

Thou haste troden doune all them that depart from thy statutes: for they imagyne but deceipte.

Thou puttest awaye all the vngodly of the earth lyke drosse: therfore I loue thy testimonies.

My flesh trembleth for feare of thee: and I am afrayde of thy iudgementes.

Glozy be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The

The Collect.

KEpe we beseeche thee, O Lorde, thy Church with thy perpetuall mercye, and because the frailtie of man without thee, cannot but fall: Kepe vs euer by thy helpe, and leade vs to al thynges profitable to our saluacion: through Iesus Christ our Lorde.

The Epistle.

See howe large a letter I haue writtē vnto you ^{Gal. vi.} with mine owne hande. As many as desyre with outwarde apperaunce to please carnally, the same constraîne you to be circumcised, only lest they should suffer persecucion for the crosse of Christ. For they theselues whiche are circumcised kepe not the lawe, but desyre to haue you circūcised, that they might reioyce in your flesh. God forbyd that I should reioyce, but in the crosse of our Lorde Iesu Christ, whereby the worlde is crucified vnto me, and I vnto the world. For in Christ Iesu neither circumcission auailleth any thyng at all, nor vncircumcission: but a newe creature. And as many as walke accordyng vnto this rule, peace be on them, and mercy, and vnto Israel that pertayneth to God. From hencefurth, lette no mā put me to busines: for I beare in my body the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesu Christ be with your spirite. Amen.

The Gospel.

No manne can serue two Maisters, for either he shall hate the one and loue the other, or elles ^{Mat. vi.} leane to the one, and despise the other: ye cannot serue God and Mammon. Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eat or dryncke: nor yet for your body, what raymente ye shall put on. Is not the life more worthe then meate: and the body more of value then rayment? Beholde the foules

P. lll. of

At the Communion.

of the ayre, for they sowe not, neither do they reape, nor carry into the barnes: and your heauēly father fedeth them. Are ye not muche better then they: whiche of you (by taking carefull thought) can adde one cubite vnto his stature: And why care ye for rayment: Considre the Lylies of the fielde how they growe. They labour not: neither do they spynne. And yet I saye vnto you, that euen Salamō in al his royaltie, was not clothed like one of these. wherfore, if god so clothe the grasse of the fielde (whiche though it stād to day, is to morow caste into the forname:) shall he not muche more do thesame for you, O ye of litle fayth: Therfore, take no thought, saying: what shall we eate, or what shall we drinke, or wherwith shall we be clothed: after all these thynges do the Gentyles seke. For youre heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye first the kyngdome of god, and the righteousnes thereof, and all these thynges shall be ministred vnto you. Care not then for the morow, for the morow day shall care for it selfe: sufficient vnto the daye is the trauayl thereof.

The. xvi. Sondag.

Psal. lxxix.
Psal. cxxx.

Deale with the thyng that is lawfull and right:
O geue me not ouer vnto myne opprellours.
Make thou thy seruaūt to delite in that which
is good: that the proude do me no wrong.
Myne eyes are wasted awaye with lookyng for thy
health: and for the worde of thy righteousnes.
O deale with thy seruaūt accoꝝdyng vnto thy louyng
mercy: and teache me thy statutes.
I am thy seruaunt: O graunt me vnderstandyng, that
I maye knowe thy testimonies.
It is tyme for thee Lorde to laye to thyne hande: for
they haue destroyed thy lawe.
For I loue thy commaundementes: aboue golde and
precious

precious stone.

Therefore holde I straight all thy commaundementes:
and all false wayes I vtterly abhorre.

Glozy be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LORD we beseeche thee, let thy continual pitie cleanse
and defende thy congregacion: and because it can
not continue in safetie without thy succoure, pre-
serue it euermore by thy helpe and goodnes, through Je-
sus Christ our Lorde.

The Epistle.

We desire that you faint not because of my tribulac-^{2. pe. iii.}
ions that I suffre for your sakes: whiche is youre
praise. For this cause I bowe my knees vnto the
father of our lorde Jesus Christe, whiche is father ouer al
that is called father in heauen & in yearth, that he would
graunt you, accordyng to the riches of his glozye, that ye
maie be strengthened with might by his spirite in the inner
man: that Christ maye dwell in your heattes by faythe,
that ye beyng rooted and grounded in loue, might be able
to comprehend with all saintes, what is the bredthe and
length, depth and heigth: and to knowe the excellent loue
of the knowlege of Christ, that ye might be fulfilled with
all fulnes, whiche commeth of God. Vnto him that is a-
ble to do excreadyng abundantly aboue all that we aske
or thinke accordyng to the power that worketh in vs, be
praise in the congregacion by Christ Jesus, throughout
al generacions from time to time Amen.

The Gospel.



AND it fortuned, that Jesus went into a Citie ^{Luc. vii.}
called Naun, and many of his disciples went
with him, and muche people. when he came
nye to the gate of the citie, beholde there was
a deade

At the Communion.

a dead man caried out, whiche was the only sonne of his mother, and she was a wydow, and muche people of the citie was with her. And when the lord sawe her, he had compassion on her, and layed vnto her: wepe not. And he came nye, and touched the coffyn, and they that bare him stode stil. And he saied: yong man, I say vnto thee, aryse. And he that was dead, sat vp, & began to speake. And he deliuered hym to his mother. And there came a feare on them all. And they gaue the gloze vnto God, saying: A great prophet is risen vp among vs, and God hath visited his people. And this rumoz of hym went forth throughout all Jewrye, and throughout all the regions which lye round about.

The .xvii. Sondaye.

Mirabile.
Psal. cxxx.



My testimonies are wonderful: therefore doeth my soule kepe them.

When thy word goeth forth: it geueth lighte and vnderstandyng euen vnto the simple.

I opened my mouth and drewe in my breath: for my delite was in thy commaundementes.

O looke thou vpon me, and be mercifull vnto me: as thou blesst to do vnto those that loue thy name.

Order my steppes in thy worde: and so shal no wickednes haue dominion ouer me.

O deliuer me from the wrongfull dealynges of men: and so shall I kepe thy commaundementes.

Showe the light of thy countenance vpon thy seruaunt: and teache me thy statutes.

Myne eyes gush out with water: because me kepe not thy lawe.

Gloze be to the father, and to the sonne: and to the .gc.
As it was in the begynnyng, is nowe and ever .gc.

The Collecte.

LORD we praye thee that thy grace maye alwayes preuente and folowe vs, and make vs continuallye to be

to be geuen to all good workes: thorough Jesus Christe
our Lorde.

The Epistle.

I(which am a prisoner of the Lordes) exhorte you ^{Ephe. iii.}
that ye walke worthy of the vocation wherewith
ye are called, with all lowlines and mekenes, with
humblenes of mynde, forbearyng one another through
loue, and be dyligente to kepe the vnytie of the spirite
through the bonde of peace, beyng one bodye and one spi-
rite, euen as ye are called in one hope of youre calling.
Let there be but one Lorde, one faith, one baptisime, one
God and father of all, whiche is aboue all, and through
all, and in you all.

The Gospel.

It chaunced that Jesus went into the house of
one of the chiefe pharises, to eate breade on the ^{Luc. xiii.}
Sabboth daye: and they watched him. And be-
hold, there was a certaine mā befoze him, which had the
dropisie. And Jesus answered, & spake vnto the lawiers
and pharises, sayng. Is it laweful to heale on the Sab-
both day? And they held theyr peace. And he toke hym
and healed him, and let him go: and answered them, say-
yng: which of you shal haue an Ass or an Oxe fallē into
a pit, and wil not straightwaie pul him oute on the Sab-
both day? And they could not aũswere him again to these
thinges. He put forth also a similitude to the gesses, whē
he marked how they preared to bee in the hiest rounes, &
sayed vnto them: when thou arte bidden of any man to a
weddyng, sit not doune in the highest rounge, lest a more
honorable man then thou, be bidden of hym, and he (that
bad hym and thee) come and saye to thee: geue this man
roune, and thou then begin with shame to take the low-
est rounge. But rather when thou arte bidden, go and sit
in the lowest rounge, that whē he that bad thee cometh, he
maye saye vnto thee, frende sit vp hier. Then shalte thou
haue worlship, in the presēce of thē that sit at meate with
thee.

At the Communion.

thee . For whosoever exalteth hymselfe , Chalbe brought lowe , and he that humbleth hymselfe , Chalbe exalted .

The .xviii. Sondaye.

Instrus es dñe
Psal. cxxv.



Righteous arte thou , O Lorde : and true is thy iudgement .

The testimonies that thou hast commaunded : are excedyng righteous and true .

My zeale hath euen consumed me : because mine enemyes haue forgotten thy wordes .

Thy worde is tried to the vttermost : and thy seruaunt loueth it .

I am small and of no reputacion : yet do not I forgette thy commaundementes .

Thy righteousnesse is an euerlastyng righteousnesse : and thy lawe is the truthe .

Trouble and heautnes haue taken hold vpon me : yet is my delight in thy commaundementes .

The righteousnesse of thy testimonies is euerlastyng : O graunt me vnderstandyng , and I shall liue .

Glory be to the father . &c .

As it was in the begynning . &c .

The Collect.

Lorde we beseeche thee , graunt thy people grace to auoyde the infeccions of the Deuil , and with pure harte and mynde , to folowe thee , the onely God : Through Iesus Christ our Lorde .

The Epistle.

1. Cor. i.



Thanke my god alwaies on your behalfe , for the grace of God , whiche is gyuen you by Iesus Christe , that in all thynges ye are made riche by hym , in al vtteraunce , and in al knowleage , by the whiche thynges , the testimonye of Iesus Christe

Christe, was confirmed in you, so that ye are behinde in no gift, waityng for the apperyng of oure Lorde Jesus Christe, which shall also strength you vnto the ende, that ye maie be blameles, in the daye of the commyng of oure Lorde Jesus Christ.

The Gospell.

WHEN the Phariseis had harde, that Jesus dyd put the Saduces to silence, they came together, and one of them (which was a Doctor of lawe) asked hym a question, temptyng hym, & saying: Maister, whiche is the greatest Commaundement in the lawe? Jesus saied vnto hym: Thou shalt loue the Lord thy God with all thy harte, & with all thy soule, and with all thy mynde. This is the firste and greatest commaundement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe and the prophetes. while the Phariseis were gathered together, Jesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayed vnto him: the sonne of David. he saied vnto them: how then doeth David in the spirite, call hym Lord: saying: The Lord sayed vnto my Lord, sit thou on my right hand till I make thyne enemies thy footestoolle. If David then call hym Lorde, how is he then his sonne? And no manne was able to aunswere hym any thyng, neither durst any man (from that daye furthe) aske hym any mo questions.

The. xix. Sundae.

Call with my whole harte: heare me, O Lord, I wyll kepe thy statutes. Clamant. Ps. cxxx.
 Yea, euen vpon thee do I call: helpe me and I shall kepe thy testimonies.
 Early in the mornyng do I crye vnto thee: For in thy worde is my trust.
 Myne eyes preuente the night watches: that I mighte
 D. i. be

At the communion.

be occupied in thy wordes.

Hearc my voyce (O lordc) accordyng vnto thy louyng kyndnesse: quicken me accordyng as thou art wont.

They drawe nye that of malice persecute me : and are farre from thy lawe.

Be thou nye at hande, O lordc: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long sinee: that thou hast grounded them for euer.

Glozy be to the father, and to the sonne. &c.

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

The Collect.

GOD, for asmuche as without thee, we are not able to please thee: Graunte that the woorkyng of thy mercie, maye in all thynges directe and rule our heartes: Through Iesus Christ our Lorde.

The Epistle.

Eph. iii.

This I saye and testifie through the Lord, that ye hencefoorth walke not as other Gentiles walke, in banitie of their mynde, while they are blinded in their vnderstandyng, being farre from a godly life, by the meanes of the ignorancie that is in them, and because of the blindenesse of their heartes, whiche beyng past repentaunce, haue geuen themselves ouer vnto wastonnes to woork all manner of vncleennes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue heard of hym, and haue been taught in hym, as the trueth is in Iesu (as concernyng the conuersacion in time past) to laye from you that olde man, which is corrupt, accordyng to the deceiueable lustes. To be renued also in the spirite of your mynde, and to putte on that newe man, whiche after God, is shapen in righteousnes and true holynes. wherfore put awaie lying, and speake euery

euery man trueth vnto his neighbour, forasmuche as we are members one of another. Be angery and synne not: Let not the Sunne go doune vpon your wrathe, neither geue place to the backbiter. Lette hym that stole, steale no moze, but lette him rather labour with his handes the thing whiche is good, that he maye geue vnto hym that nedeth. Let no filthy communication procede out of your mouthe: But that whiche is good to edifie withall, as oft as nede is, that it maye minister grace vnto the hearers. And greue not ye the holy spirite of God, by whome ye are sealed vnto the daie of redemption. Let all bitterness and fearenesse, and wraath, and roaryng, and cursed speakyng, be put awaye from you, with all maliciousnes. Be ye curteous one to anothe, mercifull, forgeuing one another, euen as God for Chyistes sake hath forgeuen you.

The Gospell.



Jesus entred into a shippe and passed ouer, and came into his owne Citie: And beholde, they broughte to hym a manne sicke of the palle, lying in a bed. And when Jesus sawe the faith of them, he saied vnto the sicke of the palle: Sonne bee of good chere, thy synnes be forgeuen thee. And behold, certaine of the Scribes saied within themselves: this manne blasphemeth. And when Jesus sawe their thoughtes, he saied: wherfore thinke ye euill in your heartes: whether is it easer to saye, thy synnes bee forgeuen thee, or to saye arise and walke: But that ye maye knowe that the sonne of manne hath a power to forgeue synnes in yearth: Then sayeth he vnto the sicke of the palle: Arise, take vp thy bed, and go vnto thyne house. And he arose and departed to his house: But the people that sawe it, merueiled and glorified God, whiche had geuen suche power vnto men.

Math. 9.

D.ii. The

At the Communion.

The .xx. Sondaie.

Take heed
Psalm. cxix.



Consider myne aduersitie, and deliuer me: For
I do not forget thy lawe.

Auenge thou my cause and deliuer me: quicken me accordyng vnto thy worde.

Healthe is farre from the vngodly: For they regarde not thy statutes.

Great is thy mercie, O Lorde: quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swaue from thy testimonyes.

It greueth me when I se the trasgressors: because they kepe not thy lawe.

Consider, O lord, how I loue thy commaundementes, O quicken me: accordyng to thy louyng kyndnesse.

Thy worde is true from euerlastyng : All the iudgements of thy righteousnes endure for euermore.

Glorry be to the father, and to the sonne. &c.

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

The Collect.

Almightie and merciful God, of thy bountiful goodnes, kepe vs from all thynges that maye hurte vs: that we beyng ready bothe in body and soule, maye with free heartes accomplishe those thynges, that thou wouldest haue doen: Through Iesus Christ our Lorde.

The Epistle.

Eph. v.



Take heed therefore, howe ye walke circumspectely: not as vnwise, but as wise menne, wynnynng occasion, because the dayes are euill. wherfore be ye not vnwise, but vnderstand what the wyll of the Lorde is, and be not dronken with wine, wherin is excelle: But be filled with the spirite, speaking vnto your selues

selues in Psalmes and Hymnes, and spirituall songes, syngyng and makyng melody to the Lorde in your hartes, geuyng thanks alwayes for all thynges vnto God the father, in the name of our Lorde Iesus Chyriste: submitting your selues one to another, in the feare of God.

The Gospell.



Jesus saied to his disciples: ^{Math. xxii.} The kyngdome of heauen is lyke vnto a man that was a kyng, whiche made a Mariage for his sonne, and let furthe his seruauntes, to call them that were bid to the weddyng, and they would not come. Agayne he sent furth other seruauntes, saying: Tell the whiche are bidden: beholde, I haue prepared my diner, myne Oxen & my fatlinges are kyled, and al thinges are redy, come vnto the Mariage. But they made lighte of it, and wente their wayes: One to his farme place, another to his Marchaundise, and the remnaunte tooke his seruauntes, and intreated them shamefully, and slewe the. But when the Kyng heard thereof, he was wrothe, and sente furthe his men of warre, and destroyed those murderers, and bzent by their citie. Then sayed he to his seruauntes: the Mariage in dede is prepared, but they whiche were bidden, were not worthy: Go ye therfore out into the hye wayes: and as many as ye finde, bid the to the mariage. And the seruauntes went furthe into the hye wayes, and gathered together all, as many as they could finde, bothe good and bad, and the weddyng was furnished with gesses. Then the King came in, to see the gesses, and when he spied there a man, whiche had not on a wedding garment, he sayed vnto hym: frende, howe camnest thou in hither not hauyng a wedding Garmēt: And he was euen speacheles. Then sayed the Kyng to the ministers: take and bynde hym hande and foote, and caste hym into vtter darkenesse, there shalbe wepyng and
D.iii. gnashing

At the Communion.
gnawing of teeth. For many be called, but fewe are cho-
sen.

The. xxi. Sondaye.

Principes
persecuti.
Psal. cxix.

Dinces haue persecuted me withoute cause:
But my hart standeth in awe of thy wordes.
I am as glad of thy worde: as one that findeth
great spoyle.
As for lies, I hate and abhorre them: But
thy lawe do I loue.

Seuen tymes a daye do I prayle thee: Because of thy
righteous iudgementes.

Great is the peace that they haue whiche loue thy
lawe: and they are not offended at it.

Lord, I haue looked for thy sayng health: and doen
after thy commaundementes.

My soule hath kept thy testymonyes: and loued them
exceedingly.

I haue kept thy commaundementes and testimonies:
for all my waies are before thee.

Glozy be to the father, and to the sonne. &c.

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

The Collect.

Graunt we beseeche thee, merciful Lord, to thy faith-
full people, pardon and peace, that they maye bee
cleansed from all their synnes, and serue thee with a
quiet mynde: Through Iesus Christ our Lord.

The Epistle.

Eph. vi.

My brethren, be strong through the lord, & through
the power of his might. Put on all the armour
of god, that ye may stande agaynst the assaultes
of the

of the deuill: for we wrestle not against bloude and fleshe, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse, in heauenly thynges. wherfore, take vnto you the whole armour of God, that ye maye be able to resist in the euill daie, and stande perfect in al thynges. Stande therfore and your loynes girde with the truech, hauyng on the breste plate of righteousnesse, and hauyng shoes on your feete, that ye maye be prepared for the gospel of peace. Aboue all, take to you the shilde of faith, wherwith ye maie quenche all the fiery dartes of the wicked. And take the helmet of saluacion, and the sworde of the spirite, whiche is the worde of God. And praye alwayes with all maner of prayer, and supplicacion in the spirite, and watch thereunto with all instance and supplicacion, for all saintes and for me: that vtterance maye be geuen vnto me, that I maye open my mouthe frely, to vtter the secretes of my Gospel (wherof I am a messenger in bondes) that therein I maye speake frely, as I oughte to speake.

The Gospel.

There was a certaine Ruler, whose sonne ^{106m. 311.} was sicke at Capernaum. As sone as the same heard, that Iesus was come out of Jewry into Galile, he went vnto him, and besought hym that he would come doune & heale his sonne. For he was euen at the point of death. Then saied Iesus vnto him: except ye see signes & wōders, ye wil not beleue. The Ruler saieth vnto him: Sir, come doune or euer that my sonne dye. Iesus sayeth vnto hym: Go thy waye, thy sonne lueth. The manne beleued the woorde that Iesus had spoken vnto hym. And he wente his waye. And
D. liii. as he

At the Communion.

as he was goyng doune, the seruauntes mette hym, and told hym, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they saied vnto hym: yesterdaie at the seventh houre, the fever left him. So the father knew that it was the same houre, in the whiche Iesus saied vnto hym. Thy sonne liueth, and he beleued, and all his houshold. This is agayn the second miracle that Iesus did, when he was come out of Jewry into Galile.

¶ The .xxii. Sondaye.

Appropriquet
deprecatio.
Psal. cxviii.



Et my complainte come before thee, O
Lorde: Geue me vnderstandyng accordyng
vnto thy worde.

O let my supplicaciō come before thee:
Deliuere me according to thy worde.

My lippes shal speake of thy prayse:
whē thou hast taught me thy statutes.

Yea, my toungue shall syng of thy worde: For all thy
commaundementes are righteous.

Let thyne hand helpe me: For I haue chosen thy com-
maundementes.

I haue longed for thy sayyng health, O Lorde: And
in thy lawe is my delight.

O lette my soule liue, and it shall praisse thee: And thy
iudgementes shall helpe me.

I haue gone astraie like a shepe that is losse: O seke
thy seruaunt, for I do not forget thy commaundementes.

Glozy be to the father, and to the sonne: and to the ho-
ly ghost.

As it was in the begynnyng, is now, and ever shal-
be: world without ende. Amen.

The

The Collect.

Worde we beseeche thee, to kepe thy houlholde the churche, in continuall godlines: that throughe thy protection, it maye be free from al aduerfities, and deuoutly geuen to serue thee in good woikes, to the glory of thy name: Through Iesus Christ our Lorde.

The Epistle.

Thanke my God with all remembraunce of you ^{Phila.} alwayes in al my praers for you, and praye with gladnes: Because ye are come into the felowship of the Gospell, from the firste daye vnto nowe. And am surely certified of this, that he whiche hath begon a good worke in you, shall performe it vntill the date of Iesus Christe: as it becommeth me, so Iudge I of you all, because I haue you in my heart for as muche as ye are all companions of grace with me, even in my bondes, & in the defendyng and stablisyng of the Gospell: for god is my recorde how greatly I long after you all, from the very heart rote in Iesus Christ. And this I praye, that your loue maye increas yet more and more in knowlege, and in al vnderstanding, that ye maye accept the thinges that are moste excellent, that ye maye be pure, and suche as offende no man, vntill the daye of Christe, beyng filled with the fruite of righteousnes, whiche commeth by Iesus Christ, vnto the glory and prayse of God.

The Gospell.

Peter saied vnto Iesus: lorde how oft shall I for ^{Math. xviii} geue my brother, if he sinne against me, till seuen tymes? Iesus sayeth vnto hym: I saye not vnto thee vntill seuen tymes: but seuentie tymes seue times. Therfore is the kyngdome of heauen likened vnto a certaine man that was a kyng, whiche would take accountes of his seruauntes, And when he had begon to recken, one was brought vnto hym, whiche ought hym tenne

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tenne. **¶** Talentes, but forasmuche as he was not able to paye, his lord commanded hym to be solde, and his wife and children, and al that he had, and pairment to be made. The seruaunt fell doune, and besought hym, saying: Syr, haue pacience with me, and I will paye thee all. Then had the lord pitie on that seruaunt, and loosed hym, and forgaue hym the debt. So the same seruaunt went out, and found one of his felowes whiche ought him an. **℥.** pence, and he layed handes on hym, and toke him by the throte, saying: paye that thou owest. And his felowe fell doune, and besought hym, saying: haue pacience with me, and I will paye thee all. And he would not, but went and caste hym into prison, till he should paye the debt. So, when his felowes sawe what was doen, they were verye sorre, and came and tolde vnto their Lord all that had happened. Then his Lord called him & sayd vnto hym. **¶** Thou vngracious seruaunt, I forgaue thee all that debte, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitie on thee? And his lord was wroth, and deliuered hym to the Jaylers, till he should paye all that was due vnto hym: So likewise shall my heauenly father do also to you, yf ye from your hartes forgeue not (euery one his brother) their trespasses.

The. xlii. Sondaye.

*Nisi quis do.
Psal. ccciii.*



If the Lord himselfe had not been on our side (now maye Israell saye:) if the Lord himselfe hadde not been on our side, when men rose vp against vs.

They had swallowed vs vp quicke: when they were so wrathfully displeas'd at vs.

Yea, the waters had drowned vs: and the streame had gone ouer our soule.

The

The depe waters of the proud: had gone euen ouer our soule.

But prayled be the Lorde: whiche hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde oute of the snare of the fouler: the snare is broken, and we are deliuered.

Our helpe standeth in the name of the Lorde: whiche hath made heauen and yearth.

Glorie be to the father and to the sonne: and to the .ꝛc.
As it was in the begynning, is nowe and euer. .ꝛc.

The Collect.

God our refuge and strength, which art the authoz of all godlines, be ready to heare the deuoute prayers of thy churche: and graunt that those thynges which we aske faithfully, we maye obtayne effectually: through Iesu Chryste our lorde.

The Epistle.

Brethren be folowers together of me, and looke ^{Phil. iii.} on them which walke euen so, as ye haue vs for ane rample. For many walke (of whom I haue tolde you often and now tell you weping) that they are the enemyes of the crosse of Chryste, whose ende is damnacion, whose bely is theyr god, and glory to their shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we looke for the sauitoure, euen the Lord Iesus Christ, which shal chaunge our vyle body, that he maye make it lyke vnto his glorious body: accordyng to the working, whereby he is able also to subdue all thynges vnto hymselfe.

The Gospell.

When the Phariseis went out and toke counsayl, ^{Mat. xxiii.} howe they mighte tangle hym in his wordes. And they sent out vnto hym their disciples with Herodes seruantes, saying: Maister, we know that thou arte true, and teachest the waye of God truly, neither

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neither carest thou for any man, for thou regardest not the outward appearance of me. Tel vs therefore, how thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? But Jesus perceyuing their wickednes, said: why tempt ye me ye ypocrites? Shew me the tribute money. And they tooke him a peny. And he sayed vnto them: whose is this Image and superscription: they saied vnto hym, Cesars: Then saied he vnto them: geue therfore vnto Cesar the thinges whiche are Cesars: and vnto God, those thinges that are Goddes. when they had hearde these wordes, they meruayled, and left hym, and wente their waye.

The .xxiii. sondaye.

Q. uiciffidit
psal. cxxv.



They that put their truste in the lord, shalbe euen as the mount Syon: which maye not be removed, but standeth fast for euer.

The hylles stande aboute Jerusalem: euen so standeth the lorde rounde about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hande vnto wickednes.

Do well (O lorde:) vnto those that be good and true of heart.

As for suche as turne backe vnto their owne wickednes: the lorde shall lead them forth with the euell doers, but peace shalbe vpon Israell.

Glozy be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collecte.

Lord we beseeche thee, assioyle thy people from their offences, that through thy bountifull goodnes, we maye bee

be delyuered from the bandes of all those synnes, whiche
by our frayltye we haue committed: Graunt this. &c.

The Epistle.



Ve geue thankes to God, the father of our Lord ^{Colos. i.}
Jesus Christe, alwayes for you in our prayers:
for we haue heard of your fayth in Christ Jesu,
and of the loue whiche ye beare to all saynctes,
for the hopes sake whyche is layde by in store for you in
heauen, of whych hope ye heard before by the true worde
of the gospel, which is come vnto you euen as it is, fruit-
full, and groweth as it is also among you, from the daye
in the whiche ye heard of it, and had experience in the
grace of god through the truth, as ye learned of Epaphra
our deare fellowe seruaint, which is for you a faythfull
minister of Christe, whyche also declared vnto vs youre
loue which ye haue in the spirite. For this cause we also,
euer sence the daye we heard of it, haue not ceased to pray
for you, and to desyre that ye myght be fulfilled with the
knowledge of hys will, in all wisdom and spiritual vn-
derstandyng, that ye myght walke worthy of the Lorde,
that in all thynges ye maye please, being fruitefull in all
good workes, and encreasyng in the knowledge of God,
strengthened with all myght, through his glorious power,
vnto al patience and long sufferyng with ioyfulnesse, ge-
ning thakes vnto the father, which hath made vs meete
to be partakers of the inherytaunce of sainctes in lycht.

The Gospell.



Whyle Jesus spake vnto the people beholde, ^{Mat. ix.}
there came a certaine ruler, and worshipped
him, sayng: my doughter is euen nowe dis-
ceased, but come and laye thy hande vpon
her, and she shall lyue. And Jesus arose and
folowed hym and so dyd hys discyples. And beholde, a
woman

R. i.

woman

At the Communion

woman whyche was diseased with an issue of bloude twelue yeres, came behinde him and touched the hemme of his vesture. For she saide within her selfe: If I maye touche but euen hys vesture only, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde: doughter be of good comfort, thy fayth hath made thee safe. And the woman was made whole euen that same tyme. And when Jesus came into the rulers house, and sawe the mynstrelles and the people makynge a noyse, he said vnto them: get you hence, for the maide is not dead but slepeth. And they laughed hym to scorne: But when the people were put furth he went in, and toke her by the hande (and sayde: damosell aryse.) And the damosell arose. And thys noyse went abrode into all that lande.

The .xxv. sondaye.

*Oris de
mimo. psal.
Cxxvii.*



Except the Lorde buylde the house: their labour
is but losse that buylde it.

Except the Lorde kepe the cite: the watch-
man waketh but in vayne.

It is but lost labour that ye haste to ryse by early, and
so late take rest: and eate the bread of carefulnes, for so
he geueth his beloued slepe.

Lo, chyldren and the fruite of the wombe are an heri-
tage and gyfte: that commeth of the Lorde.

Lyke as the arrowes in the hand of the glaunt: euen
so are the yong chyldren.

Happye is the man, that hath hys quyuer full of them:
they shall not be ashamed, when they speake with the
enemies in the gate.

Glozy be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

Stiere by we beseeche thee, O Lord, the wylls of thy
faythfull people, that they plenteously bringyng furth
the

the fruite of good workes: may of thee, be plenteously rewarded: through Iesus Christe our Lorde.

The Epistle.

Behold the tyme commeth, saith the Lord, that I ^{Iere. xxxii.} will rayse vp the righteous braunche of Dauid, which kyng shall beare rule, and he shall prosper with wysdome, and shall set vp equite & righteousnes agayne in the earth. In his tyme shall Iuda be saued, and Israel shall dwell with out feare. And this is the name that they shall call him: euen the Lord our righteousnes: & therefore behold, the tyme commeth, saith the Lord, that it shall nomore be saide: the Lorde Iyueeth, which brought the children of Israel out of the lande of Egypt: But the Lorde Iyueeth which brought furth and lead the seede of the house of Israel out of the north lande, and from all contries where I had scatered them: & they shall dwell in theyr owne lande agayne.

The Gospell.

When Iesus lift vp his eyes, and sawe a great com- ^{Iohn. vi.} panie come vnto him, he saith vnto Philip: where shall we bye bread that these maye eat? This he sayd to proue him: for he himselfe knewe what he wolde do. Philip answered hym: two hundred pentworth of bread are not sufficiente for the, that every man may take a litle. One of hys dysciples (Andrewe, Simon Peters brother) said vnto hym: There is a ladde here, whyche hath five barley loues, and two fishes: but what are they among so many? And Iesus sayd: make the people sit doune. There was muche grasse in the place. So the mē sat doune, in nombze about five thousand. And Iesus toke the breade, & when he had geuen thankes, he gaue to the disciples, and the dysciples to them that were set doune: And likewise of the fishes as much as they wold.

R. ii.

when

At the Communion

When they had eatē inough, he saith vnto his disciples: Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barley loaves, which broken meat remained vnto them that had eaten. Then those men (when they had seen the myracle that Jesus did) said: this is of a truth the same prophete that shoulde come into the worlde.

SAINT AN

Drewes Daye.

Sept expugnauerunt
psal. Cxxxix.



Any tymes they haue fought agaynst me from my youth vp: may Israell nowe saye. Yea, many a time haue thei vexed me from my youth vp: but thei haue not preuailed against me.

The plowers plowed vpon my backe: and made long furrowes.

But the righteous Lorde: hath heuen the snarres of the vngodly in pieces.

Let them be confounded and turned backwarde: as many as haue euill wyll at Sion.

Let them be euen as the grasse growyng vpon the house toppes: which withereth afore it be pluckt vp.

Wherof the mower fylleth not hys hande: neither he that bindeth vp the sheues, hys bosome.

So that they which go by, saye not so muche: as the Lorde prospere you, we wish you good lucke in the name of the Lorde.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynning, is nowe, and ever shalbe: worlde without ende. Amen.

The

The Collect.

Almyghtie God, which hast geuen suche grace to thy Apostle saynt Andrew, that he counted the sharp and painful death of the crosse to be an high honour and a great glory: Graunt vs to take and esteeme all troubles and aduersities which shal come vnto vs for thy sake, as thynges proffyttable for vs toward the obtaining of euerlasting life: through Iesus Christ our Lorde.

The Epistle.

Yf thou knowledg with thy mouthe, that Ie^{us} ^{Rom. 10} is the Lord, & beleue in thy heart that God raised him vp from death, thou shalt be safe. For, to beleue with the hearte iustifyeth: and to knowledg with the mouth maketh a man safe. For the scripture saith: whosoever beleueth on hym shall not be confounded. There is no differēce betwene the Iewe and the Gentyle. For one is Lorde of all, whyche is ryche vnto all that call vpon hym. For whosoever doth call on the name of the Lorde shall be safe. Howe then shall they call on hym, on whom they haue not beleued: How shall they beleue on him, of whom they haue not heard: How shall they heare, without a preacher: And how shall they preache, except they be sent: As it is witten: how beautiful are the fete of thē which bring tidinges of peace, and bring tidynge of good thynges. But they haue not al obeyed to the gospel, for Esay sayeth: Lorde, who hath beleued our saynges: So then, faith cometh by hearing, and hearing cometh by the worde of God. But I aske: haue they not heard: no doubt their sound went out into al landes, & their wordes into the endes of the world. But I demaunde whether Israell dyd knowe or not: fyrst Moyses sayth: I wyll prouoke you to enuy, by them that are no people, by a folysh nacion I wyll anger you.

ad

R. iii.

Elai

At the Communion

Esaię after that is bolde, and sayth: I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israell he saith: all daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh agaynst me.

The Gospell.

Mat. iiii.



As Jesus walked by the sea of Galilee, he sawe two brethren: Simon, which was called Peter: and Andrew his brother, casting a net into the sea (for they were fyllhers) and he saith vnto them: folowe me, and I will make you to become fishers of men. And they streight way left their nettes, & folowed hym. And when he was gone furth from thence, he sawe other two brethren, James the sone of zebede, and John hys brother, in the ship with zebede theyr father, mending theyr nettes: and he called them. And they immediately left the ship and their father, and folowed hym.

Saynt Thomas the Apostle.

Bless omnes
psal. cxxviii.



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

For thou shalt eate the labours of thyne hādes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: vpon the walles of thyne house.

Thy chyldren like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the lorde.

The Lorde from out of Syon, shall so. blesse thee: that thou shalt see Jerusalem in prosperytie all thy lyfe long.

Yea that thou shalt see thy chylders chyldren: and peace vpon Israell.

Gloꝝ be to the father. &c.

As it was in the beginning. &c.

The

At the Communion.
The Collect.

Fol.c.

A Almighty everliuing God, whiche for the more con-
firmacion of the sayth, didst suffer thy holy Apostle
Thomas, to bee doubtfull in thy sonnes resurreccyon:
graunte vs so perfectly, and without all doubt to beleue
in thy sonne Iesus Christe, that our sayth in thy syghte
never be rejoynded: heare vs, O Lorde, through the same
Iesus Christe, to whome with thee and the holy goste be
all honour. &c.

The Epistle.



W ye are not straungers nor fozeners: but ^{Ephe. 2.}
citezens with the saintes, and of the household
of God, and are built vpon the foundation of
the apostles and prophetes, Iesus Christ him
selfe beeyng the head corner stone, in whome what buil-
ding soeuer is coupled together, it groweth vnto an holy
temple in the lord, in whome ye also are built together, to
be an habitacion of God through the holy gost.

The Gospel.



Thomas one of the twelue, which is called Di-
dunus, was not with them, when Iesus came. ^{John 20.}
The other disciples therfore sayde vnto hym:
we haue sene the lord. But he sayd vnto them:
except I see in hys handes the printe of the nayles, and
put my finger into the print of the nayles, and thrust my
hande into his syde, I will not beleue.

And after eighte dayes, agayne hys disciples were
within, and Thomas with them. Then came Iesus
when the doores were shut, and stode in the middes, and
sayd: peate be vnto you. And after that he sayde to Tho-
mas: bring thy finger hither, and see my handes, and
reache hither thy hande, and thruste it into my syde, and
be not saythlesse, but beleuing. Thomas aunswered and
sayde

At the Communion.

sayde vnto hym: my lord and my God. Jesus sayd vnto him: Thomas because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued. And many other signes truly dyd Jesus in the presence of his disciples, whiche are not written in this booke. These are written, that ye myght beleue that Jesus is Christe the sonne of God, and that (in beleuing) ye myght haue lyfe through hys name.

The conuersion of saint Paule

At Mattins.

The.ii. Lesson. Act. xxi. vnto they heard hym.

Confiteor:
si b. p. a. l.
ca. xxviii.



will geue thankes vnto thee, O lord, with my whole hearte: euen before the Goddes, wil I syng prayse vnto thee.

I will wurshyp towarde thy holye temple, and prayse thy name, because of thy louyng kyndenesse and trueth: for thou haste magnified thy name, and thy woord aboue all thynges.

When I called vpon thee, thou heardest me: and enduredst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde. for they haue hearde the woordes of thy mouth.

Yea, they shall syng in the wayes of the Lorde: that great is the glozy of the Lorde.

For though the lorde be hye, yet hath he respecte vnto the lowly: as for the proud, he beholdeth them a farre of.

Though I walke in the middes of trouble, yet shalt thou refreshe me: thou shalt stretch furth thyne hande vpon the furiousnesse of myne enemyes, and thy ryghte hande shall saue me.

The Lorde shall make good hys louyng kyndnesse towarde me: yea thy mercie, O Lorde, endureth for euer, despise not then the woorkes of thyne owne handes.

Gloze

Gloꝛy be to the father, and to the sonne: and to the holy gost.

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

The Collect.

GOD whiche haste taughte all the worlde, through the preaching of thy blessed Apostle saunte Paule: graunt we beseeche thee, that we whiche haue hys wonderfull conuersion in remembraunce, maye folowe and fulfill the holy doctryne that he taughte: through Iesus Christ our Lorde.

The Epistle.



And Saul yet breathyng out threathynges, and slaughter agaynste the Disciples of the lord, went vnto the hie prieste, and desired of him letters to cary to Damasco, to the Synagoges: that if he founde any of this waye (whether they were men or women) he might bring the bound vnto Ierusalem. And when he iourneyed, it fortuneth that as he was come nigh to Damasco, sodenly there shined round about him a light from heauen, and he fel to the earth, & heard a voyce, sayng to him: Saul, Saul, why persecutest thou me? And he sayde: what art thou Lorde? And the Lord sayd: I am Iesus whome thou persecutest. It is harde for thee to kicke agaynste the pꝛicke. And he both trembling and astonied, sayd: lorde, what wilt thou haue me to doe? And the lorde sayde vnto hym: aryse and goe into the citie, and it shall be tolde thee what thou must doe. The men whiche iourneyed with hym, stode amased, hearing a voyce, but seeing no man. And Saul arose fro the earth, and when he opened hys eyes, he saw no man: But they led him by the hand, and brought him into Damasco. And he was thre dayes without sight, & neyther
vꝛd

Actes. ix.

At the Communion.

did eate nor drynke. And there was a certayn disciple at Damasco, named Ananias, and to him said the Lord in a vision: Ananias: and he sayd: beholde, I am here lord. And the lord sayd vnto him: arise and goe into the strete (whiche is called streighte) and seke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man, named Ananias, cummyng in to hym, and puttyng hys handes on hym, that he mighte receyue hys sighte. Then Ananias answered: Lord, I haue hearde by many of thys man, howe muche euill he hath doone to thy sainctes at Jerusalem: and here he hath aucthoritye of the hye priestes, to bynde all that call on thy name. The Lord sayde vnto hym: goe thy waye, for he is a chosen vessel vnto me, to beare my name beefore the Gentyles, and kynges, and the chyldren of Israell. For I will shewe hym, howe great thynges he muste suffer for my names sake. And Ananias wente hys way, and entred into the house, and put hys handes on hym, and sayde: brother Saul, the Lord that appeared vnto thee in the way as thou cameste, hath sent me, that thou mighteste receyue thy syghte, and be filled with the holy goste. And immediately there fell from his eyes as it had bene scales, and he receyued syghte, and arose and was baptised, and receiued meate and was counforted. Then was Saul a certayne dayes with the discyples whiche were at Damasco. And straight way he preached Christe in the Synagoges, howe that he was the sonne of God. But all that hearde hym were amased, and sayde: is not thys he that spoyled them whiche called on thys name in Hierusalem, and came hither for that entente that he mighte bring them bounde vnto the hye priestes: But Saul encreased the more in strength, and confounded the Jewes whiche dwelte at Damasco, affirming that thys was very Christe.

¶



Peter answered and said vnto Jesus: behold, ^{Mat 19} we haue forsaken all, and folowed thee, what shall we haue therfore: Jesus sayd vnto them: verely I say vnto you, that when the sonne of man shall sit in the seate of his Maiestie, ye that haue folowed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlasting lyfe. But many that are first shall be last, and the last shall be first.

At Euen-song.

The seconde lesson. Actes. xxvi. vnto the ende.

The purification of, S. Mary the virgin.



Behold (now) prayse the Lorde: all ye seruauntes of the lord, ye that by night stand in the house of the Lorde: (euē in the courtes of the house of our God.)

*Ecce nunc be
medicor. psal.
cxxxiii.*

Lift vp your handes in the Sanctuary: and prayse the Lorde.

The Lorde that made heauen and yearthe: geue thee blessing out of Sion.

Glory be to the father, and to the sonne. &c.

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

The Collect.

A myghtye and euerlastyng God, we humbly beseeche thy Maiestie, that as thy onely begotten sonne, was this day presented in the Temple, in the

At the Communion.

the substance of our flesh: so graunte that we maie be presented vnto thee, with pure and cleare myndes: By Iesus Christ our Lorde.

The Epistle.

The same that is appoynted for the Sondaye.

The Gospel.

Luc. ii.



hen the tyme of their Purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde, (as it is witten in the Lawe of the Lorde: every manne child that first openeth the matrix, shalbe called holy to the lorde:) and to offre (as it is saied in the Lawe of the Lorde) a payre of turtle Dooues, or twoo young Pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolacion of Israell, and the holy Goste was in hym. And an answere had he receiued of the holy Goste, that he should not see death, excepte he firste saue the Lordes Christe. And he came by inspiration into the temple.

Saint Mathies dale.

Eccl. i.
v. 1.



elyer me, O lorde, from the euil manne: and preserue me from the wicked man, which imagine mischiefe in theyr hartes: and stirre by strife all the day long. They haue sharpened theyr tongues lyke a Serpent: Adders poyson is vnder theyr lippes.

Kepe me, O lord, from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrowe my goynge.

The proude haue layed a snare for me, and spred a net abroad with cordes: yea, and set trappes in my way.

I sayde vnto the Lorde, thou arte my God: heare the voyce

voyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou haste covered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lorde: let not his mischeuous imaginacyon prosper, lest they bee too proude.

Let the myschiefe of theyr owne lippes fall vpon the head of them: that compasse me about.

Let hote burning coales fall vpon them: let them bee cast into the fyer, and into the pit, that they neuer rise vp agayn.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunt the wicked person, to ouerthrow hym.

Sure I am that the lorde will auenge the poore: and maynteyn the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name: and the iust shall continue in thy sight.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

A Lmyghtye God, whiche in the place of the traytor Judas, didst chole thy faythfull seruaunte Mathie, to be of the number of thy twelue Apostles: Graunt that thy churche being alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors: Through Iesus Christ our Lorde.

The Epistle.

In those dayes, Peter stode vp in the mid-^{Acts. 1.}des of the disciples, and sayd: (the numbre of names that were together, were about an. Cxx.) Ye men and brethren, thys scripture must nedes haue bene fulfilled, which the holye Gholste, throughe the mouth of Dauid, spake
D. i. before

At the Communion.

before of Judas, whiche was guyde to them that toke Jesus. For he was numbred with vs, and had obtained felowship in this ministracion. And the same hath now possessed a plat of ground, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the middes, and all his bowels gushd out: And it is knowen vnto all the inhabiteres of Hierusalem: in so muche that the same fielde is called, in theyr mother tongue, Acheldama, that is to saye, the bloude fielde. For it is witten in the booke of Psalmes: his habitation be voyde, and no man be dwelling therein, and his bishoprike let an other take. wherfore, of these menne whiche haue companied with vs (al the tyme that the lorde Jesus had al his conuersacion among vs, beginning at the baptisme of John vnto that same day, that he was taken vp from vs) must one be ordayned, to be a witnes with vs of his resurrection. And they appoynted two, Ioseph whiche is called Barlabas (whose surname was Justus) and Mathias. And when they prayed, they sayde: Thou Lorde, which knowest the heartes of al menne, shew whether of these two thou haste cholen: That he may take the roume of this ministracion and Apostleship, from whiche Judas by transgression fel, that he might goe to his own place. And they gaue furth theyr lottes, and the lot fel on Mathias, and he was coumpted with the eleuen Apostles.

The Gospel.

Mat. xi.



At that tyme Jesus aunswered, and sayde: I thanke thee (O father) Lorde of heauen and yearth, because thou hast hyd these thynges from the wise and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thynges are geuen ouer vnto me of my father. And no manne knoweth the sonne, but the father: neither knoweth any man the father, saue the sonne, and he to whomesoeuer the sonne will open hym. Come vnto me

At the Communion.

Fol. ciiii.

to me all ye that labor and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meke and lowly in heart, and ye shall fynd rest vnto your soules, for my yoke is easie, and my burden is light.

The Annunciacion of the virgin Marie.



Orde, I am not hye mynded: I haue no proude lookes.

Domine non
es exal, psal
CXXxi.

I doe not exercise my selfe in great matters: whiche are to hye for me.

But I refrayne my soule, and kepe it low, lyke as a chylde that is weaned from hys mother: yea, my soule is euen as a weaned chylde.

O Israell, trust in the Lorde: from thys tyme forth, for evermore.

Glozy be to the father, and to the sonne. &c.

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

The Collect.



Weseche thee, Lorde, powre thy grace into our heartes, that as we haue knowen Christ, thy sonnes incarnation, by the message of an Angell: so by hys crosse and passion, we maye be brought vnto the glozy of his resurrection: Through the same Christ our Lorde.

The Epistle.



God spake once agayne vnto Ahas, saying: requite a token of the Lorde thy God, whether it be towarde the depth beneth, or towarde the heigth aboue. Then sayde Ahas: I will requite none, neyther will I tempte the Lorde. And he sayde: bearken to, ye of the house of Dauid: is it not ynoughe for you, that ye bee greiuous vnto menne, but ye muste greue my God also: And therefore the Lorde shall geue you a token: Beholde a virgin shall conceiue and beare a sonne, and his mother shall call hys name Emanuell.

Esai. vii.

S. ii. Butter

At the Communion.

Butter and Hony shall he eat, that he maye knowe to
refuse the euill, and chose the good.

The Gospel.

Luce. i.



And in the sixth moneth, the Angell Gabriell
was sente from GOD vnto a citie of Galile,
named Nazareth, to a virgyn spoused to a
manne, whose name was Ioseph, of the house
of Dauyd, and the virgins name was Mary. And the
Angel went in vnto her and sayd: Haile ful of grace, the
Lorde is with thee: Blessed arte thou among weomen.
when she saue hym, she was abalshed at hys saying:
and caste in her mynde, what maner of salutacyon that
shoulde be. And the angel said vnto her: feare not Mary:
for thou hast found grace with God. Beholde, thou shalt
conceiue in thy wombe, and beare a sonne, and shalt call
his name Iesus: he shall be greate, and shalbe called the
sonne of the highest. And the Lorde God shall geue vn-
to hym, the seat of his father Dauid, and he shall reigne
ouer the house of Iacob for euer, and of hys kyngdome
there shalbe none end. Then said Mary vnto the angel:
how shall this be, seeing I knowe not a man? And the
Angel answered and layde vnto her: the holy goft shal
come vpon thee, and the power of the highest shall ouer-
shadowe thee. Therfore also that holy thing which shal
be borne, shall be called the sonne of God. And beholde,
thy colin Elizabeth, she hath also conceyued a sonne in
her age. And this is her sixth moneth, which was called
baren: for with god shal nothing be vnpossible. And Ma-
ry sayde: beholde the handmayde of the lorde: be it vnto
me, according to thy woorde. And the Angell departed
from her.

Saint Markes day.

Domine cla:
mari. psal.
cxi.



Lorde I call vpon thee, hast thee vnto me: and
considre my voyce when I crye vnto thee.
Let my prayer bee set furth in thy sighte, as
the incense: and let the lifting vp of my handes
be

be an evening Sacrifice.

Set a watch, O Lorde, beefore my mouth: and kepe the doore of my lippes.

Let not myne hearte be enclined to any euill thyng: let me not be occupped in vngodly woꝝkes, with the men that woꝝke wickednesse, lest I eate of suche thynges as please them.

Lette the ryghteous rather smyte me frendly: and re-
proue me.

But let not their precious Balmes breake mine head: yea, I will pray yet agaynst theyꝝ wickednes.

Let theyꝝ iudges be ouerthrowen in stony places: that they may heare my woꝝdes, for they are swete.

Our bones lye scattered befoꝝe the pit: Lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O lorde God: in thee is my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me: and from the trappes of the wicked dooers.

Let the vngodly fall into theyꝝ owne nettes together: and let me euer escape them.

Gloꝝy bee to the father, and to the sonne: and to the holy Gost.

As it was in the begynnyng, is nowe, and euer shall be: woꝝld without ende. Amen.

The Collect.

A Lmyghtie GOD, whiche haste instructed thy ho-
ly Church, with the heauenly doctrine of thy Euan-
gelist Saint Marke: Gene vs grace so to be established
by thy holy Gospell, that we be not, lyke chyldren, caried
away with euery blast of vaine Doctrine: Through Je-
sus Christ our Lorde.

The Epistle.

S. iiii.

Unto

At the Communion.

Ephes. iii.



Unto euery one of vs is geuen grace, according to the measure of the gift of Christe. wherfore he sayeth: when he went by an hie, he led captiuitie captiue, and gaue giftes vnto menne. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth: he that descended, is euen the same also that ascended by aboue all heauens, to fulfill all thinges. And the very same made some Apostles, some prophetes, some Euangelistes, some Shepherdes and teachers: to the edifying of the sainctes, to the woork and ministryon, euen to the edifying of the body of Christ, till we all come to the vnitie of fayth, and knowledge of the sonne of god, vnto a perfecte man, vnto the measure of the full perfect age of Christe. That we hencefurth should be no more children, wauering and carped about with euery winde of doctrine, by the wyllesse of men through craftines, wherby they lay a waite for vs, to deceiue vs. But let vs folow the trueth in loue, and in all thynges growe in him, which is the head, euen Christe, in whome if all the body be coupled and knit together, throughout euery ioint, wherwith one ministrith to an other (according to the operacion, as euerye parte hath his measure) he encreaseth the body, vnto the edifying of it selfe thowow loue.

The Gospel.

John. xij.



I am the true Vine, and my father is an housbande man. Euery braunche that beareth not fruite in me, he will take awaye. And euerye braunche that beareth fruite, will he pouрге, that it may bring furth moze fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto you.
Bide

At the Communion. Fol. cbi.

Bide in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abyde in me. I am the Vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth furth muche fruite. For without me, can ye doe nothing. If a manne byde not in me, he is caste forth as a braunche, and is withered: And menne gather them, and caste them into the fyer, and they burne. If ye byde in me, and my woordes abyde in you, aske what ye will, and it shall be dooen for you. Herein is my father glorified, that ye beare muche fruite, and become my Disciples. As the father hath loued me, euē so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall byde in my loue, euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioy mighte remaine in you, and that your ioy might be full.

Saint Philip and James.

At Mattins.

The seconde lesson. Actes. viii. vnto. When the Apostles.

At the Communion.

Behold, how good and ioyfull a thing it is: brethren to dwell together in vnitie. It is lyke the precious oyntmente vpon the head, that ran down vnto the beard: euen vnto Aarons bearde, and wente downe to the skirtes of hys clothing.

Eccē quom bonum. psalm cxxxiii.

Lyke the dewe of Hermon: whiche fell vpon the hill of Sion.

For there the Lorde promised hys blessing: and lyfe for euermore.

Glozy be to the father, and to the sonne. &c.

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

The

At the Communion.

The Collect.

Almightie God, whome truely to knowe is euerlasting lyfe: Graunt vs perfectly to knowe thy sonne Iesus Chyste, to bee the way, the trueth and the lyfe, as thou hast taught sainct philip, and other the Apostles: Through Iesus Chyist our Lorde.

The Epistle.

James. i.



James the seruaunt of God, and of the Lorde Iesus Chyste, sendeth greeting to the twelue Tribes, whiche are scattered abroad. My brethren, counte it for an excedyng ioye, when ye fall into diuerse temptacions: Knowyng thys, that the tryng of youre faythe, gendreth pacyence: and lette pacyence haue her perfecte woork, that ye may bee perfecte and sounde, lackyng nothyng. If anye of you lacke wisdom, let him aske of him that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is like a waue of the sea, whiche is toste of the windes, and carryed with violence. Neyther let that man thynke, that he shall receyue any thing of the Lorde.

A waueryng mynded manne, is vnstable in all hys wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is ryche, reioyce when he is made lowe. For euen as the flower of the Grasse, shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the ryche man perishe in hys wayes. Happte is the man that endureth temptacyon: For when he is tryed, he shall receiue the crowne of lyfe, which the Lorde hath promised to them that loue hym.

The



AND Jesus sayde vnto hys disciples, let not your hearte bee troubled. Ye beleue in God, John. xiiii.
 beleue also in me. In my fathers house are many mansions. If it were not so, I wouide haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come agayne and receyue you, euen vnto my selfe: that where I am, there may ye bee also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto hym. Lorde wee knowe not whither thou goeste. And howe is it possible for vs to knowe the waye? Jesus sayeth vnto hym: I am the way, and the truth, & the life: No man cometh vnto the father but by me: if ye had knowen me, ye had knowen my father also: And nowe ye knowe hym, and haue seene hym. Philip sayeth vnto him: Lord shewe vs the father, and it suffileth vs. Jesus sayeth vnto him, haue I bene so long tyme with you: and yet haste thou not knowen me: Philip, he that hath sene me, hath sene my father, and how sayest thou then, shew vs the father: Beleuest thou not that I am in the father, and the Father in me: The woordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that dooeth the woorkes. Beleue me that I am in the father, and the father in me. Whelkes beleue me for the woorkes sake. Merely, verely I say vnto you: he that beleueth on me, the woorkes that I do, the same shal he doe also, and greater woorkes then these shal he do, because I goe vnto my father. And whatsoever ye aske in my name, that will I dooe, that the father may be glorified by the sonne. If ye shall aske any thyng in my name, I will doe it.

C Saint Barnabe Apostle.

At Mattins.

The seconde lesson. Actes. xiiii. vnto the ende.

I

At the Communion.

Uere me a ad
dominum.
psal. CXlii.



Cryed vnto the Lord with my voyte: yea euen
vnto the Lord did I make my supplicacion.
I powred out my complayntes before him:
and shewed him of my trouble.

When my spirite was in heauines, thou kneweste my
path: in the way wherein I walked, haue they priuely
layed a snare for me.

I loked also vpon my right hande: and see, there was
no man that would knowe me.

I had no place to flye vnto: and no man cared for my
soule.

I cryed vnto thee, O Lorde, and sayd: Thou art my
hope and my porcion in the lande of the liuing.

Consider my complaynt: for I am brought very low.

O deliuer me from my persecutours: for they are to
strong for me.

Wynng my soule out of prison, that I may geue than-
kes vnto thy name: which thing if thou wilt graunt me,
then shall the righteous resort vnto my company.

Glozy be to the father, and to the sonne. &c.

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

The Collect.



Lorde almightie, whiche hast indued thy holy A-
postle Barnabas, with singuler gistes of thy ho-
ly goste: let vs not be destytute of thy manyfolde
gistes, nor yet of grace to vse them alway to thy honour
and glozy: Through Iesus Christ our Lorde.

The Epistle.

Actes, Xi.



Indinges of these thinges came vnto the eares
of the congregacyon, whiche was in Hieru-
salem. And they sente furth Barnabas, that
he should goe vnto Antioche. which when he
came, and had seene the grace of God, was glad and ex-
horted them all, that with purpose of heart, they would
continually cleaue vnto the Lorde. For he was a good
man,

At the Communion. Fol. cbiij.

man, and full of the holy ghost and of faith, and much people was added vnto the Lorde. Then departed Barnabas to Charlus, for to seke Saul. And when he had found him, he brought him vnto Antioche. And it chaused, that a whole yere they had theyr conuersacyon with the congregacion there, and taught muche people, insomuche that the disciples of Antioche were the first that were called Christen. In those dayes came p̄phetes from the citie of hierusalem vnto Antioche. And there stode by one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout al the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to send succour vnto the brethren whiche dwelt in Jewry: which thyng they also dyd, and sent it to the elders by the handes of Barnabas & Saul.

The Gospel.



This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man, then thys: that a man bestowe his lyfe for hys frendes. Ye are my frendes, if ye doe whatsoeuer I commaunde you. Hencefurth call I you not seruautes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bring furth fruit, and that your fruit shoulde remayn: that whatsoeuer ye aske of the father in my name, he may geue it you. Johⁿ.xv.

At Euenlong.

The seconde lesson Act. xv. (vnto) After certayne dayes.

Saint John Baptist.

Proper lessons at Mattins.

The first lesson. Malach. iiii. vnto the ende.

The seconde lesson. Mat. iiii. vnto the ende.

heare

At the Communion.

Domine cX:
audi. psal.
cXliii.



Heare my prayer, O Lord, and confidre my desyre: herken vnto me for thy trueth and righteousnes sake.

And entre not into iudgement with thy seruaunt: for in thy sighte shall no man liuing be iustified.

For the enemye hath persecuted my soule, he hath smitten my life down to the ground: he hath layed me in the darkenes, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remember the time past, I muse vpon al thy workes: yea I exercise my self in þ workes of thy hādes.

I stretche forth my handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande.

Heare me O Lord, and that soone, for my spirite waxeth faynt: hyde not thy face from me, lest I be lyke vnto them that goe downe into the pit.

O let me heare thy louyng kyndenesse betymes in the mornyng, for in thee is my trust: shewe thou me the way that I should walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lorde, from myne enemyes: for I flye vnto thee to hyde me.

Teache me to do the thing that pleaseeth thee, for thou art my God: let thy louyng spirite leade me forth vnto the land of righteousnes.

Quicken me O Lorde, for thy names sake: and for thy ryghteousnes sake, byyng my soule out of trouble.

And of thy goodnes slay myne enemyes: and destroye all them that bere my soule, for I am thy seruaunt.

Glozy be to the father and to the sonne. ꝛc.

As it was in the beginning. ꝛc. Amen.

The Collect.

A Almighty God, by whose prouidence thy seruaunte John Baptiste was wonderfully borne, and sente to

to prepare the way of thy sonne our sauour by preaching of penaunce : make vs so to folowe his doctrine and holy lyfe , that we may truely repent accordyng to his preaching, & after his example constantly speake the trueth, boldly rebuke vice , and patiently suffre for the truethes sake: thorough Iesus Christ our Lorde.

The Epistle.

BE of good chere my people , O ye Prophetes ^{Isa. xl.} comfort my people , sayeth your God , comfort Ierusalem at the heart, and tell her , that her trouayle is at an ende , that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce crieth in wyldernes, prepare the way of the Lorde in the wyldernes , make straight the path for oure God in the desert. Let all valleyes be exalted, and euery mountayne and hyl be layde lowe: whatso is croked, let it be made straight, and let the rough be made plain fieldes. For the glozy of the lord shall appeare , and all fleshe shall at once se it : for why : the mouth of the Lorde hath spoken it.

The same voyce spake. Nowe crye . And the prophet answered: what shall I crye: that all fleshe is grasse, and that all the goodlynes thereof is as the floure of the felde. The grasse is withered , the floure falleth awaye . Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuerthelesse , whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hye hil (O Sib) thou that bringest good tydinges, lift vp thy voyce with power , O thou preacher Ierusalem: Lift it vp without feare, & say vnto the cities of Iuda: Beholde your God: behold, the lord God shall come with power , and beare rule with his arme . Beholde , he byngeth his treasure with hym, and his workes go before hym . He shall seede his flocke lyke an herdman : He shall gather the lambes together with his arme, and carpe them in his bosome,

I. s. and

At the Communion.
and shall kyndely entreat those that beare yong.

The Gospel.

Luc. i.

Lizabethes tyme came that she should be deliuered, and she brought furth a sonne. And her neighbours & her colyns heard howe the Lorde had shewed great mercy vpon her, & they reioysed with her. And it fortuneth, that in the eight day they came to circūcise the child: and called his name zacharias after the name of his father. And his mother answered & sayd: not so, but he shalbe called John. And they sayd vnto her. There is none in thy kynred that is named with this name. And they made signes to his father, how he would haue hym called. And he asked for writyng tables, and wrote, sayng: his name is Jhon. And they mervayled all. And his mouth was opened immediatly, and his tongue also, and he spake and prayled God. And feare came on all them that dwelt nye vnto them. And al these saynges were noysed abroad throughout all the hyl countrey of Iury: and all they that heard thē layd thē by in their heartes, sayng: what maner of childe shal this be? And the hand of the Lorde was with hym. And his father zacharias was fylled with the holy ghost, and prophecied, sayng: Prayled be the lorde God of Israell, for he hath visited and redemed his people. And hath rayled by an horne of saluacion vnto vs, in the house of his seruaunt David. Euen as he promised by the mouth of his holy prophetes, whiche were sence the worlde begā. That we should be saued from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, and remēbre his holy couenaunt. And that he would performe the othe which he sware to our father Abraham for to geue vs. That we deliuered out of the hādes of our enemies, might serue hym without feare, all the daies of our life in suche holines and righteousnes as are acceptable before him. And thou child shalt be called the prophet of the highest, for thou shalt go before the face of the
the

At the Communion.

Fol. cr.

the Lorde to prepare his wayes: to geue knowledge of saluacion vnto his people for the remission of synnes.

Thorough the tendre mercy of our God, whereby the day spring from an hye hath visited vs. To geue light to them that late in darkenes and in the shadow of death, to guide our fete into the waye of peace. And the childe grewe and weared strong in spirit, and was in wyldernes till the day came, when he shoulde shewe himselfe vnto the Israelites

Propry lessons at Euenlong.

The first lesson. Malach. iiii. vnto the ende.

The second lesson. Mat. xiiii (vnto) when Jesus heard.

¶ Saint Peters day.

At Mattyns.

The second lesson Act. iiii. vnto the ende.

¶ At the Communion.



Blessed be the Lorde my strengthe: whiche teacheth my handes to warre, and my fingers to fight.

My hope and my fortresse, my castle, and deliuerer, my defender in whome I trust: whiche subdueth my people that is vnder me.

Lord, what is man that thou hast suche respecte vnto him: or the sonne of man, that thou so regardest him?

Man is lyke a thyng of noughte: his tyme passeth away like a shadow.

Bowe thy heauens, O Lorde, & come doune: touche the mountaines and they shall smoke

Caste furth the lightning, and teare them: shote out thyne arrowes and consume them.

Sende doune thyne hand from aboue: deliuer me and take me out of the great waters, fro the hand of straunge children.

whose mouth talketh of vanitie: and their right hande is a ryght hand of wickednes.

L. ii. I will

Benedictus
dominus psal
cxliiii

At the Communion.

I will syng a newe song vnto thee O God: and syng prailes vnto thee vpon a ten strynged Lute.

Thou that geuest victoꝛye vnto kynges: and hast deliuered Dauid thy seruaunte from the perill of the sworde.

Saue me, and deliuer me from the hande of straunge childꝛen: whose mouth talketh of vanitie, and their righte hand is a right hand of iniquitie.

That our sonnes maye growe by as the yong plantes: and that oure daughters maie bee as the polished cozners of the temple.

That our garneres may be ful and plenteous with al maner of stoꝛe: that our shepe may bring furth thousandes and ten thousandes in our stretes.

That our Oxen may be strong to labor, that there be no decay: no leadyng into captiuitie, and no complainyng in our stretes.

Happy are the people that bee in suche a case: yea blessed are the people whiche haue the Lorde for their God.

Gloꝛy be to the father and to the sonne &c.

As it was in the beginnyng, &c.

The Collect.

Almightie God, whiche by thy sonne Iesus Christe haste geuen to thy Apostle saincte Peter many excellentes giftes, and commaundeste him earnestly to feede thy flocke: make wee beseeche thee, all bishops and pastors diligently to preache thy holy woꝛde, and the people obediently to folowe thesame, that they maye receiue the crowne of euerlasting gloꝛy, through Iesus Christ our Lord.

The Epistle.

Acto. xii.




In thesame tyme Herode the kynge stretched furthe his handes to bere certaine of the congregacion. And he kylled James the brother of John wyth the sworde. And because he sawe that it pleased the Jewes, he proceded farther & tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, and deliuered

At the Communion.

Fol. cxi,

liuered hym to foure quaternions of souldiers to be kept, entending after Easter to bring him furth to the people. And Peter was kepte in prison, but prayer was made without ceasynge, of the cōgregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bound with two chaynes: And the keepers before the doore, kept the prison. And beholde, the angel of the Lord was there present, and a light shyned in the habitation. And he smote Peter on the syde, and stiered hym by, saying: arise by quickly. And his chaynes fell of from his handes. And the angel sayd vnto hym: gyde thy selfe, and binde on thy sandales. And so he did. And he sayth vnto hym: cast thy garment about thee and folowe me. And he came out and folowed him, & wylt not that it was truth whiche was done by the angel, but thought he had seen a vision. when they were past the first & the secōd watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the owne accorde. And they went out, and passed thorough one strete, & furthwith the angel departed from him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sent his angell, and hath deliuered me out of the hande of Herode, and from all the waitynge for of the people of the Jewes.

The Gospel.

hen Jesus came into the coastes of the citie ^{math xvii} whiche is called Cesaria Philippi, he asked his disciples, saying: whom do men say that I the sonne of man am: They sayd: some say that thou art Ihon Baptiste, some Helias, some Ieremias, or one of the nōmbre of the prophetes. He sayeth vnto them: but whō say ye that I am: Simon Peter answered, and sayd: Thou art Christ the sonne of
L.iii. the

At the Communion.

the lyuing God. And Jesus answered, and said vnto him: happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I say vnto thee, that thou art Peter: and vpon this rocke I will buylde my congregacion. And the gates of hel shall not preuail against it. And I wil geue vnto thee the keyes of the kingdom of heauen. And whatsoeuer thou byndest in earth, shall be bound in heauen: and whatsoeuer thou locest in earth, shall be loved in heauen.

At Euen-song.

The second lesson. Act. iiii. vnto the ende.

¶ Saint Mary Magdalene.

Lordes animes
mea Psal.
cxlii.



Dyke the Lorde, O my soule: whyle I lyue will I praisse the Lord, yea as long as I haue any being, I will syng prayles vnto my God.

O put not your trust in princes: nor in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth: he shall turne againe to his yearth, and then all his thoughtes perish.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

whiche made heauen and yearth, the sea and all that therin is: whiche kepeth his promyse for euer.

which helpeth them to right that suffre wrong: which fedeth the hungry.

The Lorde locech menne out of prison: the Lorde geuech sight to the blynde.

The Lord helpeth them by that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodly, he turneth it by syde doune.

The

The Lorde thy God, O Sion, shall be kyng for evermore: and throughout all generacions.

Glory be to the father &c. As it was in the ec. Amen.

The Collect.

Mercyful father geue vs grace, that we neuer presume to synne thozough the example of any creature, but if it shall chaunce vs at any tyme to offende thy diuine maiestie: that then we may truly repent and lament the same, after the example of Mary Magdalene, and by truly sayth obtayne remission of all our synnes, through the only merites of thy sonne our saviour Christ.

The Epistle.

Who soeuer findeth an honest faithful woman, he is muche more worth then perles. The heart of her husband may safely trust in her, so that he shall fall in no pouertie. She will do hym good and not euill, all the dayes of her lyfe. She occupieth woll and flaxe, and labourerth gladly with her handes. She is lyke a marchauntes ship that bringeth her vitayles from a farre. She is by in the night season to provide meat for her houshold, and fode for her maydens. She considereth land and byeth it, and with the fruites of her handes she planteth a vyneyarde. She girdeth her loynes with strength, and courageth her armes. And yf she perceyue that her huswifery doeth good, her candle goth not out by night. She layeth her syngers to the spindle: and her hand taketh holde of the distaffe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the colde of wynter shall hurt her house, for all her houshold tolkes are clothed with skarlet. She maketh her selfe fayre ornamentes, her clothing is white silke and purple. Her husband is muche set by in the gates, when he sytteth among the rulers of the land. She maketh clothe of silke and selleth it, and deliuereth gydes vnto the marchaunt. Strength and honour is her clothing,

Proverb. xxxiij

L.iiij.

clothyng,

At the Communion.

clothing, and in the latter day she shall reioyce. She openeth her mouth with wisdom, & in her tongue is the lawe of grace. She lokech well to the wayes of her household: and eateth not her bread with idleness. Her children shall arple, and call her blessed: and her husband shall make muche of her. Many daughters there be that gather riches, together: but thou goest aboue them all. As for fauour it is deceitful, and beutie is a vayne thyng: but a woman that feareth the Lorde, she is worthy to be praised. Geue her of the fruite of her handes, and let her owne workes prayle her in the gates.

The Gospel.

Luce. vii.



And one of the Phariseis desyred Iesus that he would eate with him. And he went into the Phariseis house, and sate doune to meat. And behold, a woman in that citie (whiche was a synner) as she knew that Iesus sate at meate in the Phariseis house, she brought an Alabastrer boxe of oyntment, and stode at his fete behynde hym wepyng, and began to walche his fete with teares, and did wipe them with the heeres of her head, and kyssed his fete, and anoynted them with the oyntment. when the Pharisee (which had bydden hym) sawe that, he spake within hymselfe, saying: if this man were a prophet, he would surely know who & what maner of woman this is that touched hym, for she is a synner. Iesus answered and sayd vnto him: Simon, I haue somewhat to say vnto thee. And he sayd: Maister, say on. There was a certaine lender whiche had two debtors, the one ought hym five hundred pence, and the other fiftie. when they had nothing to pay, he forgaue the both. Tel me therefore, whiche of them will loue hym most? Simon answered and sayd: I suppose that he to whom he forgaue most. And he sayd vnto hym: thou hast truly iudged. And he turned to the woman, and sayd vnto

to Symon: Seest thou this woman: I entred into thy house, thou gauest me no water for my fete: but she hath washed my feete with teares, and wyped them with the heeres of her head. Thou gauest me no kyss: but she sence the tyme I came in, hath not ceased to kyss my feete. My head with oyle thou diddest not anoynt, but she hath anoynted my fete with oyntment. wherfoze I say vnto thee, many synnes are forgeuen her, for she loued muche. To whom lesse is forgeuen, the same doth lesse loue. And he sayd vnto her: thy synnes are forgeuen thee. And they that late at meate with him, began to saye within them selues, who is this whiche forgeneth synnes also: And he sayd to the woman. Thy fayth hath saued thee: go in peace.

C Saint James the Apostle.



Praise the Lord of heauen: prayse hym in the heigth.

Praise hym all ye Angels of his: praise him all his host.

*I medate Cos
minum de
caelis.
psal. cxlviii.*

Prayse hym Sonne and Moone: prayse ye him all ye starres and light.

Prayse hym all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the worde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpon the yearth: ye dragons, and all depes.

Fyer, and hayle, snow and vapours, winde and storme: fulfillyng his worde.

Moutaynes & all hylles: fruitfull trees & all Cedres. Beastes and all cattel: wormes and fethered foules.

Kynges of the yearth and all people: princes and all the Judges of the worlde.

Yongmen

At the Communion.

Youngmen and maydens, olde men and children, praise the name of the Lorde: for his name only is excellent, and his prayse aboue heauen and yearth.

He shall exalt the horne of his people, all his sainctes shall praise hym: euen the children of Israel, euen the people that serueth him.

Glozy be to the father &c. As it was in the &c. Amen.

The Collect.

Graunt, O mercifull God, that as thyne holy Apostle James leauyng his father and all that he had, without delay, was obedient vnto the calling of thy sonne Jesus Christ, and folowed hym: So we forsakynge all worldly & carnall affections, may be euermore ready to folowe thy cōmaundementes, thorough Jesus Christ our lorde.

The Epistle.

Actes. xlv



In those daies came prophetes frō the citie of Jerusalem vnto Antioche. And there stode by one of thē, named Agabus, & signified by the spirite, that there shoulde be great derty thoroughout all the world, whiche came to passe in the Emperour Claudius daies. Then the disciples, e-very man accordyng to his habilitie, purposed to send succour vnto the brethren which dwelt in Iury, which thing they also dyd, & sēt it to the elders, by the handes of Barnabas & Saul. At the same tyme Herode the kyng stretched furth his handes to bere certain of the congregaciō. And he kylled James the brother of John with the sworde. And because he sawe that it pleased the Jewes, he proceded farther and toke Peter also.

Actes. xlii.

The Gospel.

Matth. xx.



Then came to him the mother of zebedes children, with her sonnes, worshippynge hym and desyring a certain thing of hym. And he sayd vnto her: what wilt thou? She sayd vnto him: Graunt that these my two sonnes may sit, the one on

on thy righthand and the other on thy lefte, in thy kinge-
dome. But Iesus answered and sayd: ye wot not what ye
aske. Are ye able to drynke of the cup that I shall drynke
of, and to bee baptised with the baptisine, that I am bap-
tised with: They sayde vnto hym, we are: he sayde vnto
them: ye shal drynke in deede of my cuppe, and be baptised
with the baptisine that I am baptised with: but to syt
on my right hand & on my left, is not myne to geue: but it
shall chaunce vnto them that it is prepared for of my fa-
ther. And when the ten heard this, they disdayned at
the two brethren. But Iesus called them vnto hym, and
sayde: ye knowe that the princes of the nations haue do-
minion ouer them, and they that are greate menne, exer-
cise authoritie vpon them: It shall not be so amonge you.
But whosoener will be great among you, let him be your
minister, and whosoener wilbe chiefe amonge you, let hym
be your seruaunte. Euen as the sonne of man came not to
bee ministred vnto, but to minister, and to geue his life a
redemption for many.

Saint Bartholomewe.



Of vnto vs (O Lorde) not vnto vs, but vnto
thy name geue the praise: for thy louyng mercy,
and for thy trutthes sake.

wherefore shall the heathen say: where is
nowe their God:

As for our God he is in heauen: he hath done whatso-
euer pleased him.

Their Idoles are syluer and gold: euen the woork of
mens handes.

They haue mouthes and speake not: eyes haue they
and see not.

They haue eares, and heare not: noses haue they and
smel not.

They haue handes and handle not: feete haue they and
walke not, neither speake they thorough their throte.

They

*Non nobis
domine, psal
cxv.*

At the Communion.

They that make them are lyke vnto them: and so are all suche that put their trust in them.

But the house of Israel, trust thou in the Lorde: he is their succour and defence.

Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, truste ye in the Lorde: he is their helper and defender.

The lorde hath been myndefull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shall blesse them that feare the Lorde: both small and great.

The Lorde shall increace you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and yearth.

All the whole heauens are the lordes: the yert he hath he geuen vnto the children of men.

The dead prayse not thee (O lorde): neither all they that go doune into the silence.

But we will prayse the Lorde: from this tyme furth for ever more.

Glozy be to the father, and to the sonne. &c.

As it was in the beginnyng &c. Amen.

The Collect.

O Almighty and euerlastyng God, whiche haste geuen grace to thy Apostle Bartholome we truly to beleue and to preache thy worde: graunt we beseeche thee, vnto thy Church, both to loue that he beleued, & to preache that he taught: thorough Christ our Lorde.

The Epistle.

Actes. v.

By the handes of the Apostles were many signes and wonders shewed among the people. And they were altogether with one accorde in Salomons porche. And of other durste no man ioyne

toyne himselfe to them: neuertheles the people magnified them. The nombze of them that beleued in the Lord, both of men and women, grewe moze & moze: insomuche that they brought the sicke into the stretes, and layde them on beddes and couches, that at the leaste waye the shadowe of Peter, whē he came by, might shadowe some of them (and that they might all be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirites. And they were healed every one.

The Gospell.



And there was a strife among them, which of them should seme to be the greatest. And he Luc. xxii. sayd vnto them: the kinges of nacions reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shall not be so. But he that is greatest among you, shalbe as the yonger: and he that is chiefe; shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth: Is not he that sitteth at meate: But I am amōg you, as he that ministrereth. Ye are they, which haue bidden with me in my temptacions. And I appoynt vnto you a kyngdome, as my father hath appointed to me, that ye may eat and drynke at my table in in my kyngdome, and sytte on seates iudging the. xii. tribes of Israel.

Saynte Matthewe.



Prayse the Lord all ye heathen: prayse hym all Laudate deo
mūda omnes
Gentes. ysa.
cxi. ye nacions.
For his mercifull kyndnes is euer moze and more towarde vs: and the trueth of the Lord endureth for euer.

A. I. Glory

At the Communion.

Gloꝝ be to the father and to the sonne. ⁊c.
As it was in the beginning. ⁊c. Amen.

The Collect.

Almightie God, whiche by thy blessed sonne dyddest
call Mathewe from the receipte of custome to be an
Apostle and Euangelist: Graunt vs grace to forsake all
couetous desires and inordinate loue of riches, and to fo-
lowe thy sayed sonne Iesus Christ: who lyueth and reig-
neth. ⁊c.

The Epistle.

ii. Cor. iii.

Syrng that we haue suche an office, euen as God
hath had mercye on vs, we go not out of kynde,
but haue cast from vs the clokes of vnhoneste,
and walke not in craftines, neither handle we the worde
of God deceptfully, but open the trueth, and reporte our
selues to euery mans conscience in the sight of God. If
our gospel be yet hid, it is hid among them that are lost,
in whom the God of this world hath blinded the mindes
of them whiche beleue not, lest the light of the gospell of
the gloꝝ of Christe (whiche is the image of God) should
shyne vnto them. For we preache not our selues, but
Christe Iesus to be the Lorde, and oure selues youre ser-
uauntes, for Iesus sake. For it is God that commaun-
ded the light to shyne out of darkenes, whiche hath shy-
ned in our heartes, for to geue the light of the knowlege
of the gloꝝ of God, in the face of Iesus Christe.

The Gospell.

Math. ix.

And as Iesus passed forth fro thence, he sawe
a mā (named Mathewe) sitting at the receipt
of custome, and he sayd vnto him, folowe me:
and he arose and folowed him. And it came
to passe as Iesus sate at meate in his house: beholde, ma-
ny Publicans also and synners that came, sate downe
with Iesus and his disciples. And when the Phariseis
sawe it, they sayd vnto his disciples: why eateth your
Master

At the Communion. Fol. cxvi.

Master with Publicanes and Synners: But when Jesus heard that, he layed vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice, for I am not come to cal the righteous, but Synners to repentaunce.

¶ Saynte Michaell and all Angels.

Praise the Lorde (ye seruauntes) O prayse the name of the Lorde. Laudate pnes
psal. cxlv
Blessed be the name of the Lorde: from this tyme furth for euer moze.

The Lordes name is prayled: from the risynge vp of the Sunne, vnto the goynge downe of the same.

The Lorde is hye aboue all heathen: and his glory aboue the heauens.

who is lyke vnto the Lorde our God, that hath his dwelling so hye: and yet humbleth himselfe to beholde the thynges that are in heauen and earth.

He taketh vp the simple out of the dust: and listeth the poore out of the myze.

That he may set him with the princes: euen with the princes of his people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glorie be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

Euerlastyng God, which haste ordayned & constituted the seruices of all Angels and me in a wonderfull order: mercifully graunt that they whiche alwaye doe thee seruice in heauen, may by thy appoyntment succour & defende vs in earth: through Jesus Christe our Lorde. &c.

The Epistle.

U. ii. There

At the Communion.

Apoca. xii.



Here was a great battaile in heauen: Michael and his Angels fought with the Dragon, & the Dragon fought and his Angels, and preuailed not, neither was their place found any moze in heauen. And the great Dragon that olde serpent, called the deuill and Sathanas, was cast out, whiche deceiueth all the worlde. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauen is nowe made saluacion and strength, and the kyngdom of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouercame him by the bloud of the lambe, and by the word of their testimony, & they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwell in them. woe vnto the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, whiche hath great wrath, because he knoweth that he hath but a shorte tyme.

The Gospell.

Mat. xviii.



In the same tyme came the disciples vnto Jesus, saying: who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shall not entre into the kyngdome of heauen. whosoener therfore humbleth hymselfe as this childe, that same is the greatest in the kyngdome of heauen. And whosoener receyueth such a childe in my name, receyueth me. But whoso doth offende one of these lytle ones which beleue in me, it were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whom the offence cometh. whetfore, yf thy hande or thy foote hynder

At the Communion.

Fol. cxvii.

hynder thee, cut him of, and cast it from thee: it is better for thee to entre into life halt or maimed, rather than thou shouldst (having two handes or two fete) be cast into everlasting fyre. And yf thine eye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one eye, rather then (having. ii. eyes) to be cast into hell fyre. Take hede that ye despise not one of these litleons. For I save vnto you: that in heauen their Angels doe alwayes beholde the face of my father, whiche is in heauen.

¶ Sanct Luke euangelist.

By the waters of Babylon we sate downe and wept: when we remembred (thee O) Syon. Superflu
mim. psal.
cxvii.
As for our harpes we hanged them vp: vpon the trees that are therein.

For they that led vs away captiue, required of vs then a song and melodye in our heauines: sing vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande?

If I forget thee, O Ierusalem: let my ryght hande forget her cunnyng.

If I doe not remembre thee, let my tong cleaue to the rose of my mouth: yea if I preferre not Ierusalem in my myrth.

Remembre the chyldren of Edom, O Lord, in the day of Ierusalem, howe they sayed: downe with it, downe with it euen to the grounde.

O daughter of Babylon, wasted with miserie: yea happye shall he be that rewardeth thee, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and throweth them against the stones.

Glozy be to the. &c. As it was in the begynnyng. &c.

The Collect.

¶.iii.

Almyghty

At the Communion.

Almighty God whiche calledst Luke the phisician, whose prayse is in the gospell, to be a phisician of the soule: it may please thee by the holsome medicines of his doctryne, to heale all the diseases of oure soules, through thy sonne Iesus Christe our Lorde.

The Epistle.

2. Tim. 4.



Atche thou in all thinges, suffre afflictions. Doe the worke througely of an Euangelyst, fulfyll thyne office vnto the vtmoste, be sobre. For I am nowe ready to be offered, and the tyme of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the fayth. From hencefurth there is layed by for me a crowne of righteousnes, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but vnto all them also that loue his commyng. Doe thy dyligence, that thou mayst come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bryng him with thee, for he is profytable vnto me for the ministracion. And Tuhicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bryng with thee, and the bookes, but specially the parchemēt. Alexander the coppersmith did me muche euyl: the Lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes.

The Gospel.

Luc. x.



The Lorde appointed other seuenty (and two) also, and sente them two and two before hym into every citie and place, whither he himselte would come. Therfore sayd he vnto them: the haruest is great, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende furthe labourers

At the Communion.

Fol. Cxviii.

gers into the haruest. Go your wayes: beholde, I sende you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, fyrst saie, peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary styll, eatyng and drynkyng suche as they gene. For the labourer is worthy of his reward.

¶ Symon and Jude Apostles.



Prayse God in his holynes: praise him in the Laudate dei
minu. ps. clj firmament of his power.

Prayse him in his noble actes: prayse him accordyng to his excellent greatnesse.

Prayse him in the sounde of the trumpet: prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunse: praisse him vpon the stringes and pipe.

Prayse him vpon the wel tuned cymbales: praise hym vpon the loud cymbales.

Let euery thyng that hath breath prayse the lord.

Glozy be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collecte.

A mightie God, whiche hast builded the congregacion vpon the foundation of the Apostles and prophetes, Jesu Christ himselte beyng the head corner stone: graunte vs so to bee ioyned together in vnitie of spirite by their doctrine, that we maye be made an holye temple acceptable to thee: throughe Jesu Christe oure Lorde.

The Epistle.

Judas

At the Communion.

2de. 4.

Udas the seruaunte of Iesu Chryste, the brother of James, to them whiche are called and sanctified in God the father, and preserued in Iesu Chryste: Mercy vnto you & peace, and loue be multiplied. Beloued, when I gaue all diligence to wyzte vnto you of the common saluacion, it was nedeful for me to wyzte vnto you, to exhort you that ye shoulde continuallye labour in the faith, which was once geuen vnto the saintes. For there are certain vngodly men craftely crept in, of which it was witten afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and Denye God (which is the only lorde) and our lord Iesus Christ. My mynde is therfore to putte you in remembraunce, for as muche as ye once knowe this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them which afterward beleued not. The Angels also which kept not their firste estate, but left their own habitacio, he hath reserued in euerlastig chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, and the Cities aboute them whiche in like maner defiled themselues with fornicacion, and followed straunge fleshe, are set furth for an example; and suffre the paine of eternall fyre: like wyle these beyng deceyued by dreames, despyle the fleshe, despise rulers, and speake euell of them that are in auctoritie.

The Gospel.

2de. 27.

His commaunde I you, that ye loue together. If the world hate you, ye knowe & it hated me before it hated you. If ye were of the worlde, the world would loue his owne. Howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I sayed vnto you, the seruaunt is not greater then the lorde. If they haue persecu-

ted me, they will also persecute you. If they haue kepte my saying, they wil kepe yours also. But al these thinges will they doe vnto you for my names sake, because they haue not knowen him that sente me. If I had not come and spoken vnto them, they should haue had no synne: but nowe haue they nothyng to cloke their synne with: all. He that hateth me, hateth my father also. If I had not done among them the workes which none other mā did, they should haue had no synne. But nowe haue they both seen and hated: not onely me but also my father. But this happeneth that the saying myght be fulfilled that is witen in their lawe. They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, even the spirite of trueth (whiche procedeth of the father) he shall testifie of me. And ye shal beare witness also, because ye haue been with me from the beginnyng.

¶ All Sayntes.

¶ Propre lessons at Pattyns.

The first lesson **Sap. 11. viii.** blessed is rather the Baren.

The second lesson **Hebr. xi. xii.** Sayntes by fayth subdued
 ed **viii.** If ye indure chastisynge.

At the Communion.

Synge vnto the Lorde a newe song: let the con- *Cantate dno.*
psal. CXLIX.
gregation of sayntes prayse hym.

Let Israel reioyce in him that made him: and
 let the children of Syon be ioyful in their kyng.
 Let them prayse his name in the daunce: let them syng
 prayles vnto hym with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth
 the meke hearted.

Let the sayntes be ioyfull with glozy: let them reioyce
 in their beddes.

Let the prayles of God be in their mouth: and a two
 edged sworde in their handes.

To

At the Communion.

To be auenged of the heathen: & to rebuke the people.
To bynde their kinges in chaynes: and their nobles
with lynkes of yron.

That they may be auenged of them, as it is written:
Suche honoꝝ haue all his Saynctes.

Gloꝝy be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

Almighty God whiche haste knitte together thy e-
lecte in one Cominution and felowship in the misti-
call body of thy sonne Chryste our Lord: graunt vs grace
so to folow thy holy Saynctes in all vertues and godly
luyng, that we maye come to those inspeakeable ioyes,
whiche thou hast prepared for all them that vnfaynedly
loue thee, through Iesus Chryste.

The Epistle.

Apoc. vii.

Behold, I John sawe an other Angell ascende
from the rising of the Sunne, whiche had the seale
of the luyng God, and he cryed with a loude
voyce to the foure Angels (to whom power was genen
to hurt the earth and the sea) saying: Hurt not the earth
neither the sea, neither the trees, tyll we haue sealed the
seruauntes of our God, in their foreheades. And I heard
the nombꝛe of them whiche were sealed, and there were
sealed an C. and. xliiii. M. of all the tribes of the chyldren
of Israel.

Of the tribe of Iuda were sealed xii. M.

Of the tribe of Ruben were sealed xii. M.

Of the tribe of Gad were sealed xii. M.

Of the tribe of Aser were sealed xii. M.

Of the tribe of Neptalim were sealed xii. M.

Of the tribe of Manasses were sealed xii. M.

Of the tribe of Symeon were sealed xii. M.

Of the tribe of Leuy were sealed xii. M.

Of the tribe of Iachar were sealed xii. M.

Of the tribe of Zabulon were sealed xii. M.

Of the tribe of Ioseph were sealed xii. M.

Of

Of the tribe of Benjamin were sealed. xii. **¶**

After this I behelde, and loe, a great multitude (which no manne could nombre) of all nations and people, and tongues stode before the seate and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our god, and vnto the lambe. And al the Angels stode in the compasse of the seate, and of the elders, & of the foure bestes, and fell before the seate on their faces, and worshipped God, saying: Amen. Blessyng and glozy, and wisdom, and thankes and honoꝝ, and power, and might be vnto our God foꝛ euermoze. Amen.

The Gospell.

Iesus seing the people, went by into the mountaine: and when he was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: Blessed are the poore in spirite, foꝛ theirs is the kyngdome of heauen. Blessed are they that moꝛne: foꝛ they shall receyue comfort. Blessed are the meke: foꝛ they shall receyue the enheritance of the earth. Blessed are they whiche hunger and thirst after righteousnes: foꝛ they shall be satisfied. Blessed are the mercyfull: foꝛ they shall obtaine mercy. Blessed are the pure in heart, foꝛ they shall see God. Blessed are the peacemakers: foꝛ they shall be called the children of God. Blessed are they whiche suffre persecucion foꝛ righteousnes sake: foꝛ theirs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, & shall falsly saye all maner of euill sayinges against you foꝛ my sake: reioyce and be glad, foꝛ great is youre rewarde in heauen. Foꝛ so persecuted they the Prophetes whiche were before you. Math. 23

Prope lessons at Euen song.

The first lesson. **Sap̄. 6.** (vnto) His tealosy also.

The second lesson. **Apoca. 17.** (vnto) And I saw an Angell stand.

THE SUPPER

of the Lorde, and the holy Communion, commonly called the Masse.



D many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by woꝛde, or dede: The Curate shall call hym, & aduertise hym, in any wise not to presume to the lordes table, buttill he haue openly declared hymselfe, to haue truly repented, and amended his former naughty life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong unto, or at the least bee in full purpose so to doo, as sone as he conueniently maie.

¶ The same orde shall the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, buttill he knowe them to bee reconciled. And yf one of the parties so at variance, be content to forgeue from the botome of his harte, all that the other hath trespassed against hym, and to make amendes, for that he hymself hath offended: and the other partie will not bee perswaded to a godly unitie, but remaigne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

¶ Upon the daie, and at the tyme appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministry, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacons, there so many shall be ready to helpe the Priest, in the ministracion, as shall be requisite: And shall haue vpon them lykewise, the vestures appointed for their ministry, that is to saye, Albes, with tunacles. Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it) a psalme appointed for that daie.

¶.j.

The

The Communion.

The Priest standing humbly afoze the middes of the Altar,
shall saie the Lordes praier, with this Collect.



Mightie **G O D**, vnto whom all hartes bee
open, and all desyres knowen, and from whom
no secretes are hid: cense the thoughtes of
our heartes, by the inspiracion of thy holy spi-
rite: that we may perfectly loue thee, & worthe-
ly magnifie thy holy name: **Througħ Chriſt our Lorde.**
Amen.

Then shall he saie a psalme appointed for the introite: whiche
psalme ended, the Priest shall saie, or els the Clerkes shall syng.

- iii. Lorde haue mercie vpon vs.
- lii. Chriſt haue mercie vpon vs.
- lij. Lorde haue mercie vpon vs.

Then the Prieste standyng at Goddes bozde shall begin.

Glory be to God on high.

The Clerkes.

And in yearchy peace, good will towardeſ men.

We praiſe thee, we bleſſe thee, we worſhip thee, we
glozifie thee, wee geue tankes to thee for thy greate
glory, O Lorde **G O D** heavenly kyng, God the father
almightie.

O Lorde the onely begotten ſonne Ieſu Chriſte, O
Lorde God, Lambe of **G O D**, ſonne of the father, that
takeſt awaye the ſynnes of the worlde, haue mercie vpon
vs: thou that takeſt awaye the ſynnes of the worlde, re-
ceiue our praier.

Thou that ſitteſt at the right hande of **G O D** the
father, haue mercie vpon vs: For thou onely art holy,
thou onely art the Lorde. Thou onely (O Chriſt) with
the holy Ghoſte, art moſte high in the glory of God the
father. Amen.

Then

The Communion.

Fol. cxxij.

Then the priest shall turne hym to the people and saye.

The Lorde be with you.

The answer.

And with thy spirite.

The priest.

Let vs prae.

Then shall folow the Collect of the daie, with one of these two Collectes folowynge, for the kyng.



Almightie God, whose kingdom is euerlasting, and power infinite; haue mercie vpon the whole congregacion, and so rule the heart of thy cholen seruaunt Edward the sixt, our kyng and gouernour: that he (knowynge whose minister he is) maie aboute al thinges, seke thy honour and glozy, & that we his subiettes (duely consydering whose auctoritie he hath) maie faithfully serue, honour, and humbly obeye him, in thee, and for thee, accordyng to thy blessed word, and ordinaunce: Through Iesus Chryste oure Lorde, who with thee, and the holy ghozt, liueth, and reigneth, euer one God, worlde without ende. Amen.



Almightie and euerlasting God, wee bee taught by thy holy worde, that the heartes of kynges are in thy rule and gouernaunce, and that thou doest dispole, and turne them as it semeth best to thy godly wisdom: we humbly beseeche thee, so to dispole and gouerne, the hart of Edward the sixt, thy seruaunt, our kyng and gouernour, that in all his thoughtes, wordes, and workes, he maie euer seke thy honour and glozy, and study to preferue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

℞.ij.

The

The Communion.

The Colletes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of sainct Paule written in the Chapter of
to the.

The Minister then shall reade the Epistle. Immediately after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saie.

The holy Gospell written in the Chapter of.

The Clarke and people shall answer.

Glorie be to thee, O Lorde.

The priest or deacon then shall reade the Gospel: after the Gospel ended, the priest shall begin.

I beleue in one God.

The clerkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visibible, and inuisibible: And in one Lorde Jesu Christ, the onely begotten sonne of G D D, begotten of his father before all worldes, God of G D D, light of light, very God of very God, begotten, not made, beeyng of one substance with the father, by whom all thinges were made, who for vs men, and for our saluation, came doune from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again accordyng to the scriptures, and ascended into heauen, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Churche. I acknow-
lege

lege oue Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some portio of one of the Homelyes, as thei shalbe herafter deuided: wher- in if the people bee not exhorted, to the worthy receyving of the holy Sacrament, of the bodye & bloude of our sauioꝝ Christ: then shal the Curate geue this exhortaciõ, to those ȳ be minded to receiue ȳ same.

Derely beloved in the Lord, ye that mynde to come to the holy Communiõ of the bodye & bloude of our sauioꝝ Christe, must consider what S. Paule writeth to the Corinthiãs, how he exhorteth all persones diligently to trie & examine theselues, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, if with a truly penitent heart, & liuely faith, we receiue that holy Sacramēt: (for then we spiritually eate the fleshe of Christ, & drinke his bloude, then we dwell in Christ & Christ in vs, wee bee made one with Christ, and Christ with vs) so is the daunger great, yf wee receyue the same vnworthely, for then wee become gyltie of the body and bloud of Christ our sauioꝝ, we eate and drinke our owne damnacion, not considering the Lordes bodye, we kyndle Gods wrathe ouer vs, we prouoke him to plague vs with diuerse dysleales, and sondery kyndes of death. Therefore if any here be a blasphemour, aduoucerer, or bee in malycie or enuie, or in any other greuous cryme (excepte he bee truly sorry therefore, and earnestly mynded to leaue the same vices, and do trust him selfe to bee reconciled to almighty God, and in Charitie with all the worlde) lette him bewaile his synnes, and not come to that holy table, lest after the taking of that most blessed breade: the deuyl enter into him, as he dyd into Judas, to fylle him full of all iniquitie, and bynge him to destruccion, boche of body and soule. Judge therefore your selfes (brethren) that ye bee not iudged of the

℞.iii. Lorde.

The Communion.

lorde. Let your mynde be without desire to synne, repent you truely for your synnes past, haue an earnest & lyuely faith in Christ our sauioꝝ, be in perfect charitie with all men, so shall ye be mete partakers of those holy misteries. And aboute all thynges: ye must geue moste humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our sauioꝝ Christ, both God and man, who did humble him self euen to the death vpon the crosse, for vs miserable synners, whiche laie in darknes and shadowe of death, that he myghte make vs the children of God: and exalt vs to euerlasting life. And to thend that wee should alwaye remembre the excedyng loue of oure master, and onely sauioꝝ Jesu Christe, thus dyng for vs, and the innumerable benefites (whiche by his precious bloudshedyng) he hath obteigned to vs, he hath lefte in those holy Misteries, as a pledge of his loue, & a continual remembraunce of the same his owne blessed body, & precious bloud, for vs to fede vpon spiritually, to our endles comfort & consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) continual thankes, submittyng our selves wholly to hys holy will and pleasure, & studyng to serue hym in true holines and righteousnes, al the daies of our life. Amen.

In Cathedral churches or other places, where there is daillie Communion, it shall be sufficient to read this exhortacion aboue wyrtten, once in a moneth. And in parish churches, vpon the weke daies it may be lefte vsayed.

And if vpon the Sunday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishoners, to dispose themselves to the receiuing of the holy communion moze diligently, sayng these or like wordes vnto the.

Dere frendes, and you especially vpon whose soules I haue cure and charge, on _____ next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body
and

and bloud of Christ, to be taken of them, in the remembrance of his moſte fruitfull and glorious Paſſion: by the whiche paſſion, we haue obteigned remiſſion of our ſynnes, and be made partakers of the kyngdom of heauen, whereof wee bee aſſured and aſſerteigned, yf wee come to the ſayde Sacrament, with hartie repentaunce for our offences, ſtedfaſt faith in Goddes mercye, and earneſt mynde to obeye Goddes will, and to offende no more, wherefore our duetie is, to come to theſe holy miſteries, with moſte heartie thankes to bee geuen to almighty **G O D**, for his infinite mercie and benefites geuen and beſtowed vpon vs his vnworthye ſeruauntes, for whom he hath not onely geuen his body to death, and ſhed his bloude, but alſo doothe vouchſaue in a Sacrament and Miſtery, to geue vs his layed bodye and bloud to feede vpon ſpiritually. The whyche Sacrament beyng ſo Diuine and holy a thyng, and ſo comfortable to them whiche receyue it worthily, and ſo dangerous to them that wyl preſume to take theſame vnworthely: My duetie is to exhorte you in the meane ſeaſon, to conſider the greatnes of the thing, and to ſerche and examine your owne conſciences, and that not lightly nor after the maner of diſſimulers with **G O D**: But as they whiche ſhoulde come to a moſte Godly and heauenly Banquet, not to come but in the marriage garment required of God in ſcripture, that you may (ſo muche as lieth in you) be founde worthy to come to ſuche a table. The waies and meanes therto is.

Fiſt that you be truly repentaunt of your former euill life, and that you confeſſe with an vnſained hearte to almighty God, youre ſynnes and unkyndnes towarde his Maieſtie committed, either by will, worde or dede, infirmitie or ignoraunce, and that with inwarde ſorrowe & teares you bewaile your offences, & require of almighty god, mercie, & pardon, promiſing to him (from the botome

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of your hartes) the amendment of your former lyfe. And amonges all others, I am commaunded of God, especially to moue and exhorte you, to reconcile your selues to your neighbors, whom you haue offended, or who hath offended you, putting out of your heartes al hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you woulde that god should forgeue you. And yf any mā haue doen wrog to any other: let him make satisfaccion, and due restitution of all landes & goodes, wrongfully taken awaye or with holden, before he come to Goddes borde, or at the least be in ful minde and purpose so to do, as sone as he is able, or els let him not come to this holy table, thinking to deceyue God, who seeth al mēes hartes. For neither the absolucion of the priest, can any thing auayle them, nor the receiuyng of this holy sacrament doth any thing but increase their damnacion. And yf there bee any of you, whose conscience is troubled & greued in any thing, lackyng comforte or counsaill, let him come to me, or to some other dyscrete and learned priest, taught in the law of God, and confesse and open his synne & grieffe secretly, that he maye receiue suche ghostly counsaill, aduysle and comfort, that his conscience maye be releued, and that of vs (as of the ministers of God and of the churche) he may receiue comfort and absolucion, to the satisfaccion of his mynde, and auoyding of all scruple and doubtfulness: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doe vse, to their further satisfiuyng, the auricular and secret confession to the priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their awne consciences particularly to open their sinnes to the priest: to bee offended with them that are satisfied, with their humble confession to God, and the generall confession to the churche. But in all thinges to folowe and kepe the rule
of

of charitie, and euery man to be satisfied with his owne conscience, not iudgyng other mennes myndes or consciences: where as he hath no warrant of Goddes word to thesame.

¶ Then shall folow for the Exhortacyon, one or mo, of these Sentences of holy scripture, to bee song whyles the people doo offer, or els one of theim to bee saied by the minister, immediatly afore the offering.

Let your light so shine before men, that they maye see Matth. v. your good woorkes, and glorify your father whiche is in heauen.

Lai not by for your selles treasure vpon the yearth, Matth. vi. where the rust and mothe doth corrupt, and where theues breake through and steale: But laie by for your selles treasures in heauen, where neyther ruste nor mothe doth corrupt; and where theues do not breake through nor steale.

Whatsoeuer you would that menne should do vnto Matth. vii. you, euen so do you vnto them, for this is the Lawe and the Prophetes.

Not euery one that saith vnto me, lord, lord, shall Matth. vii. entre into the kyngdom of heauen, but he that doth the will of my father whiche is in heauen.

Zache stode furthe, and saied vnto the Lorde: beholde Luce. xix. Lorde, the halfe of my goodes I gene to the poore, and if I haue doen any wrong to any man, I restore foure fold.

who goeth a warfare at any tyme at his owne cost: 1. Cor. ix. who planteth a vineyarde, and eateth not of the fruite thereof: Or who sedeth a flocke, and eateth not of the milke of the flocke:

If we haue sowed vnto you spirituall thinges, is it 1. Cor. ix. great matter yf we shall reape your worldly thynges:

Dooe ye not knowe, that they whiche minister a- 1. Cor. ix. boute holy thinges, lyue of the Sacrifice: They whiche waite

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waite of the alter, are partakers with the alter: even so hath the lord also obtained: that they whiche preache the Gospel, should live of the Gospel.

ii. Cor. ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let every manne do accordyng as he is disposed in his hearte, not grudgyngly, or of necessitie, for God loveth a cherefull geuer.

Gala. vi.

Let him that is taught in the woorde, minister vnto hym that teacheth, in all good thinges. Be not deceiued, God is not mocked. For whatsoever a man soweth, that shall he reape.

Gala. vi.

While we haue tyme, let vs do good vnto all men, and specially vnto them, whiche are of the household of fayth.

i. Timo. vi.

Godlynes is greate riches, if a man be contented with that he hath: For we brought nothing into the worlde, neither maie we cary any thing out.

i. Timo. vi.

Charge them whiche are riche in this worlde, that they bee ready to geue, and glad to distribute, laying vp in store for themselfes a good foundation, against the time to come, that they maie attain eternall lyfe.

Hebre. vi.

God is not vnrightheous, that he will forget youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministered vnto the sainctes, and yet do minister.

Hebre. xiii.

To do good, & to distribute, forget not, for with suche Sacrifices God is pleased.

i. Ihes. iii.

Whoso hath this worldes good, and seeth his brother haue nede, & shutteth by his compassion from hym, how dwelleth the loue of God in him?

Toby iii.

Geue aliole of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned away from thee.

Toby. iii.

See mercifull after thy power: if thou hast muche, geue plenteously, if thou hast litle, do thy diligence gladly

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Fol. cxxvi.

ly to geue of that litle, for so gathereste thou thy selfe a good reward, in the daie of necessitie.

He that hath pitie vpon the poore, lendeth vnto the ^{Proutesodix} Lorde: and loke what he laieth out, it shalbe paied hym again.

Blessed be the man that prouideth for the sicke and nedye, the Lorde shall deliuer hym, in the tyme of trouble. ^{psal. xli.}

where there be Clerkes, they shall syng one, or many of the sentences aboue written, accordyng to the length and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clerkes do syng the Offertory, so many as are disposed, shall offer vnto the poore mennes boxe every one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted: every manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so manye as shalbe partakers of the holy Communion, shall tary still in the quire, or in some conuenient place, nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clerkes.

Then shall the minstre take so muche Bready and wyne, as shall suffice for the persons appoynted to receiue the holy Communion, layng the bready vpon the corporals, or els in the pater, or in some other comely thyng, prepared for that purpose. And puttyng þe wyne into the Challice, or els in some faire or conueniente cup, prepared for that vse (if the Challice wil not serue) puttyng thereto a litle pure and cleane water: And settynge both the bready and wyne vpon the Altar: Then the Pryest shall saye.

The Lorde be with you.

Answer.

And with thy sperte.

Priest.

Lift vp your heartes.

Answer.

we lift them vp vnto the Lorde.

Priest

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Priest.

Let vs geue thanks to our Lorde God.

Answer.

It is mete and right so to do.

The priest.



It is very mete, righte, and our bounden dntie that wee shoulde at all tymes, and in all places, geue thanks to thee, O Lorde, holy father, almightie euerlastyng God,

Here shall folowe the proper p̄face, accordyng to the tyme (if there bee any specially appoynted) or els immediatly shall followe. Therefore with Angelles. &c.

PROPER

P̄faces.

Upon Christmas daie.

Because thou diddeste geue Iesus Christe, thyne onely sonne to bee borne as this daye for vs, who by the operacion of the holy ghoſte, was made very man, of the substance of the Virgin Mari his mother, and that without spot of sinne, to make vs cleane from all synne. Therefore. &c.

Upon Easter daie.

But chiefly are we bound to praise thee, for the glorious resurrection of thy sonne Iesus Christe, our Lorde, for he is the very Pascall Lambe, whiche was offered for vs, & hath taken awaie the synne of the worlde, who by his death hath destroyed death, and by his risyng to life againe, hath restored to vs everlastyng life. Therefore. &c.

Upon

¶ Upon the Ascencion daye.

Through thy most dere beloved sonne, Iesus Christ our Lorde, who after his moste glorious resurrection, manifestly appered to all his disciples, and in their sight ascended by into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with hym in glory. Therefore. &c.

¶ Upon whitsondaye.

Through Iesus Christe our Lorde, accordyng to whose moste true promise, the holy Ghoste came doune this daye fro heauen, with a sodain great sound, as it had been a mightie wynde, in the likenes of fiery tounge, lightyng vpon the Apostles, to teache them, and to leade them to all trueth, geuyng them bothe the gifte of diuerse languages, and also boldnes with feruent zeale, constantly to preache the Gospell vnto all nations, whereby we are brought out of darkenes and error, into the cleare light and true knowlege of thee, and of thy sonne Iesus Christ. Therefore. &c.

¶ Upon the feast of the Trinitie.

It is very meete, righte, and oure bounden duetie, that we should at al tymes, and in al places, geue thanks to thee O Lorde, almightye euerlasting God, whiche arte one God, one Lorde, not one onely person, but thre persones in one substaunce: For that which we beleue of the glory of the father, the same we beleue of the sone, and of the holy ghost, without any difference, or inequalitye, whom the Angels. &c.

After whiche preface shall folowe immediately.

Therefore with Angels and Archangels, and with all the holy companie of heauen: we laude and magnify
 V. the

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thy glorious name, euermore praisynge thee, and sayng:

Holy, holy, holy, Lorde God of hostes: heauen & earth are full of thy glory: Glanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee O lorde in the highest. This the Clerkes shal also syng.

¶ When the Clerkes haue dooen syngynge, then shall the Priest, or Deacon, turne hym to the people and saye.

Let vs prais for the whole state of Christes church.

¶ Then the Priest turnynge hym to the Altar, shall saye or syng, playnly and distinctly, this prayer folowynge.



A mighty and everluyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplicacions, and to geue thanks for al menne: we humbly besече thee moste mercifully to receiue these our prayers, which we offre vnto thy diuine Maiestie, beseching thee to inspire continually the vniuersal church, with the spirite of trueth, vnitie and concord: And graunt that al they that do confesse thy holy name, maye agree in the trueth of thy holye worde, and liue in vnitie and godly loue. Speciallye we besече thee to saue and defende thy seruaunt, Edwarde our Kyng, that vnder hym we maye be Godly and quietly gouerned. And graunt vnto his whole counsaile, and to all that be put in auctoritie vnder hym, that they maye truely and indifferently minister iustice, to the punisshemente of wickednesse and vice, and to the maintenauce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that thei maye bothe by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely administer thy holy Sacramentes. And to al thy people geue thy heauenly grace, that with meke heart and due reuerence

rence, they may heare and receiue thy holy worde, truly seruyng thee in holynes and righteousnes, all the dayes of their lffe: And we most hūbly beſeche thee of thy goodnes (O Lorde) to counfort and succour all them, whyche in thys tranſytoꝝ life be in trouble, ſorowe, nede, ſyckenes, or any other aduerſitie. And eſpecially we commend vnto thy mercifull goodnes, this congregacion which is here aſſembled in thy name, to celebrate the commemoration of the moſt glorioꝝ death of thy ſonne: And here we do geue vnto thee moſte high praife, and hartie thankes for the wonderfull grace and vertue, declared in all thy ſainctes, from the begynning of the worlde: And chiefly in the glorioꝝ and moſte bleſſed virgin Mary, mother of thy ſonne Jeſu Chriſte our Lorde and God, and in the holy patriarches, Prophetes, Apoſtles and Martyrs, whole examles (O Lorde) and ſtedfaſtnes in thy fayth, and keepng thy holy commaundementes: graunt vs to folowe. We commend vnto thy mercye (O Lorde) all o-ther thy ſeruauntes, which are departed hence from vs, with the ſigne of faith, and nowe do reſte in the ſlepe of peace: Graunt vnto them, we beſeche thee, thy mercye, and euerlaſting peace, and that at the day of the generall reſurreccion, we and all they which bee of the miſticall body of thy ſonne, may altogether be ſet on his right hand, and heare that his moſt ioyfull voyce: Come vnto me, O ye that be bleſſed of my father, and poſſeſſe the kingdom, which is prepared for you, from the begynning of the worlde: Graunt this, O father, for Jeſus Chriſtes ſake, our onely mediator and aduocate.

O God heauenly father, which of thy tender mercie, diddeſt geue thine only ſonne Jeſu Chriſt, to ſuffre death vpon the croſſe for our redemption, who made there (by his one oblation once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatysfaction, for the ſinnes of the whole worlde, and did inſtitute, and in his holy Goſpell

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commaund vs, to celebrate a perpetuall memory, of that his precious death, butyll his comming again: heare vs (o merciful father) we besech thee: and with thy holy spirite & worde, vouchsafe to bl-esse and sanct-ifie these thy gyftes, and creatures of bread and wyne, that they maie be vnto vs the bodye and bloude of thy moste dere-ly beloued sonne Iesus Christe. who in the same nyght that he was betrayed: tooke breade, and when he had blessed, and geuen thankes: he brake it, and gaue it to his disciples, sayng: Take, eate, this is my bodye which is geuen for you, do this in remembraunce of me.

Here the
prieste must
take the
bread into
his handes.

Here the
priest shall
take the
cuppe into
his handes.

Likewyle after supper he toke the cuppe, and when he had geuen thankes, he gaue it to them, sayng: Drynke ye all of this, for this is my bloude of the newe Testament, whyche is shed for you and for many, for remission of synnes: do this as oft as you shall drinke it in remem-braunce of me.

These wordes before rehearsed are to be saied, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.

Wherfore, O Lorde and heauenly father, accordyng to the Instytucion of thy dere-ly beloued sonne, our sauour Iesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine maiestie, with these thy holy gyftes, the memorye whyche thy sonne hath wylled vs to make, ha-ving in remembraunce his blessed passion, mightie resur-reccyon, and glozypous ascencion, renderyng vnto thee most hartie thankes, for the innumerable benefites pro-cured vnto vs by the same, entierely desiryng thy father-ly goodnes, mercifully to accepte this our Sacrifice of praise and thankes geuynge: most humbly besechyng thee to graunt, that by the merites and death of thy sone Je-sus Christ, and through faith in his blood, we and al thy whole church, may obteigne remission of our synnes, and
all

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all other benefites of hys passyon. And here wee offre and present vnto thee (O Lorde) oure selfe, oure soules, and bodie, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly besechyng thee, that whosoever shall bee partakers of thys holy Communion, maye worthely receiue the moste precious body and bloude of thy sonne Iesus Christe: and bee fulfilled with thy grace and heavenly benediction, and made one bodye with thy sonne Iesu Christe, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfolde synnes) to offre vnto thee any sacrifice: Yet we beseeche thee to accepte thys our bounden duetie and seruice, and commaunde these our prayers and supplications, by the Ministry of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waiyng our merites, but pardonyng our offences, through Christe our Lorde, by whome, and with whome, in the vnitie of the holy Ghost: all honour and glozy, be vnto thee, O father almightie, world without ende. Amen.

Let vs praye.



Our sauour Christe hath commaunded and taught vs, we are bolde to saye. Our father whyche art in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in yearth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespasses, as wee forgeue them that trespasse agaynst vs. And leade vs not into temptation.

The answer.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye with you.

The Clerkes.

And with thy spirite.

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Chc

The Communion.

The Priest.

Christ our Paschall lambe is offered by for vs, once for al, when he bare our sinnes on hys body vpon the crosse, for he is the very lambe of God that taketh away the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym toward those that come to the holy Communion, and shall saye.

You that do truly and earnestly repent you of your synnes to almighty God, and be in loue and charitie with your neighbors, and entende to lede a newe life, folowynge the commaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almighty God, and to his holy church here gathered together in hys name, mekely knelyng vpon your knees.

Then shall thys generall Confession bee made, in the name of al those that are minded to receiue the holy Communion, eyther by one of them, or els by one of the ministers, or by the prieste hymselfe, all kneling humbly vpon their knees.

Almyghtie GOD father of our Lord Jesus Christ, maker of all thynges, iudge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, which we from tyme to tyme, most greuously haue committed, by thought, word and dede, agaynst thy diuine maiestie, prouokynge moste iustly thy wrath and indignacion against vs, we do earnestly repent & be hartely sorry for these our misdoinges, the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercye vpon vs, haue mercie vpon vs, moste mercifull father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter, serue and please thee in neunes of life, to the honor and gloze of thy name: Through Jesus Christe our Lorde.

Then

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Then shall the Priest stande vp, and turnyng himselfe to the people, say thus.

Almightie GOD our heauenly father, who of his great mercie, hath promysed forgeuenesse of synnes to all them, whiche with harrye repentance and true fayth, turne vnto him: haue mercy vpon you, pardon and delyuer you from all youre sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting lyfe: through Iesus Christ our Lord. Amen.

Then shall the Priest also say.

Hear what comfortable woordes our saulour Christ sayeth, to all that truely turne to him.

Come vnto me all that trauell and bee heauy laden, and I shall refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that al that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

Hear also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee receiued, that Iesus Christe came into thys worlde to saue sinners.

Hear also what saint John sayeth.

If any man sinne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

Then shall the Priest turnyng him to gods boord knele down, and say in the name of all them, that shall receyue the Communion, this prayer following.

Vedo not presume to come to this thy table (o mercifull lord) trusting in our owne righteousness, but in thy manifold & great mercies: we be not woorthie so much as to gather vp the cromes vnder thy table, but thou art the same lorde whose proprietie is alwayes to haue mercie: Graunt vs
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therfore (gracious lord) so to eate the fleshe of thy dere
sonne Iesus Christ, and to drynke his blood in these ho-
ly Misteries, that we may continually dwell in hym,
and he in vs, that oure synfull bodyes may bee made
cleane by his body, and our soules washed through his
most precious blood. Amen.

Then shall the Prieste firste receiue the Communion in both
kindes himselfe, and next deliuer it to other Ministers, if any
be there present (that they may bee ready to helpe the chiefe
Minister) and after to the people

And when he deliuereth the Sacramente of the body of
Christe, he shall say to every one these woordes.

**The body of our Lorde Iesus Christe whiche was
geuen for thee, preserve thy bodye and soule vnto euer-
lasting lyfe.**

And the Minister deliuering the Sacramēt of the blood,
and geuing every one to drynke once and no more, shall say.

**The blood of our Lorde Iesus Christe which was
shed for thee, preserve thy bodye and soule vnto euerlas-
ting lyfe.**

If there be a Deacon or other Priest, then shall he folow
with the Challice: and as the priest ministrerth the Sacramēt
of the body, so shall he (for more expedicio) ministrer the Sa-
crament of the blood, in fourme befoze wrytten.

In the Communion tyme the Clarkes shall syng.

ii. **O lambe of god that takeste away the synnes of the
worlde: haue mercie vpon vs.**

**O lambe of god that takeste away the synnes of the
worlde: graunt vs thy peace.**

Beginning so soone as the Prieste doeth receyue the holy
Communion: and when the Communion is ended, then shall
the Clarkes syng the post Communion.

Sentences of holy scripture, to be sayd or song euery daye
one, after the holy Communion, called the post Communion.

If

If any man will folowe me, let him forsake hymselfe, and take by his crosse and folowe me. *Matth. xvi.*

whosoever shall indure vnto thende, he shall be saued. *Mat. xiii.*

Prayled be the Lorde god of Israell, for he hath visited and redemed hys people: therefore let vs serue hym all the dayes of our lyfe, in holines and righteousnes accepted befoze hym. *Luc. i.*

Happie are those seruauntes, whome the Lord (when he cummeth) shall fynde waking. *Luc. xli.*

Be ye readye, for the sonne of manne will come, at an hower when ye thinke not. *Luc. xli.*

The seruaunte that knoweth hys maisters will, and hath not prepared himself, neither hath doen according to his will, shall be beaten with many stripes. *Luc. xli.*

The howze cummeth and now it is, when true woordeshippers shall worship the father in spyrte and trueth. *John. iiii.*

Beholde, thou art made whole, sinne no more, lest any worse thing happen vnto thee. *John. v.*

If ye shall continue in my woorde, then are ye my very disciples, and ye shall knowe the truth, and the truth shall make you free. *John. viii.*

while ye haue lighte, beleue on the lyght, that ye may be the children of light. *John. xii.*

He that hath my commaundemētes, and kepeth them, the same is he that loueth me. *John. xiiii.*

If any man loue me, he will kepe my woorde, and my father will loue hym, and wee will come vnto hym and dwell with hym. *John. xiiii.*

If ye shall byde in me, and my woorde shall abyde in you, ye shall aske what ye will, and it shall bee doen to you. *John. xv.*

Herein is my father glorified, that ye beare muche fruite, and become my disciples. *John. xv.*

This is my commaundement, that you loue together as I haue loued you. *John. xv.*

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R. om. viii.

If God be on our syde, who can be agaynst vs: which did not spare his owne sonne, but gaue him for vs all.

R. om. viii.

who shall lay any thing to the charge of Goddes chosen: it is GOD that iustifyeth, who is he that can condemne:

R. om. xiii.

The nyght is passed, and the day is at hande, let vs therfore cast away the dedes of darkenes, and put on the armour of light.

1. Corin. i.

Christe Jesus is made of GOD, vnto vs' wisdome, and righteousnes, and sanctifying, and redemption, that (according as it is witten) he whiche reioyceth shoulde reioyce in the Lorde.

1. Corin. iii.

Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you: if any manne defile the temple of GOD, him shall God destroy.

1. Corin. vi.

Ye are decely bought, therfore glorifye God in your bodie, and in your spirites, for they belong to God.

Ephes. v.

Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng and a Sacrifice of a sweete sauoure to God.

Then the Priest shall geue thanks to God, in the name of all them that haue communicated, turning him first to the people, and saying.

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs pray.



Almightye and euerlyuyng GOD, we mooste hartely thanke thee, for that thou hast vouchsafed to feede vs in these holy Misteries, with the spirituall foode of the mooste precious body and blood of thy sonne, our sauour Jesus Christ, and haste

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hast assured vs (duely receiuing the same) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Misticall bodye, whiche is the blessed companie of all faythfull people: and heyes through hope of thy euerlasting kingdome, by the merites of the most precious death and passion, of thy deare sonne. we therfore most humbly beseeche thee, O heavenly father, so to assist vs with thy grace, that we may continue in that holy felowship, and doe all suche good woorkes, as thou hast prepared for vs to walke in, through Iesus Christe our Lorde, to whome with thee, and the holy goste, bee all honour and glory, world without ende.

Then the Priest turning hym to the people, shall let them depart with this blessing.

The peace of GOD (whiche passeth all vnderstandyng) kepe your heartes and mindes in the knowledge and loue of GOD, and of hys sonne Iesus Christe our lorde. And the blessing of God almightie, the father, the sonne, and the holy gost, be emonges you, and remaine with you alway.

Then the people shall answer.

Amen.

Where there are no clerkes, there the Priest shall say al thinges appoynted here for them to sing

When the holy Communion is celebrate on the workeday, or in priuate houses; Then may be omitted, the Glozia in ecclesiis, the Crede, the Homily, and the exhortacion, beginning.

Dearely beloved. &c.

Collectes to bee sayed after the Offertory, when there is no Communion, every such day one.



Assist vs mercifully, O Lord, in these our supplications & prayers, and dispose the way of thy seruantes, toward the attainement of euerlasting saluacion,

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saluacyon, that among all the chaunges and chaunces of thys mortall lyfe, they maye ever bee defended by thy moste gracious and readye helpe: throughe Christe our Lorde. Amen

O Almighty Lorde and everlyuyng GOD, vouchsafe, we beseeche thee, to direct, sanctifye and gouerne, both our heartes and bodie, in the wayes of thy lawes, and in the woorkes of thy cōmāndementes: that through thy most mightie proteccion, both here and ever, we may be preserued in body and soule: Throughe our Lorde and sauour Iesus Christ. Amen.

Graunt we beseeche thee almighty god, that the woordes whiche we haue hearde this day with our outward eares, may throughe thy grace, bee so grafted inwardly in our heartes, that they may bring forth in vs, the fruite of good liuing, to the honour and prayse of thy name: Throughe Iesus Christe our Lorde. Amen.

Preuent vs, O lorde, in all our doinges, with thy most gracious fauour, and further vs with thy continuall helpe, that in al our woorkes begonne, continued and ended in thee: we may glorifye thy holy name, and finally by thy mercy obtaine euerlasting life. Throughe. &c.


Almighty God, the fountayn of all wildome, which knowest our necessities beefore we aske, and our ignorance in asking: we beseeche thee to haue compassion vpon our infirmities, and those thynges whiche for our vnwoorthines we dare not, and for our blindness we can not aske, vouchsafe to geue vs for the woorthines of thy sonne Iesu Christe our Lorde. Amen.

Almighty god, which hast promised to heare the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to inclyne thyne eares to vs that haue made nowe our prayers and supplications


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ons vnto thee, and graunte that those thynges whiche we haue saythfullye asked accordyng to thy will, maye effectually be obteyned to the reliefe of oure necessitie, and to the setting forth of thy gloze: Through Iesus Christ our Lorde.

For rayne.

 God heavenly father, whiche by thy sonne Iesu Christ, hast promised to al the that seke thy kingdom, & the righteoulnes therof, al thinges necessary to the bodely sustenance: send vs (we beseeche thee) in this our necessitie, such moderate rayne and showers, that we may receiue the frutes of the earth, to our comfort and to thy honor: Through Iesus Christ our Lord.

For sayre wether.

orde God, whiche for the sonne of manne, didst once drowne all the worlde, except eight persons, and afterwarde of thy great mercye, didste promise neuer to destroy it so agayn: we hūbly beseeche thee, that although we for oure iniquities haue woorthelye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs suche wether wherby we may receiue the frutes of the earth in one season, and learne both by thy punishment to amende our liues, and by the graunting of our petition, to geue thee prayse and gloze: Through Iesu Christ our Lorde.

¶ Upon wednesdaies & frydaies, the English Letany shall be said or song in all places, after suche forme as is appoynted by the kynges maiesties Iniuncions: Or as is or shal be otherwyle appoynted by his highnes. And though there be none to communicate with the Priest, yet these dayes (after the Letany ended) the Priest shall put vpon him a plapn Albe or surplesse, with a cope, and say al thinges at the Altar (appoynted to be sayde at the celebracyon of the lordes Supper) vntill after the offertory. And then shall adde one or two of the Collectes afoze wyitten, as occasion shall serue by his discrecion. And then turning him to the people shall let them depart, with the accustomed blessing.

And

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And the same order shall be used all other dayes whensoever the people be, customably assembled to pray in the church, and none disposed to communicate, with the priest.

Likewise in Chapelles annexed, and all other places, there shall be no celebration of the Lordes supper except there be some to communicate with the priest. And in suche Chapelles annexed where y people hath not bene accustomed to pay any holy bread, there they must either make some charitable provision for the bearing of the charges of the Communion, or elles (for receyving of the same) referre to theyr Parish Church.

For aduoyding of all matters and occasyon of dysconcord, it is mete that the bread prepared for the Communion, be made through all this realme, after one sort and fashion: that is to say, unleavened, and rounde, as it was afore; but without all manner of print, and somethyng more larger and thicker then it was, so that it may be aptly deuided in diuers pieces: and every one shall be deuided in two pieces, at the leaste, or more, by the discretion of the minister, and so distributed. And menne muste not thynke lesse to be receyued in parte, then in the whole, but in eache of them the whole body of our saviour Iesu Christ.

And forsomuche as the Pastours and Curates within this realme, shall continually fynd at theyr costes and charges in theyr cures, sufficient breade and wyne for the holy Communion (as oft as theyr Parishioners shall be disposed for theyr spiritual comfort to receyue the same) it is therefore ordeined, that in recompence of suche costes and charges, the Parishioners of euery Parithe shall offer every Sunday, at the tyme of the Offertory, the iuste valour and price of the holy lofe (with all suche money, and other thynges as were wont to be offered with the same) to the vse of theyr Pastours and Curates, and that in suche ordre and course, as they were wont to fynde and pay the sayd holy lofe.

Also, that the receyving of the Sacrament of the blessed body and bloud of Christ, may be most agreable to the institution thereof, and to the vantage of the p̄mative Church: In all Cathedral and Collegiate Churches, there shall alwaies some Communicate with the priest that ministrereth. And that the same may bee also obserued every where abrode in the countrey: Some one at the least of that house in euery Parithe, to whom by course after the ordinaunce herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receyue the holy Communion with the priest: the whiche may be the better doen, for that they knowe before, when they

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their course commeth, and maie therfoze dispose theselues to the woꝛthie receiuyng of the Sacramente. And with hym oꝛ them who doeth so offre the charges of the Communion: all other, who be then Godly disposed thereunto, shall lyke- wise receiue the Communion. And by this meanes the P- riestet hauyng alwaies some to communicate with him, maie accordingly solempnise so high and holy misteries, with all the suffrages and due oꝛde appoynted foꝛ thesame. And the P- riest on the weke date, shall foꝛbeate to celebrate the Com- munion, excepte he haue some that will communicate with hym.

Furthermoze, every man and womā to be bound to heare and be at the duties seruice, in the Parische churche where they be resident, and there with deuout prayer, oꝛ Godly si- lence and meditation, to occupie themselues. There to pate their duties, to communicate once in the yeare at the least, and there to receiue, and take all other Sacramentes and rites, in this booke appoynted. And whosoer willyng- ly vpon no iust cause, doeth absent themselues, oꝛ doeth vn- godly in the Parische churche occupie theselues: vpon pꝛoꝛse therof, by the Ecclesiasticall lawes of the Realme to bee ex- communicate, oꝛ suffre other punishment, as shall to the Ec- clesiasticall iudge (accoꝛdyng to his discrecion) seme conue- nient.

And although it bee redde in aunciente wyters, that the people many yeares past, receiued at the priestes handes, the Sacrament of the body of Christ in theyꝛ owne handes, and no commaundemēt of Christ to the contrary: yet foꝛasmuche as they many tymes conueyghed thesame secretlye awayne, kept it with them, and vniuetly abused it to supersticion and wickednes: lest any suche thyng hereafter should be attempt- ed, and that an vnfoꝛmittle might be vsed, throughout the whole Realme: it is thought conuenient the people commo- ly receiue the Sacramēt of Christes body, in theyꝛ mouthes, at the Priestes hande.

The Letany and Suffrages.



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

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

GOD the sonne, redemer of the world: haue mercy vpon vs miserable synners.

God the sonne, redemer of the world: haue mercy vpon vs miserable synners.

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

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

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

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

Remember not lord, our offences, nor the offences of our forefathers, neither take thou vengeaunce of our synnes: spare vs good lord, spare thy people, whom thou hast redeemed with thy moost precious bloude, and be not angry with vs for euer:

Spere vs good Lorde.

From al euill and mischiefe, from synne, from the craftes and assaultes of the denyll, from thy wrathe, and from euerlastyng damnacion.

Good lorde deliuer vs.

From blyndnes of heart, from pryde, bainglozy, and hypocrisy, from enuy, hatred, and malice, and al vcharitablenes:

Good lorde deliuer vs.

From fornicacion, and all other deadlye synne, and from al the deceytes of the worlde, the fleshe, and the deuill:

Good lorde deliuer vs.

From lightning and tempest, from plage, pestilence and famine, from battaile and murther, & from sodain death:

G. I. God

The Letany and

Good lord be deliuer vs.

From all sedicion and pryue conspiracie, from the tyrannye of the bishop of Rome & all his detestable enormities, from al false doctrine and heresy, from hardnes of heart, and contempte of thy word and commaundemente:

Good lord be deliuer vs.

By the mistery of thy holy incarnation, by thy holy Nativity and Circumcision, by thy Baptisme, fastyng and temptation:

Good lord be deliuer vs.

By thyne agony and bloudy sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurreccion and ascencion, by the coming of the holy gost:

Good lord be deliuer vs.

In all tyme of our tribulacion, in all tyme of our wealthe, in the houre of death, in the daye of iudgement:

Good lord be deliuer vs.

we synners do beseeche thee to heare vs (O Lorde God) and that it maye please thee to rule and governe thy holy Church vniuersall in the right waye:

we beseeche thee to heare vs good lord.

That it maye please thee to kepe Edward the. vi. thy seruant our kyng and governour:

we beseeche thee to heare vs good lord.

That it maye please thee to rule his heart in thy faythe, feare, and loue, that he maye alwayes haue affiaunce in thee, and euer seke thy honour and glozy:

we beseeche thee to heare vs good lord.

That it maye please thee to be his defendour and keeper, geuyng hym the victozye ouer all his enemyes:

we beseeche thee to heare vs good lord.

That it maye please thee to illuminate all Bishops, pastors & ministers of the church, with true knowlege and vnderstandyng of thy word, and that bothe by theyr preaching and liuyng, they maye set it forth and shewe it accordyngly:

Suffrages.

We beseeche thee to heare vs good lord.

That it may please thee to endue the Lordes of the counsaile; and all the nobilitie, with grace, wisdom, and vnderstandyng:

We beseeche thee to heare vs good lord.

That it may please thee to blesse and kepe the magistrates, geuyng them grace to execute iustice, and to mayntayne trueth:

We beseeche thee to heare vs good lord.

That it may please thee to blesse and kepe al thy people:

We beseeche thee to heare vs good lord.

That it may please thee to geue to all nations vnitie peate and concord:

We beseeche thee to heare vs good lord.

That it may please thee to geue vs an heart to loue and dread thee, and diligently to lyue after thy commaundementes:

We beseeche thee to heare vs good lord.

That it may please thee to geue all thy people increase of grace, to heare mekely thy worde, & to receyue it with pure affection, & to byng forth the fruites of the spirite:

We beseeche thee to heare vs good lord.

That it may please thee to byng into the way of trueth all suche as haue erred and are deceyued:

We beseeche thee to heare vs good lord.

That it may please thee to strengthen suche as do stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Sathan vnder our feete:

We beseeche thee to heare vs good lord.

That it may please thee to succoure, helpe, and comfort all that be in daunger, necessitie and tribulation:

We beseeche thee to heare vs good lord.

That it may please thee to preserue all that tranayle by lande or by water, all women labouryng of chyld, all sicke persons and yong chyldren, and to shewe the pytie

C.ii. vpon

The Letany and

bpon all prisoners and captiues:

We beseeche thee to heare vs good lord.
That it may please thee to defende and proude for the
fatherles children and wyddowes, and all that be deso-
late and oppressed:

We beseeche thee to heare vs good lord.
That it may please thee to haue mercy vpon all menne:

We beseeche thee to heare vs good lord.
That it may please thee to forgene our enemies, persecu-
tours and sclanderers, and to turne their heartes:

We beseeche thee to heare vs good lord.
That it may please thee to geue and preserue to our vse
the kyndly fruytes of the earth, so as in due tyme we
may enjoy them:

We beseeche thee to heare vs good lord.
That it may please thee to geue vs true repentance, to
forgene vs all our synnes, negligences and ignorances,
and to endue vs with the grace of thy holy spirite, to a-
mende our lyues accordyng to thy holy worde:

We beseeche thee to heare vs good lord.
Some of God: we beseeche thee to heare vs.

Some of God: we beseeche thee to heare vs.
O labe of God, that takest away the synnes of the world.
Graunt vs thy peace.

O labe of God, that takest away the synnes of the world.
Haue mercy vpon vs.

O Chyiste heare vs.

O Chyiste heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vs.

Chyiste haue mercy vpon vs.

Chyiste haue mercy vpon vs.
Lord haue mercy vpon vs.

Lord haue mercy vpon vs.
Our father whiche art in heauen. *with the residue of the Pater noster*
And

Suffrages:

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O Lorde, deale not with vs after our synnes.

The answer.

Neither rewarde vs after our iniquities.

Let vs praye.

O God mercifull father, that despisest not the syghing of a conuicte heart, nor the desire of such as be sorrowfull, mercifully assiste our prayers, that we make before the in all our troubles and aduersities, when soeuer they oppresse vs: And graciously heare vs, that those euils, whiche the craft and subteltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dyspersed, that we thy seruantes, beyng hurte by no persecutions, maye euermore geue thākes vnto thee, in thy holy churche, thorough Iesu Christe our Lorde.

O Lorde, aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou dydest in theyr dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs for thy honour.

Glorie be to the father, the sonne, and to the holy ghoſte, as it was in the begynning, is now, and euer shall be worlde without ende. Amen.

From our enemies defende vs O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O some of Dauid haue mercy vpon vs.

Both now and euer boursafe to here vs Christe.

Graciously heare, vs O Christ.

Graciously heare vs, O lord Christ.

The

The Suffrages.

The versicle.

O Lorde, let thy mercy be shewed vpon vs.

The Answer.

As we do put our truste in thee.

Let vs praye.

We humbly beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glozy of thy name sake, turne from vs all those euilles that we moste righteously haue deserued: and graunte that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euermore serue thee in purenes of liuyng, to thy honour and glozy: througħ our onely mediator and aduocate Iesus Christ our Lorde. Amen.

Almightie god, whiche hast geuen vs grace at this tyme with one accorde to make our commune supplications vnto thee, and doest promise, that whan two or thye be gathered in thy name, thou wilt graunt they requestes: fulfill now, O lorde, the desires and petitions of thy seruauntes, as maye bee moste expediente for them, grauntyng vs in this worlde, knowlege of thy trueth, and in the worlde to come lyfe euerlasting.
Amen.

OF THE ADMINI-

stration of publyke Baptisme to be vsed in the Church.



T appeareth by aũcient wyters, that the Sa-
cramente of Baptisme in the olde tyme was not
commonly ministred but at two tymes in the
yeare, at Easter and whytsonyde, at whiche
tymes it was openly mynistred in the presence
of all the congregacion: whiche custome (now
beeing growen out of vse) although it cannot
foz many consideracions be wel restozed again,
yet it is thought good to folowe thesame as
nere as conuentently maye be: wherfoze the people are to bee ad-
monished, that it is mooste conueniente that baptisme shoulde not be
ministred but vpon Sondayes and other holy dayes, when the most
numbre of people maye come together. As well foz that the con-
gregacion there presente may testifie the receyuyng of them,
that be newly baptysed, into the noumbze of Christes
Church, as also because in the Baptisme of In-
fantes, every manne presente maye be put in
remembraunce of his owne pro-
fession made to God in his
Baptisme. foz
whiche cause also it is expediente that Baptisme
be ministred in the Englishhe tounge. neuer-
thelesse (yf necessitie so requyze) children
ought at all tymes to be baptised, ey-
ther at the church or els
at home.

¶ a. l.

¶ when

¶ PVBLIKE BAPTISME. ¶

When there are chyldzen to be Baptised vpon the Sunday, or holy Daye, the parentes shall geue knowledge ouer nyght or in the moynng, afoze the beginning of Mattens to the curate. And then the Godfathers, Godmothers, and people, with the chyldzen muste be ready at the Church doze, either immediatly afoze the laste Canticle at Mattens, or els immediatly afoze the last Canticle at Euenlong, as the Curate by his discrecion shall appoynte. And then standyng there, the prieste shall aske whether the chyldzen be baptised or no. If they aunswere. No. Then shall the prieste saye thus.



Care beloved, forasynuche as all men bee conceyued and borne in synne, and that no manne borne in synne, can entre into the kingdom of God (except he be regenerate, and borne a newe of water, and the holy ghozt) I besetche you to call vpon God the father through our Lord Iesus Christ, that of his bounteous mercy he wil graunt to these chyldzen that thing, which by nature they cannot haue, that is to saye, they may be baptised with the holy ghozt, and receyued into Christes holy Church, and be made lyuely members of the same.

¶ Then the prieste shall saye.

Let vs praye.



Almyghtie and everlastyng God, whiche of thy iustice dydest destroy by fluddes of water the whole worlde for synne, excepte. viii. persones, whome of thy mercy (thesame tyme) thou didest save in the Arke: And when thou didest drowne in the read sea wycked kyng Pharao with al his armie, yet (at thesame tyme) thou didest leade thy people the chyldzen of Israel safely through the myddes therof: wherby thou didest fygure the washing of thy holy Baptisme: And by the Baptisme of
thy

thy welbeloued sonne Iesus Christe, thou dydest sanctifie the Rudde Jordan, and al other waters to this miracull washing away of synne: we beseeche thee (for thy infinite mercies) that thou wilt mercifully looke vpon these children, & sanctifie the with thy holy gost, that by this wholesome lauer of regeneration, whatsoeuer synne is in them, may be washed cleane away, that they being deliuered from thy wrathe, may be receiued into tharke of Christes church, and so saued from peryshyng: and beeyng seruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charitie, maye euer serue thee: And finally attayne to euerlastyng lyfe, with all thy holy and chosen people. This graunte vs we beseeche the for Iesus Christes sake our Lorde. Amen.

¶ Here shall the prest aske what shall be the name of the childe, and when the Godfathers and Godmothers haue tolde the name, then shall he make a crosse vpon the chldes forehead and breste, saying.

C R. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christe crucifyed, and manfully to fyght vnder his banner against synne, the worlde, and the deuill, and to continewe his faythfull soldour and seruaunt vnto thy lyses ende. Amen.

And this he shall doe and saye to as many children as bee present to be Baptised, one after an other.

Let vs praye.

Almyghtie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: we call vpon the for these infantes, that they cummyng to thy holy Baptisme, may receyue remission of theyr synnes, by spirituall regeneration. Receyue them (o Lorde) as thou haste promysed by thy welbeloued sonne, saying: Aske, & you shall

C a. ii.

shall

Publike Baptisme.

Shall haue: seke, and you shall fynde: knocke and it shall be opened vnto you. So geue nowe vnto vs that aske: Lette vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maye enioy the euerlastyng benediccion of thy heauenly washing, and may come to the eternall kyngdome, whiche thou haste promysed, by Christe our Lorde. Amen.

Then let the priest lokyng vpon the chylzen, saye.

I Commaūde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy ghost, that thou come out, and departe from these infantes, whom our Lord Iesus Christe hath bouchesaue, to call to his holy Baptisme, to be made membez of his body, and of his holy congregacion. Therfore thou cursed spirite, remembre thy sentence, remembre thy iudgemente, remembre the daye to be at hande, wherin thou shalt burne in fyre euerlasting, prepared for the and thy Angels. And presume not hereafter to exercise any tyrannye towarde these infantes, whom Christe hath bought with his precious blood, and by this his holy Baptisme calleth to be of his flocke.

Then shall the priest saye.

The Lorde be with you.

The people

And with thy spirite.

The Minister.

Heare nowe the gospell written by S. Marke.

Marke. f



A certayne tyme they brought children to Christe that he should touche them, and hys disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdom of God. Verely I say vnto you: whoe soeuer doeth not receyue the kyngdom of God, as a lytle chyld: he shall not entre therein. And when he had taken them vp in his armes: he put his handes vpon them and blessed them.

After

After the gospell is red, the minister shall make this bryefe exhortacion vpon the woordes of the gospell.

Frendes you heare in this gospell the woordes of our Sauour Christe, that he commaunded the children to be brought vnto him: howe he blamed those that would haue kept them from hym: howe he exhorteth all men to folowe theyr innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared his good wyll towarde them. For he embraced the in his armes, he layed his handes vpon them, and blessed them: doubt ye not therfore, but earnestly beleue, that he wyll lyke wyse fauourably receyue these present infantes, that he wyll embrace them, with the armes of his mercy, that he wyll geue vnto them the blessing of eternall lyfe: and make them partakers of his euerlasting kingdome. wherfore we beyng thus perswaded of the good wyll of our heauenly father towarde these infantes, declared by his sonne Jesus Christe: And nothyng doubtyng but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy baptisme: let vs faythfully and deuoutly geue thankes vnto him: And say the prayer which the Lord himselte taught. And in declaracion of our fayth, let vs also recyte the articles conteyned in our Crede.

Here the minister with the Godfathers Godmothers, and people presente, shall saye.

Our father whiche art in heauen, halowed bee thy name. &c.

And then shall saye openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

Almightie and euerlastyng God, heauenly father, we geue the humble thankes, that thou halte vouchelaued to call vs to knowledge of thy grace, and fayth in thee: Increase and con- fyyme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlasting saluacion, through our Lord

C a.iii.

Jesus

Publike Baptisme.

Jesus Christ who lyueth and reigneth with thee and the holy spirite, nowe and for euer. Amen.

Then let the priest take one of the children by the ryght hande, thother being brought after him. And cūing into the Churchē towarde the fonte, saye.

The Lorde vouchesafe to receyue you into his holy Housholde, and to kepe and gouerne you alwaye in the same, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte the priest shall speake to the Godfathers and Godmothers, on this wyse.

Welbeloued frendes, ye haue brought these childre here to bee Baptized, ye haue prayed that our Lorde Jesus Christ would vouchsafe to receyue them, to lay his handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kyngdome of heauen, and euerlastyng life. Ye haue heard also that our Lorde Jesus Christe hath promysed in his gospel, to graunte all these thynges that ye haue prayed for: whiche promyse he for his parte, will mooste suerly kepe and perfourme. wherfore after this promyse made by Christe, these infantes muste also faythfully for theyr parte promise by you, that be theyr suerties, that they wyll forsake the deuyll and all his workes, and constantly beleue Gods holy woorde, and obediently kepe his commaundementes.

Then shall the priest demaunde of the childe (whiche shalbe first Baptized) these questios folowynge: first naming the childe, and sayynge.

R. Doest thou forsake the deuyll and all his workes?

A. I forsake them.

R. Doest thou forsake the vaine pompe, and glory of the worlde, with all the couetouse desyres of the same?

A. I forsake them.

R. Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe, nor be ledde by them?

A. I forsake them.

R. Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe, nor be ledde by them?

A. I forsake them.

R. Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe, nor be ledde by them?

A. I forsake them.

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and earth:

Answer.

I beleue.

Minister.

Doest thou beleue in Jesus Chyiste his only begotten sonne our Lorde, and that he was conceyued by the holy gost, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead, and buryed, that he went downe into hell, and also dyd rylse agayne the thyrde daye: that he ascended into heauen, and sitteth on the ryghthande of God the father almighty: And from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this:

Answer.

I beleue

Minister.

Doest thou beleue in the holy gost, the holy Catholike Church, the comunio of Sanctes, remissio of Sinnes, resurreccion of the fleshe, & euerlastyng lyfe after death:

Answer.

I beleue.

Minister.

what doest thou desyre?

Answer.

Baptisme.

Minister.

wilt thou be Baptized?

Answer.

I wyll.

Then the pryeste shall take the childe in his handes, and aske the name. And naming the childe, shall dyppe it in the water thryse. First dyping the ryghtsyde: Seconde the left syde: The thyrde tyme dyping the face towarde the fonte: So it be discretly and warely done, sayng.

R. I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And

Publike Baptisme.

And if the childe be weake, it shall suffice to powze water vpon it, saying the foresayd wordes. *R.* I Baptize thee. *sc.* Then the Godfathers and Godmothers shall take and lay theyr handes vpon the childe, and the minister shall put vpon him his white vesture, commonly called the Crisome: And saye.

Take this white vesture for a tokē of the innocencie, whiche by Gods grace in this holy sacramente of Baptisme, is geuen vnto thee: & for a signe wherby thou art admonished, so long as thou lyest, to geue thy selfe to innocencie of liuing, that after this transitoiye lyfe, thou mayst be partaker of the lyfe euerlasting. Amen.

Then the prieste shall annoynt the infant vpon the head, saying.

Almighty God the father of our lord Jesus Christ, who hath regenerate thee by water and the holy gost, and hath geuē vnto thee remissio of al thy sinnes: he vouchsaue to annoynte thee with the vnction of his holy spirite, and byng thee to the inheritauce of euerlasting lyfe. Amen.

When there are many to be Baptized, this orde of demanding, Baptizing, puttyng on the Crisome, and enoyntyng, shall be used seuerally with euery chylde. Those that be firste Baptized departing from the fonte, and remaynyng in some conueniente place within the Church, vntill all be Baptized. At the laste ende, the priest calling the Godfathers and Godmothers together: shall saye this shorte exhortacion folowing.

Fo much as these children haue promised by you to forsake the devill and al his workes, to beleue in God, and to serue him: you must remēbre that it is your partes and duetie, to see that these infantes be taught, so soone as they shall be able to learne, what a solemne vow, promyse, and profession, they haue made by you. And that they maye knowe these thynges the better: ye shall call vpon them to heare sermons, and chiefly you shall provide that they may learne the Crede, the Lordes prayer, and the ten commaundementes in the englische tounge: and all other thinges, which a christian manne ought to knowe & beleue to his soules health. And that these children may be vertuously brought vp to leade a godly & christiā life: remēbring alwayes that Baptisme doeth represent vnto vs our professio, which is to folow
theram.

Publike Baptisme. Fol. b.

therample of our Sauour Christe, and to be made lyke vnto him, that as he dyed & rose againe for vs: so should we (whiche are Baptised) dye from synne, and ryle a- gayne vnto righteousnesse, continually mortifying all our euyl and corrupte affections, and dayly procedyng in all vertue and godlynesse of lyuyng.

The minister shall commaunde that the Crisomes be brought to the churche and deliuered to the prestes after the accustomed maner, at the purification of the mother of euery chyld. And that the chylden be brought to the Bishop to bee confirmed of hym, so soone as they can saye in theyr vulgare tounge the articles of the fayth, the Lordes prayer, and the ten commandementes, and be further instructed in the Cathechisme, set furth for that purpose, accordingly as it is there expessed.

And so lette the congregacion departe in the name of the Lorde.

¶ Note that yf the numbze of chylden to be Baptised, and multitude of people presente bee so great that they cannot conueniently stand at the Churche dooze: then let them stand within the Churche in some conuenient place, nygh vnto the Churche dooze: And there all thynge be sayed and done, ap-
poynted to be sayed and done
at the Churche
Dooze.

OF THEM THAT BE Baptised in private houses in tyme of necessitie.

The pastours and curates shall oft admonyſhe the people, that they differ not the Baptisme of Infantes any longer then the Sundaye, or other holy daye, nexte after the chyld be bozne, oulesſe vpon a great & reasonable cause declared to the curate and by hym approued.

And also they ſhal warne them that without great cause, and necessitie, they Baptise not children at home in theyr houses. And when great neede shall compell them so to doe, that then they minister it on this fashion.

First let them that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme will suffice. And then one of them ſhal name the chyld, and dippe him in the water, or poure water vpon him, saying these woordes.

I Baptise the in the name of the father, and of the sonne, and of the holy ghoſte. Amen.

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised againe, in the Church. But yet neuerthelesſe, if the childe whiche is after this sorte Baptised, doe afterwarde lyue: it is expedient that he be brought into the Church, to the entente the priestemaye examine and trye, whether the childe be lawfully Baptised or no. And yf those that bryng any childe to the Church doe aunswere that he is alreadye Baptised: Then shall the priest examine them, further.

**By whom the childe was Baptised:
who was presente when the childe was baptised:
whether they called vpon God for grace and succoure
in that necessitie:
with what thyng, or what matter they dyd Baptise
the childe:
with what woordes the childe was Baptised:
whether they thinke the childe to be lawfully and perfectly
Baptised:**

And if the ministers shall proue by the aunswers of suche as brought the childe that all thynges were done, as they ought to be: Then shall not be chyſten the childe agayne, but shall receyue hym, as one of the flocke of the true christian people, saying thus.

Certifie you, that in this case ye haue doen wel, and according vnto due ordre concerning the baptising of this child, which being borne in original synne and in the wrathe of God, is nowe by the lauer of regeneration in Baptisme, made the childe of God, and heire of euerlastyng life: for oure Lorde Jesus Christe doeth not denye hys grace and mercie vnto such infantes, but most louingly doeth call them vnto him. As the holy ghospell doeth witnesse to our comforte on this wyse.



A certaine time thei brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle chyldren to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, whosoener doeth not receyue the kingdome of God as a lytle chylde, he shall not enter therein. And when he had taken them by in his armes, he put his handes vpon them, and blisshed them. Mark. x

After the ghospell is read: the minister shall make this exhortacion vpon the woordes of the ghospell.

Rendes ye heare in this ghospell the woordes of our Sauoure Christ, that he commaunded the chyldren to be brought vnto him, how he blamed those that would haue kept them from hym, howe he exhorted all men to folowe their innocencie: Ye perceiue how by his outward gesture and dede he declared his good wyll towarde them, for he embraced them in his armes, he

Private Baptisme.

he layed his handes vpon them & blessed them. Doubt you not therfore, but earnestly beleue, that he hath lyke-
wyle fauourably receyued this presente infante, that he
hath embraced him with the armes of his mercy, that
he hath geuen vnto him the blessing of eternal lyfe, and
made him partaker of his euerlasting kingdom. wher-
fore we beyng thus perswaded of the good will of oure
heauenly father, declared by his sonne Iesus Christ to-
wardes this infante: Let vs faythfully and, deuoutly
geue thankes vnto him, and saye the prayer whiche the
Lorde himselve taught, and in declaracion of our fayth,
let vs also recyte the articles contained in our Crede.

Here the minister with the Godfathers and Godmo-
thers shall saye.

Our father whiche arte in heauen, halowed be thy
name. &c.

Then shall they saye the Crede, and then the prieste
shall demaunde the name of the childe, whiche beyng
by the Godfathers & Godmothers pronounced, the
minister shall saye,

R. Doest thou forsake the deuill and all his workes?
Answer.

I forsake them.

Minister.

Doest thou forsake the vaine pompe and glory of the
worlde, with all the couetous desyres of the same?

Answer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh so
that thou wilt not folowe and be led by them?

Answer.

I forsake them.

Minister.

Doest thou beleue in God the father almyghty, ma-
ker of heauen and yearth?

Answer.

Answer.

I beleue.

Minister.

Doest thou beleue in Iesus Christe hys onely begotten sonne our lord, and that he was conceived by the holy Goste, borne of the virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went downe into hel, and also did arise againe the thirde day, that he ascended into heauen, & sitteth on the righte hande of god the father almightie: And from thence shal come agayn at the ende of the world to iudge the quicke and the dead, doest thou beleue thus?

Answer.

I beleue.

Minister.

Doest thou beleue in the holy goste, the holy catholyke Church, the Communion of Saintes, Remission of sinnes, Resurreccio of the flesh, & everlasting life after deeth?

Answer.

I beleue.

Then the minister shal put the white vesture commonly called the Crysome, vpon the childe, saying.

TAke thys whyte vesture for a token of the innocencie whiche by goddes grace in the holy sacra-
mente of baptylme is geuen vnto thee, and for a signe wherby thou art admonished so lōg as thou shalt lyue, to geue thy selfe to innocencye of liuyng, that after this transitory life, thou maiest be partaker of the life euerlasting. Amen.

¶ Let vs pray.

Almightie & euerlasting god heauenly father, wee geue thee humble thankes that thou hast vouchesafed to cal vs to the knowlege of thy grace, and faith in thee: Increase and confirme this fayth in vs euermore: Geue thy holy spirite to this infant, that he being borne agayne, and beeing made heyre of euerlasting saluacion through our lord Iesus Christ, may cōtinue thy seruaūt, and attein thy promises through the same our lord Je-

¶ b. i. Iesus

Private Baptisme.

Our Christe thy sonne, who liueth & reigneth with the in
unitie of the same holy spirite everlastinglye, Amen.

Then shall the minister make this exhortacion, to the
Godfathers, and Godmothers.

Foꝛasmuche as this chylde hath promised by you to
forsake the deuil and al his workes, to beleue in god,
& to serue him, you must remember that it is your partes
and duetie to see that this infant be taught so sone as he
shalbe able to learne, what a solemne bove, promise, and
profession he hath made by you, and that he may know
these thinges the better, ye shall call vpon hym to heare
sermons: And chiefly ye shall prouide that he may learne
the Crede, the Lordes prayer, and the ten commaunde-
mentes in the english tong, and al other thinges which
a chystian man ought to know and beleue to his soules
health, and that this childe may bee vertuously brought
vp, to leade a godly and a chystian life. Remembryng al-
way that baptisme doeth represent vnto vs our professi-
on, which is to folow the example of our sauour Christe,
and to be made like vnto hym, that as he died and rose a-
gain foꝛ vs: so should we whiche are baptized dye from
sin, and rylse againe vnto righteousnes, continually moꝛ-
tifying al our euil & corrupt affections, and dayly proce-
ding in al vertue and godlines of liuing.

ac. As in publike Baptisme.

But if they which bying the infantes to the church, do make
an vncertain answere to the priestes questions, and say that
they can not tel what they thought, did, or sayde in that great
feare and trouble of mynde: (as oftentimes it chaunseth)
Then let the priest Baptize him in forme aboue wꝛitten, con-
cernyng publyke Baptisme, sayyng that at the dyppynge of
the childe in the fonte, he shall ble this foꝛme of woꝛdes.

If thou be not Baptized already. **A.** I Baptize thee in
the name of the father, and of the sonne, and of the holy
gost. Amen.

The water in the fonte shall be chaunged euery moneth once at
the lest, and afoꝛe any child be Baptized in the water so chaun-
ged, the priest shall say at the font these prayers folowynge.

☉ moſte

O moſte mercifull god oure ſauoure Jeſu Chriſt, who haſt ordeyned the element of water for the regeneraciō of thy faythful people, vpon whom beyng baptiſed in the riuer of Iordane, the holye ghoſte came down in the likenesse of a dooue: Sende down we beſeche thee theſame thy holye ſpirite to aſſiſte vs, and to bee preſent at this our inuocacion of thy holy name: Sanctifie ⁊ this fountaine of baptiſme, thou that art the ſanctifier of al thynges, that by the power of thy worde, all thoſe that ſhall be baptiſed therein, maye be ſpiritu-allye regenerated, and made the children of euerlaſting adopcion. Amen.

O mercifull God, graunte that the olde Adam, in them that ſhalbe baptiſed in this fountayne, maye ſo be buried, that the newe man may be raiſed vp agayne. Amen.

Graunt that all carnal affections maie die in them: and that all thynges belongyng to the ſpirite maye liue and growe in them. Amen.

Graunt to all them which at this fountayne forſake the deuill and all his workes: that they maye haue power ⁊ ſtrength to haue victorie and to triumph againſte hym the worlde and the fleſhe. Amen.

Whoſoener ſhal confeſſe thee, o lord: recognize him alſo in thy kingdome. Amen.

Graunt that al ſinne ⁊ vice here maie bee ſo extinct: that they neuer haue power to raigne in thy ſeruautes. Amē.

Graunte that whoſoener here ſhall begynne to be of thy flocke: maie euermoze continue in theſame. Amen.

Graunt that all they which for thy ſake in this life doe denie and forſake themſelues: may winne and purchaſe thee (o lord) which art euerlaſting treasure. Amen.

Ch. ii.

Graunt

Private Baptisme.

Graunt that whosoever is here dedicated to thee by our office & ministerie: maye also bee endewed with heauenly vertues, & everlastingly rewarded through thy mercie, O Blessed Iozde God, who doest liue and gouerne al thinges world without ende. Amen.

The Lorde be with you.

Answer.

And with thy spirite.

A Almighty euerting God, whose moste derely beloved sonne Iesus Christe, for the forgeuenesse of our sinnes did shed out of his moste precious side bothe water and bloude, and gaue commaundemente to his disciples that they shoulde goe teache all nacions, and baptise them in the name of the father, the sonne, and the holye ghoſte: Regarde we beseeche thee, the supplications of thy congregation, and graunte that all thy seruauntes which shall bee baptized in this water prepared for the mynystracion of thy holy sacrament, maye receiue the fulnesse of thy grace, and ever remaine in the nosibre of thy faithful, and elect childre, through Iesus Christ our Lord.

Confirmation

CONFIRMACION

wherin is contained a Catechisme for children.

Item thende that confirmation may be ministered to the moze edifying of suche as shall receiue it (according to Saint Pauls doctrine, who teacheth that all thynges should be don in the church to the edification of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in theyr mother tong, the articles of the faith the lordes prayer, and the tenne commandements: And can also aunswere to suche questions of this shorte Catechisme, as the Bishop (or suche as he shall appoynte) shall by his discretion appose them in. And this orde is most conuenient to be obserued for diuers considerations.

First because that whan children come to the yeres of discretion and haue learned what theyr Godfathers and Godmothers promised for them in Baptisme, they may then theselues with their owne mouth and with theyr owne consent, openly befoze the church, ratifie and confesse the same, and also promise that by the grace of God, they will euer moze endeouour themselves faithfully to obserue and kepe such thynges, as they by theyr owne mouth and confession haue assented vnto.

Secondly, for asmuch as confirmation is ministered to them that be Baptised, that by imposition of handes, and prayer they may receiue strength and defence against all temptacions to sin, and the assaues of the worlde, and the deuill: it is most mete to be ministered, when children come to that age, that partly by the frailtie of theyr owne flesh, partly by the assaues of the worlde and the deuill, they begin to be in daungier to fall into sinne.

Thirdly, for that it is agreeable with the vsage of the church in tymes past, wherby it was ordeined that confirmation should bee ministered to them that were of perfecte age, that they beyng instructed in Chyistes religion, should openly professe theyr owne faith, and promise to be obedient vnto the will of God.

And that no manne shall thinke that anye detrimente shall come to children by differryng of theyr confirmation: he shall knowe for trueth, that it is certayn by Goddes woorde, that children beyng Baptized (if they departe out of thys lyfe in theyr infancie) are vndoubtedly sa-

ned.



¶ b. iiii. A Catech

A CATECHISME
that is to say, an instruction to bee
learned of every childe, before he
be brought to be confirmed
of the Bishop.

Question.

what is your name?

Answer.

A. D. G.

Question.

who gave you this name?

Answer.

**My Godfathers and Godmothers in my Baptisme,
wherein I was made a member of Christe, the childe of
God, and an inheritour of the kingdome of heauen.**

Question.

what did your Godfathers & Godmothers then for you?

Answer.

**They did promise and bove thre thinges in my name.
First, that I should forsake the deuil and all his workes
and pompes, the vanities of the wicked worlde, and all
the sinnefull lustes of the fleshe. Secondly, that I should
beleue all the articles of the Christian fayth. And third-
ly, that I should kepe Goddes holy will and commaun-
dementes, and walke in the same al the daies of my life.**

Question.

**Dooest thou not thinke that thou arte bound to beleue,
and to doe as they haue promised for thee?**

Answer.

Yes

Confirmation.

Fol. r.

Yes verely. And by Gods helpe so I will. And I hartly thanke our heauenlye father, that he hath called me to thys state of saluacion, through Iesus Christe our saue-our. And I pray God to geue me hys grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beleefe.

Answer.

I beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only sonne our lord. whiche was conceived by the holy gost, borne of the vir-gin Marie. Suffered vnder ponce Pilate, was crucified, dead and buried, he descended into hel. The thirde day he rose agayn from the dead. He ascended into heauen, and sitteth on the right hande of God the father almightie. From thence shal he come to iudge the quicke & the dead. I beleue in the holye goste. The holye catholike church. The communion of saintes. The forgiuenes of sinnes. The resurrection of the bodie. And the lyfe everlasting. Amen.

Question.

what doest thou chiefly learne in these articles of thy beleefe?

Answer.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.

Secondely, in God the sonne, who hath redemed me and all mankinde.

Thirde, in god the holy goste, who sanctifyeth me, and all the electe people of god.

Question.

You sayde that your Godfathers and Godmothers byd promyle for you that ye should kepe Goddes comman- dementes. Tell me how many there bee.

Answer.

Confirmation.

Answer.

Teeme.

Question.

whiche be they?

Answer.

Thou shalt haue none other Gods but me.
i. Thou shalt not make to thy selfe anye graven i-
mage, nor the likenesse of any thyng that is in heauen a-
boue, or in the earth beneath, nor in the water vnder the
earth: thou shalt not bowe downe to them, nor worship
them.

ii. Thou shalt not take the name of the lord thy God in
vayne.

iii. Remember that thou kepe holy the Sabbath day.

iiij. Honor thy father and thy mother.

v. Thou shalt doe no murdre.

vi. Thou shalt not commit adultery.

vii. Thou shalt not steale.

viii. Thou shalt not beare false witness against thy neigh-
bour.

ix. Thou shalt not court thy neighbours wife, nor his ser-
uaunt, nor his mayde, nor his Ore, nor his Ass, nor any
thing that is his.

Question.

what doest thou chiefly learne by these commaunde-
mentes?

Answer.

I learne two thinges. My duetie towarde god, and my
duetie towarde my neighbour.

Question.

what is thy duetie towarde god?

Answer.

My duetie towarde God is, to beleue in him. To feare
him. And to loue him with al my hart, with al my mind,
with al my soule, and with all my strength. To worship
him. To geue him thankes. To put my whole truste in
hym. To call vpon him. To honor his holy name and
his word, and to serue him truly al the daies of my life.

Question.

Question.

What is thy dutie towarde thy neighbour?


Answer.

My duetie towarde my neighbour is: to loue hym as my selfe. And to do to al men as I would they should do to me. To loue, honour, and succoure my father and mother. To honour and obey the kyng, and his ministers. To submitte my selfe to al my gouernours, teachers, spirituall pastours, and maisters. To orde my selfe lowlye and reuerentelye to al my betters. To hurte no bodie by woorde nor dede. To bee true and iust in al my dealing. To beare no malice nor hatred in my heart. To kepe my handes from picking and stealing, and my tongue from euill speaking, lying and flaudring. To kepe my body in temperaunce, sobrenes, and chastitie. Not to couet nor desire other mennes goodes. But learne and labour truely to geate my owne living, and to doe my duetie in that state of life: vnto which it shal please God to cal me.

Question

My good sonne, knowe this, that thou arte not hable to do these thinges of thy self, nor to walke in the comādementes of God and to serue hym, without his speciall grace, which thou muste learne at all times to cal for by diligent prayer. Let me heare therfore if thou canst say the Lordes prayer.

Answer.

ur father whiche art in heauen, halowed bee thy name. Thy kyngdome come. Thy wil bee done in earth as it is in heaue. Gene vs this day our daiely breade. And forgeue vs oure trespalles, as we forgeue them that trespasse againste vs. And leade vs not into temptacion but deliuer vs from euil. Amen.

Question.

What desireste thou of God in this prayer?

Answer.

I desire my lord god our heuēly father, who is the geuer
of

Confirmation.

of al goodnesse to send his grace vnto me, and to all people, that we may worship him, serue hym, and obey him, as we ought to doe. And I praye vnto God, that he will sende vs al thynges that be nedeful both foꝛ our soules, and bodiēs: And that he wil bee mercifull vnto vs & foꝛgeue vs our sinnes: And that it will please hym to saue & defende vs in al daungers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, & from our gostly enemye, and from euerlastyng death. And this I truste he wil do of his mercie and goodnes, through our loꝛde Iesu Chyste. And therefore I say. Amen. So be it.

¶ So soone as the chyldren can say in theyꝛ mother tongue the articles of the faith, the loꝛdes praye, the ten commandementes, and also can aunswere to such questions of this short Catechisme as the Bishop (oꝛ suche as he shall appointe) shal by hys discrecion appose them in: then shall they bee brought to the Bishop by one that shal bee his godfather oꝛ godmother, that euerye childe maye haue a wittenesse of hys confirmation.

¶ And the Bishop shal confirme them on this wyse.

Confirmation.

Our helpe is in the name of the Loꝛde.

Answer.

Whiche hath made both heauen and yearth.

Minister.

Blessed is the name of the loꝛde.

Answer.

Hencefoꝛth woꝛlde without ende.

Minister.

The loꝛde be with you.

Answer.

And wyth thy spirite.

Let vs praye.

Almighty and euerlasting God, who hast vouchsafed to regenerate these thy seruantes of water & the holy goste: And haste geuen vnto them forgiveness of all
all

all their sinnes: Sende downe from heauen we beseeche thee (O lord) vpon them thy holy gost the comforter, with the manifold giftes of grace, the spirite of wisdom and vnderstandyng: The spirite of counsell and gostly strength: The spirite of knowledge and true godlinesse, and fulfil them (o lord) with the spirite of thy holy feare.

Answer.

Amen.

Minister.

Signe them (o lord) and marke them to be thine for euer, by the vertue of thy holpe crosse and passion. Confirm and strength them with the inward vncion of thy holy gost, mercifully vnto euerlasting life. Amen.

Then the Bishop shall crosse them in the forehead and lay his handes vpon theyr heades saying.

A. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to every childe one after an other. And whan he hath layed hys hande vpon every childe, then shall he say.

The peace of the lord abide with you.

Answer.

And with thy spirite.

C Let vs pray.

A Mightie euerliving god, which makest vs both to will and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplications vnto thee for these children, vpon whome (after the example of thy holy Apostles) we haue laied our handes, to certify them (by this signe) of thy fauour and gracious goodnes toward them: leat thy fatherly hand (we beseeche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy woord, that in the end they may obtain the life euerlasting, through our lord Jesus Christ, who with thee, and the holy goste liueth and reyneth one god world without ende. Amen.

Then

Confirmation.

Then shall the Bishopp blisse the
children, thus saying.

**The blessing of god almightie, the father, the sonne, and
the holy goste, be vpon you, and remayne with you foꝛ e-
uer. Amen.**

The curate of euery parish once in sixe wekes at the least vpon war-
nyng by him geuen, shall vpon some Soonday oꝛ holy day, half an
houre before euen song opely in the churche instructe and examine
so many childꝛe of his parish sent vnto him, as the time wil serue, &
as he shall thynke conueniente, in some parte of this Catechisme.
And all fathers, mothers, maisters and dames, shall cause theyꝛ
children, seruauntes, & pꝛentises (whiche are not yet confirmed) to
come to the churche at the daie appoynted, and obediently heare &
be oꝛdered by the curate, vntill suche time as they haue learned all
that is here appointed foꝛ them to learne.

¶ And whansoever the Bishopp shall geue knowlage foꝛ childꝛe to
be brought afoꝛe him to any conuenient place, foꝛ their confirmaci-
on: Then shall the curate of euery parish either bring oꝛ send in wꝛi-
ting, þ names of al those children of his parish which can say the ar-
ticles of theyꝛ faith, the loꝛdes pꝛaier, & the ten cōmaundementes.
And also howe many of them can answer to thother questions
contained in this Catechisme.

¶ And there shall none be admitted to the holye communion. vntill
suche time as he be confirmed.

Fol. riii.

THE FORME OF

Solemnization of matrimonie.

First the bannes must be asked thre seueral Soondates or ho-
lye dayes, in the seruice tyme the people beeyng presente after the
accustomed maner.

And if the persones that woulde bee married dwel indiuers pari-
shes, the bannes muste bee asked in bothe parishes, and the cu-
rate of thone parish shall not solemnize matrimonie betwixt them,
withoute a certificate of the bannes beeyng thise asked from the
curate of thother parish.

At the daye appointed for Solemnization of matrimonie, the
persones to be married shall come into the bodie of þ church, with
theyr frendes and neighbours. And there the priest shall thus saye.

Derely beloued frendes, we are gathered toge-
ther here in the syght of God, and in the face of
his congregacion, to ioyne together this man,
and this woman in holy matrimonie, which is
an honorable estate instituted of God in paradise, in the
time of mannes innocencie, signifying vnto vs the mis-
ticall vniou that is betwixte Chyste and his Church:
whiche holy estate, Chyste adorned and beautified with
his presence, and first miracle that he wrought in Cana
of Galile, and is commended of Sainct Paule to be ho-
nourable among all men, and therefore is not to bee en-
terprised, nor taken in hande vnadvisedly, lightlye, or
wantonly, to satiffie mens carnal lustes and appetites,
like brute beastes that haue no vnderstanding: but reue-
rentely, discretely, advisedly, soberly, and in the feare of
God. Duely consideryng the causes for the whiche ma-
trimonie was ordeined. One cause was the procreacion
of children, to be brought vp in the feare and nurture of
the Lord, and playse of God. Secondly it was ordeined
for a remedie agaynst sinne, and to auoide fornicacion,
that suche persones as bee married, might liue chastlie in
matrimonie, and kepe themselves vndefiled members
of Chyestes bodye. Thirdeleye for the mutuall societie,
helpe, and counfort, that the one oughte to haue of tho-
ther, both in prosperitie and aduersitie. Into the whiche
C. l. holy

Of matrimonye .

holy estate these two persones present: come nowe to be
ioyned Therefore if any man can shewe any iust cause
why they maie not lawfully be ioyned so together: Let
him now speake, or els hereafter for ever hold his peace.

And also speakyng to the persones that shal be married, he shall saie.

I require and charge you (as you will aunswere at the
dreadefull daye of iudgemente , when the secretes of all
hartes shal be disclosed) that if either of you doe knowe
any impedimente, why ye maie not bee lawfully ioyned
together in matrimonie, that ye confesse it. For be ye wel
assured , that so manye as bee coupled together other-
waies then Goddes woord doeth allowe: are not ioyned
of God, neither is their matrimonie lawfull.

At which daye of mariage yf any man doe allege any impediment
why they maie not be coupled together in matrimonie: And will
be bound , & sureties woth hym, to the parties, or els put in a cau-
tion to the full value of suche charges as the persones to bee mar-
ied dooe susteyne, to proue his allegacion: then the Solemnization
muste bee differred, vnto suche tyme as the truth bee tried. yf no
impedimente bee alleged, then shall the curate saie vnto the man .

A. wilt thou haue this woman to thy wedded wife, to
liue together after Goddes ordeinaunce in the holy estate
of matrimonie: wilt thou loue her, counforthe her, honoz
and kepe her, in sickenesse and in health: And forsaking
all other kepe thee only to her, so long as you both shall
liue:

The man shall aunswere.

I will

Then shall the prieste saie to the woman.

A. wilt thou haue this man to thy wedded husband,
to liue together after Goddes ordeinaunce, in the holy e-
state of matrimonie: wilt thou obey him, and serue him,
loue, honoz and kepe him, in sickenes and in health: And
forsaking al other kepe thee onely to him, so long as you
bothe shall liue:

The

I will. The woman shall aunswere.

Then shall the minister say.

who geueth this woman to be married to this man?

And the minister receiuing the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so either to geue their trowth to other: The man first saying.

I take thee. **A.** to my wedded wife, to haue & to holde from this day forwarde, for better, for wurle, for richer, for poozer, in sickenes, and in health, to loue, and to cherishe, till death vs departe: according to Goddes holy ordeinaunce: And thereto I plight thee my trowth.

Then shall they looce theyr handes, and the woman taking againe the man by the right hande shall say.

I take thee. **A.** to my wedded husbande, to haue and to holde from this day forwarde, for better, for woorse, for richer, for poozer, in sickenes, and in health, to loue, cherishe, and to obey, till death vs departe: according to Goddes holy ordeinaunce: And thereto I geue thee my trowth.

Then shall they agayne looke theyr handes, and the manne shall geue vnto the womanne a ring, and other tokens of spousage, as golde or siluer, laying the same vpon the boke: And the priest taking the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans left hande. And the man taughte by the priest, shall say.

I with thys ring I thee wed: Thys golde and siluer I thee geue: with my body I thee wurship: and withal my world: y Goodes I thee endowe. In the name of the father, and of the sonne, and of the holy goste. Amen.

C. ii. Then

Of Matrimonic.

Then the man leauyng the ring vpon the fowerth finger of the womans left hande, the minister shall say.

C Let vs pray.

O Eternal God creator and preseruer of al mankinde, O gener of al spiritual grace, the authoz of euerlasting life: Sende thy blessing vpon these thy seruautes, thys manne, and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracelets and Jewels of golde geuen of thone to thother, for tokes of their matrimonic) liued faithfully together: So these persons may surely perfourme and kepe the bove and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And may euer remayne in perfite loue & peace together: And lyue accordyng to thy lawes: through Iesus Chyiste our lord. Amen.

Then shall the prieste laye theyr ryght handes together, and say.

C Those whome god hath toynd together: let no man put a sundre.

Then shall the minister speake vnto the people.

For asmuch as . M. and . M. haue consented together in holye wedlocke, & haue witnessed thesame here before god & this cūpany: And therto haue geue and pledged theyr trouth eyther to other, and haue declared thesame by geuyng and receyuyng golde and syluer, and by toyning of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, & of the holy gost. Amen.

And the minister shall adde this blessing.

God the father blesse you. . God the sōne kepe you: god the holye gost lightē your vnderstāding: The lord mercifully with his fauour loke vpon you, & so fil you with al spiritual benediction & grace, that you may haue remissiō
of

Of Matrimonie **Fol. xv.**
of your sinnes in this life, and in the worlde to come lyfe
enerlastyng. Amen.

Then shal they goe into the quiet, and the ministers of clothes shal
syr of syng, this psalme folowynge.

Blessed are al they that feare the lord, and walke
in his wayes. Bess omato
Coxville

Foz thou shalt eat the labour of thy handes.
O wel is thee, and happie shalt thou bee.

Thy wife shalt bee as the fruitful vine, vpon the walles
of thy house.

Thy children like the olife braunches rounde about thy
table.

Loe, thus shal the man be blessed, that feareth the lord.

The lord from out of Sion, shal so blesse thee that thou
shalt see Hierusalem in prosperitie, al thy life long.

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

Glozy to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowynge.

God be merciful vnto vs, and blesse vs, and shew
vs the lighte of his countenance: and bee merciful
full vnto vs. Dens inferas
atus nostris.
Psal. lxxviii

That thy waye maye bee knowne vpon yearth, thy sa-
uing health among all nations.

Leate the people prayse thee (o god) yea leate all people
prayse thee.

O leate the nations reioyce and bee glad, foz thou shalt
iudge the folke righteously, and governe the nations v-
pon yearth.

Leat the people prayse thee (o god) leat al people prayse
the.

Then shal the yearth bring forth her increase: and god,
even our owne God, shal geue vs his blessing.

God shal blesse vs, and all the endes of the worlde shall
feare hym.

Glozy to the father. &c.

As it was in the beginning. &c.

C.M. The

Of Matrimonye.

The p[ar]sonned, and the manne and woman knelyng afore the
auter : the p[ri]este standyng at the auter, and turnyng his face to:
warde them, shall saye.

Lozde haue mercie vpon vs.

Answer.

Christe haue mercie vpon vs.

Minister.

Lozde haue mercie vpon vs.

**Our father whiche art in heauen. &c.
And leade vs not into temptacion.**

Answer.

But deliuer vs from euill. Amen.

Minister.

O lozde saue thy seruaunte and thy handmaide,

Answer.

whiche put theyr truste in the .

Minister.

O lozde sende them helpe from thy holy place .

Answer.

And euermoze defende them.

Minister.

See vnto them a tower of strength .

Answer.

From the face of their enemye.

Minister.

O lozde heare my prayer.

Answer.

And leate my crie come vnto the.

The minister.

Leat vs praye.

God of Abraham, God of Isaac, God of Jacob,
blesse these thy seruauntes, and sowe the seede of
eternall life in their mindes, that whatsoever in
thy holy woorde they shall profitablye learne: they may
in dede fulfill thesame. **Looke, o Lord, mercifully vpon
them**

them from heauen, and blesse them: And as thou diddest sende thy Angell Raphaell, to Thobie, and Sara the daughter of Raguel, to their great comfort: so vouchsafe to send thy blessing vpon these thy seruautes, that they obeyng thy wil, and alwaye beyng in safetie vnder thy protection: may abyde in thy loue vnto theyr lyues ende: throughe Iesu Chyiste our Lorde. Amen.

This prayer folowynge shalbe omitted where the woman is past childe byrth.



O Merciful Lord, & heauenly father, by whose gracious gifte mankind is increased: we beseeche thee assiste with thy blessing these two persones, that they may both be fructifull in procreation of children: and also liue together so long in godlye loue & honestie: that they may see their childrens children, vnto the thirde and fourth generacion, vnto thy prayse and honour: throughe Iesus Chyiste our Lorde. Amen.



O God whiche by thy myghtye power haste made all thinges of naughte, whiche also after other thinges set in order diddeste appoint that out of man (created aftet thine own image & similitude) womā should take her beginning: & knitting them together, diddeste teache, that it should neuer be lawfull to put a sondre thole, whome thou by matrimonie haddeste made one: O god, whiche hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified & represented the spirituall marriage and vnitie betwixte Chyiste & his churche: Loke mercifully vpon these thy seruautes, that bothe this manne maye loue bys wyfe accordyng to thy woord (as Chyist did loue his spouse the churche, who gaue himself for it, louing and cherishing it euen as his own flesh:) And also that this womā may be louing & amiable to her houseband as Rachel, wise as Rebecca, faithfull & obediēt as Sara: And in al quietnes, sobrietie,
and

Of Matrimonie

and peace, bee a follower of holy and goodly matrones,
O lord, blesse them bothe, and graunte them to inherite
thy everlastyng kyngdome, throughe Jesu Christe our
Lord. Amen.

Then shall the prieste blesse the man and the woman, sayng.

Almighty god, which at the beginnyng did create our
firste parentes Adam and Eve, and byd sanctifie and
ioyne the together in mariage: Powre vpon you the ry-
chesse of his grace, sanctifie and blisse you, that ye may
please hym bothe in bodye and soule: and liue together
in holy loue, vnto your liues ende. Amen.

Then shall be sayed after the gospel a sermon, wherein ordinarily
(so oft as there is any mariage) the office of man and wife shall be
declared, according to holy scripture. Or if there be no sermon, the
minister shall reade this that foloweth.

All ye whiche bee married, or whiche entende to take the
holye estate of matrimonie vpon you: heare what holye
scripture dooeth saye, as touchyng the duetye of house-
bandes towarde their wiues, and wiues towarde theyr
housebandes.

Saincte Paule (in his epistle to the Ephesians the fyfth
chapter) doeth geue this commaundement to al married
men.

Ye housebandes loue your wiues, euen as Christ loued
the churche, and hath geuen hymselfe for it, to sanctifie
it, purgelyng it in the fountayne of water, throughe the
word, that he might make it vnto himselfe, a glorious co-
gregacion, not having spot or wrinkle, or any such thing
but that it should be holy & blameles. So me are bounde
to loue their owne wiues, as their owne bodies: he that
logeth his owne wife, logeth himselfe. For neuer did any
man hate his owne flesh, but nourisheth and cherisheth
it, euen as the lord doeth the congregacion, for wee are
membres of his bodie, of his fleshe, and of his bones.
For

For this cause shall a man leaue father and mother, and shall be ioynded vnto his wife, & they two shall be one fleshe. This mystery is great but I speake of Christ, and of the congregacion. Neuerthelesse let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same Saint Paule (writing to the Colossians) speaketh thus to al menne that be married: Ye men loue your wiues and be not bitter vnto them.

Coloss. iii.

Hear also what saint Peter the apostle of Christ, (which was himselfe a married man) sayeth vnto al menne that are married Ye husbandes dwel with your wiues according to knowledge: Geuyng honoz vnto the wife, as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers be not hindered.

1. Pet. iii.

Hitherto ye haue heard the duetie of the husbande towarde the wife.

As we lyke wise ye wiues, heare and lerne your duetie toward your husbandes, euen as it is playnely set furth in holy scripture.

Saint Paul (in the forenamed epistle to the Ephesians) teacheth you thus: Ye women submit your selues vnto your own husbandes as vnto the lord: for the husband is the wiues head, euen as Christ is the head of the church: And he also is the sauour of the whole bodye. Therefore as the Church, or congregacyon, is subiecte vnto Christ: So lyke wise let the wiues also be in subieccyon vnto theyr owne husbandes, in all thynges. And agayn he sayeth: Let the wife reuerence her husbande. And (in his epistle to the Colossians) Saincte Paule geneth you this short lesson. Ye wiues submit your selues vnto your owne husbandes, as it is conueniente in the Lorde.

Ephes. v.

Coloss. iii.

Saincte

Of Matrimonie.

1. peter. iii. **S**aincte Peter also doeth instructe you very godly, thus saying: Let wiues be subiect to theyr owne husbandes, so that if any obey not the woorde, they may bee wonne without the woorde, by the conuersacyon of the wiues: whyle they beholde your chaste conuersacyon, coupled with feare, whose apparell let it not bee outwarde, with brydded heare, and trymmyng about with golde, either in putting on of gorgeous apparell: But leat the hyd man whiche is in the hearte, be without all corrupcion, so that the spirite be milde and quiete, which is a precious thing in the sight of god. For after this maner (in the olde tyme) did the holy women, which trusted in God, appa-
rell themselves, being subiecte to theyr owne husbandes: as Sara obeyed Abraham calling him lord, whose daughters ye are made, doing wel and being not dismayed with
any feare.

(. .)

The newe married persones, (the same daye of their mariage) must receiue the holy communio.

The

THE ORDER OF THE Purification of women. Fol xxx.

The woman shall come into the church, and there shall kneele downe in some conueniente place, nigh vnto the quier doore: and the prieste standyng by her, shall say these woordes of suche lyke, as the case shall require.

Fo: as muche as it hath pleased almightie god of hys goodnes to geue you safe deliuerance: & your childe baptisme, and hath preserved you in the greate daunger of childebirth: ye shall therefore geue hartie thanks vnto god, and pray.

Then shall the prieste say this psalme.

I have lifted vp mine eyes vnto the hilles, from whence I cummeth my helpe: Leuon oris
los. psal. cxxxij.

My helpe cummeth euen from the lord, which hath made heauen and earth.

He will not suffer thy foote to be moued, and he that kepeth thee wil not slepe.

Beholde he that kepeth Israel, shall neither slumber nor slepe.

The lord himselfe is thy keeper, the lord is thy defence vpon thy right hande.

So that the sonne shall not burne thee by daye, neyther the moone by nyght.

The lord shall preserve thee from al euil, yea it is euen he that shall kepe thy soule.

The lord shall preserve thy going out, and thy cumming in, from this tyme furth for euermore.

Glorie to the father. &c.

As it was in the beginning. &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lo:de haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Priest.

O lord saue this woman thy seruaunt.

Answer.

Purification

Answer.

whiche putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

O lord heare our prayer.

Answer.

And let our crye come to thee.

Priest.

¶ Let vs pray.

○ Almighty God, which hast deliuered this woman thy seruant from the great payne and perill of child-birth: Graunt we beseeche thee (most mercifull father) that she through thy helpe may both faithfully lyue, & walke in her vocatyon accordyng to thy will in thys lyfe presente: and also may be partaker of euerlastyng gloire in the lyfe to come: through Jesus Christ our lord. Amen.

The woman that is purified, must offer her Crysome, and other accustomed offerings. And if there be a communion, it is conuenient that she receiue the holy communion.

The

The firste daie of lence com= monly called Ashe= wednesdaye.

¶ After mattens ended, the people beeyng called together by the rhyngyng of a bel, and assembled in the church: Chyngly the letanye shall be sayed after thaccustomed maner: whiche ended, the p[re]ste shal goe into the pulpitte and saye thus.

Brethren, in the p[re]mattine church there was a godlye disciplyne, that at the begynnyng of lence suche persones as were notozious synners, were put to open penance, and punished in this worlde, that theyr soules myght bee saued in the day of the lord. And that other, admonished by theyr example, might be more afrayed to offende. In the steede whereof vntil the saide disciplyne maye bee restored agayne: (whiche thyng is muche to bee wished) it is thoughte good that at thys tyme (in your p[re]sence) shoulde bee read the general sentences of goddes cursyng agaynst impenitente sinners, gathered out of the xxvii. Chapter of Deuteronomie, & other places of scripture. And that ye shoulde aunswere to euery sentence, Amen: To the nente that you beeyng admonished of the greate indignacion of God agaynst sinners: maye the rather be called to earnestte and true repentaunce, and maye walke moze warely in these dangerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes: the curse of god to be due.

¶ Cursed is the mā that maketh any carued or molten image, an abominacion to the Lorde, the woork of the handes of the craftes manne, and putteth it in a secrete place to worship it.

And the people shal aunswere, and saye.

Amen.

Whilke.

¶ C. i.

Cursed

The first daye of lente.

Curled is he that curseth his father, and mother.

Answer.

Amen.

Minister.

Curled is he that remoueth awaye the marke of hys neighbours land .

Answer.

Amen.

Minister.

Curled is he that maketh the blinde to goe oute of hys waye.

Answer.

Amen.

Minister.

Curled is he that letteth in iudgemente the right of the straungier , of them that be fatherlesse, and of widowes.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretlye.

Answer.

Amen .

Minister.

Curled is he that lieth with his neighbours wyfe .

Answer.

Amen.

Minister.

Curled is he that taketh rewarde to slea the soule of innocent bloude.

Answer.

Amen.

Minister.

Curled is he that putteth his truste in man , and taketh manne for his defence , and in his harte goeth from the Lorde.

Answer.

Answer.

Amen.

Minister.

Curled are the vniuersall, the fornicators and aduou-
terers, the couetous persones, the wurshyppers of ima-
ges, flaudzeers, drunkardes, and extorcioners.

Answer.

Amen.

The minister.

NOwe seeing that all they bee accursed (as the p^{ro}-
phete David beareth witnessse) whiche doe erre and p^{sa}. cxviii.
goe astray from the commaundementes of God, let vs
(remembryng the dreadfull iudgement hanging ouer our
heades and beyng alwayes at hande) returne vnto our
lorde God, with all contricion and mekenes of heart, be-
wailing and lamenting our sinful life, knowlagynge and
confessing our offences, and seekyng to bring furth wo^r-
thie frutes of penance. For euen now is the are put vn- Mat. iii.
to the roote of the trees, so that every tree whiche byn-
geth not furth good fruite, is hewen downe and cast in-
to the fyer. It is a fearefull thing to fall into the handes Ierem. xl.
of the liuing God: he shal powre downe rayne vpon the
sinners, snares, fyer, and brimstone, storme and tempest: p^{sa}. x.
this shalbe they^r porcion to drynke. For loe the lorde is
cummen out of his place, to visite the wickednes of such p^{sa}. cxviii.
as dwell vpon the earth. But who may abyde the daye
of his cumming: who shalbee hable to endure whan he Mat. iii.
appeareth: his fanne is in his hande, and he wil pouрге
his flooze, and gather his wheate into the barne, but he Mat. iii.
will burne the chaffe with vnquencheable fier. The daye Ierem. xl.
of the lorde cummeth as a thiefe vpon the night, & when
men shall say peace, and all thynges are safe: then shall
sodayne destruccion come vpon them, as sorowe cometh
vpon a woman trauallyng with chyld, and they shall
not escape: then shall appeare the wrathe of God in the
daye of vengeaunce, whiche obstinate synners through
Cl. ii. the

The first day of lent

Roms. ii. the stubbernes of theyr hearte haue heaped vnto them-
 selfe, which despised the goodnesse, pacience & long suffe-
Prouer. i. raunce of god, whē he called them continually to repen-
 taunce. Then shall they cal vpon me (sayth the lord) but
 I wil not heare: they shall seke me early, but they shall not
 finde me, & that because they hated knowlage, & receiued
 not the feare of the lord, but abhorred my counsell & despi-
Mat. xxv. sed my correcciō: then shall it be to late to knocke, whē the
 doore shall be shut, & to late to cry for mercy, whē it is the
ii. Cor. vi tyme of iustice. O terrible voice of most iust iudgement,
John. ix. which shall be pronounced vpon thē, when it shall be sayde
 vnto thē. Go ye curled into the fyre euerlasting, which is
 prepared for y^e deuil & his angels. Therfore b^reth^re take
 we hede by tyme, while the day of saluaciō lasteth, for the
 night cometh whē none can worke: but let vs while we
 haue the light, beleue in the light, & walke as the child^re
Mat. xcv. of the light, that we be not cast into the vtter derkenes,
 where is weping and gnashing of teeth. Let vs not ab-
 use the goodnes of god, whiche calleth vs mercifully to
 amēdement, & of his endlesse pitie, promisseth vs forgeue-
Isai. nes of that which is past: if (with a whole mind & a true
 hert) we returne vnto him: for though our sinnes be red
 as scarlet, they shall be as white as snowe, & though they
 be lyke purple, yet shall they be as whyte as woolle.
Isai. xlii. Turne you cleane (sayth y^e lord) frō all your wickednes,
 and your synne shall not be your destrucciō. Cast away
 from you all your vngodlines that ye haue doen, make
 you new hertes & a new spirite: wherfore will ye dye, O
 ye house of Israel: seing I haue no pleasure in the death
 of him that dieth. sayth the Lord God. Turne you thē,
i. John. ii. & you shall lyue. Although we haue sinned yet haue we
 an aduocate with the father Jesus Christ the righteous,
 & he it is that obteyneth grace for our sinnes, for he was
Isai. liii. wounded for our offences, & smitten for our wickednes:
 let vs therfore returne vnto him, who is the merciful re-
 ceiu^re of al true penitent sinners, assuring our selfe that
 he is ready to receiue vs, & most willing to pardon vs, if
 we come to him with faithful repentaunce: if we wil sub-
Mat. xi. mit our selues vnto him, & from hēceforth walke in hys
 waies: if we wil take his easy yoke & light burdē vpon vs
 to folowe

The first daye of lente.

holy spirite from me.

O geue me the counforte of thy helpe agayne , and fra-
blish me wyth thy free spirite.

Then shal I teache thy waies vnto the wicked, and sin-
ners shal bee conuerted vnto thee.

Deliuer me from bloud guiltinesse (**O** God) thou that art
the god of my health: and my coungue shall syng of thy
righteousnesse.

Thou shalt open my lippes (**O** Lorde) my mouthe shall
shewe thy prayse.

For thou desyrest no sacrifice, els would I geue it thee:
but thou delitest not in burnt offeryng.

The sacrifice of God is a troubled spirite, a brokē and a
contrite herte (**O** God) shalt thou not despise.

O bee fauourable and gracious vnto Syon, build thou
the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righte-
ousnesse, wyth the burnt offeringes and oblations: then
shall they offer young bullockes vpon thyne aultare.

Glorie to the father. &c.

As it was in the beginning. &c.

O Lorde haue mercye vpon vs,

Chryste haue mercye vpon vs.

O Lorde haue mercye vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euyl. Amen.

Spittler.

O lorde saue thy seruantes.

Answer.

whiche put theyr truste in thee.

Spittler.

Sende vnto them helpe from aboue.

Answer.

Answer.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauiour.

Answer.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs synners, for thy names sake.

Minister.

O Lorde heare my prayer.

Answer.

And let my crye come to thee.

Let vs praye.



Lord, we beseeche thee mercifully heare our prayers, & spare all those which confesse theyr synnes to thee, that they (whose consciences by synne are accused) by thy mercifull pardon may be absolved, through Christe our Lorde. Amen.

O Most mightie god and mercifull father, which hast compassion of all menne, and hateste nothyng that thou haste made: whiche wouldeste not the deathe of a sinner, but that he shoulde rather turne from sinne and bee saued: mercifully forgiue vs oure trespasses, receyue and coumfozte vs, whiche be grieued and wexed with the burden of our sinne: Thy propertie is to haue mercie, to thee onely it apperteineth to forgiue synnes: spare vs therfore, good Lorde, spare thy people whome thou hast redemed. Enter not into iudgemente with thy seruautes, which be vile yearth, and miserable sinners: But so turne thy ire from vs, which mekely knowlage our vilenes, and truely repent vs of our fautes: so make hast to helpe vs in this worlde: that wee may euer liue with thee in the worlde to come: through Jesus Christe our Lorde. Amen.

Then shal this anthem be sayed o; song.

C. l. iiii. Turne

The fyrst day of Lente.



Turne thou vs, good Lord, and so shall we be turned : bee fauourable (O Lorde) bee fauourable to thy people, whiche turne to thee in wepyng, fasting and praying: for thou art a mercifull God, full of compassion, long sufferynge, and of a great pietie. Thou sparest when we deserue punisshemente, and in thy wrathe thynkest vpon mercy.

Spare thy people, good Lorde, spare them, and lette not thy heritage bee brought to confusion: heare vs (O Lorde) for thy mercy is great, and after the multitude of thy mercyes
looke vpon

vs.

(. .)

OF CEREMONIES

vwhy some be abolished
and some retayned.



If suche Ceremonies as be vbled in the Church, and haue had their beginning by thinstitution of man: Some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie and supersticio: Some entred into the Church by vndiscrete deuotion, and suche a zeale as was without knowlage, and forbecause they were winked at in the beginning, they grewe dayly to moze and moze abuses, which not onely for their vnprofitablenesse, but also because they haue muche blynded the people, & obscured the glozy of God, are woorthy to be cut awaye, and cleane relected. Other there be, which although they haue been deuised by mā: yet it is thought good to reserue the still, aswell for a decent ordze in the Church (for the which they were first deuised) as because they pertayne to edificacion: wherunto all thyngees doen in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omittynge of a ceremonie (in it selfe considered) is but a small thynge: Yet the wilfull and contemptuous frangression, and breakyng of a common ordze, and discipline, is no small offence befoze God. Let all thyngees bee done among you (sayeth Sainte Paule) in a seemely and due ordze. The appoyntmente of the whiche ordze, pertayneth not to pryuate menne: Therfoze no manne ought to take in hande nor presume to appoynte or alter any publyke or common ordze in Chyrties Church, excepte he be lawfully called and autozized thereunto.

And

Of Ceremonies.

And whereas in this our tyme, the myndes of menne bee so diuerse, that some thynke it a greate matter of conscience to departe from a peece of the leaste of theyr Ceremonies (they bee so addicted to their olde customes) and agayne on the other syde, some bee so newe fangle that they woulde innouate all thyng, and so doe despyse the olde that nothyng canne lyke them, but that is newe: It was thought expediente not so muche to haue respecte howe to please and satisfie eyther of these partyes, as howe to please God, and profite them bothe. And yet lest any manne should bee offended (whom good reason might satisfie) here be certayne causes rendered, why some of the accustomed Ceremonies be put awaye, and some be retayned and kept still.

Some are put awaye, because the great excesse and multytude of them hath so encreased in these latter dayes, that the burden of them was intollerable: wherof sainte Augustine in his tyme complayned, that they were growen to suche a noumber: that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsayled that suche yocke and burden should be taken awaye: as tyme woulde serue quietly to doe it. But what woulde sainte Augustine haue sayed if he hadde seen the Ceremonies of late dayes vsed among vs: wherunto the multitude vsed in his time was not to bee compared. This our excessive multytude of Ceremonies, was so great, and many of them so darke: that they byd more confounde, and darken, then declare and letteth forth Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was,) but it is a relygion to serue God, not in bondage of the figure or shadowe: but in the freedome of spirite, beeyng contente onely

onlye wyth those ceremonies whiche dooe serue to a decente ordre and godlye discipline , and suche as bee apte to stirre vpp the duille mynde of manne , to the remembrance of his duetie to God , by some notable and speciall significacion , whereby he myght bee edified.

¶ Furthermore, the most weightye cause of the abolishment of certayne Ceremonies was , that they were so farre abused , partely by the superstitious blyndenes of the rude and vnlearned, and partely by the vsfaciable auarice of suche as soughte more theyr owne lurre then the gloze of God: that the abuses coude not well bee taken awaye , the thyng remainyng still . But nowe as concernyng those persones , whiche peraduenture will bee offended for that some of the olde Ceremonies are retayned still: Yf they conlyder, that wythoute some Ceremonies it is not possible to kepe anye ordre or quyet discipline in the churche : they shall easlye perceyue iuste cause to reforme theyr iudgements. And yf they thynke muche that anye of the olde dooe remaine , and woulde rather haue all deuised a newe : then such menne (grauntyng some Ceremonies conueniente to bee hadde) surelye where the olde maye bee well vsed : there they cannot reasonablye reprove the olde (onelye for theyr age) wythoute betwrayng of theyr owne folye . For in suche a case they oughte rather to haue reuerence vnto them for theyr antyquitye , yf they will declare themselues to bee more studious of vnitie and concord, then of innouations and newe fanglenesse , whiche (as muche as maye bee wyth the trewe setting foorth of Chyistes religion) is alwayes to bee eschewed. Furthermore, suche shall haue no iuste cause wyth the Ceremonies reserued , to bee offended: for as those bee taken awaye whiche were moste abused , and dydde burden mennes consciences wythoute anye cause:

Of Ceremonies.

So the other that remaine are retained for a discipline, & ordre, which (vpon iust causes) may be altered and chaunged, & therfore are not to be esteemed equal with goddes lawe. And moreover they be neyther darke nor dumme ceremonies, but are so set forth that euery man may vnderstande what they dooe meane and to what vse they do serue. So that it is not like that thei, in time to come, shoulde bee abused as the other haue been. And in these all our dooynges wee condemne no other nations, nor prescribe anye thyng, but to oure owne people onelye.

For we thinke it conueniente that euery countreye should vse such ceremonies, as thei shal thynke beste to the setting forth of goddes honoꝝ and gloꝝe : and to the reducyng of the

Godly liuing, without errour

or supersticion: and that

they shoulde putte

awaye other

thynges,

which from time to time they perceiue

to be most abused, as in mennes

ordinaunces it often chaun-

ceth dyuerslye in

dierse coun-

treys.

(. . .)

Certaine

CERTAYNE NOTES
 for the more playne explication and
 decent ministracion of thinges, contained
 in thys booke.



At the saying or singing of Matens & Euen-song, Baptizing and Burping, the minister, in parythe churches and chapels annexed to the same, shall vse a Surples. And in all Cathedral churches and Colledges, tharchdeacons, Deanes, Prouestes, Maisters, Prebendaryes and fellows, being Graduates, may vse in the quiere beside theyr Surples, such hoodes as pertaineth to their seueral degrees, which they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse such hoodes as pertaineth to theyr seuerall degrees.

¶ And whensoever the Bishop shall celebrate the holye communion in the church, or execute any other publique ministracyon: he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestment, and also his pastorall staffe in his hande, or elles borne or holden by his chapelayne.

¶ As touching kneeling, crossing, holding vp of handes, knocking vpon the brest, and other gestures: they may be vsed or left as euery mans deuotion serueth without blame.

¶ Also vpon Christmas day, Ester day, the Ascension daye, whitsunday, and the feast of the Trinitie, may bee vsed anye parte of holye scripture hereafter to be certaynly limited and appoynted, in the stede of the Letanye.

¶ If there bee a sermone, or for other greate cause, the Curate by his discrecion, may leaue out the Letanye, Gloria in excelsis, the Crede, thomeily and the exhortacion to the communion.

Finis.

Imprinted at London in

Fleetstrete, at the signe of the Sunne ouer against
 she conduyte, by Edwarde V Whitchurche,
 The seuenth daye of Marche, the
 yeare of our Lorde,

1549.

The Kynges Maiestie, by
the aduise of his moste deare vncle the Lorde Protector
and other his highnes Counsell, streightly
chargeth and commaundeth, that no maner
of person do sell this present booke vn-
bounde, aboue the price of.ii. Shyl-
lynges the piece. And thesame
bounde in paste or in boor-
des, not aboue the price
of thre Shyllynges
and foure pence
the piece.

God saue the Kyng.

fol. xliii.

THE ORDER FOR
the visitacion of the sicke,
and the Communion
of the same.

The prieste entering into the sicke persons house, shal saye .
Peace be in this house, and to all that dwell in it.

When he cometh into the sicke mannes presence, he shall saye
this psalme.

Heare my prayer (o lord) and consider my desire: *Domine exs
audi. Psal.
Cxxliii.*
herken vnto me for thy trueth and righteousnes
sake .

And entre not into iudgemente with thy seruaunt: for in
thy sight shal no man living be iustified .

For the enemy hath persecuted my soule: he hath smittē
my life downe to the grounde : he hath laied me in the
darkenesse, as the men that haue bene long dead.

Therefore is my spirite beyed within me : and my harte
within me is desolate,

Yet doe I remembre the time past, I muse vpon all thy
woorkes: yea , I exercise my selfe in the woorkes of thy
handes.

I stretche forth mine handes vnto thee: my soule gaspeth
vnto thee as a thyrstie lande.

heare me (o lord) and that soone: for my spirite weareth
faint: hide not thy face from me, lest I be like vnto them
that goo downe into the pitte.

O leate me heare thy louyng kyndenesse betimes in the
morning, for in thee is my trust: shewe thou me the waie
that I should walke in for I lift vp my soule vnto thee.
Deliuere me (o lord) from myne enemies: for I flye vnto
thee to hide me.

Teache me to dooe the thyng , that pleaseth thee, for
thou

The visitation of the sicke.

thou art my god, leate thy louing spirite leade me forth
vnto the lande of righteousnesse.

Quicken me (o lord) for thy names sake , and for thy
righteousnesse sake bring my soule out of trouble.

And of thy goodnesse slaie my enemies, and destroye all
them that bere my soule, for I am thy seruaunt.

Glozy to the father and to the sonne. &c.

As it was in the beginning. &c.

¶ With this antheme.

Remember not Lord our iniquities, nor the iniquities of
our forefathers. Spare vs good Lord, spare thy people,
whom thou hast redemed with thy most precious blood,
and be not angty with vs foreuer.

Lord haue mercye vpon vs.

Christe haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Answer.

But deliuer vs from euill. Amen.

The minister.

O lord saue thy seruaunte .

Answer.

Whiche putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answer

And euermore mightily defende hym.

Minister.

Leat the enemye haue none aduantage of hym

Answer.

Nor the wicked approche to hurte hym.

Minister.

See vnto hym, o lord, a strong towre.

Answer.

From the face of his enemye.

Minister.

Lord heare my prayer.

Answer.

The visitation of the sicke.

If the person
visited bee
very sicke,
then the cur-
rate may end
his exhorta-
cion at this
place.

For his fatherly visitation, submytting your selfe wholly to his wil: it shall turne to your profite, & helpe you forward in the ryghtwaye that leadeth vnto euerlastyng life. * Take therfore in good worthe, the chastement of the lord: For whom the lord loueth, he chastiseth. Yea (as saincte Paul sayth,) he scourgeth every sone, which he receiueth: yf you indure chastisement, he offereth himselfe vnto you as vnto his owne children: what sone is he that the father chastiseth not: yf ye be not vnder correction (wherof al the true children are partakers) then are ye bastards and not children. Therfore seyng that whā our carnal fathers doe correct vs, we reuerently obey thē, shall we not now much rather be obediēt to our spirituall father, & so liue: And they for a fewe daies doe chastise vs after theyr owne pleasure: but he doeth chastise vs for our profite, to thentente he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wyten in holy scripture for our counfort and instruccion, that we should patiently and with thankes geuyng, beare our heauēly fathers correction: whansoever by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater counfort to christian persons, then to be made lyke vnto Christ, by sufferynge patiently aduersities, troubles, & sickenneses. For he himselfe wente not by to ioy, but firste he suffered payne: he entred not into his glory, befoze he was crucified. So truely our waye to eternall ioy, is to suffre here with Christ, and our dooze to entre into eternal life: is gladly to dye with Christ, that we may ryle againe from death, and dwell with him in euerlasting life. Now therfore taking your sickenesse, which is thus profitable for you, patiently: I exhorte you in the name of God, to remēbre the professi- on, which you made vnto God in your Baptisme. And forasmuch as after this lyfe, there is accompte to be ge- uen vnto the ryghteous iudge, of whom all must be iud- ged without respecte of persons: I require you to exa- mine your selfe, and your state, both towarde God and
man,

man, so that acculyng and condemnyng your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hande, for Christes sake, & not be accused and condemned in that fearfull iudgemēt. Therfore I shall shortly rehearse the articles of our sayth, that ye maye knowe whether you doe beleue as a thuritian manne should beleue, or no.

Here the minister shall rehearse the articles of the sayth saying thus.

Doest thou beleue in God the father almyghtie:

And so forth as it is in Baptisme.

Then shall the minister examine whether he be in charitie with all the worlde: Exhortyng hym to forgyue fro the botome of his herte al persons, that haue offended hym, and yf he haue offendeb other, to aske them forgyuenesse: and where he hathe done iniurye or wrong to any manne, that he make amendes to hys vttermoste power. And if he haue not a foze disposed

his goodes, let him then make his will. (But me must be oft admonished that they set an order for they tempozall goodes & landes, whan they be in helth.) And also to declare his debtes, what he oweth, & what is owyng to him: for discharging of his conscience & quietnesse of his excecutors.

This may be done before the minister begyn his prayers as he shal see cause.

The minister may not forget, nor omitte to moue the sicke person, (and that moste earnestly) to lyberalitie towarde the pooze.

Here shall the sicke person make a spectall confession, yf he fele his conscience troubled with any weightie matter. After which confession, the priest shall absolue hym after this forme: and thesame forme of absolucion shalbe bled in all ppyuate confessions.

In the name of our Lord Jesus Christ, who hath lefte power to his Church to absolue all sinners, which truly repent and beleue in hym: of his great mercy forgyue thee thyne offences: and by his autoritie committed to me, I absolue thee fro all thy synnes in the name of the father, and of the sonne, & of the holy gost. Amen.

And then the priest shall saye the collette folowynge.

Let vs praye.

Ed. ii.

O moste

The visitation of the sicke.

Most mercifull God, which according to the multitude of thy mercies, doest so putte away the synnes of those which truly repent, that thou remembrest them nomoze: open thy eye of mercy vpon this thy seruaunt, who mooste earnestly desireth pardon and forgenenesse: Renue in hym, mooste louyng father, whatsoeuer hath been decayed by the fraude and malice of the deuill, or by his owne carnall, wyll & frailnesse: preserue & continue this sicke membre in the vnitie of thy Church, cōsider his contricion, accepte his teares, alwage his payne as shalbe seen to thee mooste expedient for him. And forasmuch as he putteth his full trust only in thy mercy: Impute not vnto him his former sinnes, but take him vnto thy fauour: through the merites of thy mooste derely beloved sonne Iesus Christe. Amen.

Then the minister shall saye this Psalm.

In te Domine
speram. psal.
CXXI.

In thee, O Lorde, haue I put my trust, let me neuer be put to confusion, but ridde me, and deliuer me into thy righteousnes: encline thyne eare vnto me, and saue me. Be thou my strong holde (wherunto I may alwaye resort) thou haste promysed to helpe me: for thou art my house of defence and my castell.

Deliver me (O my God) out of the hande of the vngodly, out of the hande of the vnrightheous and cruell man.

For thou (O Lord God) art the thyng that I long for, thou art my hope euen fro my youth.

Through the haue I been holden by ever since I was borne, thou art he that tooke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse (that I may syng of thy glozy) and honour all the daye long.

Cast me not awaye in the tyme of age, forsake me not when my strength fayleth me.

For mine enemies speake against me: and they that lay waite for my soule, take their cōsaille together, saying: God hath forsaken hym, persecute hym and take hym,

for

for there is none to delyuer hym.

Goe not ferre fro me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are againste my soule: let them be couered with shame & dishonour, that seke to doe me euill.

As for me, I will patiently abyde alwaye, and wyll prayse thee moze and moze.

My mouth shall dayly speake of thy righteousnes and saluacion, for I knowe no ende therof.

I will goe forth in the strength of the Lorde God, and will make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth vntil now, therfore wil I tel of thy wondrous workes.

Forlake me not (O God) in myne olde age, when I am gray headed, vntill I haue shewed thy strength vnto this generacion, and thy power to all them that ate yet for to come.

Thy righteousnesse (O God) is very high, and great thinges are they that thou haste doen: O God who is lyke vnto thee?

O what great troubles & aduersities haste thou shewed me: and yet diddest thou turne and refresh me: yea, and broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour, & comforted me on euery syde.

Therfore will I praise thee, & thy faithfulness (O God) playing vpon an instrument of musicke, vnto thee will I syng vpon the harpe, O thou holy one of Israel, My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste delyuered.

My tounge also shall talke of thy righteousnesse all the daye long, for they are confounded and brought vnto shame, that seke to doe me euill.

Glozy to the father. &c.

As it was in the beginnyng. &c.

Adding this anthem.

O Saueour of the world saue vs, which by thy crosse and precious bloud hast redemed vs, helpe vs we

Ed.iii. beleeche

The visitation of the sicke.

beseche the **O** God.

Then shall the minister saye.

The almighty Lord, whiche is a moste strong tower to all them that put their trust in hym, to whom all thynges in heauen, in earth, and vnder earth, doe bowe and obey: be now & euermore thy defence, and make thee knowe & fele, that there is no other name vnder heauen geuen to man, in whom & through whom thou mayest receyue helth and saluacion, but only the name of our Lorde Iesus Christe. Amen.

¶ If the sicke person desyre to be annoynted, then shall the priest annoynte him vpon the forehead or breast only, making the signe of the crosse, saying thus.

As with this visibible oyle thy body outwardly is annoynted: so our heavenly father almyghty God, graunt of his infinite goodnesse, that thy soule inwardly may be annoynted with the holy gost, who is the spirite of al strength, comforte, reliefe, and gladnesse. And vouchsafe for his great mercy (yf it be his blessed will) to restore vnto thee thy bodely helth, and strength, to serue him, & sende thee release of al thy paines, troubles and diseases, both in body & minde. And howsoever his goodnesse (by his diuine & vnserchable prouidence) shall dispose of thee: we his vnworthy ministers & seruantes, humbly beseche the eternall maiestie, to doe with thee, according to the multitude of his innumerable mercies, and to pardon thee all thy sinnes, & offences, committed by all thy bodily senses, passions, & carnall affections: who also vouchsafe mercifully to graunt vnto thee gostely strength by his holy spirite, to withstand & ouercome all temptacions & assaultes of thine aduersarye, that in no wise he preuaile against thee, but that thou mayest haue perfit victory & triumph against the deuill sinne, & death, through Christ our Lord: who by his death hath ouercomed the Prince of death, and with the father, and the holy gost euermore liueth and reigneth God, worlde without ende. Amen.

*Responde
domine psal.
111.*

How long wilt thou forget me (**O** Lord:) for ever:
How long wilt thou hyde thy face from me: how long
shall

The communion of the sicke. Fol. xxiij.

Shall I seke counsell in my soule: & be so vexed in myne herte: how long shall myne enemy triumph ouer me: Conspyre, & heare me (O Lord my God) lighten myne eyes, that I slepe not in death. Leste myne enemy saye: I haue preyed against hym: for yf I be cast downe, they that trouble me will reioyce at it. But my trust is in thy mercy, & my herte is ioyfull in thy saluacion. I will sing of the Lord, because he hath delte so louingly with me. Yea I wyll prayse the name of the Lord the most highest. Glory be to the. &c. As it was in the. &c.

The communion of the sicke.

Whatmuche as all moztal men be subject to many sodaine perils, diseases, and sickenesses, and euer vncertaine what time they shall departe out of this lyfe: Therfoze to thentente they may be alwayes in a readinesse to dye, whensoever it shall please almighty God to call them: The curates shall diligently from tyme to tyme, but specially in the plague tyme, exhorte theyr parsones to the ofte receyving (in the churche) of the holy communion of the body and bloud of oure sauoure Chyriste: whiche (yf they doe) they shall haue no cause in theyr sodayne visitacion, to be vnquyeted fo: lacke of thesame. But if the sicke persō be not habile to come to the churche, and yet is desirous to receyue the communion in his house, then he must geue knowlage ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with hym. And yf thesame daye there be a celebracion of the holy communion in the churche, then shall the p̄test reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, & so many as shall communicate wth hym (yf there be any.) And so soone as he conueniently may, after the open communion ended in the church, shall goe and minister thesame, firste to those that are appoynted to communicate wth the sicke (yf there be any) and last of all to the sicke person hymselfe. But befoze the curate distribute the holy communion: the appoynted ^{generall confession} must be made in the name of the communicantes, the curate addyng the absolution with the comfortable sentences of scripture folowynge in the open communion, and after the communion ended, the collecte.

Almightie & euerlyuyng God, we moste hertely thanke thee. &c.

¶ But yf the daye be not appoynted fo: the open communion in the churche, then (vpon conuenient warning geuen) the curate shall come and visite the sick person afore noone. And hauing a conuenient place in the sicke mans house (where he may reuertely celebrate) with all thinges necessary fo: thesame, & not beyng otherwylse letted with the publike service, or any other iust impedimēt: he shall there celebrate the holy communion after suche forme & sozte as herafter is appoynted.

The

THE CELEBRATION

of the holy communion for the sicke.

Praise the Lorde, all ye nations, laude hym all ye people: for his mercifull kyndenesse is confirmed towarde vs, and the trueth of the Lorde endureth for ever. Glory be to the father. &c.

Lord haue mercy vpon vs. }
Christ haue mercy vpon vs. } without any more repetition.
Lord haue mercy vpon vs. }

The priest.

The Lorde be with you.

Answer.

And with thy spirite.

Let vs pray.

Almighty euerlyuing God, maker of mankynde, which doest correcte those whom thou doest loue, and chastisest every one whom thou doest receyue: we beseeche the to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sicknesse patiently, and recover his bodily helth (if it be thy gracious will) and whansoever his soule shall departe from the body, it may without spotte be presented vnto thee: through Iesus Christe our Lord. Amen.

The Epistle.

Hebr. xli.

No sonne despise not the correction of the Lorde, neyther faine when thou art rebuked of hym: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth every sonne, whom he receyueth.

The gospel.

John. v.

Verely verely I saye vnto you, he that heareth my woorde, and beleueth on hym that sente me, hath euerlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

The

The p̄eface.

The Lorde be with you,

Answer.

And with thy spirite.

Lifte by your hertes. &c.

¶ Unto the ende of the Canon.

¶ At the tyme of the distribution of the holy sacrament, the priest shall firste receyue the communion hymselfe, & after minister to them that be appoynted to communicate with the sicke (yf there be any) and then to the sicke person. And the sicke person shall all wayes desyre some, eyther of his owne house, or els of his neyghbours, to receyue the holy communion with hym, for that shall be to hym a singular great coumforte, & of theyr parte a great token of charitie.

¶ And yf there be moe sicke persons to be visited the same day that the curate doth celeb̄ate in any sicke mā's house: then shall the curate (there) reserue so muche of the sacramente of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to communicate with them, (yf there be any.) And shall immediatly carry it, and minister it vnto them.

¶ But yf any man eyther by reason of extremittie of sicknesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iust impedimēte doe not receyue the sacramente of Ch̄istes bodye and bloud: then the curate shall instruct hym, that yf he doe truly repent hym of his synnes, and stedfastly beleue that Iesus Ch̄ist hath suffered death vpon the crosse for hym: and shed his bloud for his redemption, earnestly remembryng the benefites he hath therby, and geuing hym hertie thankes therfoze: he doeth eate and drynke spirytually the bodye and bloud of our sauoure Ch̄iste, profitably to his soules helth, although he doe not receyue the sacrament with his mouth.

¶ When the sicke persone is visited and receiveth the holy communion, all at one tyme: then the priest for moze expedition shall vse this or̄d̄e at the visitacion.

The

The communion of the sicke.
The anthem.

Remember not Lorde. &c.
Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Let vs praye.

O Lorde looke downe from heauen. &c.

**¶ With the firste parte of the exhortacion and all other
thynges vnto the Psalm:**

In thee o Lorde haue I put my trust. &c.

**And yf the sicke desyre to be annoynted, then shall the priest
be thappoynted prayer without any Psalm.**

THE ORDRE FOR

the buriall of the dead.

The priest metyng the Corps at the Church stile, shall say:
Ors the priestes and clerkes shall sing, and so goe either
into the Church, or towards the graue.

I Am the resurreccid and the life (sayth the Lord) Job. i. xli.
he that beleueth in me, yea though he were dead,
yet shall he liue. And whosoever lyueth and be-
leueth in me: shall not dye for euer.

I knowe that my redemer lyueth, and that I shall Job. xli. x.
lyse out of the yearth in the last daye, and shall be coue-
red again with my skinne, and shall see God in my flesh:
yea and I my selfe shall beholde hym, not with other
but with these same eyes.

We brought nothyng into this worlde, neyther may i. Tim. vi.
we carpe any thyng out of this worlde. The Lord Job. i.
geneth, and the Lord taketh awaie. Euen as it pleaseth
the Lord, so cummeth thynges to passe: blessed be the
name of the Lord.

When they come at the graue, whyles the Corps is made
readie to be layed into the earth, the priest shall saye, ors
the priest and clerkes shall syng.

Man that is borne of a woman, hath but a shorte Job. i. x.
tyme to lyue, and is full of miserye: he cummeth
by and is cut downe lyke a floure, he flyeth as it
were a shadowe, and neuer continueth in one staye.

In the myddest of lyfe we be in death, of whom may
we seke for succour but of thee, o Lord, whiche for our
synnes iustly art moued: yet o Lord God moste holy, o
Lord moste mighty, o holy and moste merciful sauour,
delyuer vs not into the bitter paines of eternal death.
Thou knowest, Lord, the secretes of our hartes, shutte
not by thy mercyfull eyes to our prayers: But spare vs
Lord most holy, o God moste mighty, o holy & mercifull
sauour, thou moste worthy iudge eternal, suffre vs not
at our last houre for any paines of death, to fal fro thee.
Then

At the burriall.

Then the priest castyng earth vpon the Corps, shall saye.

Commende thy soule to God the father almighty, and thy body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certayne hope of resurreccion to eternall life, through our Lord Iesus Christ, who shall chaunge our vile body, that it may be lyke to his glorious body, accordyng to the myghtie workyng wherby he is hable to subdue all thynges to himselfe.

Then shall be sayed oꝝ song.

Apoca. xliii. **I** heard a voyce from heauen sayyng, vnto me: wryte, blessed are the dead whiche dye in the Lord. Euen so sayeth the spirite, that they rest from theyꝝ labours.

Let vs praye.

We commende into thy handes of mercy (moste mercifull father) the soule of this our brother departed. *R.* And his body we commit to the earth, besechyng thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauoure: that when the iudgemente shall come, which thou halte commytted to thy welbeloued sonne, both this our brother, & we may be found acceptable in thy sight, and receiue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, sayyng: Come ye blessed children of my father: Receyue the kingdome prepared for you befoze he beganning of the worlde. Graunt this mercifull father for the honour of Iesu Christe our onely sauioꝝ, mediator, and aduocate. Amen.

This prayer shall also be added.

Almightie God, we geue thee hertie thanks for this thy seruaunte, whom thou halte deliuered frō the miseries of this wretched world, from the body of death and all temptacion. And

And, as we trust, hast brought his soule whiche he committed into thy holpe handes, into sure consolacion and reste: Graunte we beseeche thee, that at the daye of iudgement his soule and all the soules of thy electe, departed out of this lyfe, may with vs and we with them, fully receiue thy promisses, and be made perfite altogether thorrow the glorious resurrection of thy sonne Iesus Christ our Lorde.

These psalmes with other suffrages folowynge, are to be sayde in the church, either before or after the buriall of the corpes.

I Am well pleased that the lorde hath heard the voyce Dilecti quoniam
in psal. cxvi
of my prayer.

That he hath enclined his eare vnto me, therefore wil I call vpon him as long as I liue.

The snares of death compassed me round about, and the paynes of hel, gatte holde vpon me: I shal finde trouble and heaumes, and I shal call vpon the name of the lorde (O Lorde) I beseeche thee deliuer my soule.

Gracious is the lord, and righteous, yea our god is mercifull.

The lord preserueth the simple: I was in misery and he helped me.

Turne agayn then vnto thy rest, o my soule, for the lord hath rewarded thee.

And why: thou hast deliuered my soule fro death, mine eyes from teares, and my feete from falling.

I will walke before the lorde, in the lande of the living.

I beleued & therfore wil I speake: but I was sore troubled. I sayd in my haste: all menne are lyers.

what rewarde shall I geue vnto the lorde, for al the benefites that he hath doen vnto me?

I wil receiue the cup of saluacion, & call vpon the name of the lorde.

I will pay my bowes now in the presence of al his people: right dere in the sight of the lord is the death of hys Saintes.

C. i. Beholde

At the buriall

Beholde (O lord) how that I am thy seruaunte: I am thy seruaunt and the sonne of thy handmayde, thou hast broken my bondes in sunder.

I will offer to thee the sacrifice of thankes geuyng, and will call vpon the name of the Lorde.

I will pay my vowes vnto the lord in the syghte of all his people, in the courtes of the lordes house, euen in the middell of thee, o Hierusalem.

Glorie to the father. &c.

As it was in the beginning. &c.

*Lauda anima
mea. psal.
cxvi.*

*Note
that this psal-
me is to be sa-
ed after the o:
ther that fo:
loweth.*

Prayse the lord (o my soule) while I live wil I prayse the lord: yea as long as I haue any being, I wil sing prayles vnto my god.

Put not your trust in princes, no: in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayn to his yearth, and then all his thoughtes perish.

Blessed is he that hath the God of Jacob for hys helpe, and whose hope is in the lord hys god.

which made heauen and earth, the sea, and al that therein is: whiche kepeth his promise for euer.

whiche helpeth them to right that suffer wrong, which feedeth the hungrie.

The lord looeth men out of prielson, the Lorde geueth sight to the blynde.

The lord careth by that are fallen, the lord careth for the righteous.

The lord careth for the straungers, he defendeth the fatherlesse and widdowe: as for the waye of the vngodly, he turneth it vplyde downe.

The lord thy God, O Sion, shaibe kyng for euermore, and throughout all generations.

Glorie

Glorie to the father. &c.

As it was in the beginning. &c.



O Lord thou hast searched me out and knowest me. Domine pro
basi psalm.
cxxxix

Thou knowest my downsitting & mine uprising:
thou understandest my thoughtes long before.
Thou art about my pathes, and about my bed, and spiest
out al my waies.

For loe, there is not a woord in my tounge, but thou (o
lorde) knowest it altogether.

Thou hast fashioned me, behinde and before, and layed
thine hande vpon me.

Suche knowelage is to woonderfull and excellent for
me: I cannot attaine vnto it.

whither shall I goe then from thy spirite: or whither
shal I goe then from thy presence:

If I clime vp into heauē, thou art there: If I goe down
to hel thou art there also.

If I take the winges of the morning, and remaine in the
vttermoste partes of the sea.

Even there also shal thy hande leade me, and thy righte
hande shall holde me.

If I saye: peradventure the darkenesse shall couer me,
then shall my night bee turned to daye.

Yea the darkenesse is no darkenesse with thee: but the
night is all clere as the daye, the darkenesse and lyghte
to thee are bothe alike.

For my reynes are thine, thou hast couered me in my mo-
thers wombe, I wyll gene thankes vnto thee: for I am
fearefully and woonderously made: meruailous are thy
woorkes, and that my soule knoweth right well.

My bones are not hidde from thee, though I bee made
secretely, and fashioned beneath in the yearch.

Thine eyes did see my substaunce, yet being vnperfecte:
and in thy booke were al my membres written.

whiche daye by daye were fashioned, when as yet there
was none of them

Howe dere are thy counceils vnto me, O God: O howe
greate is the summe of them:

Ce. ii. If

At the Buriall.

If I tell them, they are moe in nombre then the sande:
when I wake vp, I am present with thee.

wilt thou not slep the wicked, O God: departe from me
ye bloude thristie men.

For they speake vnrightheously againste thee: and thyne
enemies take thy name in vaine.

Dooe not I hate them, O Lord, that hate thee: and am
not I grieved with those that ryle vp against thee:

Yea I hate them righte soze, euen as thoughe they were
myne enemies.

Trye me, O God, and seeke the grounde of myne harte :
proue me, and examine my thoughtes.

Looke well if there be any way of wickednes in me, and
leade me in the waye eueralsting.

Glorie to the father. &c.

As it was in the beginning. &c.

Then shall folowe this lesson, taken out of the xv. Chapter to the
Corinthians, the firste Epistle.

1. Cor. xv.

Christe is risen from the dead, and become the first
fructes of them that slepte . For by a man came
death, and by a man came the resurrection of the
deade. For as by Adam all dye: euen so by Christ shal al
be made aliue, but euery manne in his owne ordre. The
firste is Christe, then they that are Christes at hys com-
ming. Then commeth the ende, when he hath deliuered
vp the kyngdome to God the father, when he hath put
downe al rule and al authoritie and power. For he must
reygne til he haue putte al his enemies vnder his feete.
The laste enemye that shal bee destroyed, is death. For
he hath putte all thynges vnder his feete. But when he
sayeth al thynges are put vnder him, it is manifeste that
he is excepted, whiche dyd putte all thynges vnder him.
when all thynges are subdued vnto hym, then shal the
soonne also hymselfe bee subiecte vnto hym that put all
thynges

things vnder him, that god mai be all in all. Elles what doe they, whiche are baptized ouer the dead, if the dead ryle not at all: why are they then baptized ouer them: Yea and why stand we alway then in leoperdie: By our reioysing whiche I haue in Christ Jesu our lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auantaget it me, if the dead ryle not agayn: Let vs eate, & drynke, for to morowe we shall dye. Be not ye deceiued: euill wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowledge of God. I speake this to your shame. But some mā will say: how aryle the dead: with what bode shall they come: Thou foole, that whiche thou sowest, is not quickened except it dye. And what sowest thou: Thou sowest not that body that shall be: but bare cozne, as of wheate, or of some other: but god geueth it a bodie at hys pleasure, to euery seede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, an other maner of fleshe of beastes, an other of fishes, an other of birdes. There are also celestiaall bodies, and there are bodies terrestriall. But the glozpe of the celestiaall is one, and the glozpe of the terrestriall is an other. There is one maner glozpe of the sonne, and an other glozpe of the moone, and an other glozpe of the sterres. For one sterre differeth from an other in glorie. So is the resurreccyon of the dead. It is sown in corruption, it ryleth again in incorruption. It is sown in dishonour, it ryleth agayne in honour. It is sown in weakenesse, it ryleth agayn in power. It is sown a naturall bodie, it ryleth agayn a spirituall bodie. There is a naturall bodie, and there is a spirituall bode: as it is also written: the firste manne Adam was made a living soule, and the last Adam was made a quickning spirite. Howebeit that is not firste whiche is spiritual: but that whiche is naturall, and then that whiche is spirituall. The firste man is of the earthe, yearthy: The seconde

C. iii. man

At the buriall

manne is the **Lorde** from heauen (heauenly.) As is the earthy, such are they that are yearthly. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shal we beare the image of the heauenly. This say I brythren, that fleshe & blood can not enherite the kyngdome of **God**: Neyther doeth corrupcion inherite vncorruption. Behold, I shewe you a mystery. we shal not all slepe: but we shal al be chaunged, and that in a momente, in the trownyng of an eye by the last trumpe. For the trumpe shal blowe, and the dead shal ryse incorruptible, and we shal be chaunged. For this corruptible must put on incorruption: and this mortall must put on immortalitie. when thys corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shal bee brought to passe the saying that is wrytten: **Death is swallowed by in victorie: Death where is thy sting: Hell where is thy victorie: The sting of death is sinne: and the strength of sinne is the lawe.** But thankes be vnto god, whiche hath geuen vs victorie, through our **Lorde Jesus Christ**. Therefore my dere brythren, be ye stedfast and vnmouable, alwaies ryche in the woorkes of the **lorde**, forasmuch as ye know, how that your labour is not in vayne, in the **lorde**.

The lesson ended then shall the prest say.

**Lorde haue mercie vpon vs.
Christ haue mercie vpon vs.
Lorde haue mercie vpon vs.**

Our father whiche art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Prest.

Entre not (o lorde) into iudgement with thy seruant.

Answer.

Answer.

For in thy light no living creature shall be iustified.

Prest.

From the gates of hell.

Answer.

Deliver theyr soules, o lord.

Prest.

I beleue to see the goodnes of the lord.

Answer.

In the lande of the living.

Prest.

O lord, graciously heare my prayer.


Answer.

And let my crye come vnto thee.

Let vs pray.

O Lord, with whome dooe lyue the spirites of them that be dead: and in whome the soules of them that be elected, after they be deliuered from the burden of the fleshe, be in ioy and felicitie: Graunte vnto this thy seruaunt, that the sinnes whiche he committed in this world be not imputed vnto him, but that he escaping the gates of hell and paynes of eternall derkenes: may ever dwell in the region of lighte, with Abraham, Isaac and Jacob; in the place where is no wepyng, sorowe, nor heauinesse: and when that dreadeful day of the generall resurreccion shall come, make him to rylse also with the iust and righteous, and receiue this bodie agayn to glozy, then made pure and incorruptible, set him on the right hand of thy sone Jesus Christ, among thy holy and elect, that then he may heare with them these most swete and comforta- ble wordes: Come to me ye blessed of my father, possesse the kingdome whiche hath bene prepared for you from the beginning of the worlde: Graunte thys we beseeche thee, o mercifull father: through Jesus Christe our medi- atour and redemer. Amen.

The


THE CELEBRACI

 on of the holy communion when
 there is a burial of the dead.

Quemad:
 modiam. psal.
 xlii.

Like as the hart desireth the water brookes, so longeth
 my soule after thee, o God.

My soule is a thirst for god, yea, euen for the liuing god:
 when shal I come to appeare before the presence of god:
 My teares haue bene my meate day and nighte, whyle
 they dayly say vnto me, where is now thy god?

Howe when I thinke thereupon, I powze out my hart
 by my selfe: for I went with the multitude, and brought
 them furth vnto the house of god, in the voyce of praise
 and thankesgeuing, emong such as kepe holy day.

why art thou so full of heauines (O my soule) and why
 art thou so vnquiete within me?

Put thy trust in god, for I will yet geue him thankes, for
 the helpe of his countenance.

My God, my soule is vexed within me: therefore will I
 remember thee concerning the land of Iordane, and the
 litle hill of Hermonim.

One deepe calleth an other because of the noyse of thy
 water pypes, all thy waues & stormes are gone ouer me.

The lorde hath graunted his louing kyndenesse on the
 daye tyme, and in the nighte season dyd I syng of hym,
 and made my prayer vnto the god of my lyfe.

I will say vnto the God of my strength, why haste thou
 forgotten me: why goe I thus henebye, whyle the ene-
 mie oppresseth me?

My bones are smitten a soonder, whyle myne enemies
 (that trouble me) cast me in the teeth, namely while they
 say dayly vnto me: where is nowe thy God?

why art thou so vexed (O my soule) and why arte thou
 so disquieted within me?

Put thy trust in god, for I will yet thanke him which
 is the helpe of my countenance, and my God.

Glorie to the father. &c.

As it was in the beginning. &c.

Collet.

Collette.

O Mercifull god the father of oure lordes Iesu Christ; who is the resurrection and the life: In whom whoeuer beleueth shall liue though he dye: And whoeuer liueth, and beleueth in hym, shall not dye eternallye: who also hath taughte vs (by his holye Apostle Paul) not to bee soyy as men without hope for them that slepe in him: we mekely beseeche thee (o father) to raise vs fro the death of sin, vnto the life of righteousnes, that when we shall departe this lyfe, we maye slepe in hym (as our hope is this our brother doeth) & at the general resurrection in the laste daie, bothe we and this oure brother departed, receiuyng agayne oure bodies, and rising agayne in thy mooste gracious fauoure: maye with all thine elect Sayntes, obtaine eternall ioye. Graunte this, o Lorde god, by the meanes of our advocate Iesus Christ: which with thee and the holy ghooste, liueth and reigneth one God for euer. Amen.

The Epistle.

Iwoulde not brethren that ye shoulde bee ignorant concernyng them which are fallen a slepe, 1. Tess. iiii. that ye sorowe not as other doe, whiche haue no hope. For if we beleue that Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, will God bring again with him. For thys saie we vnto you in the word of the Lorde: that we whiche shall lyue, and shall remain in the comyng of the Lorde, shall not come ere they which slepe. For the Lorde himselfe shall descende from heaue with a shoute and the voice of the Archangell & troump of God. And the deade in Christe shall arise first: then we whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lorde in the ayre. And so shall wee euer be with the Lorde. wherefore comforte youre selues one an other wyth these woordes.

The

At the Burial
The gospell

Iohn vi.



Iesus saied to his disciples and to the Jewes: All that the father geueth me, shall come to me: & he that cometh to me, I cast not away. For I came down from heauen: not to do that I wil, but that he wil, which hath sent me. And this is the fathers will whiche hath sente me, that of all whiche he hath geue me, I shal lose nothing: but raise them vp again at the last day. And this is the wil of him that sent me: that every one whith seeth the sonne and beleueth on him, haue euerlasting life. And I wil raise him vp at the laste daye.

(:):

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The

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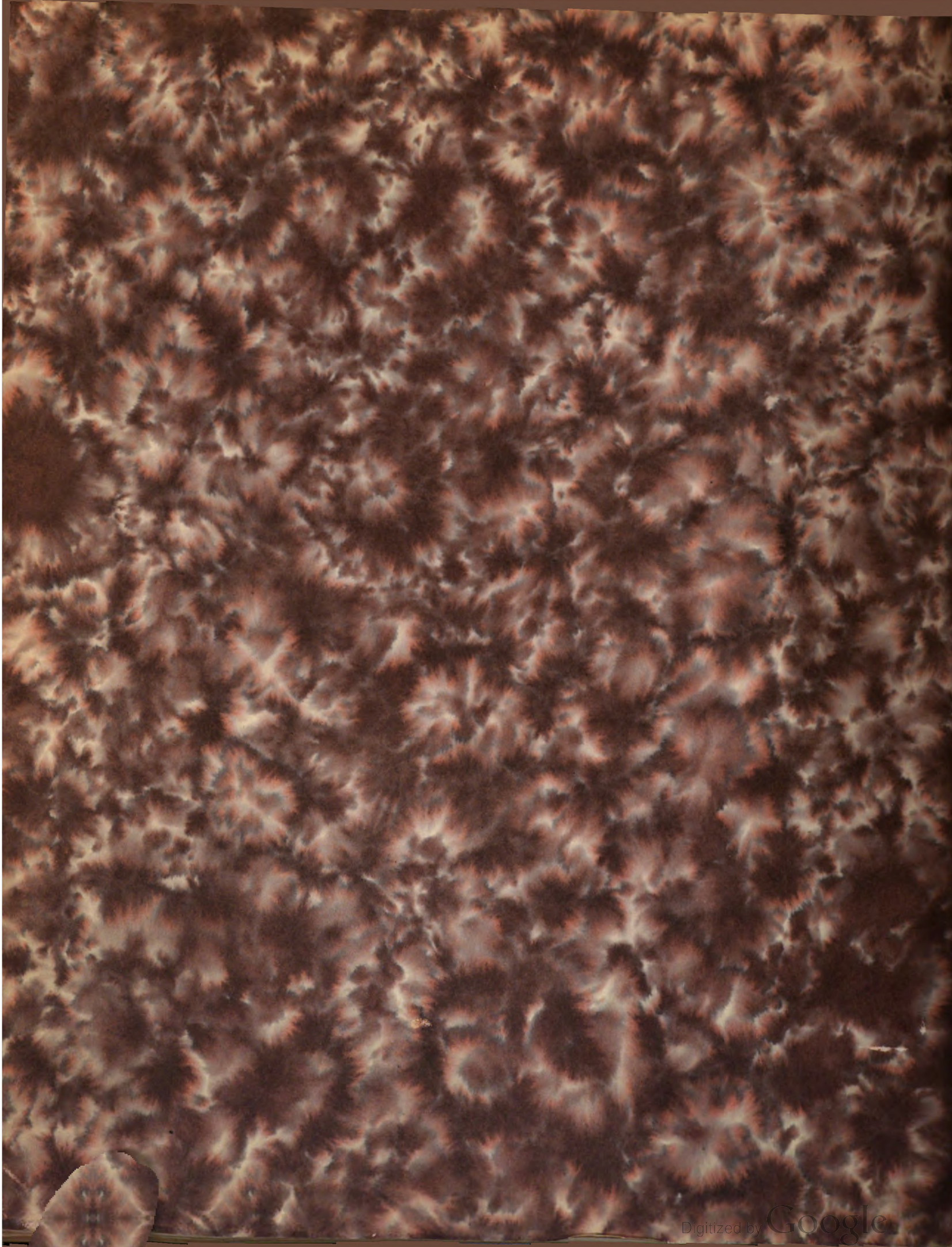
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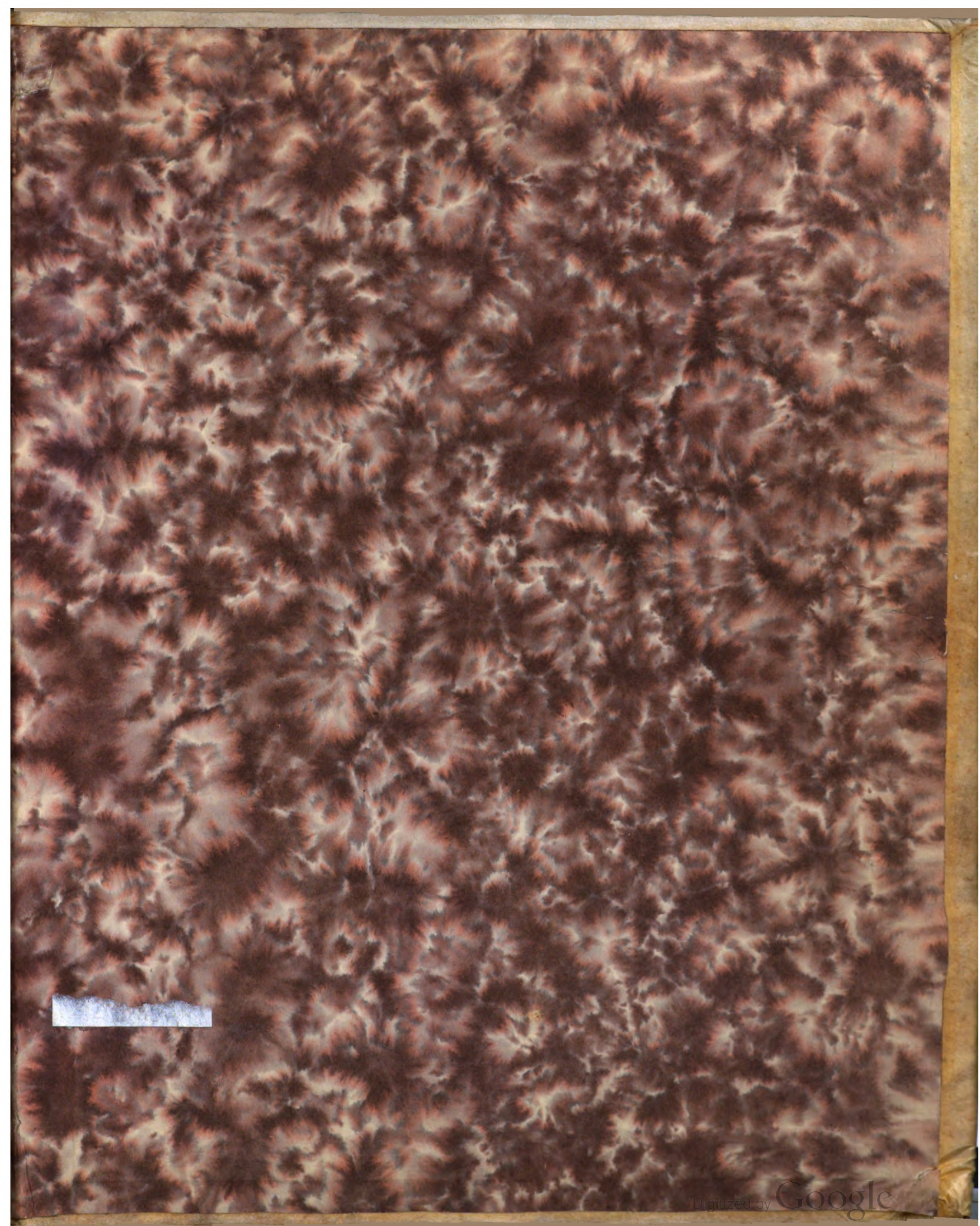
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