

THE BOOK OF
COMMON PRAYER
1662

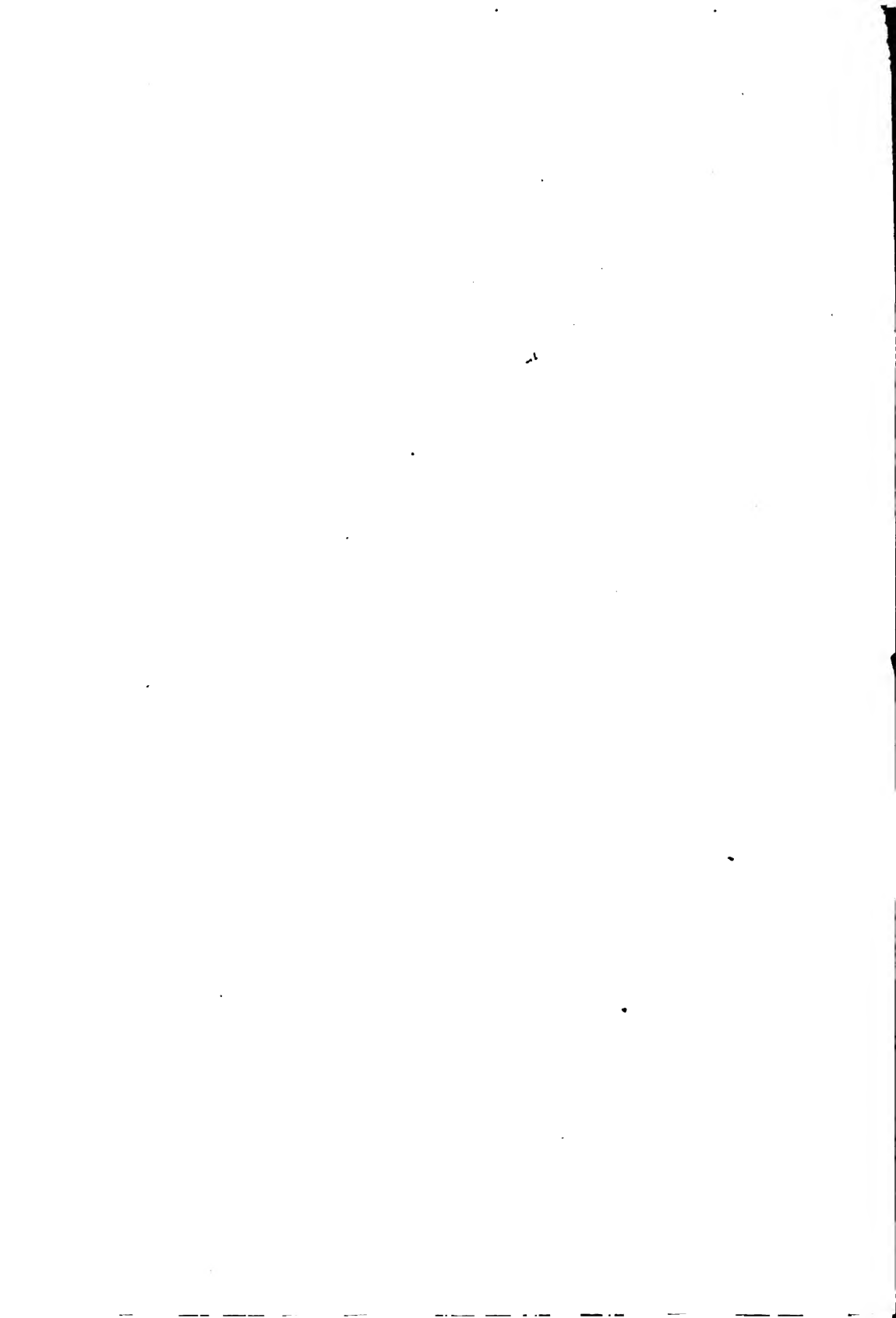




THE
BOOK OF COMMON PRAYER

FROM

The Original Manuscript.



THE
BOOK OF COMMON PRAYER

FROM

The Original Manuscript

ATTACHED TO

THE ACT OF UNIFORMITY OF 1662,

And now preserved in the House of Lords.



EYRE & SPOTTISWOODE,

Printers to the Queen's most Excellent Majesty.

LONDON—GREAT NEW STREET, FLEET STREET, E.C.

EDINBURGH, GLASGOW, MELBOURNE, SYDNEY, AND NEW YORK.



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PREFACE OF THE PUBLISHERS.

IN the following pages the Book of Common Prayer which was annexed in manuscript, as the authoritative record, to the Act of Uniformity of 1662, is exactly reproduced in type—it is believed for the first time.

By this it is to be understood that the text is here printed *verbatim et literatim*, without any attempt to modernize the spelling, or to harmonize it in the very numerous instances in which it is at variance with itself, and that the punctuation of the original MS. (often extremely faulty and defective if judged by a present-day standard) has been most rigidly adhered to, even in cases where it is, to modern readers, obviously erroneous. Wherever an erasure or correction occurs in the MS., the passage is printed as it was left *after* the making of such erasure or correction.

The MS. copy now reproduced was adopted by the clergy of both Houses of Convocation and of both Provinces, Dec. 20, 1661, and is authenticated by their signatures appended. Nevertheless, the earliest printed copies of the Book of Common Prayer of 1662, namely, those known as the *Sealed Books*, because they were declared under the Great Seal of England to be true copies of

the MS., are found to differ considerably from that original standard in various details of orthography and punctuation. The causes of this discrepancy cannot be discussed here. A brief statement, however, seems to be required, to explain the character of the so-called *Annexed Book*, and the method of its present reproduction in type, more particularly in the interest of readers who have not access to the facsimile made in 1891 by special permission of the House of Lords, now the custodians of the MS.

The MS. is written in two styles of handwriting (but not all by the same scribe), the text of the work being in the set hand of the period, and that, as a rule, beautifully clear; whilst the rubrics and other matter are in a more cursive hand, the styles being used interchangeably, as occasion arose, to distinguish certain words or phrases.

To represent the original handwriting, therefore, two kinds of type sufficed, the Roman being adopted for the set or engrossing hand of the text, and the Italic for the cursive of the rubrics; whilst the titles, headlines, sundry words and phrases written large in the text, and the marginal notes—which are not in the set hand nor in the cursive of the rubrics—are reproduced in the Roman or in the Italic according to typographical practice. Such sizes of each type have been selected as would fairly and sufficiently represent the variations of size delibe-

rately introduced into the original MS. by the writer or writers. Refinements of mere penmanship have been disregarded, but whatever could be considered an integral part of the Annexed Book has been exhibited in type.

During the execution of the work, every precaution that experience could suggest was taken to ensure perfect accuracy, and the completed work was then minutely compared, word by word, stop by stop, with the photographs of the Annexed Book from which the copy in facsimile was made in 1891, every case of ambiguity being determined by reference to the original in the House of Lords. Throughout this final examination the Queen's Printers have had the assistance of Mr. Reginald S. Faber, by whose special knowledge and experience of such manuscript work they have been guided in every detail. They may instance in particular the use of the capitals I, J, and S, which appear to have been adopted by the writers of the MS. in the most uncertain and varying manner, the S being almost always of such indefinite size that its reproduction in type could only be satisfactorily effected by a careful comparison of its numerous varieties.

In addition to the lines which enclose each page or form the skeleton of certain Tables and a few cross-lines within the pages, parts of the Kalendar, *viz.* the numerals in the first column of each month, the words *Kalend*, *Nonæ*, *Idus* together with the name of the month in the line

following, also *Morning* and *Evening* in headings, and 1 *Lesson* in both Services, are, in the original, executed in red ink. But inasmuch as this treatment was found to involve no principle, being rather a matter of penmanship or ornament, it seemed preferable to avoid it as being exceptional and possibly misleading in the printed volume. The titles of twenty-four of the Feast Days and of the three State Services which are, in the Kalendar, also written with red ink, have been set in a distinctive type.

The reader will notice many curious points throughout the work; but, however strange some of them may appear, he may rely on their being in every case a truthful reproduction of the MS. In some instances, matters of doctrine or ritual may seem to be affected, but on such questions it is, fortunately, not within the province of printer or press-corrector to express any opinion. But they venture to state, as the result of their labours, their belief that the Annexed Book was intended to be a record of the language only of the Book of Common Prayer (and not to be a standard of orthography—which the manuscript of the chief reviser, the learned Bishop Cosin, and of his secretary Sancroft shows to have been still in an unsettled condition—nor of punctuation, nor of typographical detail), and that the MS. was used in this limited sense by the authorised examiners of the Sealed Books.

HER MAJESTY'S PRINTING OFFICE,
September 1892.

The Booke of
Common Prayer
And
Administration of the
Sacraments
And other Rites and
Ceremonies
of the Church
According to the Vse of
the Church of England
Together with
The Psalter or Psalmes of
David
Pointed as they are to be
sung or said in Churches
And
The Forme or Manner of
Making, ordeining, & consecrating
of
Bishops, Priests, & Deacons.

- i An Act for the Vniformitie of Common Prayer.
- 2 The Præface.
- 3 Concerning the service of the Church.
- 4 Concerning Ceremonies.
- 5 The Order how the Psalter is appointed to be read.
- 6 The Order how the rest of the holy scripture is appointed to be read.
- 7 A Table of proper Lessons, and Psalms.
- 8 Tables, and Rules for the Feasts, and Fasts through the whole year.
- 9 The Kalendar, with the Table of Lessons.
- 10 The Order for Morning Prayer.
- 11 The Order for Evening Prayer.
- 12 The Creed of S: Athanasius.
- 13 The Litany.
- 14 Prayers and Thanksgivings, vpon severall Occasions
- 15 The Collects, Epistles, and Gospels, to be vsed at the ministration of the holy Communion throughout the year.
- 16 The Order of the Ministration of the holy Communion.
- 17 The Order of Baptism, both publick, and private.
- 18 The Order of Baptism for those of riper years.
- 19 The Catechism, with the Order for Confirmation of children.
- 20 Matrimony.
- 21 Visitation of the sick, and Communion of the sick.
- 22 Burial.
- 23 Thanksgiving for women after Child-bearing
24. A Commination or denouncing of Gods Anger and Judgements against Sinners.
- 25 The Psalter.
- 26 The Order of Prayers to be vsed at sea.
27. A form and manner of ordaining Bishops, Priests and Deacons.

**An Act for the Vniformity of
Common Prayer, and Service
in the Church, and Adminis-
tration of the Sacraments,
primo Elisabethæ**

Where at the death of our late sovereign Lord King Edward the sixth, there remained one vniform order of Common service and prayer, and of the Administration of sacraments, Rites and Ceremonies in the Church of England which was set forth, in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament holden in the fifth and sixth years of our said late sovereign Lord King Edward the sixth, intituled, An Act for the vniformity of common prayer, and Administration of the sacraments: The which was repealed and taken away by Act of Parliament in the first year of the reign of our late sovereign Lady Queen Mary to the great decay of the due honour of God, and discomfort to the Professo^r of the truth of Christs religion.

Be it therefore enacted by the authority of this present Parliament, that the said statute of repeal, and every thing therein contained, only concerning the said Book, and the service, Administration of sacraments, Rites, and Ceremonies contained or appointed in or by the said book, shall be void, and of none effect, from and after the feast of the Nativity of S^t Iohn Baptist next coming.

And that the said book with the order of service, and of the administration of Sacraments, Rites, and Ceremonies, with the Alteration and additions therein added and appointed by this statute, shall stand and be

be from and after the said feast of the nativity of Saint Iohn Baptist in full force and effect, according to the tenor and effect of this statute: any thing in the foresaid statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedrall, or parish-church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens dominions, shall from and after the feast of the nativity of S^t Iohn Baptist next coming, be bounden to say and vse the Mattens, Evensong, celebration of the Lords supper, and Administration of each of the sacraments, and all other common and open prayer in such order and form as is mentioned in the said book, so authorized by Parliament in the said fifth and sixth year of the reign of King Edward the sixth, with one alteration or addition of certain lessons to be vsed on every Sunday in the year, and the form of the Letany altered, and corrected, and two sentences only added in the delivery of the sacrament to the communicants, and none other or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say common prayer mentioned in the said book, or minister the Sacraments from and after the feast of the nativity of Saint Iohn Baptist next coming, refuse to vse the said common prayers, or to minister the sacraments, in such Cathedral, or Parish church, or other places, as he should vse to minister the same in such order and form as they be mentioned and set forth in the said book, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lords Supper openly or privily, or Mattens, Evensong, Administration of the sacraments, or other open prayers, then is mentioned and set forth in the said book [Open prayer

prayer in and through this Act, is meant that prayer which is for other to come vnto, or hear, either in common churches, or private Chappels, or Oratories, commonly called, the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the lawes of this Realm by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queens Highness her heirs and successors, for his first offence, the profit of all his spirituall benefices, or promotions, coming or arising in one whole year next after his conviction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of six months without bail or mainprise. And if any such person once convict of any offence concerning the premisses, shall after his first conviction, eftsoons offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment, by the space of one whole year, and also shall therefore be deprived ipso facto of all his spiritual promotions, And that it shall be lawfull to all Patrons or donors of all and singular the same spirituall promotions or any of them to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be convict in form aforesaid, concerning any of the premisses, shall not be beneficed, nor have any spirituall promotion:

motion : that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without bail or mainprise. And if any such person not having any spiritual promotion, after his first conviction shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid that if any person or persons whatsoever after the said feast of the nativity of Saint Iohn Baptist next coming shall in any Enterludes, Playes, Songs, Rimes, or by other open words declare or speake any thing in the derogation, depriving or despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compell or cause, or otherwise procure or mantein any Parson, Vicar or other Minister, in any Cathedrall or parish church, or in chappel, or in any other place to sing or say any common or open prayer, or to minister any sacrament otherwise, or in any other manner and form then is mentioned in the said book, or that by any of the said means shall vnlawfully interrupt, or let any Parson Vicar or other Minister in any Cathedrall or parish church, chappel, or any other place, to sing or say common and open prayer, or to minister the sacraments, or any of them in such manner and form as is mentioned in the said book : that then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs, and successo^r for the first offence an hundred marks. And if any person or persons being once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict : that then the same person so offending and convict, shall for the second offence forfeit to the

Queen

Queen our Sovereign Lady, her heirs and successors four hundred Marks. And if any person after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict: that then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premisses shall be convict in form aforesaid, do not pay the summe to be payed by virtue of his conviction, in such manner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of six months without bail or mainprise: And if any person or persons that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said summe to be paied by virtue of his conviction, and this estatute in such manner and form as the same ought to be payed within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelve monthes without Bail or mainprise. And that from and after the said feast of the nativity of Saint John Baptist next coming all and every person and persons inhabiting within this Realm, or any other the Queens Maiesties Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, indeavour themselves to resort to their parish church or chappell accustomed, or vpon reasonable let thereof, to some vsuall place where common prayer, and such service of God shall be vsed in such tyme of let, vpon every Sunday, and other dayes ordained, and vsed to be kept as holy dayes: and then and there to abide orderly and soberly

soberly during the time of common prayer, preachings or other service of God there to be vsed and ministred, vpon pain of punishment by the censures of the Church: and also vpon pain that every person so offending shall forfeit for every such offence twelve pence to be leviyd by the church-wardens of the parish where such offence shall be don to the vse of the poor of the same parish, of the goods lands and tenements of such offender, by way of distress. And for due execution hereof, the Queens most excellent Majesty, the Lords temporall, and all the Commons in this present Parliament assembled doth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries that they shall endeavour themselves to the vttermost of their knowledges that the due and true execution hereof may be had throughout their Diocess and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholesom law. And for the authority in this behalf, be it further inacted by the authority aforesayd that all and singular the same Archbishops, Bishops, and all other their officers exercising ecclesiasticall Iurisdiction, as well in place exempt, as not exempt within their Diocess, shall have full power and authority by this Act to reform correct, and punish by censures of the church, all and singular persons which shall offend within any of their iurisdictions, or Diocess after the said feast of the nativity of Saint John Baptist next coming against this act and statute: any other law, Statute, priviledge liberty or provision heretofore made had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authority aforesaid that all and every Justice of Oyer and Determiner, or Iustices of Assize shall have full power and authority in every of their open and generall sessions, to inquire hear and determine all and all manner of offences, that shall be committed

or

or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authority aforesaid that all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure ioin, and associate himself, by virtue of this Act, to the said Iustices of Oyer, and Determiner, or to the said Iustices of Assize, at every of the said open and generall sessions, to be holden in any place within his Diocess for and to the inquiry, hearing, and determing of the offences aforesaid.

Provided also, and be it enacted by the authority aforesaid that the books concerning the said service, shall at the costs and charges of the parishioners of every parish, and Cathedrall church be attained and gotten before the said feast of the nativity of Saint John Baptist next following: and that all such parishes and Cathedrall churches, or other places where the said books shall be attained, and gotten before the said feast of the nativity of Saint John Baptist, shall within three weeks next after the said books so attained and gotten, vse the said service and put the same in vse according to this Act.

And be it further enacted by the authority aforesaid that no person or persons shall be at any time hereafter impeached or otherwise molested of or for any of the offences above mentioned hereafter to be committed or don contrary to this Act vnless he or they so offending be thereof indicted at the next generall sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize next after any offence committed or don contrary to the tenor of this Act.

Provided allwayes and be it ordained and enacted by the authority aforesaid, that all and singular
Lords

An Act for the Vniformity

Lords of the Parliament for the third offence above mentioned, shall be tryed by their Peers

Provided also and be it ordained and enacted by the authority aforesaid, that the Major of London, and all other Majors Bayliffs, and other head-officers of all and singular cities, boroughs, and towns corporate within this Realm, Wales, and the Marches of the same to the which Iustices of Assize do not commonly repair, shall have full power and authority by virtue of this Act to enquire hear and determine the offences above said and every of them yearly, within fifteen dayes after the feasts of Easter, and Saint Michael the Archangel, in like manner and form as Justices of Assize, and Oyer, and Determiner may do.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar ecclesiasticall iurisdiction, shall have full power and authority by virtue of this Act, as well to inquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place to take accusations and informations of all and every the things above mentioned, done committed or perpetrated within the limits of their iurisdiction, and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures, and Processes in like form as heretofore hath been vsed in like cases, by the Queens ecclesiasticall lawes.

Provided always, and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receive punishment of the Ordinary, having a testimonial thereof vnder the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Iustices: and likewise receiving for the said first offence, punishment by the Justices, he shall not for the same first offence, eftsoons receive punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided

Provided always, and be it enacted, that such ornaments of the church, and of the Ministers thereof shall be retained, and be in vse, as was in this church of England by the authority of Parliament in the second year of the reign of King Edward the sixth, vntil other order shall be therein taken, by authority of the Queens Maiesty, with the advice of her Commissioners appointed and authorized vnder the great seal of England, for causes ecclesiasticall or of the Metropolitane of this Realm. And also, that if there shall happen any contempt or irreverence to be vsed in the Ceremonies or Rites of the Church by the misvsing of the orders appointed in this book : the Queens Maiesty may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and sacraments.

And be it further enacted by the authority aforesaid, that all lawes Statutes and ordinances wherein or whereby any other service, administration of sacraments, or common prayer is limited, established, or set forth to be vsed

within this Realm, or any other the Queens
Dominions and Countries shall
from henceforth vtterly
be voyd and of
none effect.

It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgie, to keep the meane between the two extreames; of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For as on the one side common experience sheweth, that where a change hath been made of things advisedly established, no evident necessity so requiring, sundry inconveniences have therevpon ensued, and those many times more, and greater, then the evils that were intended to be remedied by such change: So on the other side, the particular Forms of divine Worship, and the Rites and Ceremonies appointed to be vsed therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that vpon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of Authority, should from time to time seem either necessary or expedient. Accordingly we find that in the Reigns of severall Princes of blessed memory since the reformation, the Church vpon iust and weighty considerations her therevnto moving, hath yeilded to make such alterations in some particulars, as in their respective times were thought convenient. Yet so as that the main body and essentials of it (as well in the chieftest materials, as in the frame and order thereof) have still continued the same vnto this day; and do yet stand firm and vnshaken, notwithstanding all the vain attempts, and impetuous assaults made against it by such men as are given to change, and have alwayes discovered a greater regard to their own private fancies and interests, then to that duty they ow to the publick.

By what vndue means, and for what mischievous purposes the vse of the Liturgy (though inioyned by the Lawes of the land, and those laws never yet repealed) came, during the late vnhappy confusions to be discontinued, is too well-known to the world,

and

and we are not willing here to remember. But when vpon his Majesties happy restauration, it seemed probable, that amongst other things, the vse of the Liturgy also would return of course (the same having never been legally abolished;) vnless some timely means were vsed to prevent it: those men, who vnder the late vsurped powers, had made it a great part of their business, to render the people disaffected therevnto, saw themselves in point of reputation, and interest concerned (vnless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their vtmost endeavors to hinder the restitution thereof. In order wherevnto divers pamphlets were published against the Book of Common-prayer, the old objections mustred vp, with the addition of some new ones, more then formerly had been made, to make the number swell. In fine, great importunities were vsed to his sacred Majesty that the said Book might be revised, and such alterations therein, and additions therevnto made, as should be thought requisite for the ease of tender consciences. Wherevnto his Maiesty out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what perswasion soever, did graciously condescend.

In which review we have endeavored to observe the like moderation as we find to have been vsed in the like case in former times; And therefore of the sundry alterations proposed vnto vs, we have reiected all such, as were either of dangerous consequence (as secretly striking at some established doctrine, or laudable practise of the church of England, or indeed of the whole Catholick church of Christ;) or else of no consequence at all, but vtterly frivolous and vain. But such alterations as were tendred to vs (by what persons, under what pretenses, or to what purpose soever so tendred) as seemed to vs in any degree requisite or expedient, we have willingly, and of our own accord assented vnto. Not enforced so to

do

do by any strength of Argument convincing vs of the necessity of making the said alterations: for we are fully perswaded in our iudgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience vse, and submitt vnto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such iust and favourable construction as in common equity ought to be allowed to all humane writings, especially such as are set forth by Authority, and even to the very best translations of the holy scripture it selfe.

Our generall aime therefore in this vndertaking was, not to gratify this or that party in any their vnreasonable demands: but to do that which to our best vnderstandings we conceived might most tend to the preservation of peace and vnity in the Church; the procuring of reverence, and exciting of piety, and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavill, or quarell against the Liturgy of the Church. And as to the severall variations from the former Book, whether by alteration, addition, or otherwise: it shall suffice to give this generall account. That most of the alterations were made either ffirst, for the better direction of them that are to officiate in any part of divine service, which is chiefly don in the Kalendars, and Rubricks, or secondly for the more proper expressing of some words or phrases of antient vsage, in terms more suteable to the language of the present times; and the clearer explanation of some other words and phrases that were either of doubtfull signification, or otherwise liable to misconstruction. Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy: which in the Epistles and Gospells especially, and in sundry other places are now ordered to be read according to the last Translation.

lation. And that it was thought convenient that some prayers and thanksgivings fitted to special occasions should be added in their due places, particularly for those at Sea, Together with an Office for the baptism of such as are of riper years ; (which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst vs, is now become necessary) and may be always vsefull for the baptizing of Natives in our plantations, and others converted to the Faith.

Jf any man who shall desire a more particular account of the severall alterations in any part of the Liturgie, shall take the pains to compare the present book with the former, : we doubt not, but the reason of the change may easily appear.

And having thus indeavored to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in vs) to the consciences of all men : Although we know it impossible (in such variety of Apprehensions, humors, and interests as are in the world) to please all ; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be don in this kind, by any other then themselves : Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved ; will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.

There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things it may plainly appear by the Common Prayers in the Church, commonly called divine service. The first original and ground whereof if a man would search out by the ancient Fathers he shall find that the same was not ordeined, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year: intending thereby, that the Clergie, and especially such as were Ministers in the Congregation should (by often reading and meditation in Gods word) be stirred vp to godliness themselves, and be more able to exhort others by wholesom doctrine, and to confute them that were Adversaries to the Truth. And further that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God and be the more inflamed with the love of his true Religion.

But these many years passed this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected by planting in vncertein Stories and Legends, with multitude of Responds, Verses, vain repetitions, Commemorations, and Synodals; that commonly when any book of the bible was begun, after three or four chapters were read out, all the rest were vnread. And in this sort, the book of Esay was begun in Advent, and the book of Genesis in septuagesima: but they were only begun, and never read through. After like sort were other books of holy scripture vsed.

And moreover, whereas Saint Paul would have such language spoken to the people in the church, as they might vnderstand, and have profit by hearing the same: the service in this church of England these many years hath been read in latine to the people, which

which they vnderstand not ; so that they have heard with their ears only, and their heart spirit and mind have not been edified thereby.

And furthermore notwithstanding that the ancient Fathers have divided the Psalms into seaven portions, whereof every one was called a Nocturn : now of late time a few of them have been daily said, and the rest vtterly omitted.

Moreover the number and hardnes of the rules, called the Pie, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more busines to find out what should be read, then to read it, when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be vnderstood ; wherein (so much as may be) the reading of holy scripture is so set forth that all things shall be don in order, without breaking one piece from another. For this cause be cutt off Antheses, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet because there is no Remedy, but that of necessity there must be some Rules : therefore certain Rules are here set forth ; which, as they are few in number, so they are plain, and easie to be vnderstood. So that here you haue an Order for prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable, and commodious then that, which of late was vsed. It is more profitable ; because here are left out many things, whereof some are vntrue, some vncertain, some vain and superstitious ; and nothing is ordeined to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same ; and that in such a language and order as is most easie and plain for
the

the vnderstanding both of the readers and hearers. It is also more commodious ; both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying, and singing in Churches within this Realm; some following Salisbury vse, some Hereford vse, and some the vse of Bangor, some of York, some of Lincoln; now from henceforth all the whole realme shall have but one vse.

And for as much as nothing can be so plainly set forth, but doubts may arise in the vse and practise of the same: to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, do and execute the things contained in this book; The parties that so doubt or diversly take any thing, shall alway resort to the Bishop of the Diocess, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book. And if the Bishop of the Diocess be in doubt; then he may send for the Resolution thereof to the Arch-Bishop.

Though it be appointed that all things shall be read and sung in the Church, in the english tongue, to the end that the congregation may be thereby edified : Yet it is not meant, but that when men say Morning and Evening Prayer privatly, they may say the same in any Language that they themselves do vnderstand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privatly, or openly, not being let by sickness or some other vrgent cause.

And the Curate that ministreth in every parish church or Chappel being at home, and not being otherwise reasonably hindred, shall say the same in the parish church or chappel where he ministreth, and shall cause a Bell to be tolled there vnto a convenient time before he begin ; that the people may come to hear Gods word, and to pray with him.

Of Ceremonies, Why some be abolished and some retained.

Of such Ceremonies as be vsed in the Church, and have had their beginning by the Institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entred into the Church by vn-discreet devotion, and such a Zeale as was without knowledge; and for because they were winked at in the beginning they grew daily to more and more abuses which not only for their vnprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, wherevnto all things done in the church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing, yet the wilfull and contemptuous transgression and breaking of a common order and discipline is no small offence before God.

Let all things be don among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publick, or common order in Christs church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so divers, that some think it a great matter of conscience to depart from a peece of the least of their Ceremonies; they be so addicted to their old customs: and again on the other side, some be so newfangled, that they would innovate all things, and so despise the old, that nothing can like them but
that

that is new : It was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred why some of the accustomed Ceremonies be put away, and some retained, and kept still.

Some are put away because the great excess and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable; whereof S. Augustine in his tyme complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Iews. And he counselled that such yoke and burthen should be taken away, as time would serve quietly to do it.

But what would S. Augustine have said, if he had seen the Ceremonies of late daies vsed among vs: whereunto the multitude vsed in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and sett forth Christs benefits vnto vs.

And besides this, Christs Gospell is not a ceremoniall law, (as much of Moses law was) but it is a Religion, to serve God, not in bondage of the figure, or shadow, but in the freedom of the spirit, being content only with those ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude, and vnlearned, and partly by the vnsatiabie avarice of such as sought more their own lucre, then the glory of God; that the abuses could not well be taken away, the thing remaining still.

still. But now, as concerning those persons which peradventure will be offended, for that some of the old ceremonies are retained still: if they consider that without some ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive iust cause to reform their iudgements. And if they think much that any of the old do remain, and would rather have all devised anew: then such men granting some ceremonies convenient to be had; surely where the old may be well vsed, there they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence vnto them for their antiquitie: if they will declare themselves to be more studious of vnitie and concord, then of innovations, and newfangle-ness, which (as much as may be with the true setting forth of Christs religion) is alwayes to be eschewed. Furthermore such shall have no iust cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods law. And moreover they be neither dark nor dumb ceremonies, but are so set forth, that every man may vnderstand what they do mean, and to what vse they do serve. So that it is not like that they in time to come should be abused, as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing, but to our own people only. For we think it convenient that every country should vse such ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living without error or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers countries.

The Order how the Psalter is appointed to be read.

The Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read onely to the twenty eighth or twenty ninth day of the month.

And, *whereas* January, March, May, July, August, October and December have one and thirty dayes a peece; It is ordered that the same Psalms shall be read the last day of the said Monthes which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, *whereas* the cxix. psalm is divided into xxii. portions, and is overlong to be read at one time: It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the cxix Psalm shall be repeated this Hymn

Glory be to the Father, and to the Son: and to the holy Ghost.

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

Note, that the Psalter followeth the division of the Hebrews, and the Translation of the great English Bible, set forth and vsed in the time of K. H. viii. and Edw. vi.

The Order how the rest of Holy Scripture is appointed to be read.

The Old Testament is appointed for the first Lessons at Morning, and Evening Prayer; so as the most part thereof will be read every year once as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalyps, out of which there are only certain proper Lessons appointed vpon diuers Feasts.

And to know what Lessons shall be read every day, looke for the day of the month in the Kalendar following; and there ye shall find the Chapters that shall be read for the Lessons, both at morning and evening Prayer. Except only the Moveable Feasts, which are not in the Kalendar; and the Iffmoveable, where there is a blank left in the Column of Lessons; The proper Lessons for all which dayes are to be found in the Table of Proper Lessons.

And note, that whensoever proper Psalms, or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter, and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this book otherwise ordered.

Proper Lessons to be read at
Morning and Evening Prayer on the
Sundays, & other Holy-daies throughout the year.

¶ Lessons	proper for	Sundaies		Mattens	Evening song
<i>Sundaies of Advent</i>	<i>Mattens</i>	<i>Evening song.</i>	<i>Easter, day</i>		
<i>The first</i>	<i>Isai. i.</i>	<i>Isai. ii.</i>	<i>1. Lesson</i>	<i>Exod. xii.</i>	<i>Exod. xiv</i>
ii	v.	xxiv	<i>2. Lesson</i>	<i>Rom. vi</i>	<i>Acts. 2. vr. 22.</i>
iii	xxv.	xxvi	<i>Sundaies after Easter</i>		
iv	xxx.	xxxii.	<i>The first</i>	<i>Num. xvi</i>	<i>Num. xxii.</i>
<i>Sundaies after Christmas</i>			ii	xxiii. xxiv.	xxv.
<i>The first</i>	xxxvii	xxxviii	iii	<i>Deut. iv.</i>	<i>Deut. v.</i>
ii	xli	xlili	iv	vi	vii.
<i>sundaies after the Epiphanie</i>			v	viii	ix.
<i>The First</i>	xliv	xlvi	<i>Sunday after Ascension day.</i>	xii	xliii
ii	li	liii	<i>Whitsunday</i>		
iii	lv	lvi	<i>i. Lesson.</i>	<i>Deut. 36. to vr. 18.</i>	<i>Isai. xi.</i>
iv	lvii	lviii	<i>2. Lesson.</i>	<i>Acts. 10. vr. 34</i>	<i>Acts. 19. to vr. 21.</i>
v	lix	lxiv	<i>Trinitie Sunday.</i>		
vi	lxv	lxvi	<i>1. Lesson.</i>	<i>Gen. i.</i>	<i>Gen. xviii.</i>
<i>Septuagesima</i>	<i>Gen. i.</i>	<i>Gen. ii</i>	<i>2. Lesson.</i>	<i>Matth. iii</i>	<i>1. Ioh. v</i>
<i>Sexagesima</i>	iii	vi	<i>Sundaies after Trinitie</i>		
<i>Quinquag</i>	<i>ix to vr. xx</i>	xii	<i>The first</i>	<i>Jos. x</i>	<i>Jos. xxiii</i>
<i>Lent.</i>			ii	<i>Judg. iv.</i>	<i>Judg. v.</i>
<i>First Sunday</i>	<i>xix to vr. 30</i>	xxii	iii	<i>1. Sam. ii</i>	<i>1. Sam. iii.</i>
ii	xxvii	xxiv	iv	xii	xiii
iii	xxxix	xlii	v	xv	xvii
iv	xlili	xliv	vi	<i>2. Sam. xii</i>	<i>2. Sam. xix</i>
v	<i>Exod. lii</i>	<i>Exod. v</i>	vii	xxi	xxiv
vi			viii	<i>1. King. xiii</i>	<i>1. King. xvii</i>
<i>i. Lesson</i>	ix	x	ix	xviii	xix
<i>2. Lesson</i>	<i>Matth. xxvi</i>	<i>Hebr. 5. to vr. xi.</i>	x	xxi	xxii
			xi	<i>2. King. v</i>	<i>2. King. ix.</i>
			xii	x	xviii
			xiii	xix	xxiii

<i>Sundays after Trinitie.</i> xiv.	<i>Mattens</i> <i>Ierem.</i> v.	<i>Evensong.</i> <i>Ierem.</i> xxii.	<i>Conversion of S. Paul.</i>	<i>Mattens</i>	<i>Evensong</i>
xv	xxxv	xxxvi.	1. Lesson	<i>Wisd.</i> v.	<i>Wisd.</i> vi.
xvi	<i>Esek.</i> ii	<i>Esek.</i> xiii	2. Lesson	<i>Acts. 22. to vr. 22.</i>	<i>Acts.</i> xxvi.
xvii	xiv	xviii	<i>Purification of the Virg. Mary</i>	<i>Wisd.</i> ix	<i>Wisd.</i> xii.
xviii	xx	xxiv.	<i>S. Matthias.</i>	xix	<i>Eccles.</i> i.
xix	<i>Dan.</i> iii	<i>Dan.</i> vi.	<i>Annunciation of our Ladie</i>	<i>Eccles.</i> ii	iii
xx	<i>Joel.</i> ii	<i>Mic.</i> vi	<i>Wednesday before Easter.</i>		
xxi	<i>Habak.</i> ii	<i>Prov.</i> i.	1. Lesson	<i>Hos.</i> xiii.	<i>Hos.</i> xiv
xxii	<i>Prov.</i> ii	iii.	2. Lesson	<i>Ioh. xi. vr. 45.</i>	
xxiii	xi	xii	<i>Thursday before Easter</i>		
xxiv	xiii	xiv	1. Lesson	<i>Dan.</i> ix	<i>Ierem.</i> xxxi.
xxv	xv	xvi.	2. Lesson	<i>Ioh</i> xiii	
xxvi	xvii	xix	<i>Good-Friday</i>		
			1. Lesson	<i>Gen. 22. to vr. 20</i>	<i>Isai.</i> liii.
			2. Lesson	<i>Ioh.</i> xviii.	<i>1. Pet.</i> ii.
<i>Lessons</i>	<i>proper for</i>	<i>Holydaies.</i>	<i>Easter Even</i>		
	<i>Mattens</i>	<i>Evensong</i>	1. Lesson	<i>Zeck.</i> ix	<i>Exod.</i> xiii
<i>S. Andrew.</i>	<i>Prov.</i> xx	<i>Prov.</i> xxi	2. Lesson	<i>Luke. 23. vr. 50</i>	<i>Hebr.</i> iv
<i>S. Thomas the Apostle</i>	xxiii	xxiv	<i>Munday in Easter week</i>		
<i>Nativitie of Christ.</i>			1. Lesson	<i>Exod.</i> xvi.	<i>Exod.</i> xvii.
1. Lesson.	<i>Isai. 9. to vr. 8.</i>	<i>Isai. 7. vr. 10. to vr. 17.</i>	2. Lesson	<i>Matth.</i> xxviii	<i>Acts.</i> iii.
2. Lesson	<i>Luke. 2. to vr. 15</i>	<i>Titus. 3. vr. 4. to vr. 9.</i>	<i>Tuesday in Easter week</i>		
<i>S. Stephen</i>			i. Lesson	<i>Exod.</i> xx.	<i>Exod.</i> xxxii.
1. Lesson	<i>Prov.</i> xxviii	<i>Eccles.</i> iv.	2. Lesson	<i>Luke. 24. to vr. 13</i>	<i>1. Cor.</i> xv.
2. Lesson	<i>Acts. 6. vr. 8. & c. 7. to vr. 30.</i>	<i>Acts. 7. vr. 30. to vr. 55.</i>	<i>S. Mark.</i>	<i>Eccles.</i> iv	<i>Eccles.</i> v
<i>S. Iohn.</i>			<i>S. Philip, and S. Iacob.</i>		
1. Lesson	<i>Eccles.</i> v.	<i>Eccles.</i> vi.	1. Lesson	vii	ix
2. Lesson	<i>Apoc.</i> i.	<i>Apoc.</i> xxii.	2. Lesson	<i>Ioh. 1. vr. 43</i>	
<i>Innocents day.</i>	<i>Ier. xxxi. to vr. 18.</i>	<i>Wisd.</i> i.	<i>Assension day</i>		
<i>Circumcision</i>			1. Lesson	<i>Deut.</i> x.	<i>2. King.</i> ii.
1. Lesson	<i>Gen.</i> xvii.	<i>Deut. x. vr. 12.</i>	2. Lesson	<i>Luke. 24. to vr. 44.</i>	<i>Eph: 4. to vr. 17.</i>
2. Lesson	<i>Rom.</i> ii.	<i>Coloss.</i> ii	<i>Munday in Whitsun Week</i>		
<i>Epiphania.</i>			1. Lesson	<i>Gen. xi. to vr. 10.</i>	<i>Numb. xi. vr. 16. to vr. 30.</i>
1. Lesson	<i>Isai.</i> lx.	<i>Isai.</i> xlix.	2. Lesson	<i>1. Cor.</i> xii	<i>1. Cor. 14. to vr. 26</i>
2 Lesson	<i>Luke. 3. to vr. 23</i>	<i>Ioh. 2. to vr. 12.</i>			

<i>Tuesday in Whitsun Week</i>	<i>Mattens</i>	<i>Evensong</i>		<i>Mattens</i>	<i>Evensong</i>
1. Lesson	i. Sam. 19. vr. 18.	<i>Dent.</i> xxx.	<i>S. Matthew</i>	<i>Ecclus.</i> xxxv	<i>Ecclus.</i> xxxviii
2. Lesson	i. Thess. v. vr. 12. to vr. 24	1. Joh. iv. to vr. 14.			
<i>S. Barnabas</i>			<i>S. Michael</i>		
1. Lesson.	<i>Ecclus.</i> x.	<i>Ecclus.</i> xii.	1. Lesson	<i>Gen.</i> xxxiii	<i>Dan. x. vr. 5.</i>
2. Lesson.	<i>Acts:</i> xiv	<i>Acts.</i> 15. to vr. 36.	2. Lesson	<i>Acts.</i> 12. to vr. 20	<i>Jude. vr. 6. to vr. 16.</i>
<i>S. John Baptist</i>			<i>S. Luke.</i>	<i>Ecclus.</i> li.	<i>Job:</i> i.
1. Lesson	<i>Malach.</i> iii	<i>Malach.</i> iv			
2. Lesson	<i>Matth.</i> iii	<i>Matth.</i> 14. to vr. 13	<i>S. Simon and S. Jude</i>	<i>Job.</i> xxiv. xxv.	xlii
<i>S. Peter.</i>					
1. Lesson	<i>Ecclus.</i> xv	<i>Ecclus.</i> xix	<i>All saints</i>		
2. Lesson	<i>Acts.</i> iii	<i>Acts.</i> iv	1. Lesson	<i>Wisd.</i> iii. to vr. 10.	<i>Wisd.</i> v. to vr. 17.
<i>S. James</i>	<i>Ecclus.</i> xxi	<i>Ecclus.</i> xxii	2. Lesson	<i>Hebr.</i> xi. vr. 33 <i>2^o c. 12. to vr. 7.</i>	<i>Apoc.</i> xix. to vr. 17.
<i>S. Bartholmew</i>	xxiv	xxix			

Proper Psalms on certain Daies.

	<i>Mattens Psalm.</i> xix	<i>Evensong</i>
¶ <i>Christmas day.</i>	xlv lxxxv	lxxxix cx. cxxxii
¶ <i>Ask-Wednesday</i>	vi xxxii. xxxviii	cii. cxxx cxlvi.
¶ <i>Good Friday</i>	xxii xl liv.	lxix lxxxviii.
¶ <i>Easter day</i>	ii lvii cxi	cxlii cxiv cxviii
¶ <i>Ascension day</i>	viii xv xxi	xxiv xlvi cviii
¶ <i>Whitsunday</i>	xlvi lxviii	civ cxlvi.

**Tables, and Rules for
the Moveable and Immoveable
Feasts; together with
The daies of Fasting and
Abstinence through the
whole year.**

*Rules to know when the Moveable Feasts,
and Holy-dayes begin.*

Easter-Day, (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the one and twentieth day of March. And if the full Moon happens vpon a Sunday, Easter day is the Sunday after.

Advent Sunday is alwaies the nearest sunday to the Feast of Saint Andrew, whether before or after.

Septuagesima	}	Sunday is	{	9.	} Weeks before Easter.
Sexagesima				8.	
Quinquagesima				7.	
Quadragesima				6.	

Rogation Sunday	}	is	{	5. weeks	} after Easter.
Ascension day				40. daies	
Whitsunday				7. weeks	
Trinitie Sunday				8. weeks	

*A Table of all the Feasts that are to be observed in
the Church of England through the year.*

All Sundaies in the year.

The dayes of the Feast of	{	The Circumcision of our Lord Jesus Christ.
		The Epiphany.
		The Conversion of S. Paul.
		The

The daies of the Feast of

The purification of the blessed Virgin.

Saint Matthias the Apostle.

The Añunciacion of the blessed Virgin.

S. Mark the Evangelist.

S. Philip, and S. Jacob the Apostles.

The Ascension of our Lord Iesus Christ.

S. Barnabas.

The Nativity of S. John Baptist.

S. Peter the Apostle.

S. James the Apostle.

S. Bartholmew the Apostle.

S. Matthew the Apostle.

S. Michael and all Angels.

S. Luke the Evangelist.

S. Simon, and S. Jude the Apostles.

All Saints.

S. Andrew the Apostle.

S. Thomas the Apostle.

The Nativity of our Lord

S. Stephen the Martyr.

S. John the Evangelist

The holy Innocents

Monday and Tuesday } in Easter week.

Monday and Tuesday } in Whitsun week.

*A Table of the Vigils, Fasts, and
Daies of Abstinence to be
observed in the year*

The

The Eves or Vigils before

The Nativitie of our Lord.
 The Purification of the blessed
 virgin Mary.
 The Annunciation of the blessed
 Virgin.
 Easter day.
 Ascension day.
 Pentecost.
 S. Matthias.
 S. John Baptist
 S. Peter.
 S. James.
 S. Bartholmew.
 S. Matthew.
 S. Simon and S. Iude.
 S. Andrew.
 S. Thomas
 All Saints

Note, that if any of these Feast-daies fall vpon a Monday, then the Vigil, or Fast-day shall be kept vpon the Saturday, and not vpon the Sunday next before it.

Daies of Fasting, or Abstinence.

1. The fortie daies of Lent.
2. The Ember daies at the foure seasons; being the

Wednesday, Friday, and Saturday after	}	...	{	the first Sunday in Lent the feast of Pentecost Septemb. 14. Decemb. 13.
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3. The three Rogation daies being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
4. All the Fridayes in the year; Except Christmas day.

Certain solemn dayes, for which particular services are appointed.

1. The 5. day of November, being the day of the Papists Conspiracy.
2. The 30. day of January, being the day of the Martyrdom of King Charles the first.
3. The 29. day of May, being the day of the birth, and return of King Charles the second.

A Table of the Moveable Feasts calculated for forty years.

The year of our Lord.	The golden Number	The Effect	The Dominical Letter.	Sundays after the Epiphany	Springtime Sunday.	The first day of Lent.	Easter day	Rogation Sunday	Ascension day.	Whitsunday	Sundays after Trin.	Advent Sunday
1661.	9	9	F	4	Febr. 10.	Febr. 27.	Apr. 14.	May 19.	May 23.	June 2.	24.	Dec. 1.
1662.	10	20	E	2	Jan. 26.	12.	March 30	4	8	May 18	26	Nov. 30.
1663.	11	1	D	5	Febr. 15.	March 4	Apr. 19	24	28.	June 7.	23	29.
1664.	12	12	CB.	4	7	Febr. 24	10	15	19	May 29	24	27.
1665.	13	23	A	2	Jan. 22	8.	March 26	Apr. 30	4	14	27	Dec. 3.
1666.	14	4	G	5	Febr. 11.	28.	Apr. 15.	May 20	24	June 3	24	2.
1667.	15	15	F	3	3	3	20	7	12	May 26	25	1.
1668.	16	26	ED.	1	Jan. 19	5	March 22	Apr. 26	Apr. 30.	10	27	Nov. 29.
1669.	17	7	C	4	Febr. 7	24	Apr. 11	May 16	May 20	30	24	28
1670.	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671.	19	29	A	6	Febr. 19	March 8.	23	28	June 1	June 11	23	Dec. 3
1672.	1	11	GF	4	4	Febr. 21	7	12	May 16	May 26	25	1
1673.	2	22	E	2	Jan. 16.	12	March 30	4	8	18	26	Nov. 30
1674.	3	3	D	5	Febr. 15.	March 4	Apr. 19	24	28	June 7.	23	29
1675.	4	14	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1676.	5	25	BA	2	23	9	March 26	Apr. 30	4	14	27	Dec. 3.
1677.	6	6	G	5	Febr. 11	28	Apr. 15	May 20	24	June 3	24	2
1678.	7	17	F	2	Jan. 27	13	March 31.	5	9	May 19	26	1
1679.	8	28	E	5	Febr. 16	March 5	Apr. 20	25	29	June 8.	23	Nov. 30
1680.	9	9	DC	4	8.	Febr. 25	11	16	20	May 30	24	28
1681.	10	20	B	3	Jan. 30.	16	3	8	12	22	25	27.
1682.	11	1	A	5	Febr. 12	March 1.	16	21	25	June 4	24	Dec. 3.
1683.	12	12	G	4	4	Febr. 21	8.	13	17.	May 27	25	2
1684.	13	23	FE	2	Jan. 27	13	March 30	4	8	18	26	Nov. 30
1685.	14	4	D	5	Febr. 15	March 4	Apr. 19	24	28	June 7	23	29
1686.	15	15	C	3	Jan. 31.	Febr. 17.	4	9	13	May 23	25	28
1687.	16	26	B	2	23	9.	March 27	1	5	15	26	27
1688.	17	7	AG	5	Febr. 12	March 1	Apr. 15	May 20	24	June 3	24	Dec. 2.
1689.	18	18	F	2	Jan. 27	Febr. 13	March 31	5	9	May 19	26	1
1690.	19	29	E	5	Febr. 16	March 5.	Apr. 20	25	29	June 8	23	Nov. 30
1691.	1	11	D	4	8	Febr. 25	12	17	21	May 31	24	29
1692.	2	22	CB	2	Jan. 24	10	March 27	1	5	15	26	27
1693.	3	3	A	5	Febr. 12	March 1	Apr. 16	21	25	June 4	24	Dec. 3.
1694.	4	14	G	4	4	Febr. 21	8	13	17	May 27	25	2
1695.	5	25	F	1	Jan. 20	6	March 24	Apr. 28	2	12	27	1
1696.	6	6	ED	4	Febr. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
1697.	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
1698.	8	28	B	6	Febr. 20	March 9	24	29	June 2	June 12	22	27
1699.	9	9	A	4	5	Febr. 22	9	14	May 18	May 28	25	Dec. 3
1700.	10	20	GF	3	Jan. 28	14	March 31	5	9	19	26.	1

Note, that the Supputation of the year of our Lord in the Church of England beginneth the 25. day of March.

To finde Easter for ever.

<i>The Golden Number</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>D.</i>	<i>E</i>	<i>F</i>	<i>G</i>
i	<i>Apr.</i> ix	x	xi	xii	vi	vii	viii
ii	<i>Mar.</i> xxvi	xxvii	xxviii	xxix	xxx	xxxi	<i>Apr.</i> i
iii	<i>Apr.</i> xvi	xvii	xviii	xix	xx	xiv	xv
iv	<i>Apr.</i> ix	iii	iv	v	vi	vii	viii
v	<i>Mar.</i> xxvi	xxvii	xxviii	xxix	xxxii	xxiv	xxv
vi	<i>Apr.</i> xvi	xvii	xi	xii	xiii	xiv	xv
vii	<i>Apr.</i> ii	iii	iv	v	vi	<i>Mar.</i> 31.	<i>Apr.</i> i
viii	<i>Apr.</i> xxiii	xxiv	xxv	xix	xx	xxi	xxii
ix	<i>Apr.</i> ix	x	xi	xii	xiii	xiv	viii
x	<i>Apr.</i> ii	iii	<i>Mar.</i> 28.	xxix	xxx	xxxi	<i>Apr.</i> i
xi	<i>Apr.</i> xvi	xvii	xviii	xix	xx	xxi	xxii
xii	<i>Apr.</i> ix	x	xi	v	vi	vii	viii
xiii	<i>Mar.</i> xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiv	<i>Apr.</i> xvi	xvii	xviii	xix	xiii	xiv	xv
xv	<i>Apr.</i> ii	iii	iv	v	vi	vii	viii
xvi	<i>Mar.</i> xxvi	xxvii	xxviii	xxii	xxiii	xxiv	xxv
xvii	<i>Apr.</i> xvi	x	xi	xii	xiii	xiv	xv
xviii	<i>Apr.</i> ii	iii	iv	v	<i>Mar.</i> 30	xxxi	<i>Apr.</i> i
xix	<i>Apr.</i> xxiii	xxiv	xviii	xix	xx	xxi	xxii

¶ *When ye have found the Sunday Letter in the uppermost line, guide your eye downwards from the same till you come right over against the Prime, and there is shewed both what moneth, and what day of the month Easter falleth that year. But note that the name of the Moneth is set at the left hand, or els just with the figure,; and followeth not as in other Tables by descent, but collaterall.*

The Kalender, with the Table of Lessons 33

January hath xxxj. dayes

The Moon hath xxx.

				Morning prayer		Evening prayer	
				1.Lesson	2.Lesson	1.Lesson	2.Lesson.
ii	1.	A.	<i>Kalend.</i>	Circumo. of our L ^d			
	2.	B.	4. <i>No.</i>	<i>Gen. 1.</i>	<i>Matth. 1.</i>	<i>Gen. 2.</i>	<i>Rom. 1.</i>
x	3.	C.	3. <i>No.</i>	iii	ii	iv	ii
	4.	D.	<i>pr. No.</i>	v	iii	vi	iii
xix	5.	E.	<i>Nona</i>	vii	iv	viii	iv
viii	6.	F.	8. <i>Id.</i>	Epiphante of our L ^d			
	7.	G.	7. <i>Id.</i>	ix	v	xii	v
xvi	8.	A.	6. <i>Id.</i>	<i>Lucian Pr. & Mart.</i>			
	9.	B.	5. <i>Id.</i>	xiii	vi	xiv	vi
v	10.	C.	4. <i>Id.</i>	xv	vii	xvi	vii
	11.	D.	3. <i>Id.</i>	xvii	viii	xviii	viii
xiii	12.	E.	<i>pr. Id.</i>	xix	ix	xx	ix
ii	13.	F.	<i>Idus</i>	xxi	x	xxii	x
	14.	G.	19. <i>Kl. Febr.</i>	xxiii	xi	xxiv	xi
x	15.	A.	18. <i>Kl.</i>	xxv	xii	xxvi	xii
	16.	B.	17. <i>Kl.</i>	xxvii	xiii	xxviii	xiii
xviii	17.	C.	16. <i>Kl.</i>	xxix	xiv	xxx	xiv
vii	18.	D.	15. <i>Kl.</i>	xxxi	xv	xxxii	xv
	19.	E.	14. <i>Kl.</i>	xxxiii	xvi	xxxiv	xvi
xv	20.	F.	13. <i>Kl.</i>	xxxv	xvii	xxxvii	<i>i. Cor. i.</i>
iv	21.	G.	12. <i>Kl.</i>	xxxviii	xviii	xxxix	ii
	22.	A.	11. <i>Kl.</i>	xl	xix	xli	iii
xii	23.	B.	10. <i>Kl.</i>	xlii	xx	xliii	iv
i	24.	C.	9. <i>Kl.</i>	xliv	xxi	xlv	v
	25.	D.	8. <i>Kl.</i>	xlvi	xxii	xlvii	vi
ix	26.	E.	7. <i>Kl.</i>	Convers: of S. Paul.			
	27.	F.	6. <i>Kl.</i>	xlviii	xxiii	xliv	vii
xvii	28.	G.	5. <i>Kl.</i>	l.	xxiv.	<i>Exod. i.</i>	viii
vi	29.	A.	4. <i>Kl.</i>	<i>Exod. 2.</i>	xxv	iii	ix
	30.	B.	3. <i>Kl.</i>	iii	xxvi	v	x
xiii	31.	C.	<i>prid. Kl.</i>	vi *	xxvii	vii	xi
iii				viii	xxviii	ix	xii

Note, that * Exodus 6. is to be read only to vr. 14.

February hath xxviiij dayes

The Moon hath xxx.

						Morning prayer	Evening prayer	
						i. Lesson	2. Lesson	
	i	D	Kalend.	Fast	Exod. 10.	Mark. 1.	Exod. 11.	1. Cor. 13
xi	2	E	4. No.	Purif. of Marie ^c . B. Virg.	xii	ii		xiv
xix	3	F	3. No.	Blasius an Armen. B. & M.	xiv	iii	xiii	xv
viii	4	G	pr. No.		xvi	iv	xv	xvi
	5	A	Nona	Agatha, a Sicilian V. & M.	xvii	v	xvii	2. Cor. 1.
xvi	6	B	8. Id.		xviii	vi	xix	ii
v	7	C	7. Id.		xx	vii	xxi	iii
	8	D	6. Id.		xxii	viii	xxiii	iv
xiii	9	E	5. Id.		xxiv	ix	xxxii	v
ii.	10	F	4. Id.		xxxiii	x	xxxiv	vi
	11	G	3. Id.		Levit. 18.	xi	Levit 19.	vii
x	12	A	pr. Id.		xx	xii	xxvi	viii
	13	B	Idus		Num. 11.	xiii	Num. 12.	ix
xviii	14	C	16. Kl. Mart.	Valentine Bish. & M.	xiii	xiv	xiv	x
vii	15	D	15. Kl.		xvi	xv	xvii	xi
	16	E	14. Kl.		xx	xvi	xxi	xii
xv	17	F	13. Kl.		xxii	Luke 10. 39.	xxiii	xiii
iv	18	G	12. Kl.		xxiv	1. 39	xxv	Gal. 1.
	19	A	11. Kl.		xxvii	ii	xxx	ii
xii	20	B	10. Kl.		xxxi	iii	xxxii	iii
i	21	C	9. Kl.		xxxv	iv	xxxvi	iv
	22	D	8. Kl.		Deut. 1.	v	Deut. 2.	v
ix	23	E	7. Kl.	Fast	iii	vi	iv	vi
	24	F	6. Kl.	Matthias Apost. & M.		vii		Eph. 1.
xvii	25	G	5. Kl.		v	viii	vi	ii
vi	26	A	4. Kl.		vii	ix	viii	iii
	27	B	3. Kl.		ix	x	x	iv
xiv	28	C	pr. Kl.		xi	xi	xii	v
	29				xiii	Matt. 7.	xiii	Rom. 12.

March hath xxxj. dayes

The Moon hath xxx.

						Morning prayer		Evening prayer	
						i. Lesson		2. Lesson	
iii	1	D	<i>Kalend.</i>	<i>David Arch-B. of Menevia</i>	<i>Deut. 15.</i>	<i>Luke. 12.</i>	<i>Deut. 16.</i>	<i>Eph. 6.</i>	
	2	E	6. <i>No.</i>	<i>Cedde, or Chad B. of Lütchf.</i>	xvii	xiii	xviii	<i>Phil. 1.</i>	
xi	3	F	5. <i>No.</i>		xix	xiv	xx	ii	
	4	G	4. <i>No.</i>		xxi	xv	xx.i	iii	
xix	5	A	3. <i>No.</i>		xxiv	xvi	xxv	iv	
viii	6	B	<i>pr. No.</i>		xxvi	xvii	xxvii	<i>Col. 1.</i>	
	7	C	<i>Nonæ</i>	<i>Perpetua Mauritan. M.</i>	xxviii	xviii	xxix	ii	
xvi	8	D	8. <i>Id.</i>		xxx	xix	xxx.i	iii	
v	9	E	7. <i>Id.</i>		xxxii	xx	xxxiii	iv	
	10	F	6. <i>Id.</i>		xxxiv	xxi	<i>Josh. 1. 1. Thes. 1.</i>		
xiii	11	G	5. <i>Id.</i>		<i>Josh. 2.</i>	xxii	iii	ii	
ii	12	A	4. <i>Jd.</i>	<i>Gregoriu M. B. of Rome, & C</i>	iv	xxiii	v	iii	
	13	B	3. <i>Jd.</i>		vi	xxiv	vii	iv	
x	14	C	<i>pr. Jd.</i>		viii	<i>John. 1.</i>	ix	v	
	15	D	<i>Jdus</i>		x	ii	xxiii	<i>2. Thes. 1.</i>	
xviii	16	E	17. <i>Kal. Apr.</i>		xxiv	iii	<i>Judg. 1.</i>	ii	
vii	17	F	16. <i>Kl.</i>		<i>Judg. 2.</i>	iv	iii.	iii	
	18	G	15. <i>Kl.</i>	<i>Edward K. of West Saxons</i>	iv	v	v	<i>1. Tim. 1</i>	
xv	19	A	14. <i>Kl.</i>		vi	vi	vii	ii, iii.	
iv	20	B	13. <i>Kl.</i>		viii	vii	ix	iv	
	21	C	12. <i>Kl.</i>	<i>Benedict Abbot</i>	x	viii	xi	v	
xii	22	D	11. <i>Kl.</i>		xii	ix	xxiii	vi	
i	23	E	10. <i>Kl.</i>		xiv	x	xv	<i>2. Tim. 1.</i>	
	24	F	9. <i>Kl.</i>		xvi	xi	xvii	ii	
ix	25	G	8. <i>Kl.</i>	<i>Annunc. of Mary</i>		xii		iii	
	26	A	7. <i>Kl.</i>		xviii	xiii	xix	iv	
xvii	27	B	6. <i>Kl.</i>		xx	xiv	xxi	<i>Titus. 1.</i>	
vi	28	C	5. <i>Kl.</i>		<i>Ruth. 1.</i>	xv	<i>Ruth 2.</i>	ii, iii	
	29	D	4. <i>Kl.</i>		iii	xvi	iv	<i>Philem.</i>	
xiv	30	E	3. <i>Kl.</i>		<i>1. Sam. 1.</i>	xvii	<i>1. Sam. 2.</i>	<i>Hebr. 1.</i>	
iii	31.	F	<i>pr. Kl.</i>		iii	xviii	iv	ii	

Aprill hath xxx. dayes

The Moon hath xxix.

				Morning prayer		Evening prayer		
				1. Lesson	2. Lesson	1. Lesson	2. Lesson	
	1.	G	Kalend		1. Sam. 5.	Yok. 19.	1. Sam. 6.	Hebr. 3.
	2	A	4. No.		vii	xx	viii	iv
	3	B	3. No.	Richard B. of Chichester	ix	xxi	x	v
xix	4	C	pr. No.	Ambrose B. of Millan.	xi	Acts. 1	xii	vi
viii	5	D	Nona		xiii	ii	xiii	vii
xvi	6	E	8. Id.		xv	iii	xvi	viii
v	7	F	7. Id.		xvii	iv	xviii	ix
	8	G	6. Id.		xix	v	xx	x
xiii	9.	A	5. Id.		xxi	vi	xxii	xi
ii	10	B	4. Id.		xxiii	vii	xxiv	xii
	11	C	3. Id.		xxv	viii	xxvi	xiii
x	12	D	pr. Id.		xxvii	ix	xxviii	Jam. 1.
	13	E	Idus		xxix	x	xxx	ii.
xviii	14.	F	18. Kl. Majj		xxxi	xi	2. Sam. 1.	iii
vii	15	G	17. Kl.		2. Sam. 2.	xii	iii	iv
	16	A	16. Kl.		iv	xiii	v	v
xv	17	B	15. Kl.		vi	xiv	vii	1. Pet. 1.
iv	18	C	14. Kl.		viii	xv	ix	ii
	19	D	13. Kl.	Alphege Arch-B. of Cant.	x	xvi	xi	iii
xii	20	E	12. Kl.		xii	xvii	xiii	iv
i	21	F	11. Kl.		xiv	xviii	xv	v
	22	G	10. Kl.		xvi	xix	xvii	2. Pet. 1.
ix	23	A	9. Kl.	S. George M.	xviii	xx	xix	ii
	24	B	8. Kl.		xx	xxi	xxi	iii
xvii	25	C	7. Kl.	S. Mark Evang. & Mart.	xx	xxii	xxii	1. Yok. 1.
vi	26	D	6. Kl.		xxii	xxiii	xxiii	ii
	27	E	5. Kl.		xxiv	xxiv	1. Kings. 1.	iii
xiv	28	F	4. Kl.		1. Kings. 2.	xxv	iii	iv
iii	29	G	3. Kl.		iv	xxvi	v	v
	30	A	pr. Kl.		vi	xxvii	vii	2, 3. John

June hath xxx. dayes.

The Moon hath xxix.

		{	{	Morning prayer		Evening prayer		
				i. Lesson	2. Lesson	i. Lesson	2. Lesson	
	1	E	Kalend	Nicomede Rom. Pr. & M.	Ester. 5.	Mark. 2.	Ester 6.	1. Cor. 15.
xix	2	F	4. No.		vii	iii	viii	xvi
viii	3	G	3. No.		ix	iv	Iob. 1.	2. Cor. 1.
xvi	4	A	pr. No		Iob. 2.	v	iii	ii
v	5	B	Nonæ	Boniface B. of Mentz & M.	iv	vi	v	iii.
	6	C	8. Id.		vi	vii	vii	iv
xiii	7	D	7. Id.		viii	viii	ix	v
ii	8	E	6. Id.		x	ix	xi	vi
	9	F	5. Id.		xii	x	xiii	vii
x	10	G	4. Id.		xiv	xi	xv	viii
	11	A	3: Id.	S. Barnab, Apost. & M.				
xviii	12	B	pr. Id.		xvi	xii	xvii. xviii.	ix
vii	13	C	Idus		xix	xiii	xx	x
	14	D	18. Kl. Iulij		xxi	xiv	xxii	xi
xv	15	E	17. Kl.		xxiii	xv	xxiv. xxv.	xii
iv	16	F	16. Kl.		xxvi xxvii.	xvi	xxviii	xiii
	17	G	15. Kl.	S. Alban M.	xxix	Luke. 1.	xxx	Galat. 1.
xii	18	A	14. Kl.		xxxi	ii	xxxii	ii
i	19	B	13. Kl.		xxxiii	iii	xxxiv	iii
	20	C	12. Kl.	Transl: of Edw ^d K. of S. W. Sax.	xxxv	iv	xxxvi	iv
ix	21	D	11. Kl.		xxxvii	v	xxxviii	v
	22	E	10. Kl.		xxxix	vi	xl	vi
xvii	23	F	9. Kl.	Fast	xli	vii	xlii	Eph. 1.
vi	24	G	8. Kl.	Nativ. of S. John Bapt:				
	25	A	7. Kl.		Prov. 1	viii	Prov. 2.	ii
xiv	26	B	6. Kl.		iii	ix	iv	iii
iii	27	C	5. Kl.		v	x	vi	iv
	28	D	4. Kl.	Fast	vii	xi	viii	v
x	29	E	3. Kl.	S. Pet. Apost. & M.				
	30	F	pr. Kl.		ix	xii	x	vi

July hath xxxj. dayes.

The Moon hath xxx.

				Morning prayer.		Evening prayer.		
				i. Lesson	2. Lesson	1. Lesson	2. Lesson.	
xix	1	G	Kalend		Prov: 11.	Luke: 13.	Prov: 12.	Phl. 1.
viii	2	A	6. No.	Visit: of <i>g.</i> Bl. Virg. Marie.	xiii	xiv	xiv	ii
	3	B	5. No.		xv	xv	xvi	iii
xvi	4	C	4. No.	Transl: of S. Martin B. & C.	xvii	xvi	xviii	iv
v	5	D	3. No.		xix	xvii	xx	Col. 1.
	6	E	<i>pr.</i> No.		xxi	xviii	xxii	ii
xiii	7	F	Nonæ		xxiii	xix	xxiv	iii
ii	8	G	8. Id.		xxv	xx	xxvi	iv
	9	A	7. Id.		xxvii	xxi	xxviii	i. Thes. 1.
x	10	B	6. Id.		xxix	xxii	xxxi	ii
	11	C	5. Id.		Eccles. 1.	xxiii	Eccles. 2.	iii
xviii	12	D	4. Id.		iii	xxiv	iv	iv
vii	13	E	3. Id.		v	Ioh. 1.	vi	v
	14	F	<i>pr.</i> Id.		vu	ii	viii	2. Thes. 1.
xv	15	G	<i>Idus</i>	Swithun B. of Winch. Transl.	ix	iii	x	ii
iv	16	A	17. Kl. Aug.		xi	iv	xii	iii
	17	B	16. Kl.		Jerem. 1.	v	Jerem. 2.	1. Tim. 1.
xii	18	C	15. Kl.		iii	vi	iv	ii. iii.
i	19	D	14. Kl.		v	vu	vi	iv
	20	E	13. Kl.	Margaret V. & M. at Antioch.	vii	viii	viii	v
ix	21	F	12. Kl.	S. Marie Magdalen.	ix	ix	x	vi
	22	G	11. Kl.		xi	x	xii	2. Tim. 1.
xvii	23	A	10. Kl.		xiii	xi	xiv	ii
vi	24	B	9. Kl.	Fast	xv	xii	xvi	iii.
	25	C	8. Kl.	S. James Apost. & M.		xiii		iv
xiii	26	D	7. K	S. Anne, mother to <i>g.</i> Bl. I. M.	xvii	xiv	xviii	Titus 1.
iii	27	E	6. Kl.		xix	xv	xx	ii. iii.
	28	F	5. Kl.		xxi	xvi	xxii	Philem.
xi	29	G	4. Kl.		xxiii	xvii	xxiv	Hebr. 1.
	30	A	3. Kl.		xxv	xviii	xxvi	ii
xix	31	B	<i>pr.</i> Kl.		xxvii	xix	xxvii	iii

August hath xxxj. dayes.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.		
				1. Lesson	2. Lesson	1. Lesson	2. Lesson	
viii	1	C	<i>Kalend</i>	<i>Lammas day.</i>	<i>Jerem. 29.</i>	<i>Joh. 20.</i>	<i>Jerem. 30</i>	<i>Hebr. 4.</i>
xvi	2	D	4. No.		xxxi	xxi	xxxii	v
v	3	E	3. No.		xxxiii	<i>Acts. 1.</i>	xxxiv	vi
	4	F	<i>pr. No.</i>		xxxv	ii	xxxvi	vii
xiii	5	G	<i>Nona</i>		xxxvii	iii	xxxviii	viii
ii	6	A	8. Id.	<i>Transfigur. of our Lord.</i>	xxxix	iv	xl	ix
	7	B	7. Id.	<i>Name of Jesus.</i>	xli	v	xlïi	x
x	8	C	6. Id.		xlïii	vi	xliv	xi
	9	D	5. Id.		xlv. xlvi.	vii	xlvii	xii
xviii	10	E	4. Id.	<i>S. Laur. Arch D. of Rom. & M.</i>	xlviii	viii	xlïx	xiii
vii	11	F	3. Id.		L	ix	Li	<i>Jam. 1.</i>
	12	G	<i>pr. Id</i>		Lii	x	<i>Lam: 1.</i>	ii
xv	13	A	<i>Idus</i>		<i>Lam: 2</i>	xi	iii	iii
iv	14	B	19. Kl. Sept.		iv	xii	v	iv
	15	C	18. Kl.		<i>Ezek. 2.</i>	xiii	<i>Ezek. 3.</i>	v
xii	16	D	17. Kl.		vi	xiv	vii	1. Pet. 1.
i	17	E	16. Kl.		xii	xv	xiv	ii
	18	F	15. Kl.		xviii	xvi	xxxiii	iii
ix	19	G	14. Kl.		xxxiv	xvii	<i>Dan. 1.</i>	iv
	20	A	13. Kl.		<i>Dan. 2.</i>	xviii	iii	v
xvii	21	B	12. Kl.		iv	xix	v	2. Pet. 1.
vi	22	C	11. Kl.		vi	xx	vii	ii
	23	D	10. Kl.	<i>Fast.</i>	viii	xxi	ix	iii
xiv	24	E	9. Kl.	<i>S. Barth. Apost. & M.</i>		xxii		1. John. 1
iii	25	F	8. Kl.		x	xxiii	xi	ii
	26	G	7. Kl.		xii	xxiv	<i>Hos. 1.</i>	iii
xi	27	A	6. Kl.		<i>Hos. 2. 3.</i>	xxv	iv	iv
	28	B	5. Kl.	<i>S. Aug. B. of Hippo. C. D.</i>	v. vi.	xxvi	vii	v
xix	29	C	4. Kl.	<i>Behead: of S. Iohn Bapt.</i>	viii	xxvii	ix	2. 3. Iohn.
viii	30	D	3. Kl.		x	xxviii	xi	<i>Jude.</i>
	31	E	<i>pr. Kl.</i>		xii	<i>Matt. 1.</i>	xiii	<i>Rom. 1.</i>

September hath xxx. dayes.

The Moon hath xxix.

				Morning Prayer.		Evening Prayer.		
				1. Lesson	2. Lesson	1. Lesson	2. Lesson	
xvi	1	F	Kalend	Giles Abbot & Conf.	Hos. 14.	Mat. 2.	Joel. 1.	Rom. 2
v	2	G	4. No.		Joel. 2.	iii.	iii	iii
	3	A	3. No.		Amos. 1.	iv	Amos. 2.	iv
xiii	4	B	pr. No.		iii	v	iv	v
ii	5	C	Nonæ		v	vi	vi	vi
	6	D	8. Id.		vii	vii	viii	vii
x	7	E	7. Id.	Enurachus B. of Orleans	ix	viii	Obadiah	viii
	8	F	6. Id.	Nativ. of J. Bl. Virg. Mary	Jonah. 1.	ix	Jonah. 2. 3.	ix
xviii	9	G	5. Id.		iv	x	Mich. 1.	x
vii	10	A	4. Id.		Micha. 2.	xi	iii	xi
	11	B	3. Id.		iv	xii	v	xii
xv	12	C	pr. Id.		vi	xiii	vii	xiii
iv	13	D	Idus		Nahum. 1.	xiv	Nahum. 2.	xiv
	14	E	18. Kl. Octob.	Holy crosse day	iii	xv	Habak. 1.	xv
xii	15	F	17. Kl.		Habak. 2	xvi	iii	xvi
i	16	G	16. Kl.		Zeph. 1.	xvii	Zeph. 2.	1. Cor. 1.
	17	A	15. Kl.	Lambert B. & M.	iii.	xviii	Hagg. 1.	ii
ix	18	B	14. Kl.		Hagg. 2.	xix	Zech. 1.	iii
	19	C	13. Kl.		Zech. 2. 3.	xx	iv. v.	iv
xvii	20	D	12. Kl.	Fast	vi	xxi	vii	v
vi	21	E	11. Kl.	S. Mat. Ap. Ewang. & M.		xxii		vi
	22	F	10. Kl.		viii	xxiii	ix	vii
xiv	23	G	9. Kl.		x	xxiv	xi	viii
iii	24	A	8. Kl.		xii	xxv	xiii	ix
	25	B	7. Kl.		xiv	xxvi	Mal. 1.	x
xi	26	C	6. Kl.	S. Cypr. Av. B. of Carth & M.	Mal. 2	xxvii	iii	xi
xix	27	D	5. Kl.		iv	xxviii	Tob. 1	xii
	28	E	4. Kl.		Tob. 2	Mark. 1.	iii	xiii
viii	29	F	3. Kl.	S. Mich. & all Angels		ii		xiv
	30	G	pr. Kl.	S. Hierome Pr. Conf. & Doct.	iv	iii	vi	xv

October hath xxxj. dayes

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.		
				i. Lesson.	2. Lesson	i. Lesson	2. Lesson	
xvi	1	A	Kalend	Remigius B. of Rhemes	Tob. 7.	Mark. 4.	Tob. 8.	1. Cor. 16.
v	2	B	6. No.		ix	v	x	2. Cor. 1.
xiii	3	C	5. No.		xi	vi	xii	ii
u	4	D	4. No.		xiii	vii	xiv	iii
	5	E	3. No		Judeth. 1.	viii	Judeth 2.	iv
x	6	F	pr. No.	Faith Virg. & M.	iii	ix	iv	v
	7	G	Nonæ		v	x	vi	vi
xviii	8	A	8. Id.		vii	xi	viii	vii
vii	9	B	7. Id.	S. Denys Arcop. B. & M.	ix	xii	x	viii
	10	C	6. Id.		xi	xiii	xii	ix
xv	11	D	5. Id.		xiii	xiv	xiv	x
iv	12	E	4. Id.		xv	xv	xvi	xi
	13	F	3. Id.	Transl. of K. Edward Conf.	Wisd. 1.	xvi	Wisd. 2.	xii
xii	14	G	pr. Id.		iii	Lukel. 23.	iv	xiii
i	15	A	Idus.		v	i. 39.	vi	Gal. 1.
	16	B	17. Kl. Nov.		vii	ii	viii	ii.
ix	17	C	16. Kl.	Ethelrede Virg.	ix	iii	x	iii
	18	D	15. Kl.	S. Luke Evang.		iv		iv
xvii	19	E	14. Kl.		xi	v	xii	v
vi	20	F	13. Kl.		xiii	vi	xiv	vi
	21	G	12. Kl.		xv	vii	xvi	Ephes. 1.
xiv	22	A	11. Kl.		xvii	viii	xviii	ii
iii	23	B	10. Kl.		xix	ix	Ecclus. i.	iii
	24	C	9. Kl.		Ecclus. 2.	x	iii	iv
xi	25	D	8. Kl.	Crispine Mart.	iv	xi	v	v
	26	E	7. Kl.		vi	xii	vii	vi
xix	27	F	6. Kl.	Fast	viii	xiii	ix	Phil. 1.
viii	28	G	5. Kl.	S. Sim. & S. Jud. Ap. & M.		xiv		ii
	29	A	4. Kl.		x	xv	xi	iii
xvi	30	B	3. Kl.		xii	xvi	xiii	iv
v	31	C	pr. Kl.	Fast	xiv	xvii	xv	Col. 1.

November hath xxx. dayes

The Moon hath xxix.

		{ }		{ }		Morning Prayer.		Evening Prayer.	
						i. Lesson	2. Lesson	i. Lesson	2. Lesson
	1	D	Kalend	All Saints day.					
xiii	2	E	4. No			<i>Ecclus.</i> 16.	<i>Luke.</i> 18.	<i>Ecclus.</i> 17.	<i>Coloss.</i> 2.
ii	3	F	3. No.			xviii	xix	xix	iii
	4	G	pr. No.			xx	xx	xxi	iv
x	5	A	<i>Nona</i>	Papists Conspiraoy		xxii	xxi	xxiii	1. <i>The.</i> 1.
	6	B	8. Id.	Leonard Confess.		xxiv	xxii	xxv a)	ii
xviii	7	C	7. Id.			xxvii	xxiii	xxviii	iii
vii	8	D	6. Id.			xxix	xxiv	xxx b)	iv
	9	E	5. Id.			xxxi	<i>Iohn.</i> 1	xxxii	v
xv	10	F	4. Id.			xxxiii	ii	xxxiv	2. <i>The.</i> 1.
iv	11	G	3. Id.	S. Martin B. & Conf:		xxxv	iii	xxxvi	ii.
	12	A	pr. Id.			xxxvii	iv	xxxviii	iii
xii	13	B	<i>Idus</i>	Britius Bishop		xxxix	v	xl	1. <i>Tim.</i> 1.
i	14	C	18. Kl. Dec			xli	vi	xlii	ii. iii.
	15	D	17. Kl.	Machutus B.		xliii	vii	xliv	iv
ix	16	E	16. Kl.			xlv	viii	xlvi c)	v
	17	F	15. Kl.	Hugh B. of Lincoln.		xlvi	ix	xlviii	vi
xvii	18	G	14. Kl.			xlix	x	L	2. <i>Tim.</i> 1
vi	19	A	13. Kl.			Li.	xi	<i>Baruch.</i> 1.	ii
	20	B	12. Kl.	Edmund K. & M.		<i>Baruch.</i> 2.	xii	iii	iii
xiv	21	C	11. Kl.			iv	xiii	v	iv
iii	22	D	10. Kl.	Cecilia Virg. & M.		vi	xiv	<i>Hist. of Susan.</i>	<i>Titus</i> 1
	23	E	9. Kl.	S. Clem' 1. B. of Rom. & M.		<i>Bel & S. Drag.</i>	xv	<i>Isai.</i> 1.	ii. iii
xi	24	F	8. Kl.			<i>Ysai.</i> 2	xvi	iii	<i>Philemon</i>
xix	25	G	7. Kl.	Catherine Virg. & M.		iv	xvii	v	<i>Hebr.</i> 1.
	26	A	6. Kl.			vi	xviii	vii	ii
viii	27	B	5. Kl.			viii	xix	ix	iii
	28	C	4. Kl.			x	xx	xi	iv
xvi	29	D	3. Kl.		Fast	xii	xxi	xiii	v
v	30	E.	pr. Kl.	S. Andr. Apost. & M.				<i>Acts.</i> 1.	vi

Note that a) *Ecclus* 25.—is to be read onely to vr. 13. & b) *Ecclus* 30.—onely to vr. 18. & c) *Ecclus* 46.—onely to vr. 20.

December hath xxxj. dayes

The Moon hath xxx.

						Morning Prayer.		Evening Prayer.	
						i. Lesson	2. Lesson	i. Lesson	2 Lesson
	1	F	Kalend			Isai. 14.	Acts. 2.	Isai 15.	Hebr. 7.
xliii	2	G	4. No.			xvi	iii	xvii	viii
lii	3	A	3. No.			xviii	iv	xix	ix
x	4	B	pr. No.			xx. xxi.	v	xxii	x
	5	C	Nona			xxiii	vi	xxiv	xi
xviii	6	D	8. Id	Nicholas B. of Myra in Lycia		xxv	7. 30.	xxvi	xii
vii	7	E	7. Id.			xxvii	7. 30.	xxviii	xiii
	8	F	6. Id.	Concep: of y. Bl. V. Mary.		xxix	viii	xxx	Jam. 1.
xv	9	G	5. Id.			xxxi	ix	xxxii	ii
iv	10	A	4. Id.			xxxiii	x	xxxiv	iii
	11	B	3. Id.			xxxv	xi	xxxvi	iv
xii	12	C	pr. Id.			xxxvii	xii	xxxviii	v
i	13	D	Idus	Lucie Virg. & M.		xxxix	xiii	xl	1. Pet. 1.
	14	E	19. Kl. Jan.			xli	xiv	xlii	ii
ix	15	F	18. Kl.			xliii	xv	xliv	iii
	16	G	17. Kl.	O Sapientia.		xlv	xvi	xlvi	iv
xvii	17	A	16. Kl.			xlvii	xvii	xlviii	v
vi	18	B	15. Kl.			xlix	xviii	L	2. Pet. 1.
	19	C	14. Kl.			Li	xix	Lii	ii
xiv	20	D	13. Kl.		Fast	Liii	xx	Liv	iii
iii	21	E	12. Kl.	S Thomas Apost. & M.			xxi		1. John 1.
	22	F	11. Kl.			Lv	xxii	Lvi	ii
xi	23	G	10. Kl.			Lvii	xxiii	Lviii	iii
	24	A	9. Kl.		Fast	Lix	xxiv	Lx	iv
xix	25	B	8. Kl.	Christmas day.					
viii	26	C	7. Kl.	S. Steph. y. first Mart.					
	27	D	6. Kl.	S. John Apost. & Evang.					
xvi	28	E	5. Kl.	Jnnocents day.			xxv		v
v	29	F	4. Kl.			Lxi	xxvi	Lxii	2. John
	30	G	3. Kl.			Lxiii	xxvii	Lxiv	3. John.
xliii	31	A	pr. Kl.	Silvester B. of Rome.		Lxv	xxviii	Lxv.	Jude.

The Order for
Morning and Evening
Prayer daily to be said and vsed
throughout the year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; except it shall be otherwise determined by the Ordinarie of the place. And the Chancels shall remain as they have done in times past.

And heere is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained, and be in vse, as were in this Church of England by the authoritie of Parliament, in the second year of the raigne of King Edw. vi

The Order for Morning Prayer dayly throughout the year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice, some one, or more of these sentences of the scriptures that follow. And then he shall say that which is written after the said sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive. *Ezech. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit, a broken, and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your hearts, and not your garments, and turn vnto the Lord your God; for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. *Joel. 2. 13.*

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his Laws which he set before vs. *Dan. 9. 9, 10.*

O Lord correct me, but with iudgement; not in thine anger, lest thou bring me to nothing. *Ier: 10. 24. Psal. 6. 1.*

Repent ye, for the kingdom of heaven is at hand. *S. Mat. 3. 2.*

S. Luke 15.
18, 19.

I will arise, and go to my father, and will say vnto him: Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

Pral. 143.
2.

Enter not into iudgement with thy servant [O Lord] for in thy sight shall no man living be iustified.

1. S. Iohn. 1.
8, 9.

If we say, that we have no sin, we deceive our selves, and the Truth is not in vs: [But] if we confess our sins, he is faithfull and iust to forgive vs our sinns, and to cleanse vs from all vnrighteousness.

Dearly beloved brethren, the scripture moveth vs in sundry places to acknowledge, and confess our manifold sins and wickednes, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly father; but confess them with an humble lowly penitent, and obedient heart, to the end that we may obtēin forgiveness of the same by his infinite goodnes and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to aske those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, vnto the throne of the heavenly grace, saying after me

¶ *A generall Confession to be said of the whole congregation, after the Minister, all kneeling.*

Almighty and most mercifull Father, We have erred and strayed from thy wayes like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws

laws, We have left vndon those things which we ought to have don, And we have don those things which we ought not to have don, And there is no health in vs: But thou, O Lord, have mercy vpon vs miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared vnto mankind, in Christ Jesu our Lord: And grant O most mercifull father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins to be pronounced by the Priest alone, standing, the people still kneeling.*

Almighty God, the Father of our Lord Iesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his ministers to declare, and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth, and absolveth all them that truly repent, and vnfeignedly believe his holy Gospel. Wherefore let us beseech him to grant vs true repentance, and his holy spirit, that those things may please him which we do, at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

The people shall answer here, and at the end of all other prayers. Amen

¶ *Then the Minister shall kneel and say the Lords Prayer with an audible voice: the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in diuine service.*

Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be don in earth as it is in heaven, Give vs this day our daily bread

bread : And forgive vs our trespasses, As we forgive them that trespass against vs : And lead vs not into temptation, But deliver vs from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say.*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save vs.

Answer.

O Lord make hast to help vs.

¶ *Here, all standing up, the Priest shall say.*

Glory be to the Father, and to the Son : and to the holy Ghost.

Answer.

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

Priest.

Praise ye the Lord.

Answer.

The Lords name be praised.

¶ *Then shall be said or sung this Psalm following : Except on Easter Day, upon which another Anthem is appointed : and on the nineteenth day of every moneth it is not to be read here, but in the ordinary course of the Psalms.*

O come, let vs sing vnto the Lord : let vs heartily reioyce in the strength of our salvation

Let vs come before his presence with thanksgiving : and shew our selves glad in him with Psalms.

For the Lord is a great God : and a great King above all Gods.

In his hand are all the Corners of the Earth : and the strength of the Hills is his alsoe.

The

Venite exultemus Domino. Psal. 95.

The sea is his, and he made it : and his hands prepared the dry Land.

O come, let vs worship, and fall downe : and kneel before the Lord our Maker.

For he is the Lord our God : and we are the people of his pasture and the sheepe of his hand.

To day if ye will heare his voyce, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted mee : proved me and saw my works.

Forty yeares long was I grieved with this generation and said : it is a people that do erre in their hearts, for they have not known my wayes.

Vnto whom I sware in my wrath : that they should not enter into my rest.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

„ ¶ *Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the yeare, and likewise in the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis shall be repeated.*

Glory be to the Father, and to the Son : and to the holy Ghost.

„ *Answer.*

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

„ ¶ *Then shall be read distinctly with an audible voice, the first Lesson, taken out of the old Testament as is appointed in the Kalender. Except there be proper Lessons assigned for that day. He that readeth so standing and turning himself, as he may best be heard of all such as are present ; And after that, shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the yeare.*

„ ¶ *Note*

„ ¶ *Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or verse of such a chapter of such a Book. And after every Lesson, Here endeth the first, or the second Lesson.*

*Te Deum
laudamus.*

We praise thee, O God : we acknowledge thee to be the Lord.

All the Earth doth worship thee : the Father everlasting.

To thee all Angells cry aloud : the heavens and all the powers therein.

To thee Cherubin and Seraphin : continually do cry. Holy, holy, holy : Lord God of Sabbaoth.

Heaven and earth are full of the Majesty : of thy glory.

The glorious Company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee.

The Father : of an infinite Majesty.

Thine honourable, true : and only Son.

Also the holy Ghost : the Comforter.

Thou art the king of glory : O Christ.

Thou art the everlasting son : of the Father.

When thou tookest vpon thee to deliver man : thou didst not abhor the Virgins Womb.

When thou hadst overcome the sharpness of Death : thou didst open the kingdom of heaven to all belevvers.

Thou sittest at the right hand of God : in the glory of the Father.

Wee believe that thou shalt come : to be our Iudge.

We therefore pray thee help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glory everlasting.

O Lord save thy people : and bless thine heritage.
 Govern them : and lift them vp for ever.
 Day by Day : we magnifie thee.
 And we worship thy name : ever world without end.
 Vouchsafe, (O Lord :) to keep vs this day without
 sin.
 O Lord have mercy vpon vs : have mercy vpon vs.
 O Lord let thy mercy lighten vpon vs : as our trust
 is in thee.
 O Lord in thee have I trusted : let me never be
 confounded.

¶ *Or this Canticle, Benedicite omnia opera.*

O All ye works of the Lord, bless ye the Lord :
 praise him, and magnifie him forever.

O ye Angels of the Lord, bless ye the Lord :
 praise him and magnifie him forever.

O ye heavens, bless ye the Lord : praise him, and
 magnifie him for ever.

O ye waters that be above the firmament, bless ye
 the Lord : praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord :
 praise him and magnifie him for ever.

O ye Sun and Moon, bless ye the Lord : praise
 him and magnifie him for ever.

O ye stars of heaven, bless ye the Lord : praise
 him, and magnifie him for ever.

O ye showers and deaw, bless ye the Lord :
 praise him and magnifie him for ever.

O ye winds of God, bless ye the Lord : praise
 him, and magnifie him for ever.

O ye fire, and heat, bless ye the Lord : praise
 him and magnifie him for ever.

O ye winter and summer, bless ye the Lord :
 praise him, and magnifie him for ever.

O ye deaws, and frosts, bless ye the Lord : praise
 him and magnifie him for ever.

O ye frost and cold, bless ye the Lord : praise
 him and magnifie him for ever.

O

O ye yce, and snow, bless ye the Lord : praise him and magnifie him for ever.

O ye nights and daies, bless ye the Lord : praise him, and magnifie him for ever.

O ye light, and darkness, bless ye the Lord : praise him and magnifie him for ever.

O ye lightnings, and clouds, bless ye the Lord : praise him, and magnifie him for ever.

O Let the earth bless the Lord : yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, bless ye the Lord : praise him and magnifie him for ever.

O all ye green things vpon the earth, bless ye the Lord : praise him and magnifie him for ever.

O ye wells, bless ye the Lord : praise him, and magnifie him for ever.

O ye seas and floods, bless ye the Lord : praise him and magnifie him for ever.

O ye whales, and all that move in the waters, bless ye the Lord : praise him and magnifie him for ever.

O all ye fowles of the aire bless ye the Lord : praise him, and magnifie him for ever.

O all ye beasts and cattell, bless ye the Lord : praise him, and magnifie him for ever.

O ye children of men, bless ye the Lord : praise him, and magnifie him for ever.

O let Israel bless the Lord : praise him, and magnifie him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him and magnifie him for ever.

O ye servants of the Lord, bless ye the Lord : praise him and magnifie him for ever.

O ye spirits, and souls of the righteous, bless ye the Lord : praise him, and magnifie him for ever.

O ye holy, and humble men of heart, bless ye the Lord : praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnifie him for ever.

Glory

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Then shall be read in like manner the second Lesson taken out of the New Testament. And after that the Hymn following (except when that shall happen to be read in the chapter for the day, or for the Gospel on saint John Baptist's Day.)*

Blessed be the Lord God of Israel : for he hath visited, and redeemed his people.

And hath raised vp a mighty salvation for vs : in the house of his servant David.

As he spake by the mouth of his holy Prophets : which have been since the world began.

That we should be saved from our enemies : and from the hands of all that hate vs.

To perform the mercy promised to our fathers : and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham : that he would give vs.

That we being delivered out of the hands of our enemies : might serve him without fear.

In holines, and righteousnes before him : all the dayes of our life.

And thou child shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation vnto his people : for the remission of their sins.

Through the tender mercy of our God : whereby the day-spring from on high hath visited vs.

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ Or

*Benedictus.
S. Luke, 1.
68*

*Jubilare
Deo.*

¶ *Or this Psalm.*

O be ioyfull in the Lord all ye Lands : serve the Lord with gladnes, and come 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 selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankfull vnto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Then shall be sung, or said, the Apostles Creed, by the Minister and the people standing : Except only such Dayes as the Creed of saint Athanasius is appointed to be read.*

I believe in God, the Father Almighty, Maker of heaven and earth : And in Iesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the virgin Mary, Suffered vnder Pontius Pilate, Was crucified, dead and buried. He descended into Hell, The third day he rose again from the dead. He ascended into Heaven, And sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the holy Ghost, The holy Catholick Church, The Comunion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice.*

The Lord be with you.

Answer

Answer.
And with thy Spirit.

Minister.

¶ *Let vs pray.*

Lord have mercy vpon vs.

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

¶ *Then the Minister, Clerks and people shall say the Lord's prayer with a loud voice.*

Our Father which art in heaven, Hallowed be thy
Name. Thy kingdome come. Thy will be don in
Earth as it is in heaven. Give vs this day our
daily bread. And forgive vs our trespasses, As
we forgive them that trespass against vs. And lead
vs not into temptation: But deliver vs from evill.
Amen.

¶ *Then the Priest standing vp, shall say.*

○ Lord shew thy mercy vpon vs.

Answer.

And grant vs thy salvation.

Priest.

○ Lord save the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Priest.

○ Lord save thy people.

Answer.

And bless thine Inheritance.

Priest.

Give peace in our time, o Lord

Answer

Morning Prayer

Answer.

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

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Comunion. The second for Peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, All kneeling.*

¶ *The second Collect for Peace.*

O God who art the Author of peace, and lover of Concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom : defend vs thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any Adversaries through the might of Iesus Christ our Lord. Amen.

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger : but that all our doings may be ordered by thy governance, to do allwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

¶ *In Quires and places where they sing here followeth the Anthem.*

Then these five Prayers following are to be read here, Except when the Litany is read: and then only the two last are to be read, as they are there placed.

A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only ruler of Princes, who dost from thy throne behold all the dwellers vpon earth: most heartily we beseech thee with thy favour to behold our most gracious sovereign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way. Indue him plenteously with heavenly gifts; grant him in health, and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting ioy, and felicity, through Iesus Christ our Lord. Amen.

¶ *A Prayer for*

Almighty God, the fountain of all goodnes, we humbly beseech thee to bless

Indue them with thy holy spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom, through Iesus Christ our Lord. Amen.

¶ *A Prayer for the Clergy and people.*

Almighty and everlasting God, who alone workest great marvels, send down vpon our Bishops and Curats, and all congregations committed to their charge the healthfull spirit of thy grace: and that they may truly please thee, pour vpon them the continuall dew of thy blessing: grant this, O Lord, for the honour of our Advocate, and Mediatour Iesus Christ. Amen.

¶ *A Prayer of Saint Chrysostome.*

Almighty God, who hast given vs grace at this time with one accord to make our common supplications
vnto

Morning Prayer.

vnto thee, and do'st promise that when two or three are gathered together in thy Name, thou wilt grant their Requests : fulfill now, O Lord, the desires, and petitions of thy servants, as may be most expedient for them, granting vs in this world knowledge of thy truth and in the world to come life everlasting. Amen.

2. *Corinthians* 13.

The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with vs all evermore. Amen.

Here endeth the Order of Morning Prayer
throughout the year.

The Order for Evening Prayer dayly throughout the year.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice, some one or more of these sentences of the scriptures that follow. And then he shall say that which is written after the said sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive.

*Ezech. 18.
27.*

I acknowledge my transgressions, and my sin is ever before me.

Psal. 51. 3.

Hide thy face from my sins, and blot out mine iniquities.

Psal. 51. 9.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

*Psal. 51.
17.*

Rent your hearts, and not your garments, and turn vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindness, and repenteth him of the evil.

Joel. 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before vs.

*Dan. 9. 9,
10.*

O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing.

*Jer. 10. 24.
Psal. 6. 1.*

Repent ye, for the kingdom of heaven is at hand.

S. Mat. 3. 2.

S. Luke. 15.
18, 19.

I will arise, and go to my father, and will say vnto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.

Psal. 143.
2.

Enter not into iudgement with thy servant, [O Lord] for in thy sight shall no man living be iustified.

1. S. John.
1. 8, 9.

If we say that we have no sin, we deceive our selves, and the Truth is not in vs. [but] if we confess our sins, he is faithfull and iust to forgive vs our sins, and to cleanse vs from all vnrighteousness.

Dearly beloved brethren, the scripture moveth vs in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy; And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice vnto the throne of the heavenly grace, saying after me.

¶ *A generall Confession to be said of the whole congregation, after the Minister, all kneeling.*

Almighty, and most mercifull Father, We have erred and strayed from thy wayes like lost sheep, We have followed too much the devices, and desires of our own hearts, We have offended against thy holy laws, We have left vndon those things which we ought

ought to have don, And we have don those things which we ought not to have don, And there is no health in vs, But thou, O Lord, have mercy vpon vs miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared vnto mankind in Christ Iesu our Lord; And grant, O most mercifull Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing, the people still kneeling.*

Almighty God, the Father of our Lord Iesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickednes and live; and hath given power and commandment to his Ministers, to declare, and pronounce to his people being penitent the Absolution, and Remission of their sins: He pardoneth and absolveth all them that truly repent and vnfeignedly believe his holy Gospel. Wherefore beseech we him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord. Amen.

¶ *Then the Minister shall kneel and say the Lords Prayer: the people also kneeling and repeating it with him.*

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be don in earth as it is in heaven. Give vs this day our daily bread, And forgive vs our trespasses, As we forgive them that trespass against vs, And lead vs not into temptation, But deliver vs from evil, For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then*

¶ *Then likewise he shall say.*

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save vs.

Answer

O Lord make haste to help vs.

¶ *Here all standing vp the Priest shall say.*

Glory be to the Father, and to the Son : and to the holy Ghost.

Answer.

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

Priest

Praise ye the Lord.

Answer.

The Lords name be praised

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the old Testament as is appointed ; And after that Magnificat (or the song of the blessed virgin Mary) in English as followeth.*

*Magnifica:
S. Luke. 1.*

My soul doth magnifie the Lord : and my spirit hath reioiced in God my Saviour.

For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath shewed strength with his arm : he hath scattered the proud in the Imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He

He hath filled the hungry with good things :
and the rich he hath sent empty away.

He remembring his mercy, hath holpen his ser-
vant Israel : as he promised to our forefathers,
Abraham, and his seed for ever.

Glory be to the Father, and to the Son : and to
the holy Ghost.

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

¶ *Or else this Psalm, except it be on the nineteenth
day of the month, when it is read in the ordinary
course of the Psalms.*

O sing vnto the Lord a new song : for he hath don
marvelous things.

With his own right hand, and with his holy arm :
hath he gotten himselfe the Victory.

The Lord declared his salvacon : his righteous-
ness hath he openly shewed in the sight of the
heathen.

He hath remembred his mercy and truth toward
the house of Israel : and all the ends of the world
have seen the salvation of our God.

Shew your selves ioyfull vnto the Lord, all ye
Lands : sing, rejoyce, and give thancks.

Praise the Lord vpon the Harp : sing to the Harp
with a Psalm of thanksgiving.

With Trumpets also and Shawms : O shew your
selves ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein
is : the round world, and they that dwell therein.

Let the Floods clap their hands, and let the hills
be joyfull together before the Lord : for he cometh
to iudge the earth.

With righteousness shall he iudge the world : and
the People with equity.

Glory be to the Father, and to the Son : and to
the holy Ghost.

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

¶ *Then*

*Cantate
Domino.
Psal: 98.*

¶ *Then a Lesson of the New Testament, as it is appointed. And after that Nunc dimittis (or the song of Simeon) in English, as followeth.*

*Nunc dimittis.
St. Luke 2.
29.*

Lord, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy Salvation.
which thou hast prepared : before the face of all people.

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Or else this Psalm (except it be on the twelfth day of the month.)*

*Deus miseratur.
Psal: 67.*

God be mercifull vnto vs, and bless vs : and shew vs the light of his Countenance, and be mercifull vnto vs.

That thy way may be known vpon earth : thy saving health among all nations.

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

O Let the nations rejoyce and be glad : for thou shalt iudge the folk righteously, and govern the nations vpon earth.

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

Then shall the earth bring forth her increase : and God, even our own God shall give vs his blessing.

God shall bless vs : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Then*

¶ *Then shall be said, or sung the Apostles Creed by the Minister, and the people standing.*

I beleeve in God the Father Almighty, Maker of heaven and earth. And in Iesus Christ his only Son our Lord, who was conceived by the holy Ghost, Borne of the virgin Mary. Suffered vnder Pontius Pilate, Was crucified, dead and buried. He descended into Hell, The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the father Almighty. From thence he shall come to judge the quicke and the dead. I beleeve in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of Sinns, The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice*

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Let vs pray.

Lord have mercy vpon vs.

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

¶ *Then the Minister, Clerks and people shall say the Lords Prayer with a loud voice.*

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our Trespases, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

¶ *Then*

Evening Prayer

¶ *Then the Priest standing vp, shall say.*

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy Salvation.

Priest.

O Lord save the King.

Answer.

And mercifully hear vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnes.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And bless thine Inheritance.

Priest.

Give peace in our tyme, O Lord.

Answer.

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

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ *Then shall follow three Collects. The first of the day ; The second for Peace ; The third for aid against all perils, as hereafter followeth : which two last Collects shall be daily said at Evening Prayer without Alteration.*

¶ *The second Collect at evening Prayer.*

O God from whom all holy desires, all good Counsels, and all iust Works do proceed : give vnto thy servants that peace which the world cannot give, that
both

both our hearts may be sett to obey thy Comandments, and alsoe that by thee we being defended from the fear of our enemies, may passe our time in rest and quietness, through the meritts of Iesus Christ our Saviour. Amen.

¶ *The third Collect for Aid against all Perils.*

Ligheten our darkness wee beseech thee, O Lord, and by thy great mercy defend vs from all Perils and dangers of this night, for the love of thy only Son, our Saviour Iesus Christ. Amen.

¶ *In Quires and Places where they sing, here followeth the Antheme.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, High and Mighty, King of kings, Lord of lords, the only ruler of Princes, who do'st from thy throne behold all the dwellers vpon earth, most heartily we beseech thee with thy favour to behould our most gracious sove-reign Lord King Charles, and soe replenish him with the grace of thy holy spirit, that he may alway incline to thy will, and walk in thy way: Indue him plenteously with heavenly guifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attaine everlasting ioy and felicity, through Iesus Christ our Lord. Amen.

¶ *A Prayer for*

Almighty God the fountaine of all goodness, we humbly beseech thee to bless

Indue

them with thy holy spirit, enrich them with thy heavenly grace, prosper them with all happines, and bring them to thine everlasting Kingdom, through Iesus Christ our Lord. Amen.

¶ A

¶ *A Prayer for the Clergy and people.*

Almighty and everlasting God, who alone workest great marvels, send down vpon our Bishops and Curates, and all Congregations comitted to their charge the healthfull Spirit of thy grace, and that they may truly please thee, pour vpon them the continuall dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator Iesus Christ. Amen

¶ *A Prayer of Saint Chrysostome.*

Allmighty God, who hast given vs grace at this time with one accord to make our common supplications vnto thee, and do'st promise that when two: or three are gathered together in thy Name, thou wilt grant their Requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ *2 Corinthians. 13.*

The grace of our Lord Iesus Christ, and the Love of God, and the Fellowship of the holy Ghost be with vs all evermore. Amen.

Here endeth the Order of Evening Prayer
throughout the year.

¶ *Vpon these Feasts ; Christmas day, the Epiphany, Saint Matthias, Easter day, Ascension day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon, and Saint Jude, Saint Andrew, and vpon Trinity Sunday shall be sung, or said at morning Prayer, instead of the Apostles Creed, this Confession of our christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing.*

Whosoever will be saved : before all things it is necessary that he hold the Catholick Faith.

*Quicumque
vult.*

Which Faith, except every one do keepe whole and vndefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : that we worship one God in Trinity, and Trinity in vnity.

Neither confounding the persons : nor dividing the Substance.

For there is one person of the Father, another of the Son : and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one : the glory equall, the Majesty coeternall.

Such as the Father is, such is the Son : and such is the holy Ghost.

The Father vncreate, the Son vncreate : and the holy Ghost vncreate.

The Father incomprehensible, the Son incomprehensible : and the holy Ghost incomprehensible.

The Father eternall, the Son eternall : and the holy Ghost eternall.

And yet they are not three eternals : but one eternall.

As also there are not three incomprehensibles, nor three vncreated, : but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the holy Ghost Almighty.

And

And yet they are not three Almightyes : but one Almighty.

So the Father is God, the Son is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian Verity : to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholick religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created nor begotten.

The Son is of the Father alone : not made, nor created but begotten.

The holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons : one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or lesse then another.

But the whole three persons are coeternall together : and coequall.

So that in all things, as is aforesaid : the Vnity in Trinity, and the Trinity in Vnity is to be worshipped.

He therefore that will be saved : must thus thinke of the Trinity.

Furthermore it is necessary to everlasting Salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is that we believe, and confesse : that our Lord Iesus Christ the Son of God, is God and Man.

God of the Substance of the Father, begotten before the Worlds : and Man of the Substance of his mother, borne in the world.

Perfect

Perfect God, and perfect man : of a reasonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godhead : and inferiour to the Father, as touching his manhood.

Who although he be God and man : yet he is not twoe, but one Christ.

One, not by Conversion of the Godhead into Flesh : but by takeing of the manhood into God.

One altogether, not by Confusion of Substance : but by Vnity of person.

For as the reasonable soule and Flesh is one man : So God and man is one Christ.

Who suffered for our Salvation : descended into hell ; rose againe the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father God Almighty : from whence he shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with their Bodies : and shall give Account for their own Works.

And they that have done good, shall go into life everlasting : and they that have done evill into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully he cannot be saved.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Here followeth the Litanie, or generall Supplication, to be sung, or said after Morning Prayer, vpon Sundaies, Wednesdaies, and Fridayes, and at other times when it shall be commanded by the Ordinarie :*

O God, the Father of heaven : have mercy vpon vs miserable Sinners.

O God, the Father of heaven : have mercy vpon vs miserable Sinners.

O God the Son Redeemer of the World : have mercy vpon vs miserable Sinners.

O God the Son Redeemer of the world : haue mercy vpon vs miserable Sinners.

O God the holy Ghost proceeding from the Father and the Son : have mercy vpon vs miserable Sinners

O God the holy Ghost proceeding from the Father and the Son : haue mercy vpon vs miserable Sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy vpon vs miserable Sinners.

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

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinns : Spare vs good Lord, spare thy people whom thou hast redeemed with thy most pretious blood, and be not angry with vs forever.

Spare vs good Lord.

From all evil and mischief, from Sin, from the Crafts, and Assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord deliver vs.

From all blindness of heart, from Pride, vain-glory and Hypocrisie, from envy, hatred and malice, and all vncharitableness,

Good Lord deliver vs.

From fornication, and all other deadly sin, and from

from all the deceits of the world, the Flesh, and the devill,

Good Lord deliver vs.

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

Good Lord deliver vs.

From all sedition, privy Conspiracy and Rebellion from all false Doctrine, heresie and schism, from hardnes of heart, and contempt of thy Word and Commandment,

Good Lord deliver vs.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation,

Good Lord deliver vs.

By thine Agonie, and bloody sweat, by thy Cross and Passion, by thy pretious Death and Buriall, by thy glorious Resurrection, and Ascention, and by the coming of the holy Ghost,

Good Lord deliver vs.

In all time of our Tribulation, in all time of our wealth, in the hour of death, and in the day of Iudgement,

Good Lord deliver vs.

We sinners do beseech thee to hear vs, (O Lord God) and that it may please thee to rule and govern thy holy Church vniversall in the right Way.

We beseech thee to hear vs good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnes and holines of life, thy servant Charles our most gracious King and Governour,

We beseech thee to hear vs good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have Affiance in thee, and ever seek thy honor and glory,

We beseech thee to hear vs good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his Enemies,

We beseech thee to hear vs good Lord.

That

That it may please thee to blesse and preserve

We beseech thee to hear vs good Lord.

That it may please thee to illuminate all Bishops, Priests and Deacons, with true knowledge and vnderstanding of thy word, and that both by their preaching and living they may set it forth and shew it accordingly,

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Council, and all the Nobility with grace, wisdom, and vnderstanding,

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute Iustice, and to mantein truth,

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep all thy people,

We beseech thee to hear vs good Lord.

That it may please thee to give to all Nations, vnity, peace and Concord,

We beseech thee to hear vs good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy Comandements,

We beseech thee to hear vs good Lord.

That it may please thee to give to all thy people increase of grace, to heare meekly thy word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit,

We beseech thee to hear vs good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived,

We beseech thee to hear vs good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat downe Satan vnder our Feet,

We beseech thee to hear vs good Lord.

That

That it may please thee to succor, helpe and comfort all that are in danger, necessity and tribulation,

We beseech thee to hear vs good Lord.

That it may please thee to preserve all that travel by land or by water, all Women laboring of Child, all sick persons and young children, and to shew thy pitie vpon all prisoners and Captives,

Wee beseech thee to hear vs good Lord.

That it may please thee to defend and provide for the fatherles children and widowes, and all that are desolate and oppressed,

Wee beseech thee to hear vs good Lord.

That it may please thee to have mercy vpon all men,

We beseech thee to hear vs good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts,

We beseech thee to hear vs good Lord.

That it may please thee to give and preserve to our vse the kindly fruits of the earth, so as in due time we may inioy them.

We beseech thee to hear vs good Lord.

That it may please thee to give vs true repentance, to forgive vs all our sins, negligences and Ignorances, and to indue vs with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beseech thee to hear vs good Lord.

Son of God : Wee beseech thee to hear vs.

Son of God : we beseech thee to hear vs.

O Lamb of God : that takest away the sins of the world,

Grant vs thy peace.

O Lamb of God : that takest away the sins of the world,

Haue mercy vpon vs.

O Christ heare vs.

O Christ hear vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord

Lord have mercy vpon vs.

Lord haue mercy vpon vs.

¶ *Then shall the Priest (and the People with him) say the Lords Prayer.*

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom com. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses. As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

¶ *Priest.*

O Lord deale not with vs after our sins.

Answer.

Neither reward vs after our iniquities.

¶ *Let vs pray.*

O God mercifull Father, that despisest not the sighing of a contrue heart, nor the desire of such as be sorrowfull, mercifully assist our praier that we make before thee in all our troubles and adversities whensoever they oppress vs, and graciously hear vs, that those evils which the Craft and subtilty of the devil or man worketh against vs, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, help vs, and deliver vs for thy Names sake.

O God, we have heard with our eares, and our fathers have declared vnto vs the noble works that thou didst in their dayes, and in the old time before them.

O Lord arise, help vs, and deliver vs for thine honor.

Glory be to the Father, and to the Son : and to the holy Ghost.

Answer.

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

From our enemies defend us, O Christ.

Graciously look vpon our Afflictions.

Pitifully

Pitifully behold the sorrowes of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O son of David have mercy vpon vs.

Both now and ever vouchsafe to hear vs, O Christ.

*Graciously hear vs, O Christ, graciously hear vs,
O Lord Christ.*

¶ *Priest.*

O Lord let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

¶ *Let vs pray.*

We humbly beseech thee O Father, mercifully to look vpon our infirmities: and for the glory of thy Name turne from vs all those evils that we most righteously have deserved, and grant that in all our Troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holines and purenes of living, to thy honor and glory, through our only mediatur and Advocate, Iesus Christ our Lord. Amen.

¶ *A prayer of Saint Chrysostome.*

Almighty God, who hast given vs grace at this tyme with one accord to make our comon supplications vnto thee, and dost promise that when two or three are gathred together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petiçons of thy servants as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

¶ *2. Corinthians. 13.*

The grace of our Lord Iesus Christ, and the Love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.

Here endeth the Litanie.

¶ *Prayers*

¶ *Prayers and Thanksgivings vpon severall occasions, to be used before the two finall Prayers of the Litany, or of Morning and Evening Prayer.*

Prayers

¶ *For Rain.*

O God heavenly Father, who by thy Son Iesus Christ, hast promised to all them that seek thy Kingdom, and the righteousnes thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ *For fair weather.*

O Almighty Lord God, who for the sin of man didst once drowne all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so againe: we humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet vpon our true repentance thou wilt send vs such weather, as that we may receive the fruits of the earth in due season, and learne both by thy punishment to amend our lives, and for thy Clemency to give thee praise and glory, through Iesus Christ our Lord. Amen.

¶ *In the time of dearth and Famine.*

O God heavenly Father, whose guift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, we beseech thee, the Afflictions of thy people, and grant that the scarcity and dearth (which we do now most iustly suffer for our Iniquity) may through thy goodnes be mercifully turned into cheapnes and plenty, for the love of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory, now and for ever. Amen.

¶ *Or*

¶ *Or this.*

O God mercifull father, who in the time of Elisha the Prophet didst suddenly in Samaria turne great Scarcity and dearth into plenty and Cheapnes : have mercy vpon vs that we who are now for our sins punished with like Adversity, may likewise find a seasonable relief. Increase the fruits of the earth by thy heavenly benediction ; and grant that we receiving thy bountifull liberality may vse the same to thy Glory, the reliefe of those that are needy, and our own Comfort, through Iesus Christ our Lord. Amen.

¶ *In the time of War and Tumults.*

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be merciful to them that truly repent : save and deliver vs, we humbly beseech thee from the hands of our enemies ; abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee who art the only giver of all victory through the merits of thy only son Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sicknes.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest : have pitie vpon vs miserable sinners, who now are visited with great sicknes and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angell to cease from punishing : so it may now please thee to withdraw from vs this plague and grievous sicknes, through Iesus Christ our Lord. Amen.

¶ *In*

¶ *In the Ember Weeks, to be said every day,
„ For those that are to be admitted into holy orders.*

Almighty God our heavenly Father, who hast purchased to thyselfe an vniversall Church by the pretious blood of thy dear Son: mercifully looke vpon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy Flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fitt persons to serve in the sacred ministry of thy Church. And to those which shall be ordeined to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the Salvation of all men, through Iesus Christ our Lord. Amen.

¶ *Or this.*

Almighty God, the giver of all good guifts, who of thy divine providence hast appointed diuers orders in thy Church: give thy grace, we humbly beseech thee, to all those who are to be called to any office and Administration in the same: And soe replenish them with the truth of thy Doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Iesus Christ our Lord. Amen.

¶ *A Prayer that may be said after any of the former.*

O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifulnes of thy great mercy loose vs, for the honour of Iesus Christ our Mediator and Advocate. Amen.

A Prayer

A Prayer for the high Court of Parliament to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in generall, so especially for the high Court of Parliament, vnder our most religious, and gracious King, at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety honour and welfare of our Sovereign, and his kingdoms; that all things may be so ordered and settled by their endeavors vpon the best and surest foundations, that peace and happiness, truth and iustice, religion and Piety may be established among vs for all generations. These and all other necessities for them, for vs, and thy whole Church, we humbly begg in the Name and Mediation of Iesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of men to be used at such times when the Litanie is not appointed to be said.

O God, the Creatour and Preserver of all mankind, We humbly beseech thee for all sorts, and conditions of men, that thou wouldst be pleased to make thy waies known vnto them, thy saving health vnto all nations. More especially we pray for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in vinity of Spirit, in the bond of peace, and in righteousness of life. Finally wee commend to thy Fatherly goodness all those who are any wayes afflicted or distressed in mind body or estate, * [especially those for whom our prayers are desired] that it may please thee to comfort and relieve them according to their severall necessities, giving them patience

**This to be said when any desire the prayers of the Congregation.*

patience vnder their sufferings, and a happy issue out of all their afflictions. And this we begg for Iesus Christ his sake. Amen.

A generall Thanksgiving.

Almightie God, Father of all mercies, We thine vnworthy servants do give thee most humble and hearty thanks for all thy goodnes, and loving kindness to vs and to all men [^oparticularly to those who desire now to offer vp their praises, and thanksgivings for thy late mercies vouchsafed vnto them] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Iesus Christ, for the means of grace, and for the hope of glory. And we beseech thee give vs that due sence of all thy mercies that our hearts may be vnfeignedly thankfull, and that we shew forth thy prayse, not only with our lips, but in our lives, by giving vp our selves to thy service, and by walking before thee in holiness and righteousnes all our dayes through Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. Amen.

**This to be said when any that have been praised for desire to return prais.*

¶ *For Rain*

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend vpon the earth, that it may bring forth fruit for the vse of man: We give thee humble thanks that it hath pleased thee in our great necessity to send vs at the last a ioyfull rain vpon thine inheritance, and to refresh it when it was dry, to the great Comfort of vs thy vnworthy servants, and to the glory of thy holy Name through thy mercies in Iesus Christ our Lord. Amen.

¶ *For*

Thanksgivings

84

¶ *For fair weather.*

O Lord God, who hast iustly humbled vs by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather: we prayse and glorify thy holy Name for this thy mercy, and will alwayes declare thy loving kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ *For Plenty.*

O most mercifull father, who of thy gracious goodnes hast heard the devout prayers of thy Church, and turned our dearth and Scarcity into cheapnes and plenty: Wee give thee humble thanks for this thy speciall bounty, beseeching thee to continue thy loving kindnes vnto vs, that our Land may yeild vs her fruits of increase to thy glory and our comfort through Iesus Christ our Lord. Amen.

¶ *For Peace and deliverance from our Enemies.*

O Almighty God, who art a strong tower of defence vnto thy Servants against the face of their Enemies: we yeild thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: we acknowledge it thy goodnes that we were not delivered over as a prey vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know that thou art our Saviour and mighty deliverer, through Iesus Christ our Lord. Amen.

¶ *For restoring publick peace at home.*

O eternall God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and vnruely people: We bless thy holy Name, that it hath pleased thee, to appease the seditious tumults which have been lately

lately raised vp amongst vs : most humbly beseeching thee to grant to all of vs grace, that we may henceforth obediently walk in thy holy Commandments, and leading a quiet and peaceable life, in all godliness and honesty, may continually offer vnto thee our sacrifice of prayse and thanksgiving for these thy mercies towards vs, through Iesus Christ our Lord. Amen.

¶ *For deliverance from the Plague,
or other common Sicknes.*

O Lord God, who hast wounded vs for our sins, and consumed vs for our transgressions by thy late heavy and dreadfull visitation, and now in the midst of Iudgement remembering mercy, hast redeemed our soules from the jaws of death : we offer vnto thy fatherly goodnes our selves, our souls and bodies which thou hast delivered, to be a living sacrifice vnto thee, alwayes praying and magnifyeing thy mercies in the midst of thy Church, through Iesus Christ our Lord. Amen.

¶ *Or this.*

We humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy law, might iustly have falln vpon vs, by reason of our manifold transgressions and heardnes of heart : yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to asswage the contagious sicknes wherewith we lately have been sore afflicted, and to restore the voice of ioy and health into our dwellings : we offer vnto thy divine majesty the Sacrifice of prayse and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over vs, through Iesus Christ our Lord. Amen.

The
Collects Epistles and Gospels
to be vsed
throughout the year.

¶ *Note that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve shall be said at the evening service next before.*

The First Sunday in Advent.

The Collect.

Almighty God, give vs grace that we may cast away the works of darkness, and put vpon vs the armour of light now in the time of this mortall life (in which thy son Iesus Christ came to visite vs in great humility): that in the last day, when he shall come againe in his glorious Majesty; to iudge both the quicke and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost now and ever. Amen.

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

The Epistle.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not committ Adultery, thou shalt not kill, thou shalt not steale, Thou shalt not beare false witness, thou shalt not covet: And if there be any other Commandement, it is briefly comprehended in this sayeing, namely Thou shalt love thy neighbour as thy selfe. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleepe: for now is our Salvacon nearer then when

Rom. 13:8.

when we beleued. The night is far spent, the day is at hand: let vs therefore cast off the works of darkness, and let vs put on the Armour of light. let vs walke honestly, as in the day, not in rioting, and drunkenness, not in chambering and wantonness, not in strife and envyeing. But put ye on the Lord Iesus Christ, and make not provision for the Flesh, to fulfill the lusts thereof.

The Gospell.

S: Matth :
21. 1.

When they drew nigh vnto Ierusalem, and were come to Bethphage, vnto the mount of Olives, then sent Iesus two disciples, sayeing vnto them, Go into the Village over against you, and straight way ye shall find an Ass tied, and a Colt with her; loose them and bring them vnto me. And if any man say ought vnto you, ye shall say the Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled, which was spoken by the Prophet, sayeing. Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meek and sitting vpon an Ass, and a Colt the foal of an Ass. And the disciples went, and did as Iesus commanded them, and brought, the Ass, and the Colt, and put on them their Clothes, and they set him thereon. And a very great multitude spread their Garments in the way, others cut down branches from the Trees and strawed them in the way. And the multitudes that went before, and that followed, cried, sayeing, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Ierusalem, all the City was moved, saying, who is this? And the multitude sayd, This is Iesus the prophet of Nazareth of Galilee. And Iesus went into the Temple of God; and cast out all them that sold and bought in the Temple, and overthrew the tables of the mony-changers, and the seats of them that sold doves. And sayd vnto them, It is written, my house shall be called, the house of prayer, but ye have made it a Den of theeves.

The

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given vs in our Saviour Iesus Christ. Amen.

The Epistle.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience, and consolation grant you to be like minded one towards another, according to Christ Iesus: That ye may with one minde, and one mouth glorifie God, even the Father of our Lord Iesus Christ. Wherefore receive ye one another, as Christ also received vs, to the glory of God. Now I say that Iesus Christ was a minister of the Circumcision, for the truth of God, to confirm the promises made vnto the Fathers, and that the Gentiles might glorifie God for his mercy as it is written, For this cause I will confess to thee among the Gentiles, and sing vnto thy name. And againe he sayth, Reioyce ye Gentiles with his people. And againe, Prayse the Lord all ye Gentiles, and laud him all ye people. And againe Esaias saith, there shall be a root of Iesse, and he that shall rise to reigne over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all ioy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

*Rom. 15. 4**The Gospell.*

And there shall be signes in the Sunne, and in the Moon, and in the Starrs; and vpon the earth distress of Nations, with perplexity, the Sea, and the Waves roaring, mens hearts fayling them for fear, and for looking

*S: Luke.
21. 25.*

looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the son of man coming in a Cloud with power and great glory. And when these things begin to come to pass, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he spake to them a parable. Behold the Figtree, and all the trees when they now shoot forth, ye see and know of your own selves that Summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdome of God is nigh at hand. Verely I say vnto you, this generation shall not pass away till all be fulfilled; heaven and earth shall pass away, but my words shall not pass away.

The third Sunday in Advent.

The Collect.

O Lord Iesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: grant that the ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way by turning the hearts of the disobedient to the wisdom of the iust, that at thy second coming to iudge the world wee may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy spirit ever one God, world without end. Amen.

The Epistle.

1. Cor. 4. 1.

Let a man see account of vs, as of the ministers of Christ, and Stewards of the mysteries of God. Moreover it is required in Stewards, that a man be found faithfull. But with me it is a very small thing that I should be iudged of you or of mans judgement: yea I iudge not my own selfe. For I know nothing by my selfe, yet am I not hereby iustified; but he that iudgeth mee is the Lord. Therefore iudge

judge nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the Counsels of the hearts: And then shall every man have prayse of God.

The Gospell.

Now when Iohn had heard in prison, the works of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that should come, or do we looke for another? Iesus answered, and sayd vnto them, Go and shew Iohn againe those things, which ye do hear and see: The blinde receive their sight, and the lame walke, the lepers are censed, and the deafe hear, the dead are raysed vp, and the poor have the Gospell preached to them. and blessed is he whosoever shall not be offended in me. And as they departed, Iesus began to say vnto the multitudes concerning Iohn, What went ye out into the wilderness to see? A reed shaken with the winde? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in Kings houses. But what went ye out for to see? A Prophet? yea I say vnto you, and more then a Prophet. for this is he of whom it is written. Behold I send my Messenger before thy Face, which shall prepare thy way before thee.

S: Matth.
11. 2.

The fourth Sunday in Advent.

The Collect.

O Lord, rayse vp (we pray thee) thy power, and come among vs, and with great might succour vs; that whereas through our sins, and wickedness, we are sore let and hindred in running the race that is set before vs; thy bountifull grace and mercy may speedily help and deliver vs, through the satisfaction of thy Son, our Lord: to whom with thee and the holy Ghost be honour and glory world without end. Amen.

The

The Epistle.

Phil: 4. 4. Reioyce in the Lord alway, and againe I say reioyce. Let your moderation be known vnto all men. The Lord is at hand. be carefull for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known vnto God. And the peace of God which passeth all vnderstanding shall keep your hearts and minds through Christ Iesus.

The Gospell.

S: Iohn. 1. 19. This is the record of Iohn, when the Jewes sent Priests and Levites from Ierusalem to aske him, Who art thou? And he confessed, and denyed not: but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? And he sayth, I am not. Art thou that Prophet? And he answerd no. Then sayd they vnto him, Who art thou, that we may give an Answer to them that sent vs? what sayest thou of thy selfe? He sayd, I am the voyce of one cryeing in the Wilderness, make straight the way of the Lord, as sayed the Prophet Esaias. And they which were sent, were of the Pharisees; And they asked him and sayd vnto him, Why baptizest thou then if thou be not that Christ, nor Elias, neither that Prophet? Iohn answered them saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who com̄ing after me, is preferred before me; whose shoos latchet I am not worthy to vnloose. These things were don in Bethabara beyond Iordan, where Iohn was baptizing.

The Nativity of our Lord, or the Birthday of Christ, com̄only called Christmas day.

The Collect.

Almighty God, who hast given vs thy only begotten Son to take our Nature vpon him, and as at this tyme to be borne of a pure virgine: grant that we being regenerate, and made thy children by Adop-
tion

tion and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ who liveth and reigneth with thee and the same spirit ever one God world without end. Amen.

The Epistle.

God who at sundry times, and in divers manners spake in time past vnto the Fathers by the Prophets, hath in these last dayes spoken vnto vs by his Son, whom he hath appointed heire of all things, by whom also he made the worlds. who being the brightness of his Glory and the expresse Image of his person, and vpholding all things by the word of his power, when he had by himselfe purged our sins sate downe on the right hand of the Majesty on high; Being made so much better then the Angels, as he hath by Inheritance obtained a more excellent name then they. For vnto which of the Angells sayd he at any time, thou art my Son, this day have I begotten thee; And again I will be to him a Father, and he shall be to me a son? And again, when he bringeth in the first begotten into the world, he sayth, And let all the Angels of God worship him. And of the Angels he sayth, who maketh his Angels Spirits, and his Ministers a flame of fire. But vnto the Son he sayth, thy throne O God is for ever and ever, a scepter of righteousness is the scepter of thy Kingdom. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellowes. And, Thou Lord in the beginning hast layed the foundation of the earth; and the heavens are y^e works of thine hands; They shall perish, but thou remainest: and they all shall wax old as doth a Garment. And as a Vesture shalt thou fold them vp, and they shall be changed: but thou art the same, and thy years shall not fayl.

Heb. 1. 1.

The Gospell.

In the beginning was the word, and the Word was with God, and the Word was God. The same was in the

*S: John. 1.
1.*

the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was Iohn. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteneth every man that cometh into the World. He was in the world, and the world was made by him, and the world knew him not. He came vnto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the Will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among vs, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

Saint Stevens day.

The Collect.

Grant, O Lord, that in all our sufferings here vpon earth, for the testimony of thy truth, we may stedfastly look vp to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our Persecutors, by the example of thy first Martyr Saint Steven, Who prayed for his murtherers to thee, o blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only mediator and Advocate. Amen.

¶ *Then shall follow the Collect of the Nativity, which shall be sayd continually vnto New years eve.*

For the Epistle.

Acts: 7. 55.

Steven being full of the holy Ghost, looked vp stedfastly into Heaven, and saw the glory of God, and

and Iesus standing on the right hand of God. And said, behold, I see the heavens opened and the Son of man standing on the right hand of God; Then they cryed out with a loud voice, and stopped their ears, and ran vpon him with one Accord; and cast him out of the City, and stoned him : and the Witnesses layed down their Clothes at a young mans feet, whose name was Saul. And they stoned Steven, calling vpon God, and sayeing, Lord Iesus receive my spirit. And he kneeled down, and cryed with a loud voyce, Lord, lay not this sin to their charge. And when he had sayd this, he fell asleep.

The Gospell.

Behold, I send vnto you Prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them shall ye scourge in your Synagogues, and persecute them from City to City: That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, son of Barachias, whom ye slew between the temple, and the altar. Verely, I say vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee; how often would I have gathered thy children together, even as a Hen gathereth her chickens vnder her wings, and ye would not. Behold your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

S: Mat:
23- 34

Saint John the Evangelists day.

The Collect.

Mercifull Lord, we beseech thee to cast thy bright beams of light vpon thy Church, that it being enlightened by the Doctrine of thy blessed Apostle, and Evangelist Saint Iohn, may so walke in the light of thy truth, that it may at length attaine to the light of everlasting life through Iesus Christ our Lord. Amen.

The

The Epistle.

S. I. John.
1. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked vpon, and our hands have handled of the word of life. (For the life was manifested, and we have seen it, and bear witness and shew vnto you that eternall life which was with the Father, and was manifested vnto vs :) That which we have seen and heard, declare we vnto you, that ye also may have fellowship with vs : and truly our fellowship is with the Father, and with his Son Iesus Christ. And these things write we vnto you, that your ioy may be full. This then is the message which we have heard of him, and declare vnto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walke in darkness, we lye, and do not the truth: But if we walke in the light, as he is in the light, we have fellowship one with another, and the blood of Iesus Christ his Son clenseth vs from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in vs. If we confess our sins, he is faithfull, and iust to forgive vs our sins, and to clense vs from all vnrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in vs.

The Gospell.

S. John.
21. 19.

Iesus sayd vnto Peter, follow me. Then Peter turning about seeth the disciple whom Iesus loved, following which also leaned on his brest at Supper; and sayd, Lord, which is he that betrayeth thee? Peter seeing him, sayeth to Iesus, Lord, and what shall this man do? Iesus sayeth vnto him, If J will that he tarry till I come, what is that to thee? follow thou me. Then went this sayeing abroad among the brethren that that disciple should not dye : Yet Iesus sayd not vnto him, he shall not dye : but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things. and we know that his testimony is true.

And

And there are also many other things which Iesus did; the which if they should be written every one, I suppose that even the world it selfe could not containe the Books that shold be written.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes, and sucklings hast ordeined strength, and madest Infants to glorifie thee by their deaths: mortifie and kill all vices in vs; and so strengthen vs by thy grace, that by the Innocency of our lives, and constancy of our Faith, even vnto death, we may glorifie thy holy name, through Iesus Christ our Lord. Amen.

For the Epistle

I looked, and lo, a Lamb stood on the mount Sion, and with him, an hundred fourty and foure thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voyce of a great thunder: And I heard the voice of harpers harping with their harps: And they sung as it were a new song before the Throne, and before the foure Beasts, and the Elders; and no man could learn that song, but the hundred and fourty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins; These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, being the first-fruits vnto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the Throne of God.

Revel. 14.
1.

The Gospell.

The Angel of the Lord appeareth to Ioseph in a dream, saying Arise, and take the young childe and his mother, and flee into Egypt, and be thou there, vntill

S: Mat. 2.
13.

untill I bring thee word: for Herod will seeke the young childe to destroy him. When he arose, he tooke the young childe and his mother by night, and departed into Egypt; and was there untill the death of Herod: that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the Wise men was exceeding wroth, and sent forth, and slew all the Children that were in Bethlehem, and in all the Coasts thereof, from two years ould, and vnder, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Ieremy the Prophet sayeing, In Rama was there a voice heard, Lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas day.

The Collect.

Almighty God, who hast given vs thy only begotten Son, to take our nature vpon him, and as at this time, to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liveth and reigneth with thee, and the same spirit, ever one God, world without end. Amen.

The Epistle.

Gal. 4. 1.

Now I say, that the heir, as long as he is a childe, differeth nothing from a servant, though he be Lord of all. But he is vnder tutours, and governours, vntill the time appointed of the Father. Even so we, when we were children, were in bondage vnder the Elements of the world: But when the fulness of the time was come, God sent forth his son made of a Woman, made vnder the law: to redeeme them that were

were vnder the law, that we might receive the Adoption of sonns. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ.

The Gospel.

The birth of Iesus Christ was on this wise : When as his mother Mary was espoused to Ioseph, (before they came together) she was found with Childe of the holy Ghost. Then Ioseph her husband, being a iust man, and not willing to make her a publique example, was minded to put her away privily. But while he thought on these things, behold, the Angel of the Lord appeared vnto him in a dream, saying, Ioseph, thou son of David, feare not to take vnto thee Mary thy wife ; for that which is conceived in her is of the holy Ghost. And she shall bring forth a son, and thou shalt call his name Iesus, for he shall save his people from their sins. (Now all this was don, that it might be fulfilled, which was spoken of the Lord by the Prophet, sayeing, Behold, a virgin shall be with childe and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is God with vs.) Then Ioseph being raysed from sleep, did as the Angel of the Lord had bidden him, and tooke vnto him his wife : And knew her not till she had brought forth her first born son, And he called his name Iesus.

S: Mat. 1.
18.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man : Grant vs the true Circumcision of the spirit, that our hearts, and all our members being mortified from all worldly and carnall lusts, we may in all things obey thy blessed will, through the same thy Son Iesus Christ our Lord.
Amen

The

*The Epistle.**Rom. 4. 8.*

Blessed is the man to whom the Lord will not impute sin. cometh this blessedness then vpon the Circumcision only, or vpon the vncircumcision also ? for we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in Circumcision, or in vncircumcision ? not in circumcision, but in vncircumcision. And he received the signe of circumcision, a seal of the righteousness of the faith which he had, yet being vncircumcised ; that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed vnto them also. And the father of circumcision to them who are not of the Circumcision only, but also walke in the steps of that Faith of our father Abraham which he had being yet vncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the Law ; but through the righteousnes of faith. For if they which are of the law be heirs, Faith is made voyd, and the promise made of none effect.

*The Gospel.**S: Luke 2.
15.*

And it came to pass, as the Angels were gone away from them into heaven the shepherds sayd one to another, Let vs now go even vnto Bethlehem, and see this thing which is come to pass, which the Lord hath made known vnto vs. And they came with hast, and found Mary and Ioseph, and the babe lying in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this childe. And all they that heard it, wondered at those things which were tould them by the shepherds : But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifieing and praying God for all the things that they had heard and seen, as it was tould vnto them. And when eight dayes were accomplished for the circumcising of the childe, his name was called Iesus, which was so named of the Angel before he was conceived in the Womb.

The

The Epiphany

100

¶ *The same Collect, Epistle, and Gospel, shall serve for every day after vnto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a Starr, didst manifest thy only begotten son to the Gentiles : mercifully grant, that we which know thee now by Faith, may after this life have the fruition of thy glorious Godhead, through Iesus Christ our Lord. Amen.

The Epistle.

For this cause I Paul, the prisoner of Iesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God, which is given me to youward : How that by revelation he made knowne vnto me the mystery, (as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowledge in the mystery of Christ) which in other Ages was not made known vnto the sons of men, as it is now revealed vnto his holy Apostles, and Prophets by the spirit. That the Gentiles should be fellowheirs and of the same body, and partakers of his promise in Christ, by the Gospel : whereof I was made a Minister, according to the Gift of the grace of God, given vnto me by the effectuall working of his power, vnto me who am less then the least of all Saints, is this grace given, that I should preach among the Gentiles the vnsearchable riches of Christ ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Iesus Christ. To the Intent that now vnto the Principalityes, and powers in heavenly places, might be known by the Church, the manifold wisdom of God according to the eternall purpose which he purposed in Christ Iesus our Lord. In whom we have boldness, and access with confidence, by the Faith of him.

Ephe: 3. 1.

The



The Gospel.

S: Mat. 2.
1.

When Iesus was borne in Bethlehem of Iudea, in the daies of Herod the King; behold, there came Wise men from the East to Ierusalem, sayeing, where is he that is borne King of the Iewes? for we have seen his Starr in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Ierusalem with him. And when he had gathered all the chief Priests and Scribes of the people together; he demanded of them, where Christ should be born, and they sayd vnto him; In Bethlehem of Iudea: for thus it written by the Prophet; And thou Bethlehem in the land of Iuda, art not the least among the Princes of Iuda; For out of thee shall come a Governour, that shall rule my people Jsrael. Then Herod, when he had privily called the Wise men, enquired of them diligently, what time the Starr appeared; And he sent them to Bethlehem, and said, Go, and search diligently for the young childe, and when ye have found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed; and Lo, the Star which they saw in the East, went before them, till it came and stood over where the young child was. when they saw the star, they reioyced with exceeding great joy. And when they were come into the house, they saw the young childe with Mary his mother, and fell down and worshipped him; And when they had opened their Treasures, they presented vnto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream that they should not returne to Herod, they departed into their own Country another way.

*The first Sunday after the Epiphany.**The Collect.*

O Lord, we beseech thee mercifully to receive the prayers of thy people, which call vpon thee, and grant

The first Sundáy after the Epiphany

102

grant that they may both perceive and know, what things they ought to do, and also may have grace and power, faithfully to fulfill the same, through Iesus Christ, our Lord. Amen

The Epistle.

I beseech you therefore, brethren by the mercyes of God, that ye present your bodies a living sacrifice, holy, acceptable vnto God, which is your reasonable service. And be not conformed to this world: but be ye transformed, by the renewing of your minde, that ye may prove what is that good, and acceptable, and perfect will of God,. For I say, through the Grace given vnto me, to every man that is among you, not to think of himselfe more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

Rom. 12. 1.

The Gospel.

Now his parents went to Ierusalem every year at the feast of the Passover. And when he was twelve years old, they went vp to Ierusalem, after the custome of the feast. And when they had fulfilled the dayes, as they returned, the childe Iesus tarried behinde in Ierusalem, and Ioseph and his mother knew not of it. But they supposing him to have been in the company, went a dayes Iourney, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back againe to Ierusalem, seeking him. And it came to pass, that after three dayes they found him in the Temple, sitting in the midst of the doctours both hearing them, and asking them questions. And all that heard him were astonished at his vnderstanding, and Answers. And when they saw him, they were amazed: and his mother said vnto him,
Son

*S: Luke. 2.
41.*

Son why hast thou thus dealt with vs? behold thy father and I have sought thee sorrowing. And he said vnto them, How is it that ye sought me? Wist ye not that I must be about my fathers busines? And they vnderstood not the sayeing which he spake vnto them. And he went down with them, and came to Nazareth, and was subject vnto them: but his mother kept all these sayings in her heart. And Iesus increased in wisdome, and stature, and in favour with God and Man.

The second Sunday after the Epiphany

The Collect.

Almighty and everlasting God, who doest govern all things in heaven, and earth, mercifully hear the Supplications of thy people, and grant vs thy peace all the dayes of our life, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 6.

Having then gifts, differing according to the grace that is given to vs, whether prophesy, let vs prophesy according to the proportion of fayth. or ministry, let vs wait on our ministring: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness. Let love be without dissimulation: abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honour preferring one another. Not slothfull in business: fervent in spirit, serving the Lord: rejoycing in hope, patient in Tribulation, continuing instant in prayer. distributing to the necessity of saints: given to hospitality. Bless them which persecute you, bless and curse not. Reioyce with them that do rejoyce, and weep with them that weep. be of the same mind one toward another. Minde not high things, but condescend to men of low estate.

The

The Gospel.

And the third day there was a marriage in Cana of Galilee, and the mother of Iesus was there. And both Iesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Iesus saith vnto him, They have no wine; Iesus saith vnto her; woman, what have I to do with thee? mine hour is not yet come. His mother saith vnto the servants, Whatsoever he saith vnto you, do it. And there were set there six Water-pots of stone, after the manner of the purifying of the Iewes, conteyning two or three firkins apeece. Iesus sayth vnto them, fill the water-pots with water; And they filled them vp to the brim. And he saith vnto them; draw out now, and bear vnto the governour of the feast. And they bare it. When the ruler of the feast had tasted of the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith vnto him, Every man at the beginning, doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine vntil now. This beginning of Miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

S: *John. 2.*
1.

*The third Sunday after the Epiphany.**The Collect.*

Almighty and everlasting God, mercifully looke vpon our Infirmities, and in all our dangers, and necessities stretch forth thy right hand to help, and defend vs, through Iesus Christ our Lord. Amen.

The Epistle.

Be not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight

Rom. 12.
16.

sight of all men. If it be possible, as much as lyeth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place vnto wrath: for it is written, Vengeance is mine, I will repay, sayth the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drinke: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel

S: Mat. 8.
1.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Iesus put forth his hand and touched him saying, I will, be thou clean. And immediatly his leprosy was cleansed. And Iesus sayth vnto him, see thou tell no man, but go thy way, shew thy selfe to the Priest, and offer the gift that Moses commanded for a testimony vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, and sayeing, Lord, my servant lyeth at home sick of the Palsy, grievously tormented. And Iesus sayth vnto him, I will come and heal him. The Centurion answered and sayd, Lord, I am not worthy that thou shouldst come vnder my roof: but speak the word only, and my servant shall be healed. for I am a man vnder authority, having souldiers vnder me; and I say vnto this man, Go, and he goeth; and to another, Come, and he cometh: and to my servant, do this, and he doth it. When Iesus heard it, he marvelled, and said to them that followed, Verely, I say vnto you, I have not found so great faith, no not in Jsrael. And I say vnto you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Iacob in the Kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping, and gnashing of teeth. And Iesus said vnto the

the Centurion, Go thy way, and as thou hast believed, so be it don vnto thee. And his servant was healed in the self same houre.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest vs to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot alwayes stand vp-right: grant to vs such strength and protection, as may support vs in all dangers, and carry vs through all temptations, through Iesus Christ our Lord. Amen.

The Epistle.

Let every soul be subject vnto the higher powers. for there is no power but of God: the powers that be, are ordeined of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil: wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath vpon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually vpon this very thing. Render therefore to all their dues: tribute to whom Tribute is due, custome to whom custome, fear to whom fear, honour to whom honour.

Rom. 13. 1.

The Gospel.

And when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his

*St: Mat. 8.
23*

his disciples came to him and awoke him saying, Lord save vs, we perish. And he sayeth vnto them, why are ye fearfull, O ye of little faith? Then he arose, and rebuked the Windes, and the sea, and there was a great calm. But the men marvelled saying, what manner of man is this, that even the windes, and the sea obey him? And when he was come to the other side, into the Country of the Gergesens, there met him two possessed with devils, coming out of the tombes, exceeding fierce, so that no man might pass by that way. and behold, they cried out saying, What have we to do with thee, Iesus, thou son of God? art thou come hither to torment vs before the time? And there was a good way of from them an heard of many swine, feeding. So the devils besought him saying, Jf thou cast vs out, suffer vs to go away into the heard of swine. And he sayd vnto them, Go; And when they were come out, they went into the herd of swine; and behold—the whole herd of swine ran violently downe a steep place into the sea, and perished in the Waters; And they that kept them fled, and went their wayes into the City, and told every thing, and what was befalln to the possessed of devils. And behold, the whole City came out to meet Iesus: And when they saw him, they besought him, that he would depart out of their Coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord We beseech thee to keep thy Church and houshold continually in thy true religion, that they who do lean only vpon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Iesus Christ our Lord. Amen.

The Epistle.

Col. 3. 12.

Put on therefore (as the elect of God, holy, and beloved,) bowels of mercies, kindenes, humblenes of minde

minde, meekness, longsuffering: Forbearing one another, and forgiving one another; if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the Bond of perfectness. And let the peace of God rule in your hearts, to y^e which also ye are called in one body: And be ye thankfull. Let the word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another in Psalms, and hymns, and spiritual Songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Iesus, giving thanks to God, and the father by him.

The Gospel.

The kingdom of heaven is likened vnto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and brought forth fruit, then appeared the tares also. So the servants of the housholder came and sayd vnto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He sayeth vnto them, An enemy hath don this: The servants said vnto him; wilt thou then that we go, and gather them vp? But he sayd nay; least while ye gather vp the tares, ye root vp also the wheat with them. Let both grow together vntil the Harvest, and in the time of Harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burne them, but gather the wheat into my barn.

St. Mat.
13. 24.

The sixth Sunday after the Epiphany.

The Collect.

O God whose blessed Son was manifested that he might destroy the works of the devil, and make vs the sons of God, and heirs of eternall life: grant vs, we beseech thee, that having this hope, we may purifie

purifie our selves, even as he is pure: that when he shall appeare againe with power, and great glory, we may be made like vnto him in his eternall and glorious kingdome, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. Amen.

The Epistle.

1. *St: Ioh.*
3. 1.

Behold, what manner of love the Father hath bestowed vpon vs, that we should be called the Sons of God: Therefore the world knoweth vs not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appeare what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is: And every man that hath this hope in him purifieth himselfe even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no Sin. Whosoever abideth in him sinneth not. whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning: for this purpose the son of God was manifested, that he might destroy the works of the devil.

The Gospell.

St: Mat.
24. 23.

Then if any man shall say vnto you, Lo here is Christ or there: believe it not. for there shall arise false Christs, and false Prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say vnto you; Behold he is in the Desert, go not forth: behold, he is in the secret chambers, believe it not: For as the lightning cometh out of the East, and shineth even vnto the West: so shall also the coming of the son

Septuagesima Sunday

110

son of man be. For wheresoever the Carcas is, there will the Eagles be gathered together. Immediately after the tribulation of those dayes, shall the sun be darkned, and the moon shall not give her light, and the Stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the signe of the son of man in heaven: And then shall all the tribes of the earth mourn, and they shall see the son of man coming in the Clouds of heaven, with power and great glory. And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect from the foure windes, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are iustly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy name, through Iesus Christ our Saviour, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without End. Amen.

The Epistle.

Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain; And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible. I therefore so run not as vncertainly; so fight I, not as one that beateth the Air; but I keep vnder my body, and bring it into subjection, least that by any means, when I have preached to others, I my selfe should be a cast-away.

1. Cor. 9.
24.

The Gospel.

The Kingdome of heaven is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when he had

St: Mat.
20. 1.

had agreed with the Labourers for a penny a day he sent them into his Vineyard ; And he went out about the third houre, and saw others standing idle in the market place, and sayd vnto them, Go ye also into the vineyard, and whatsoever is right I will give you ; And they went their way. Againe he went out about the sixth, and ninth houre, and did likewise. And about the eleaventh hour he went out, and found others standing idle, and sayth vnto them, Why stand ye here all the day idle ? They say vnto him because no man hath hired vs ; He sayth vnto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive. So when Even was come, the Lord of the Vineyard sayth vnto his Steward, call the Labourers, and give them their hire, beginning from the last vnto the first. And when they came that were hired about the eleaventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house saying these last have wrought but one houre, and thou hast made them equall vnto vs which have born the burden, and heat of the day. But he answered one of them, and sayd, Freind, I do thee no wrong : didst not thou agree with mee for a penny ? Take that thine is and go thy Way : I will give vnto this last even as vnto thee. Is it not lawfull for me to do what I will with mine own ? Is thine Eye evil because I am good ? So the last shall be first, and the first last : for many be called, but few chosen.

The Sunday called sexagesima or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing, that we do, mercifully grant that by thy power we may be defended against all Adversity through Iesus Christ our Lord. Amen.

The

Sexagesima Sunday

112

The Epistle.

Ye suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speake as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent, in deaths oft. Of the lewes five times received I forty stripes, save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwrack: a night and a day I have been in the deep. In iourneying often, in perils of waters, in perils of robbers, in perils by mine own country men, in perils by the heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils among fals brethren; In weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh vpon me daily, the care of all the Churches. Who is weak, and I am not weake? Who is offended, and I burn not? Jf I must needs glory, I will glory of the things which concern mine Jnfirmityes. The God, and Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

2. Cor. 11.
19.

The Gospel.

When much people were gathred together, and were come to him out of every City, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was troden down, and the fowls of the air devoured it. And some fell vpon a Rocke, and as soon as it was sprung vp, it withered away, because it lacked moisture. And some fell among Thorns and the thorns

St: Luke 8.
4

thorns sprang vp with it, and choaked it. And other fell on good ground, and sprang vp, and bare fruit an hundred fold. And when he had sayd these things, he cryed, He that hath Ears to hear, let him hear. And his disciples asked him, saying, what might this parable be? and he said, Vnto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not vnderstand. Now the parable is this. The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they which when they hear, receive the word with ioy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among Thornes, are they which when they have heard, goe forth, and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.

The sunday called Quinquagesima or the next Sunday before Lent.

The Collect.

O Lord who hast taught vs that all our doings without charity are nothing worth: send thy holy Ghost, and pour into our hearts that most excellent Gift of charity, the very bond of peace, and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine only son Iesus Christs sake. Amen.

The Epistle.

1. Cor: 13.
1.

Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling Cymbal. And though I have the gift of prophecy, and vnderstand all Mysteries,

Mysteries, and all knowledge: And though I have all Faith, so that I could remove mountains, and have no charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kinde; charity envieth not; charity vaunteth not it selfe, is not puffed vp, doth not behave it selfe vnseemly, seeketh not her own, is not easily provoked, thinketh no evil, Rejoiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth: but whether there be propheties, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be don away. When I was a child, I spake as a childe, I vnderstood as a childe, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity: these three, but the greatest of these is charity.

The Gospel.

Then Jesus took vnto him the twelve, and said vnto them, behold. We go vp to Ierusalem, and all things that are written by the prophets concerning the son of man shall be accomplished. For he shall be delivered vnto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death, and the third day he shall rise again. And they vnderstood none of these things: And this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh vnto Jericho, a certain blind man, sate by the way side begging: And hearing the multitude pass
by,

St: Luke.
18. 31.

by, he asked what it meant. And they told him that Iesus of Nazareth passeth by. And he cryed saying, Iesus thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Iesus stood, and comanded him to be brought vnto him; and when he was come neer, he asked him saying, what wilt thou that I shall do vnto thee? And he said, Lord that I may receive my sight. And Iesus said vnto him, receive thy sight: thy faith hath saved thee. And immediatly he received his sight, and followed him, gloryfying God: And all the people, when they saw it, gave praise vnto God.

*The first day of Lent, comonly called
Ash-Wednesday.*

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and doest forgive the sins of all them that are penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtaine of thee, the God of all mercy, perfect remission, and forgiveness, through Iesus Christ our Lord. Amen.

¶ *This Collect is to be read every day in Lent after the Collect appointed for the day.*

For the Epistle.

Ioel. 2. 12.

Turn ye, even to me saith the Lord with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering vnto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn Assembly:
Gather

Gather the people : sanctifie the Congregation : assemble the elders : gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet. Let the Priests, the ministers of the Lord weepe betweene the Porch, and the Altar, and let them say, spare thy people, O Lord, and give not thine Heritage to reproach ; that the heathen shold rule over them : wherefore should they say among the people, Where is their God.

The Gospell.

When ye fast, be not as the hypocrites, of a sad countenance for they disfigure their faces, that they may appear vnto men to fast. Verily, I say vnto you, they have their reward. But thou when thou fastest, anoynt thine head, and wash thy face, that thou appear not vnto men to fast, but vnto thy father which is in secret : and thy Father which seeth in secret shall reward thee openly. Lay not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theeves break through and steal. But lay vp for your selues treasures in heaven where neither moth nor rust doth corrupt, and where theeves do not breake through nor steal. For where your treasure is, there will your heart be also.

S^t. Mat.
6. 16.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty dayes, and forty nights : give vs grace to vse such Abstinence that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory who livest, and reignest, with the Father and the, holy Ghost, one **God** world without end. Amen.

The Epistle.

We then as workers together with him, beseech you also, that ye receive not the grace of God in vain.
(For

2. Cor. 6. 1.

(For he sayth, I have heard thee in a time accepted, and in the day of Salvation have J succoured thee : behold, now is the accepted time : behold, now is the day of Salvation) Giving no offence in any thing that the ministry be not blamed : But in all things approving our selves as the ministers of God, in much patience, in Afflictions, in necessities, in distresses, in stripes, in Imprisonments, in tumults, in labours, in Watchings, in fastings ; By pureness, by knowledge, by longsuffering, by kindness, by the holy Ghost, by love vnfeigned ; By the word of truth, by the power of God, by the Armour of righteousness on the right hand and on the left ; By honour, and dishonour, by evil report, and good report : as deceivers, and yet true. as vnknown, and yet well known : as dying, and behold we live. as chastened, and not killed : as sorrowfull, yet alway rejoycing : As poore, yet making many rich : as having nothing, and yet possessing all things.

The Gospell.

St: Math:
4 1.

Then was Iesus led vp of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty dayes, and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word, that proceedeth out of the mouth of God. Then the devil taketh him vp into the holy City, and setteth him on a pinnacle of the Temple, and saith vnto him, If thou be the son of God, cast thy selfe down ; for it is written he shall give his Angells charge concerning thee, and in their hands they shall bear thee vp, lest at any time thou dash thy foot against a stone. Iesus said vnto him, It is written again, Thou shalt not tempt the Lord thy God. Again the Devil taketh him vp into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them : and saith

saith vnto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus vnto him, Get thee hence Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no power of our selves, to help our selves: keepe vs both outwardly in our bodyes, and inwardly in our soules, that we may be defended from all Adversities which may happen to the body, and from all evil thoughts which may assault, and hurt the soul through Iesus Christ our Lord. Amen.

The Epistle.

We beseech you bretheren, and exhort you by the Lord Iesus, that as ye have received of vs how ye ought to walk and to please God, so ye wold abound more and more. For ye know what Commandements we gave you by the Lord Iesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour. Not in the lust of concupiscence even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter, because that the Lord is the Avenger of all such, as we also have forewarned you, and testified. For God hath not called vs vnto vncleanness, but vnto holiness; He therefore that despiseth, despiseth not man, but God, who hath also given vnto vs his holy spirit.

1. *Thes.* 4.
1.

The Gospel.

Iesus went thence, and departed into the Coasts of Tyre, and Sidon; And behold, a Woman of Canaan came out of the same Coasts and cryed vnto him sayeing,

St: Mat.
15. 21.

sayeing, Have mercy on me O Lord, thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his Disciples came and besought him, sayeing, send her away, for she crieth after vs. But he answered and said, I am not sent, but vnto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth Lord: yet the dogs eat of the Crumbs which fall from their masters table. Then Iesus answered, and said vnto her, O Woman great is thy Faith: be it vnto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

We beseech thee Almighty God, look vpon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our Enemies, through Iesus Christ our Lord. Amen.

The Epistle.

Eph. 5. 1. Be ye therefore followers of God, as dear children; and walk in Love, as Christ also hath loved vs, and hath given himselfe for vs, an offering, and a sacrifice to God for a sweet smelling savour. But fornication, and all vncleanness, or covetousness, let it not be once named amongst you as becometh Saints: Neither filthiness, nor foolish talking, nor iesting, which are not convenient: but rather giving of thanks; for this ye know, that no whoremonger, nor vnclean-person, nor covetous man, who is an Idolater, hath any Inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God vpon the children of disobedience. Be not ye therefore partakers with them; For ye were

The third Sunday in Lent

120

were sometimes darkness, but now are ye light in the Lord: walke as children of light, (for the fruit of the spirit is in all goodness and righteousness, and truth) proving what is acceptable vnto the Lord. And have no fellowship with the vnfruitfull works of darkness, but rather reprove them. For it is a shame even to speake of those things which are don of them in secret. But all things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he sayth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel.

Jesus was casting out a devil, and it was dumb. And it came to pass when the devil was gon out, the dumb spake: and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils; And other tempting him, sought of him a signe from heaven. But he knowing their thoughts, said vnto them, Every kingdom devided against it selfe is brought to desolation: and a house divided against a house falleth. Jf Satan also be divided against himselfe, how shall his kingdom stand? because ye say that I cast out Devils through Beelzebub. And if I by Beelzebub cast out Devils, by whom do your sons cast them out? therefore shall they be your Judges. But if I with the finger of God cast out Devils, no doubt the kingdom of God is come vpon you. When a strong man armed keepeth his palace, his goods are in peace. But when a stronger, then he shall come vpon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his spoils. He that is not with me, is against mee: and he that gathereth not with me, scattereth. When the vnclean spirit is gon out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will returne vnto my house whence I came out. And when he cometh he findeth it swept, and garnished; Then
goeth

St: Luke.
11. 14

goeth he, and taketh to him seaven other spirits more wicked then himselfe, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass, as he spake these things, a certein Woman of the Company lift vp her voyce and said vnto him. Blessed is the Womb that bare thee, and the paps which thou hast sucked. But he said, yea, rather blessed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

Grant, we beseech thee Almighty God, that we who for our evil deeds, do worthily deserve to be punished, by the comfort of thy grace, may mercifully be relieved, through our Lord and Saviour Iesus Christ. Amen.

The Epistle.

Gal. 4. 21.

Tell me, ye that desire to be vnder the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bondwoman was born after the flesh: but he of the free woman was by promise. Which things are an allegory: for these are the two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Ierusalem which now is, and is in bondage with her children. But Ierusalem which is above is free; which is the mother of vs all. For it is written, Reioyce thou barren that bearest not: break forth, and cry, thou that travailest not: for the desolate hath many moe children then she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? cast out the bondwoman, and her son, for the son of the bondwoman shall not be heir

The fifth Sunday in Lent

122

heir with the son of the free woman. So then bretheren, we are not children of the bondwoman, but of the free.

The Gospel.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him because they saw his miracles which he did on them that were diseased. And Jesus went vp into a mountain, and there he sate with his disciples. And the Passeover, a feast of the Iewes, was nigh. When Jesus then lift vp his Eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himselfe knew what he would do) Philip answered him, Two hundred penyworth of bread, is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother saith vnto him. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, make the men sit down. Now there was much grass in the place. So the men sate down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said vnto his disciples, Gather vp the Fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above vnto them that had eaten. Then those men when they had seen the miracle that Iesus did, said, This is of a truth that Prophet that should come into the World.

St. Iohn.
6. 1.

The fifth Sunday in Lent.

The Collect.

We beseech thee, Almighty God mercifully to looke vpon thy people, that by thy great goodness, they may

may be governed and preserved evermore, both in body and soul, through Iesus Christ our Lord. Amen.

The Epistle.

Heb. 9. 11.

Christ being come an high Priest of good things to come, by a greater, and more perfect tabernacle, not made with hands, that is to say, not of this building: Neither by the blood of goats, and calves: but by his own blood he entred in once into the holy place, having obtained eternall Redemption for vs. For if the blood of Bulls, and of goats, and the Ashes of an heifer sprinkling the vnclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternall spirit, offered himselfe without spot to God, purge your Conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new testament, that by means of Death for the redemption of the transgressions that were vnder the first testament, they which are called might receive the promise of eternall inheritance.

The Gospel

*Sr: John.
8. 46.*

(Jesus said) Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Iews, and said vnto him, say we not well that thou art a Samaritan, and hast a devil? Iesus answered, I have not a devil: but I honour my father, and ye do dishonour me. And I seeke not myne own glory, there is one that seeketh, and iudgeth. Verily, verily, I say vnto you, If a man keep my sayeing, he shall never see death. Then said the Iews vnto him, Now we know that thou hast a devil. Abraham is dead, and the Prophets; and thou saiest, If a man keep my saying, he shall never tast of death. Art thou greater then our Father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? Iesus answered,

answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God. Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like vnto you; but I know him, and keep his saying. Your Father Abraham rejoyced to see my day: and he saw it, and was glad. Then said the Jews vnto him, Thou art not yet fifty years old, and hast thou seen Abraham? Iesus said vnto them, Verily, verily, I say vnto you, Before Abraham was, I am. Then took they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, Through the same Iesus Christ our Lord Amen.

The Epistle.

Let this mind be in you, which was also in Christ Iesus: Who being in the form of God, thought it not robbery to be equal with God: But made himselfe of no reputation, and took vpon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name: That at the name of Iesus every knee should bow, of things in heaven, and things in earth, and things vnder the earth: And that every tongue should confess that Iesus Christ is Lord, to the glory of God the Father.

Phil. 2. 5.

The

St. Mat.
27. 1.

The Gospel.

When the morning was come, all the chief Priests, and Elders of the people, took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas, who had betrayed him, when he saw that he was condemned repented himselfe, and brought again the thirty peeces of silver to the chief Priests and Elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to vs? see thou to that. And he cast down the peeces of silver in the temple, and departed, and went and hanged himselfe. And the chief Priests took the silver peeces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood vnto this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying, And they took the thirty peeces of silver, the price of him that was valued, whom they of the children of Israel did value: And gave them for the potters field, as the Lord appointed me. And Iesus stood before the governour; and the governour asked him, saying, Art thou the King of the Iewes? And Iesus said vnto him, Thou saiest. And when he was accused of the chief Priests, and Elders, he answered nothing. Then saith Pilate vnto him. Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release vnto the people, a prisoner, whom they would. And they had then a notable prisoner called Barabbas. Therefore, when they were gathered together, Pilate said vnto them, Whom will ye that I release vnto you? Barabbas, or Iesus, which is called Christ? For he knew that for envy they had delivered him.

When

When he was set down on the Judgement seat, his wife sent vnto him, saying, Have thou nothing to do with that iust man: for I have suffered many things this day in a dream, because of him. But the chief Priests, and Elders perswaded the multitude that they should aske Barabbas, and destroy Iesus. The governour answered, and said vnto them, Whether of the twain will ye that I release vnto you? They said Barabbas. Pilate sayth vnto them, What shall I do then with Iesus, which is called Christ? They all say vnto him, Let him be crucified. And the governour said, Why, what evil hath he don? But they cried out the more, saying. Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took Water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it. Then answered all the people, and sayd, His blood be on vs, and on our children. Then released he Barabbas vnto them: and when he had scourged Iesus, he delivered him to be crucified. Then the souldiers of the governour took Iesus into the common hall and gathered vnto him the whole band of soldjers. And they stripped him, and put on him a scarlet robe. And when they had platted a Crown of thorns, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Iews. And they spit vpon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come vnto a place called Golgotha, that is to say, a place of a Skull. They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting

casting lots; that it might be fulfilled, which was spoken by the prophet, They parted my Garments among them, and vpon my vesture did they cast lots; And sitting down; they watched him there: And set vp over his head, his accusation written, This is Jesus the King of the Jews. Then were there two theeves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three dayes, save thy selfe: if thou be the son of God, come down from the cross. Likewise also the chief Priests mocking him, with the scribes and Elders, said, He saved others, himselfe he cannot save: if he be the King of Israel, let him now come down from the cross, and we will beleve him: He trusted in God, let him deliver him now if he will have him: for he said, I am the son of God. The theeves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, vnto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, sayeing, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? some of them that stood there, when they heard that, said, This man calleth for Elias. And straight way one of them ran, and took a sponge, and filled it with Vineger, and put it on a reed, and gave him to drinke. The rest said, Let be, let vs see whether Elias will come to save him. Iesus, when he had cried again, with a loud voice, yeilded vp the Ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, And the graves were opened, and many bodies of Saints which slept, arose, And came out of the graves, after his resurrection, and went into the holy City, and appeared vnto many. Now when the Centurion, and they that were with him, watching

Iesus,

Jesus, saw the Earthquake, and those things that were don, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle

Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his Apparell, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine Apparel, and thy garments like him that treadeth in the Wine fat? I have troden the Wine Press alone, and of the people there was none with me: for I will tread them in mine Anger, and trample them in my fury, and their blood shall be sprinkled vpon my Garments, and I will stain all my rayment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to vphold: therefore mine owne arm brought salvation vnto me, and my fury it vpheld me. And I will tread down the people in mine Anger, and make them drunke in my fury, and I will bring down their strength to the Earth. I will mention the loving kindnesses of the Lord, and the prayes of the Lord, according to all that the Lord hath bestowed on vs, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercyes, and according to the multitude of his lovingkindnesses. For he said, surely they are my people, children that will not lye: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the dayes of old. But they rebelled, and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the dayes of old, Moses and his people, saying, Where is he that brought them vp out of the sea,

Esay. 63. 1.

sea, with the Shepherd of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himselfe an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people to make thy selfe a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy Zeal, and thy strength, the sounding of thy bowels, and of thy mercyes towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of vs, and Israel acknowledge vs not: thou, O Lord, art our Father, our redeemer, thy name is from everlasting. O Lord, Why hast thou made vs to err from thy Wayes? and hardened our hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our Adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them, they were not called by thy name.

The Gospel.

St: Mark.
14. 1.

After two dayes, was the feast of the Passeover, and of vnleavened bread: and the chief Priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an vproar of the people. And being in Bethany in the house of Simon the Leper, as he sate at meat, there came a Woman, having an Alabaster box of ointment of spikenard, very Pretious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this wast of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Iesus said, Let her alone, why trouble ye her? she hath

hath wrought a good worke on me. For you have the poor with you alwayes, and whensoever ye will, ye may do them good : but me ye have not alwayes. She hath don what she could : she is come aforehand to anoint my body to the burying. Verily, I say vnto you, Wheresoever this Gospel shall be preached, throughout the whole world, this also that she hath don shall be spoken of for a memorial of her. And Judas Jscariot one of the twelve, went vnto the chief Priests to betray him vnto them ; And when they heard it, they were glad, and promised to give him mony. And he sought how he might conveniently betray him. And the first day of vneleavened bread, when they killed the Passeover, his disciples said vnto him, Where wilt thou that we go, and prepare that thou mayst eat the Passeover? And he sendeth forth two of his disciples, and saith vnto them, Go ye into the City, and there shall meet you a man bearing a Pitcher of water : follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saieth, Where is the guest-chamber, where I shall eat the Passeover with my disciples. And he will shew you a large vpper room furnished, and prepared, there make ready for vs. And his disciples went forth, and came into the City, and found as he had said vnto them : And they made ready the Passeover. And in the evening he cometh with the twelve. And as they sate, and did eat, Iesus said, verily, I say vnto you, one of you which eateth with me, shall betray me. And they began to be sorrowfull, and to say vnto him, one by one, Is it J? and another said, Is it I? And he answered and said vnto them, Jt is one of the twelve that dippeth with me in the dish. The son of man indeed goeth as it is written of him : but wo to that man, by whom the son of man is betrayed : good were it for that man if he had never been born. And as they did eat, Iesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body. And he took the Cup, and
when

when he had given thanks, he gave it to them: and they all drank of it. And he said vnto them, This is my blood of the new Testament, which is shed for many, Verily I say vnto you, I will drink no more of the fruite of the Vine, vntill that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Iesus saith vnto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheepe shall be scattered, But after that I am risen, I will go before you into Galilee. But Peter said vnto him, Although all shall be offended, yet will not I. And Iesus saith vnto him, verily I say vnto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should dy with thee, I will not deny thee in any wise. Likewise also sayd they all. And they came to a place which was named Gethsemani, and he saith to his disciples, sit ye here, while I shall pray. And he taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heavy, And saith vnto them, My soul is exceeding sorrowfull vnto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba Father, All things are possible vnto thee, take away this Cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their Eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith vnto them, Sleep on now, and take your rest: it is enough; the hour is come, behold, the Son of man is betrayed into the hands of sinners.

Rise

Rise vp, let vs go; lo, he that betrayeth me is at hand. And immediatly, while he yet spake, cometh Iudas, one of the twelve, and with him a great multitude, with swords and staves, from the chief Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soone as he was come, he goeth straight way to him, and saith, Master, Master, and kissed him; And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Iesus answered, and said vnto them, Are ye come out as against a thief, with swords, and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him, a certein young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Iesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; And Peter followed him a far off, even into the palace of the high Priest: and he sate with the servants, and warmed himselfe at the fire: And the chief Priests, and all the councel sought for witness against Iesus, to put him to death, and found none. For many bare fals witness against him, but their witness agreed not together. And there arose certein, and bare fals witness against him, saying, We heard him say, I will destroy this temple, that is made with hands, and within three dayes, I will build another made without hands. But neither so did their witness agree together. And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said

said vnto him, Art thou the Christ, the son of the blessed? And Iesus said, I am; and ye shall see the son of man sitting on the right hand of power, and coming in the Clouds of heaven. Then the high Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say vnto him, Prophecy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high Priest. And when she saw Peter warming himself, she looked vpon him, and said, And thou also wast with Iesus of Nazareth. But he denied, saying, I know not, neither vnderstand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curs, and to swear, saying, I know not this man of whom ye speak. And the second time, the cock crew: and Peter called to mind the word that Iesus said vnto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle.

Esay. 50. 5. The Lord God, hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame, and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is neer that iustifieth me, who will
contend

contend with me? let vs stand together: Who is mine adversary? let him come neer to me. Behold, the Lord God will help me, who is he that shall condemn me? Lo, they all shall wax old, as a garment: the moth shall eat them vp. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay vpon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks: walke in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel.

And straight way in the morning, the chief Priests held a consultation with the Elders, and Scribes, and the whole councel, and bound Iesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And he answering, said vnto him, Thou saiest it. And the chief Priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold, how many things they witness against thee. But Iesus yet answered nothing; so that Pilate marvelled. Now at that feast he released vnto them one Prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the Insurrection. And the multitude crying aloud, began to desire him to do as he had ever don vnto them. But Pilate answered them, saying, Will ye that I release vnto you the King of the Iewes? (For he knew that the chief Priests had delivered him for envy) But the chief Priests moved the people that he should rather release Barabbas vnto them. And Pilate answered, and said again vnto them, What will ye then that I shall do vnto him whom ye call the King of the Iewes? And they cried out again, Crucifie

S: Mark.
15. 1.

Crucifie him. Then Pilate said vnto them, Why, what evil hath he don? And they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas vnto them, and delivered Iesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium, and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him. Hail King of the Iews. And they smote him on the head with a reed, and did spit vpon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the Purple from him, and put his own clothes on him, and led him out to crucifie him. And they compell one Simon a Cirenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him vnto the place Golgotha, which is being interpreted, the place of a scull. And they gave him to drink, wine mingled with mirrh: but he received it not. And when they had crucified him, they parted his garments, casting lots vpon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his Accusation was written over, **The King of the Jews.** And with him they crucified two theeves, the one on his right hand, the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroiest the temple, and buildest it in three dayes, save thy selfe, and come down from the Cross. Likewise also, the chief Priests mocking, said among themselves with the Scribes. He saved others, himselfe he cannot save. Let Christ the King of Israel descend now from the Cross, that we may see and believe: And they that were crucified with him, reviled him. And when the sixth hour was come, there

there was darkness over the whole land, vntil the ninth hour. And at the ninth hour Iesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani! which is, being interpreted, My God, My God, Why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of Vineger, and put it on a reed, and gave him to drink, saying, Let alone, let vs see whether Elias will come to take him down. And Iesus cried with a loud voice, and gave vp the Ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the Centurion which stood over against him, saw that he so cried out, and gave vp the Ghost, he said, Truly, this man was the son of God.

Wednesday before Easter

The Epistle.

Where a testament is, there must also of necessity be the death of the testatour. For a testament is of force after men are dead: otherwise it is of no strength at all while the testatour liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law; he tooke the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enioyned vnto you. Moreover he sprinckled with blood, both the tabernacle, and all the Vessels of the ministry. And almost all things are by the law Purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices then these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven
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Heb. 9. 16.

it selfe, now to appear in the presence of God for vs. Nor yet that he should offer himself often, as the high Priest entreth into the holy place, every year, with blood of others. For then must he often have suffered since the Foundation of the world: but now once in the end of the world, hath he appeared to put away Sin by the sacrifice of himself. And as it is appointed vnto men once to die, but after this the Iudgement. So Christ was once offered to bear the sinns of many, and vnto them that looke for him, shall he appeare the second time, without sin vnto salvation.

The Gospel.

St: Luke.
22. 1.

Now the feast of vneleavened bread drew nigh, which is called the Passover. And the chief Priests, and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief Priests and captains, how he might betray him vnto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him vnto them in the Absence of the multitude. Then came the day of vneleavened bread, when the passover must be killed. And he sent Peter, and Iohn, saying, Go, and prepare vs the passover, that we may eat. And they said vnto him, Where wilt thou that we prepare? And he said vnto them, behold, when ye are entred into the City, there shall a man meet you, bearing a pitcher of Water, follow him into the house where he entreth in. And ye shall say vnto the goodman of the house, The Master saieth vnto thee, Where is the Guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large vpper roome furnished, there make ready. And they went, and found as he had said vnto them: and they made ready the passover. And when the hour was come, he sate down, and the twelve Apostles with him.

And

And he said vnto them, With desire I have desired to eate this passover with you before I suffer. For I say vnto you, I will not any more eate thereof, vntill it be fulfilled in the kingdom of God. And he took the Cup and gave thanks, and said, Take this, and divide it among your selves. For I say vnto you, I will not drink of the fruit of the Vine, vntill the kingdom of God shall come. And he took bread, and gave thancks, and brake it, and gave vnto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the Cup after Supper, saying; This Cup is the new testament in my blood, which is shed for you: But behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it was determined, but wo vnto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was, that should do this thing. And there was also a strife among them, which of them should be accompted the greatest. And he said vnto them, The Kings of the Gentiles exercise Lordship vpon them, and they that exercise authority vpon them, are called benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint vnto you a kingdom, as my Father hath appointed vnto me. That ye may eate, and drink at my table in my kingdom, and sitt on thrones, iudging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy Faith fail not; and when thou art converted, strengthen thy brethren. And he said vnto him, Lord I am ready to go with thee, both into Prison, and to death. And he said, I tell thee Peter, the cock shall not crow

crow this day, before that thou shalt thrice deny that thou knowest me. And he said vnto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he vnto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say vnto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said vnto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said vnto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stoncs cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this Cup from me: nevertheless, not my will, but thine be don. And there appeared an Angell vnto him from heaven, strengthening him. And being in an Agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose vp from prayer, and was come to his disciples, he found them sleeping for sorrow. And said vnto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Iudas, one of the twelve, went before them, and drew neare vnto Iesus to kiss him. But Iesus said vnto him, Iudas, betrayest thou the son of man with a kiss? When they who were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Iesus answered, and said, suffer ye thus farr. And he touched his ear, and healed him. Then Iesus said vnto the chief Priests, and Captains of the temple, and the Elders, who were come to him, Be ye come out

out as against a thief, with swords, and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then tooke they him, and led him, and brought him into the high Priests house, and Peter followed a far off; And when they had kindled a fire in the midst of the Hall, and were set down together, Peter sate down among them. But a certein maid beheld him, as he sate by the fire, and earnestly looked vpon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou saiest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked vpon Peter; And Peter remembred the word of the Lord, how he had said vnto him, Before the Cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Iesus mocked him, and smote him. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy, who is it that smote thee. And many other things blasphemously spake they against him. And as soone as it was day, the elders of the people, and the chief Priests, and the Scribes came together, and led him into their Council, saying, Art thou the Christ? tell vs. And he said vnto them, If I tell you, you will not believe. And if I also aske you, you will not answer me, nor let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all, Art thou then the son of God? And he said vnto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

Thursday

*Thursday before Easter.**The Epistle.*1. Cor. 11.
17.

In this that I declare vnto you, I praise you not: that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper. For in eating, every one taketh before other, his own supper: and one is hungry, and another is drunken. What, have ye not houses to eate, and to drinke in? or, despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered vnto you, that the Lord Iesus, the same night in which he was betrayed, tooke bread: And when he had given thanks, he brake it, and said, Take eat, this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This Cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come. Wherefore whosoever shall eat this bread, and drink this Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of that bread, and drink of that Cup. For he that eateth, and drinketh vnworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body. For this cause many are weake, and sickly among you, and many sleepe. For if we would iudge our selves we should not be iudged. But when we are iudged, we are chastened of the Lord, that we should not be condemned with the world.

world. Wherefore my bretheren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together vnto condemnation. And the rest will I set in order when I come.

The Gospel.

The whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himselfe is Christ a King. And Pilate asked him, saying, Art thou the King of the Iews? And he answered him, and said, Thou saist it. Then said Pilate to the chief Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, he stirreth vp the people, teaching throughout all Iury, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged vnto Herods Iurisdiction, he sent him to Herod, who himselfe was also at Ierusalem at that time. And when Herod saw Iesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle don by him. Then he questioned with him in many words, but he answered him nothing. And the chief Priests, and Scribes stood, and vehemently accused him. And Herod with his men of Warr, set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made freinds together; for before they were at enmity between themselves. And Pilate when he had called together the chief Priests, and the Rulers, and the people, said vnto them, Ye have brought this man vnto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those

St: Luke.
23. 1.

those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is don vnto him. I will therefore chastise him, and release him. For of necessity he must release one vnto them at the Feast. And they cried out all at once, saying, Away with this man, and release vnto vs Barabbas (Who for a certain sedition made in the City, and for murder was cast in Prison) Pilate therefore willing to release Iesus, spake again to them. But they cried, saying, Crucifie him, Crucifie him; And he said vnto them the third time, Why, what evil hath he don? I have found no cause of death in him, I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief Priests prevailed. And Pilate gave sentence that it should be as they required. And he released vnto them him that for sedition, and murder was cast into Prison, whom they had desired; but he delivered Iesus to their Will. And as they led him away, they laid hold vpon one Simon, a Cyrenian, coming out of the country, and on him they laid the Cross, that he might bear it after Iesus. And there followed him a great company of people, and of women, who also bewailed, and lamented him. But Iesus turning vnto them, said, Daughters of Ierusalem, weep not for me, but weep for your selves, and for your children. For behold, the dayes are coming, in which they shall say, Blessed are the barren, and the Wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on vs; and to the hills, Cover vs. For if they do these things in a green tree, what shall be don in the dry? And there were also two other Malefacto^r led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the Malefactours one on the right hand, and the other on the left. Then said Iesus, Father, forgive

give them, for they know not what they do. And they parted his rayment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself if he be Christ, the chosen of God. And the souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Iews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, This is the King of the Jews. And one of the Malefactours which were hanged, railed on him, saying, If thou be Christ, save thy selfe, and vs; But the other answering, rebuked him, saying, Doest not thou fear God, seeing thou art in the same condemnation? And we indeed iustly, for we receive the due reward of our deeds, but this man hath don nothing amiss. And he said vnto Iesus, Lord, remember me when thou comest into thy Kingdom. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the Earth, vntill the ninth hour. And the sun was darkened, and the vail of the Temple was rent in the mids; And when Iesus had cryed with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave vp the Ghost. Now when the Centurion saw what was don, he glorified God, saying, certainly, this was a righteous man. And all the people that came together to that sight, beholding the things that were don, smote their breasts, and returned. And all his Acquaintance, and the women that followed him from Galilee, stood a farr off, beholding these things.

Good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Iesus Christ

Christ was contented to be betrayed, and given vp into the hands of wicked men, and to suffer death vpon the cross, who now liveth and reigneth, with thee and the holy Ghost, ever one God, world without end. Amen.

Almighty, and everlasting God, by whose spirit the whole body of the Church is governed, and sanctified: Receive our supplications, and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation, and ministry, may truly, and godly serve thee, through our Lord and Saviour Iesus Christ. Amen.

O mercifull God who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a Sinner, but rather that he should be converted, and live: Have mercy vpon all Iews, Turks, Infidels, and Hereticks, and take from them all Ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one Fold vnder one shepherd Iesus Christ our Lord, who liveth and reigneth with thee, and the holy Spirit, one God, world without end. Amen.

The Epistle.

Heb: 10. 1.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers therevnto perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast

hast thou prepared me: In burnt offerings, and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the booke it is written of me) to do thy will, O God. Above, when he said, sacrifice, and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy Will, (O God) He taketh away the first, that he may establish the second. By the which will, we are sanctified, through the offering of the body of Iesus Christ once for all. And every Priest standeth daily ministring, and offering oftentimes the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins for ever, sate down on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the holy Ghost also is a Witness to vs: for after that he had said before, This is the covenant that I will make with them after those dayes, saith the Lord: I will put my laws into their hearts, and in their minds will I write them: and their sins, and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, Brethren, boldness to enter into the holiest by the blood of Iesus, by a new, and living way, which he hath consecrated for vs, through the vail; that is to say, his flesh: And having an high Priest over the house of God: Let vs draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water. Let vs hold fast the profession of our faith without wavering; (for he is faithfull that promised) And let vs consider one another, to provoke vnto love, and to good Works. Not forsaking the assembling of our selves together, as the mañer of some is, but exhorting one another: and so much the more, as ye see the day approaching.

The

St. John.
19. 1.

The Gospel.

Pilate therefore took Iesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail King of the Iews: and they smote him with their hands. Pilate therefore went forth again, and saith vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith vnto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him; for I finde no fault in him. The Iews answered him, We have a law, and by our law, he ought to die, because he made himselfe the son of God. When Pilate therefore heard that saying, he was the more afraid. And went again into the Iudgement hall, and saith vnto Iesus, Whence art thou? but Iesus gave him no answer. Then saith Pilate vnto him, Speakest thou not vnto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Iesus answered. Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me vnto thee, hath the greater sin. And from thenceforth Pilate sought to release him: but the Iews cried out, saying, if thou let this man go, thou art not Cesars freind: Whosoever maketh himselfe a King, speaketh against Cesar. When Pilate therefore heard that saying, he brought Iesus forth, and sate down in the Iudgement seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Pass-over, and about the sixth hour: and he saith vnto the Iews, Behold your King. But they cried out, Away with him, away with him, crucifie him. Pilate saith vnto them, shall I crucifie your King? The chief Priests answered, We have no King, but Cesar. Then delivered he him therefore vnto them to be crucified:

crucified: and they took Iesus, and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew Golgotha. Where they crucified him, and two other with him, on eyther side one, and Iesus in the midst. And Pilate wrote a title, and put it on the cross, and the writing was, Iesus of Nazareth, the King of the Jews. This title then read many of the Iews: for the place where Iesus was crucified, was nigh to the City, and it was written in Hebrew, and Greek, and Latine. Then said the chief Priests of the Jewes to Pilate, write not, The King of the Iews, but that he said, I am the King of the Iews. Pilate answered, What I have written, I have written. Then the souldjers, when they had crucified Iesus, tooke his Garments (and made four parts, to every souldier a part) and also his Coat: now the coat was without seam, Woven from the top throughout. They said therefore among themselves, Let vs not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Iesus, his mother, and his mothers sister, Mary, the wife of Cleophas, and Mary Magdalen. When Iesus therefore saw his mother, and the disciple standing by, whome he loved, he saith vnto his mother, Woman, behold—thy son. Then saith he to the disciple, Behold thy mother. And from that hour, that disciple took her vnto his own home. After this, Iesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of Vineger: and they filled a sponge with vineger, and put it vpon Hyssop, and put it to his mouth. When Iesus therefore had received the vineger, he said, it is finished: and he bowed his head, and gave vp the Ghost. The Iews therefore, because it was the preparation, that the bodies should not remain

main vpon the Cross on the Sabbath-day (for that Sabbath-day was an high-day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldjers, and brake the legs of the first, and of the other, which was crucified with him. but when they came to Iesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his syde, and forthwith came there out, blood and Water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were don, that the scripture should be fulfilled. A bone of him shall not be broken. And again, another Scripture sayeth, they shall look on him whom they peirced.

Easter Even.

The Collect.

Grant O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Iesus Christ: so by continuall mortifieing our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our ioyfull resurrection, for his merits, who died, and was buried, and rose again for vs, thy son Iesus Christ our Lord. Amen.

The Epistle.

i. S^t Pet.
3. 17.

It is better, if the will of God be so, that ye suffer for well doing, then for evil doing. For Christ also hath once suffered for Sins, the iust for the vniust. (that he might bring vs to God) being put to death in the flesh, but quickned by the spirit: By which also he went and preached vnto the spirits in prison: which sometime were disobedient, when once the long-suffering of God waited in the daies of Noah, while the Arke was a preparing; wherein few, that is eight Soules, were saved by water. The like figure wherevnto, even Baptism, doth also now save vs, (not the putting away of the filth of the flesh, but the

the answer of a good conscience towards God) by the resurrection of Iesus Christ. Who is gon into heaven, and is on the right hand of God, Angels and authorities and powers being made subject vnto him.

The Gospel.

When the Even was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple. He went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be delivered. And when Ioseph had taken the body, he wrapped it in a clean linen cloth, and layed it in his own new Tombe, which he had hewen out in the Rock, and he rolled a great Stone to the doore of the sepulchre, and departed. And there was Mary Magdalen, and the other Mary sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together vnto Pilate, saying, Sir, We remember that that deceiver said, while he was yet alive, After three dayes, I will rise again. Command therefore that the sepulchre be made sure vntill the third day; lest his disciples come by night, and steal him away, and say vnto the people, He is risen from the dead: so the last error shall be worse then the first. Pilate said vnto them, ye have a watch, go your way, make it as sure as you can. so they went, and made the sepulchre sure, sealing the Stone, and setting a Watch.

*St: Mat.
27. 57.*

Easter day.

¶ *At Morning Prayer in stead of the Psalm:
O come let vs, &c. these Anthems shall be sung,
or said.*

Christ our Passover is sacrificed for vs. Therefore let vs keep the Feast, not with the old Leaven, nor with the Leaven of malice, and wickedness, but with the vnleavened bread of sincerity, and truth.

*1. Cor: 5.
7.*

Christ

Rom. 6. 9.

Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died vnto sin once: but in that he liveth, he liveth vnto God. Likewise reckon ye also your selves to be dead indeed vnto sin, but alive vnto God, through Iesus Christ our Lord.

1. Cor. 15. 20.

Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dy, even so in Christ shall all be made alive.

Glory be to the Father, and to the Son; and to the holy Ghost.

Answer.

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

The Collect.

Almighty God, who through thine onely begotten son Iesus Christ hast overcome death, and opened vnto vs the gate of everlasting life: we humbly beseech thee, that as by thy speciall grace preventing vs, thou dost put into our minds good desires: So by thy continuall help we may bring the same to good effect, through Iesus Christ our Lord, who liveth, and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

*The Epistle.**Col: 3. 1.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortife therefore your members which are vpon the earth: fornication, vncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children

dren of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel.

The first day of the Week cometh Mary Magdalen early, when it was yet dark, vnto the sepulchre, and seeth the stone taken away from the Sepulchre ; Then she runneth, and cometh to Simon Peter, and to the other disciple whom Iesus loved, and saith vnto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the Sepulchre. So they ran both together, and the other disciple did out run Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the Linnen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the Linnen clothes lie. And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the Sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again vnto their own home.

St: Iohn.
20. 1.

Munday in Easter Week.

The Collect.

Almighty God, who through thy only begotten son Iesus Christ, hast overcome death, and opened vnto vs the gate of everlasting life : We humbly beseech thee, that as by thy speciall grace preventing vs ; thou dost put into our minds good desires, so by thy continuall help, we may bring the same to good effect, through Iesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

For

Acts: 10.
34

For the Epistle.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent vnto the children of Israel, preaching peace by Iesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Iudea, and began from Galilee, after the Baptism which Iohn preached: How God anointed Iesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Iews, and in Ierusalem, whom they slew, and hanged on a tree: Him God raised vp the third day, and shewed him openly. Not to all the people, but vnto witnesses chosen before of God, even to vs, who did eat and drink with him after he arose from the dead. And he commanded vs to preach vnto the people, and to testify that it is he who was ordeined of God, to be the Iudge of quick, and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of Sins.

St: Luke.
24. 13.

The Gospel.

Behold two of his disciples went that same day to a Village called Emmaus, which was from Ierusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned; Iesus himselfe drew neer, and went with them. But their Eyes were holden, that they should not know him. And he said vnto them, What manner of communications are these that you have one to another, as ye walk, and are sad? And the one of them whose name was Cleopas, answering said vnto him, Art thou onely a stranger in Ierusalem, and hast not known the things

things which are come to pass there, in these dayes? And he said vnto them, What things? and they said vnto him, concerning Iesus of Nazareth, who was a Prophet mighty in deed and word, before God and all the people: And how the chief Priests, and our rulers delivered him, to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and besides all this, to day is the third day, since these things were don. Yea and certein Women also of our Company made vs astonished, who were early at the sepulchre: And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said that he was alive. And certeine of them who were with vs, went to the sepulchre; and found it even so, as the women had said, but him they saw not. Then he said vnto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets he expounded vnto them in all the scriptures, the things concerning himselfe. And they drew nigh vnto the Village, whither they went; and he made as though he would have gon further. But they constrained him, saying, Abide with vs, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sate at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within vs, while he talked with vs by the way, and while he opened to vs the scriptures. And they rose vp the same houre, and returned to Ierusalem, and found the eleven gathered together, and them that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were don in the way, and how he was known of them, in breaking of bread

Tuesday

*Tuesday in Easter Week.**The Collect.*

Almighty God, who through thy only begotten son Iesus Christ hast overcome death, and opened vnto vs the gate of everlasting life: We humbly beseech thee, that as by thy speciall grace preventing vs, thou dost put into our minds good desires, so by thy continuall help, we may bring the same to good effect, through Iesus Christ our Lord, who liveth, and reigneth with thee, and the holy Ghost, ever one God world without end. Amen.

For the Epistle.

*Acts: 13.
26.*

Men, and brethren, children of the Stock of Abraham, and whosoever among you feareth God, to you is the word of this Salvation sent. For they that dwell at Ierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they tooke him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many dayes of them which came vp with him from Galilee to Ierusalem, who are his witnesses vnto the people. And we declare vnto you glad tidings, how that the promise which was made vnto the Fathers, God hath fulfilled the same vnto vs their children, in that he hath raised vp Iesus again, as it is also written in the second Psalm, Thou art my Son this day have I begotten thee. And as concerning that he raysed him vp from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercyes of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation, by

by the will of God, fell on sleep, and was laid vnto his Fathers, and saw corruption. But he whom God raised again saw no corruption. Be it known vnto you therefore, men, and brethren, that through this man is preached vnto you y^e forgiveness of sins. And by him all that beleeve are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that come vpon you, which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish: for I worke a work in your dayes, a work which you shall in no wise believe, though a man declare it vnto you.

The Gospel.

Jesus himselfe stood in the midst of them, and saith vnto them, Peace be vnto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said vnto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he shewed them his hands and his Feet. And while they yet beleeved not for ioy, and wondered, he said vnto them, Have ye here any meat? And they gave him a peece of a broyled fish, and of an hony comb. And he took it, and did eat before them. And he said vnto them, These are the words which I spake vnto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their vnderstanding, that they might vnderstand the Scriptures. And said vnto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance, and remission of sins should be preached in his name among all Nations, beginning at Ierusalem. And ye are witnesses of these things.

St: Luke.
24. 36.

The

*The first Sunday after Easter.**The Collect.*

Almighty Father, who hast given thine only son to dy for our sins, and to rise again for our iustification: grant vs so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living, and truth, through the merits of the same thy son Iesus Christ our Lord, Amen.

The Epistle.

i. S.:
John. 5. 4.

Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that beleiveth that Iesus is the son of God. This is he that came by water and blood, even Iesus Christ. not by water onely, but by water and blood: and it is the spirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that beleiveth on the son of God hath the witness in himselfe: he that believeth not God hath made him a liar, because he beleeveth not the record that God gave of his Son. And this is the record, that God hath given to vs eternall life: and this life is in his son. He that hath the son, hath life, and he that hath not the son, hath not life.

The Gospel.

S. Iohn
20. 19.

The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Iews, came Iesus and stood in the midst and saith vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands, and his Side, Then were the disciples glad when they saw the Lord. Then said Iesus to them

them again, Peace be vnto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whosoever sins ye remitt, they are remitted vnto them, and whosoever sins ye retaine, they are retained.

The Second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only son to be vnto vs both a sacrifice for sin, and also an ensample of godly life : give vs grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Iesus Christ our Lord. Amen.

The Epistle.

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even herevnto were ye called: because Christ also suffered for vs, leaving vs an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himselfe to him that iudgeth righteously. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live vnto righteousnes; by whose stripes ye were healed. For ye were as sheep going astray but are now returned vnto the shepherd, and Bishop of your Soules.

*1. St. Pet.
2. 19.*

The Gospel.

Iesus said, I am the good Shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are

*St. Iohn.
10. 11.*

are not, seeth the wolfe coming, and leaveth the sheep, and fleeth: and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error, the light of thy truth, to the Intent that they may return into the way of righteousness; grant vnto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same through our Lord Iesus Christ. Amen.

The Epistle

j. St: Pet.
2. 11.

Dearly beloved, I beseech you as strangers, and Pilgrims, abstain from fleshly lusts, which warr against the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God, in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, Whether it be to the King, as supreme, or vnto governors, as vnto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not vsing your liberty for a cloak of maliciousnes, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The

The Gospel.

Jesus said to his Disciples. A little while and ye shall not see mee : and again, a litle while, and ye shall see me, because J goe to the Father. Then said some of his disciples among themselves, what is this that he saith vnto vs, A little while and ye shall not see mee : And again, a little while, and ye shall see me : and because I go to the Father. They said therefore, What is this that he saith, A little while ? We cannot tell what he saith. Now Jesus knew that they were desirous to aske him, and said vnto them, Do ye enquire among your selves of that I said, A little while, and ye shall not see me. and again A little while, and ye shall see me ? verily, verily I say vnto you, that ye shall weep and lament, but the world shall rejoyce : and ye shall be sorrowfull, but your sorrow shall be turned into ioy. A woman when she is in travail, hath sorrow because her hour is come : but as soone as she is delivered of the childe, she remembreth no more the anguish, for ioy that a man is born into the world. And ye now therefore have sorrow : but I will see you againe, and your heart shall rejoyce, and your Joy no man taketh from you.

St. Iohn.
16. 16.

*The fourth Sunday after Easter.**The Collect*

O Almighty God, who alone canst order the vnruly Wills, and affections of sinfull men : grant vnto thy people, that they may love the thing which thou comādest, and desire that which thou dost promise, that so among the sundry, and manyfold changes of the world, our hearts may surely there be fixed where true ioyes are to be found, through Iesus Christ our Lord. Amen.

The Epistle.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he vs with the word of truth, that

St: Iam: 1.
17:

that we should be a kind of first fruits of his creatures. Wherefore my beloved bretheren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God; Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness, the ingrafted word, which is able to save your souls.

The Gospel.

St: Iohn.
16. 5.

Jesus said vnto his Disciples. Now J goe my way to him that sent me, and none of you asketh me, whither goest thou? But because I have said these things vnto you, sorrow hath filled your heart. Nevertheless J tell you the truth, it is expedient for you that I goe away: for if J go not away the Comforter will not come vnto you: but if J depart J will send him vnto you. And when he is come he will reprove the world of sin, and of righteousness, and of Iudgement. of sin; because they believe not on me. of righteousness; because J goe to my Father, and ye see me no more. of Iudgement; because the prince of this world is iudged. J have yet many things to say vnto you, but ye cannot bear them now. Howbeit, when he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himselfe: but whatsoever he shall hear that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it vnto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it vnto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come: grant to vs thy humble servants, that by thy holy inspiration, we may think those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ. Amen.

The

The Epistle.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer; he is like vnto a man beholding his natural face in a glass. For he beholdeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed. Jf any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion and vndefiled before God, and the Father, is this; to visit the fatherless, and widows in their affliction, and to keep himselfe vnspotted from the world.

St: Jam. 1.
22.

The Gospel.

Verily, verily I say vnto you, whatsoever ye shall aske the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive that your ioy may be full. These things have I spoken vnto you in proverbs: the time cometh when J shall no more speake vnto you in proverbs, but J shall shew you plainly of the Father. At that Day ye shall aske in my name: and J say not vnto you, that J will pray the Father for you: For the Father himselfe loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said vnto him, Lo, now speakest thou plainly, and speakest no Proverb. Now are we sure that thou knowest all things, and needest not that any man should aske thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe,? Behold the houre cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father

St: Iohn:
16: 23

is

is with me. These things I have spoken vnto you, that in me ye might have peace, in the world ye shall have tribulation : but be of good cheer, J have overcome the world.

The Ascension day.

The Collect.

Grant, we beseech thee Almighty God, that like as we do believe thy only begotten son our Lord Iesus Christ to have ascended into the heavens : so we may also in heart and minde thither ascend and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

For the Epistle.

Acts. 1. 1.

The former treatise have I made, O Theophilus, of all that Iesus began both to do, and teach ; vntill the day in which he was taken vp, after that he through the holy Ghost had given commandements vnto the Apostles whom he had chosen. To whom also he shewed himselfe alive after his passion by many infallible proofs, being seen of them fourty dayes, and speaking of the things pertaining to the kingdome of God : And being assembled together with them, commanded them that they should not depart from Ierusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For Iohn truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. When they therefore were come together they asked of him saying, Lord, wilt thou at this time restore againe the Kingdom to Israel? And he said vnto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come vpon you ; And ye shall be witnesses vnto me, both in Ierusalem, and in all Judea, and in Samaria, and vnto the vttermost part of the earth. And when he had spoken these things, while they beheld, he
was

was taken vp, and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went vp, behold, two men stood by them in white Apparell, which also said, Ye men of Galilee, why stand ye gazing vp into heaven? this same Iesus which is taken vp from you into heaven, shall so come in like maner as ye have seen him go into heaven.

The Gospel.

Iesus appeared vnto the eleaven, as they sate at meat, and vpbraided them with their vnbeliefe and hardness of heart, because they believed not them which had seen him after he was risen. And he said vnto them, Go ye into all the world, and preach the Gospel to every Creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned. And these signes shall follow them that believe, In my name shall they cast out devils, they shall speak with new tongues, They shall take vp serpents, and if they drinke any deadly thing, it shall not hurt them, They shall lay hands on the sick, and they shall recover. So then after the Lord had spoken vnto them, he was received vp into heaven, and sate on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signes following.

St: Mar.
16. 14.

Sunday after Ascension day.

The Collect.

O God, the King of Glory, who hast exalted thine only Son Iesus Christ with great triumph vnto thy Kingdom in Heaven: We beseech thee leave vs not comfortless; but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our saviour Christ is gone before, who liveth and reigneth, with thee, and the holy Ghost, one God world without end. Amen.

The

The Epistle.

j. St. Pet.
4. 7.

The end of all things is at hand : be ye therefore sober, and watch vnto prayer. And above all things have fervent charity among your selves : for charity shall cover the multitude of sins. vse hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God. If any man speake, let him speake as the Oracles of God : If any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ ; to whom be praise, and dominion for ever, and ever. Amen.

The Gospel.

St. Iohn :
15. 26. and
part of
chap. 16.

When the Comforter is come, whom I will send vnto you from the Father, even the spirit of truth, which proceedeth from the ffather, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken vnto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doth God service. And these things will they do vnto you, because they have not knowne the Father, nor me ; But these things have I told you that when the time shall come, ye may remember that I told you of them.

*Whitsunday.**The Collect.*

God, who as at this time didst teach the hearts of thy faithfull people by the sending to them the light of thy holy spirit : Grant vs by the same spirit to have a right Iudgement in all things, and evermore to reioyce in his holy comfort through the merits of Christ Iesus our Saviour, who liveth and reigneth with thee in the Vnity of the same spirit, one God world without end Amen.

For

For the Epistle.

When the day of Pentecost was fully come, they were all with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing mighty winde, and it filled all the house where they were sitting. And there appeared vnto them cloven tongues, like as of fire, and it sate vpon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them vtterance. And there were dwelling at Ierusalem, Jewes, devout men, out of every nation vnder heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speake in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue; wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilya, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews, and Proselytes. Cretes, and Arabians, we do hear them speak in our tongues the wonderfull works of God.

*Acts. 2. 1.**The Gospel.*

Jesus said vnto his Disciples. If ye love me keep my Commandements. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that J am in my Father, and you in me, and I in you. He that hath my Commandements, and keepeth them, he it is that loveth

St: John.
14. 15.

loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest my selfe to him. Judas saith vnto him (not Jscariot) Lord, how is it that thou wilt manifest thy selfe vnto vs, and not vnto the world? Jesus answered, and said vnto him, Jf a man love me, he will keep my words: and my Father will love him, and we will come vnto him, and make our abode with him; He that loveth me not, keepeth not my sayings: and the word which you hear is not mine; but the Fathers which sent me. These things have J spoken vnto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said vnto you. Peace J leave with you, my peace J give vnto you; not as the world giveth, give J vnto you: let not your heart be troubled, neither let it be afraid: Ye have heard how J said vnto you, J go away, and come again vnto you. Jf ye loved me, ye would reioyce, because I said, J go vnto the Father: for my Father is greater then J. And now J have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter J will not talke much with you: for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me Commandement, even so J do.

Munday in Whitsun-Week.

The Collect.

God who as at this time didst teach the hearts of thy faithfull people, by the sending to them the light of thy holy spirit: Grant vs by the same Spirit to have a right Iudgement in all things, and evermore to reioyce in his holy Comfort, through the merits of Christ Jesu, our Saviour, who liveth, and reigneth with thee, in the vnity of the same spirit, one God, world without end. Amen.

For

For the Epistle.

Then Peter opened his mouth, and said, of a truth J perceive that God is no respecter of persons: But in every Nation, he that feareth him, and worketh righteousness, is accepted with him. The word which God sent vnto the children of Jsrael, preaching peace by Jesus Christ (he is Lord of all) That word I say you know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the Devil: for God was with him. And **we** are witnesses of all things which he did both in **the Land** of the Iews, and in Jerusalem, whom they **slew**, and hanged on a tree. Him God raised vp **the third** day, and shewed him openly. Not to all the **people**, but vnto witnesses chosen before of God, **even to vs** who did eat and drink with him, after he rose **from** the dead. And he commanded vs to **preach** vnto the people, and to testifie that it is he which was ordeined of God to be the Judge of quick, and **dead**. To him give all the Prophets witness, that **through** his name, whosoever believeth in him, shall receive remission of Sins. While Peter yet **spake** these words, the holy Ghost fell on all them, who **heard** the word. And they of the Circumcision who **believed**, were astonished, as many as came with **Peter**, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain dayes.

Acts. 10.
34-*The Gospel.*

God so loved the world, that he gave his onely begotten Son: that whosoever believeth in him should not

St: Iohn.
3. 16.

not perish, but have everlasting life. For God sent not his son into the world to condemn the world, but that the world, through him might be saved. He that believeth on him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God. And this is the Condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light; lest, his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest; that they are wrought in God.

Tuesday in Whitsun Week.

The Collect.

God, who as at this time didst teach the hearts of thy faithfull people by sending to them the light of thy holy spirit: Grant vs by the same spirit, to have a right iudgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, Who liveth, and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

For the Epistle.

Acts. 8. 14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent vnto them Peter and Iohn: who when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was fallen vpon none of them: onely they were baptized in the name of the Lord Iesus. Then layd they their hands on them, and they received the holy Ghost.

The Gospel.

*St: Iohn.
10. 1.*

Verily, verily, J say vnto you, He that entreth not by the door into the sheepfold, but climbeth vp some other way, the same is a thief, and a robber. But he

he that entreth in by the door, is the Shepherd of the sheep. To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voyce of strangers. This parable spake Jesus vnto them: but they vnderstood not what things they were which he spake vnto them. Then said Jesus vnto them again; Verily, verily, I say vnto you, I am the door of the sheep. All that ever came before me, are thieves, and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come, that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given vnto vs thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the diuine Majesty to worship the Vnity: We beseech thee, that thou wouldest keep vs stedfast in this Faith, and evermore defend vs from all Adversities, who livest, and reignest one God, world without end. Amen.

For the Epistle.

After this J looked, and behold, a door was opened in heaven: and the first voice which J heard, was as it were of a trumpet talking with me; which said, Come vp hither, and J will shew thee things which must be hereafter. And immediatly I was in the spirit: and behold, a throne was set in heaven, and one sate on the throne. And he that

Rev. 4. 1.

sate,

sate, was to look vpon like a Jasper, and a Sardine stone : and there was a rainbow round about the throne, in sight like vnto an Emerald. And round about the throne were four and twenty seats ; and vpon the seats J saw four and twenty Elders sitting, clothed in white rayment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thundrings, and voices : and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like vnto Cristall : and in the midst of the throne, and round about the throne, were four beasts full of Eyes, before, and behind. And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the four beasts had each of them six Wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sate on the throne, who liveth for ever, and ever : The four and twenty Elders fall down before him that sate on the throne, and worship him that liveth for ever, and ever, and cast their crownes before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel.

St: Iohn.
3. 1.

There was a man of the Pharisees, named Nicodemus, a Ruler of the Jews. The same came to Jesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God : For no man can do these miracles that thou doest, except God be with him. Jesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be

be born again, he cannot see the Kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Iesus answered, verily, verily J say vnto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit, is spirit. Marvell not that J said vnto thee, ye must be born again. The winde bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it it goeth: so is every one that is born of the Spirit. Nicodemus answered, and said vnto him. How can these things be? Iesus answered and said vnto him, Art thou a Master of Jsrael, and knowest not these things? Verily, verily J say vnto thee, We speak that we do know, and testifie that we have seen, and ye receive not our Witness. Jf J have tould you earthly things, and ye believe not: how shall ye believe if J tell you of heavenly things? And no man hath ascended vp to heaven, but he that came down from heaven, even the son of man, who is in heaven. And as Moses lifted vp the serpent in the wilderness: even so must the son of man be lifted vp: That whosoever believeth in him should not perish, but have eternall life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortall nature, we can do no good thing without thee, grant vs the help of thy grace, that in keeping of thy Commandments, we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The

The Epistle.

i. St. Iohn.
4. 7.

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

The Gospel.

St: Luke.
16. 19.

There was a certain rich man, who was clothed in Purple, and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was layd at his gate, full of sores, and desiring to be fed with the Crumbs which
fell

fell from the rich mans table : moreover the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the Angels into Abrahams bosom : the rich man also died, and was buried. And in hell he lift vp his Eyes being in torments, and seeth Abraham a farr off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for J am tormented in this flame ; But Abraham said, Son remember, that thou in thy life time receivdest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And besides all this, between vs, and you, there is a great gulf fixed, so that they who would pass from hence to you, cannot, neither can they pass to vs, that would come from thence. Then he said, J pray thee therefore Father, that thou wouldest send him to my Fathers house : For J have five brethren, that he may testify vnto them, lest they also come into this place of torment. Abraham saith vnto him, They have Moses, and the Prophets, let them hear them. And he said, Nay, Father Abraham : but if one went vnto them from the dead, they will repent. And he said vnto him, Jf they hear not Moses, and the Prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them, whom thou dost bring vp in thy stedfast fear, and love: Keep vs, we beseech thee, vnder the protection of thy good providence, and make vs to have a perpetual fear, and love of thy holy name, through Jesus Christ our Lord. Amen.

The Epistle.

Marvell not my brethren, if the world hate you. We know that we have passed from death vnto life, because

J. St: Iohn.
3. 13.

because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternall life abiding in him. Hereby perceiue we the love of God, because he laid down his life for vs: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth vp his bowels of compassion from him; how dwelleth the love of God in him? My little children, let vs not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn vs, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn vs not, then have we confidence towards God. And whatsoever we aske, we receive of him, because we keepe his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his son Jesus Christ, and love one another as he gave vs commandement. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know, that he abideth in vs, by the spirit which he hath given vs.

The Gospell.

St: Luke.
14. 16.

A certein man made a great supper, and bad many: And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent, began to make excuse: The first said vnto him, I have bought a peece of ground, and I must needs go and see it: J pray thee have me excused. And another said, J have bought five yoke of oxen, and J go to prove them: J pray thee have me excused. And another said, J have married a Wife, and therefore J cannot come: So that servant came, and shewed his Lord these things. Then the Master of the house being angry said to his servant, Go out quickly into the streets, and lanes of the City, and bring in hither the poor,

poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is don as thou hast commanded, and yet there is roome. And the Lord said vnto the servant, Go out into the high wayes, and hedges, and compell them to come in, that my house may be filled, For J say vnto you that none of those men which were bidden shall tast of my supper.

The third Sunday after Trinity

The Collect.

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

The Epistle.

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore vnder the mighty hand of God, that he may exalt you in due time. Casting all your care vpon him, for he careth for you: Be sober, be vigilant: because your Adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called vs into his eternall glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, setle you. To him be glory and dominion for ever, and ever. Amen.

1. *St: Pet.*
5- 5-

The Gospel.

Then drew near vnto him all the Publicans, and sinners for to hear him; and the Pharisees, and Scribes murmured, saying, this man receiveth sinners, and eateth with them. And he spake this parable vnto them, saying, What man of you having an

St: Luke.
15. 1.

an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, vntill he finde it? And when he hath found it he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his freinds and neighbours, saying vnto them, Rejoyce with me, for J have found my sheep, which was lost. J say vnto you, that likewise ioy shall be in heaven over one sinner that repenteth, more then over ninety and nine iust persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a Candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her freinds, and her neighbours together, saying, Rejoyce with me, for J have found the Piece which J had lost. Likewise, J say vnto you, There is ioy, in the presence of the Angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the Protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so pass thorow things temporall, that we finally lose not the things eternall: Grant this, O heavenly Father, for Jesus Christs sake our Lord. Amen.

The Epistle.

Rom. 8. 18.

J reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in vs. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature it selfe also shall be delivered

delivered from the bondage of corruption into the glorious liberty of the children of God For we know that the whole creation groaneth, and travaileth in pain together vntill now. And not only they, but our selves also, which have the first fruits of the spirit, even we our selves grone within our selves, wayting for the adoption, to wit, the redemption of our body.

The Gospel.

Be ye therefore mercifull, as your Father also is mercifull. Judge not, and ye shall not be iudged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given vnto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosome. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a Parable vnto them, Can the blinde lead the blinde? shall they not both fall into the ditch? The disciple is not above his Master: but every one that is perfect, shall be as his Master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own Eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine Eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see cleerly to pull out the mote that is in thy brothers Eye.

St: Luke.
6. 36.

The fifth Sunday after Trinity.

The Collect.

Grant o Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may ioyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The

The Epistle.

j. St: Pet.
3. 8.

Be ye all of one mind, having compassion one of another, love as brethren, be pittifull, be courteous: Not rendring evil, for evil; or railing, for railing: but contrariwise blessing, knowing that ye are therevnto called, that ye should inherit a blessing. For he that will love life, and see good dayes; let him refrain his tongue from evil, and his lips, that they speak no guile. Let him eschew evil, and do good: let him seek peace and ensue it. For the Eyes of the Lord are over the righteous, and his ears are open vnto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled. But sanctifie the Lord God in your hearts.

The Gospel.

St: Luke.
5. 1.

Jt came to pass, that as the people pressed vpon him to hear the word of God, he stood by the lake of Genesareth; And saw two ships standing by the lake: but the Fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sate down, and taught the people out of the ship. Now when he had left speaking he said vnto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said vnto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word, J will let down the net. And when they had this don, they inclosed a great multitude of Fishes, and their net brake; And they beckned vnto their partners which were in the other ship, that they should come and help them. And they came, and filled both their ships, so that they began to sink. When Simon Peter saw it, he fell

fell down at Jesus knees, saying, Depart from me, for I am a sinfull man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John the Sons of Zebedee, who were partners with Simon. And Jesus said vnto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to Land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans vnderstanding, pour into our hearts, such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord Amen.

The Epistle.

Know ye not, that soe many of vs as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised vp from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died vnto sin once: but in that he liveth, he liveth vnto God. Likewise reckon ye also your selves to be dead indeed vnto sin: but alive vnto God through Jesus Christ our Lord.

Rom: 6. 3.

The

St: Math.
5. 20.

The Gospel

Jesus said vnto his disciples, Except your righteousnes shall exceed the righteousness of the Scribes, and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the Iudgement. But J say vnto you that whosoever is angry with his brother without a cause, shall be in danger of the Judgement: and whosoever shall say to his brother, Racha, shall be in danger of the Councel: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine Adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison. Verily, I say vnto thee, thou shalt by no means come out thence, till thou hast paid the vttermost farthing.

The seaventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in vs true religion, nourish vs with all goodness, and of thy great mercy keep vs in the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 6. 19.

I speake after the manner of men, because of the infirmity of your flesh: for as ye have yeilded your members servants to vncleanness, and to iniquity, vnto iniquity, even so now yeild your members, ser-
vants

vants to righteousness, vnto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit vnto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

The Gospel.

Jn those dayes the multitude being very great; and having nothing to eat; Iesus called his disciples vnto him and saith vnto them, J have compassion on the multitude, because they have now been with me three dayes, and have nothing to eat: And if J send them away fasting to their own houses they will faint by the way: for divers of them came from farr. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, seven. And he commanded the people to sit down on the ground: and he tooke the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did sett them before the people. And they had a few smal fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: And they took vp of the broken meat that was left, seaven baskets. And they that had eaten were about four thousand, and he sent them away

St: Mar.
8. 1.

The eighth Sunday after Trinity.

The Collect.

O God, whose never fayling providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from vs all hurtfull things, and to give vs those things which be profitable for vs, through Jesus Christ our Lord. Amen.

The

The Epistle.

Rom. 8. 12. Brethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the spirit, do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage, again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it selfe beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and ioynt heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel.

St: Mat. 7. 15. Beware of false Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thornes, or figs of thistles. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith vnto me, Lord Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

*The ninth Sunday after Trinity.**The Collect.*

Grant to vs, Lord, we beseech thee the spirit to thinke and do alwayes such things, as be rightfull: that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle.

1. Cor. 10. 1. Brethren, I would not, that ye should be ignorant, how that all our Fathers were vnder the cloud, and all

all passed through the sea: And were all baptized vnto Moses in the cloud, and in the sea: And did all eat the same spiritual meat. And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ): But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye Jdolaters, as were some of them, as it is written, The people sate down, to eat and drink, and rose vp to play. Neither let vs coffitt fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them also tempted; and were destroyed of Serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened vnto them for ensamples: and they are written for our admonition, vpon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel.

Jesus said vnto his disciples, There was a certain rich man, who had a steward, and the same was accused vnto him, that he had wasted his goods. And he called him, and said vnto him, How is it, that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: J cannot dig, to beg J am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lords debtors vnto him, and said

St: Luke.
16. 1.

said vnto the first, How much owest thou vnto my Lord? And he said, An hundred measures of oyl. And he said vnto him, Take thy Bill, and sitt down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said vnto him, Take thy bill, and write fourscore. And the Lord commended the vnjust steward, because he had don wisely: for the children of this world are in their generation wiser then the children of light. And J say vnto you, Make to your selves freinds of the Mammon of vnrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

Let thy mercifull Ears, O Lord, be open to the prayers of thy humble servants: And that they may obtain their petitions, make them to aske such things as shall please thee through Jesus Christ our Lord. Amen.

The Epistle.

1. Cor. 12.
1.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away vnto these dumb Idols, even as ye were led. Wherefore I give you to vnderstand that no man speaking by the spirit of God, calleth Jesus accursed: and that no man can say, that Iesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of Wisdom, to another the word of knowledge by the same spirit: To another faith by the same spirit: to another the gifts of healing by the same Spirit. To another the working of miracles, to another prophesy,

phesy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one, and the selfe same Spirit, dividing to every man severally as he will.

The Gospel.

And when he was come near, he beheld the City, and wept over it, saying, Jf thou hadst known, even thou, at least in this thy day, the things which belong vnto thy peace! But now they are hid from thine eyes. For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone vpon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought. Saying vnto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught dayly in the temple.

St: Luke.
19. 41.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power, most chiefly in shewing mercy, and pity: mercifully grant vnto vs such a measure of thy grace, that we running the way of thy Commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle

Brethren, I declare vnto you the gospel which I preached vnto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what J preached vnto you; vnless ye have believed in vain. For I delivered vnto you first of all, that which J also received, how that Christ died for our sins according to the scriptures: And that

1. Cor. 15.
1.

that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once: of whom the greater part remain vnto this present, but some are faln asleep. After that he was seen of James, then of all the Apostles. And last of all, he was seen of me also, as of one born out of due time. For J am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God, J am what J am: and his grace which was bestowed vpon me, was not in vain: but J laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believe.

The Gospel.

St: Luke.
18. 9.

Jesus spake this parable vnto certain which trusted in themselves that they were righteous, and despised others: Two men went vp into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with himselfe, God J thank thee, that J am not as other men are, extortioners, vniust, adulterers, or even as this publican. I fast twice in the week, J give tythes of all that J possess. And the publican standing a far off, would not lift vp so much as his eyes vnto heaven, but smote vpon his breast, saying, God be mercifull to me a sinner. J tell you this man went down to his house iustified, rather then the other: for every one that exalteth himselfe, shall be abased; and he that humbleth himselfe shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art alwayes more ready to hear, then we to pray, and art wont to give more then either we desire, or deserve: pour down

down vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giving vs those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy son our Lord. Amen.

The Epistle.

Such trust have we through Christ to Godward. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Who also hath made vs able ministers of the new testament; not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and ingraven in Stones, was glorious; so that the children of Jsrael could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be don away: How shall not the ministration of the Spirit, be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in Glory.

2. Cor. 3. 4.

The Gospel.

Jesus departing from the coasts of Tyre and Sidon, came vnto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring vnto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand vpon him. And he tooke him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking vp to heaven, he sighed, and saith vnto him, Ephphatha, that is, Be opened. And straitway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them, that they should tell no man: but the more he charged them, so much the more a great deal they published it. And were beyond measure astonished, saying, He hath don all things well: he maketh both the deaf to hear, and the dumb to speak.

St. Mar.
7: 31:

The

*The xiiijth Sunday after Trinity.**The Collect.*

Almighty, and mercifull God, of whose only gift it cometh, that thy faithfull people do vnto thee true and laudable service: grant we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly Promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle.

Gal. 3. 16.

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

*The Gospel.*St: Luke.
10. 23.

Blessed are the Eyes which see the things that ye see; For J tell you that many Prophets, and Kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. And behold a certain Lawyer stood vp, and tempted him, saying, Master, what shall J do to inherit eternall life? He said

said vnto him, What is written in the law? how readeest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength, and with all thy mind; and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this do, and thou shalt live. But he willing to iustifie himselfe, said vnto Jesus. And who is my neighbour? And Jesus answering, said, A certein man went down from Ierusalem to Iericho, and fell among thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead. And by chance there came down a certein Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certein Samaritan as he journied, came where he was: and when he saw him, he had compassion on him. And went to him, and bound vp his wounds, pouring in oyle, and wine, and set him on his own beast, and brought him to an Inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said vnto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three; thinkest thou, was neighbour vnto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus vnto him, Go, and do thou likewise.

The xiv. Sunday after Trinity.

The Collect.

Almighty and everlasting God, give vnto vs the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make vs to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

J say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against

Gal. 5. 16.

against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other : so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not vnder the law. Now the works of the flesh are manifest, which are these ; Adultery, fornication, vncleanness, lasciviousness, Jdolatry, Witchcraft, hatred, Variance, emulations, wrath, Strife, Seditions, heresies, Envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also tould you in time past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is Love, ioy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christs have crucified the flesh with the affections, and lusts.

The Gospel.

S: Luke.
17. 11.

And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entred into a certain village there met him ten men—that were lepers, who stood a far off : And they lifted vp their voices, and said, Jesus Master, have mercy on vs ; And when he saw them, he said vnto them, Go shew your selves vnto the priests. And it came to pass, that as they went, they were censed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face, at his feet, giving him thanks : and he was a Samaritan. And Jesus answering, said, Were there not ten censed? but where are the nine? There are not found that returned to give glory to God, save this Stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after Trinity.

The Collect.

Keep we beseech thee, O Lord, thy Church with thy perpetual, mercy. And because the frailty of man
man

man without thee cannot but fall, keep vs ever by thy help from all things hurtfull, and lead vs to all things profitable to our Salvation, through Jesus Christ our Lord. Amen.

The Epistle.

Ye see how large a letter J have written vnto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: onely lest they should Suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Iesus Christ, by whom the world is crucified vnto me, and I vnto the world. For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a new creature. And as many as walk according to this rule peace be on them, and mercy, and vpon the Jsrael of God. From henceforth let no man trouble me, for J bear in my body the marks of the Lord Iesus. Brethren, the grace of our Lord Iesus Christ be with your Spirit. Amen.

Gal. 6. 11.

The Gospel.

No man can serve two masters: for either he will hate the one, and love the other; or els he will hold to the one, and despise the other. Ye cannot serve God, and Mammon. Therefore J say vnto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more then meat, and the body then rayment? Behold the fowles of the aire: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better then they? Which of you by taking thought, can add one Cubit vnto his Stature? And why take ye thought for rayment? Consider the Lilies of the Field, how they grow: they toil not, neither do they

St: Mat:
6. 24.

they spin. And yet J say vnto you that even Solomon in all his glory, was not araied like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink,? or wherewithall shall we be clothed? (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added vnto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient vnto the day is the evil thereof.

The xvi. Sunday after Trinity.

The Collect.

O Lord we beseech thee let thy continual pity cleanse and defend thy church: and because it cannot continue in Safety without thy Succour, preserve it evermore, by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 3. 13.

J desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees vnto the Father of our Lord Jesus Christ, of whom the whole family in heaven, and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man: That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now vnto him that is able to do exceeding abundantly, above all that we aske or think, according to the power that
worketh

worketh in vs, vnto him be glory in the Church by Christ Jesus, throughout all Ages, world without end. Amen.

The Gospel.

And it came to pass the day after, that Jesus went into a City called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the City, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the City was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weep not. And he came and touched the biere (and they that bare him stood still) and he said, Young man I say vnto thee, Arise. And he that was dead, sate vp, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, Saying, That a great Prophet is risen vp among vs, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

St: Luke.
7. 11.

The xvij. Sunday after Trinity.

The Collect.

Lord we pray thee, that thy Grace may alwayes prevent, and follow vs; and make vs continually to be given to all good works through Jesus Christ our Lord. Amen.

The Epistle.

J therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness, and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the Vnity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. one God, and Father of all, who is above all, and through all, and in you all.

Ephe. 4. 1.

The

*The Gospel.*St: Luke:
14. 1.

It came to pass, as Jesus went into the house of one of the chief Pharisees, to eat bread on the Sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake vnto the lawyers, and Pharisees, saying, Is it lawfull to heal on the Sabbath-day. And they held their peace. And he tooke him, and healed him, and let him go: And answered them saying, Which of you shall have an Ass, or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a Parable to those who were bidden, when he marked how they chose out the chief rooms; saying vnto them, When thou art bidden of any man to a wedding, sit not down in the highest roome, lest a more honourable man then thou be bidden of him: And he that bad thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest roome. But when thou art bidden, go and sit down in the lowest roome, that when he that bad thee cometh, he may say vnto thee, Friend, go vp higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himselfe shall be abased; and he that humbleth himself, shall be exalted.

*The xvij. Sunday after Trinity.**The Collect.*

Lord we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee the only God, through Jesus Christ our Lord. Amen

The Epistle.

1. Cor. 1. 4.

J thank my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ. That in every thing ye are enriched by him, in all vtterance, and in all knowledge: Even as the testimony

mony of Christ was confirmed in you. So that ye come behind in no gift; wayting for the coming of our Lord Jesus Christ, who shall also confirm you vnto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel.

When the Pharisees had heard that Jesus had put the Sadduces to silence, they were gathered together. Then one of them, who was a Lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said vnto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the first and great commandment, And the second is like vnto it, Thou shalt love thy neighbour as thy selfe. On these two comandments hang all the law, and the Prophets. While the Pharisees were gathered together, Jesus asked them saying, What think ye of Christ? Whose son is he? They say vnto him, The son of David. He saith vnto them, How then doth David in spirit, call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. Jf David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

St: Mat:
22. 34.

The xix. Sunday after Trinity

The Collect.

O God, forasmuch as without thee, we are not able to please thee: mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.

This I say therefore, and testifie in the Lord, that ye henceforth walk not, as other Gentiles walk in the vanity of their mind, Having the vnderstanding darkned, being alienated from the life of God, through

Ephs. 4.
17.

through the ignorance that is in them, because of the blindness of their hearts: Who being past feeling, have given themselves over vnto lasciuiousness, to work all vncleanness with greediness. But ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts: And be renewed in the Spirit of your mind: And that ye put on the new man, which after God is created in righteousnes, and true holiness. Wherefore putting away lyeing, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not. let not the sun go down vpon your wrath: Neither give place to the devil: let him that stole, steale no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed vnto the day of redemption. Let all bitterness, and wrath, and anger and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiveing one another, even as God for Christs sake hath forgiven you.

The Gospel.

St: Mat:
9. 1.

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy lying on a bed: and Jesus seeing their faith, said vnto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk. But that ye

ye may know that the son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take vp thy bed, and go into thine house. And he arose and departed to his house. But when the multitude saw it they marvelled, and glorified God, who had given such power vnto men.

The xx. Sunday after Trinity.

The Collect.

O Almighty and most mercifull God, of thy bountifull goodness, keep vs, we beseech thee, from all things that may hurt vs: that we being ready both in body and soule, may cheerfully accomplish those things that thou wouldest have don, through Jesus Christ our Lord. Amen.

The Epistle.

See then that ye walk circumspectly, not as fools, but as wise redeeming the tyme, because the dayes are evil. Wherefore be ye not vnwise, but vnderstanding what the will of the Lord is. And be not drunk with wine: wherein is excess: but be filled with the Spirit: Speaking to your selves in psalms, and hymns, and spirituall songs, singing, and making melody in your heart to the Lord, Giving thanks alwayes for all things vnto God and the Father, in the name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

Ephe. 5. 15.

The Gospel.

Jesus said, The kingdom of heaven is like vnto a certain King, who made a marriage for his Son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, J have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his

*St: Mat:
22. 1.*

his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully, and slew them. But when the King heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt vp their city; Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highWayes, and as many as ye shall find, bid to the marriage. So those servants went out into the highwayes, and gathered together all, as many as they found, both bad, and good: and the wedding was furnished with guests. And when the King came in to see the guests, he saw there a man who had not on a wedding garment. And he saith vnto him, Freind, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the King to the servants, Binde him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping, and gnashing of teeth. For many are called, but few are chosen.

The xxi. Sunday after Trinity.

The Collect.

Grant we beseech thee, mercifull Lord, to thy faithful people, pardon, and peace, that they may be cleansed from all their Sins, and serve thee with a quiet Mind, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 6. 10.

My brethren, be strong in the Lord, and in the power of his might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore

fore take vnto you the whole armour of God, that ye may be able to withstand in the evil day, and having don all, to stand. Stand therefore, having your loines girt about with truth, and having on the brest plate of righteousness. And your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of Salvation, and the sword of the spirit, which is the word of God. Praying alwayes with all prayer and supplication in the spirit, and watching therevnto with all perseverance, and supplication for all saints. And for me, that vtterance may be given vnto me, that J may open my mouth boldly, to make known the mistery of the gospel: for which J am an Ambassadour in bonds: that therein J may speak boldly, as J ought to speak.

The Gospel.

There was a certein noble man whose son was sick at Capernaum. When he heard that Jesus was come out of Iudea into Galilee, he went vnto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus vnto him, Except ye see signes, and wonders, ye will not believe. The Noble-man saith vnto him, Sir, come down, ere my child die. Jesus saith vnto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken vnto him, and he went his way. And as he was now going down, his servants met him, and tould him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said vnto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour, in the which Jesus said vnto him, Thy son liveth; and himselfe believed, and his whole house. This is again the second Miracle that Jesus did when he was come out of Iudea into Galilee.

*St: Iohn. 4.
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*The xxij. Sunday after Trinity.**The Collect.*

Lord, we beseech thee, to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

*The Epistle.**Phil.* 1. 3.

J thank my God vpon every remembrance of you, Alwayes in every prayer of mine for you all, making request with ioy, for your fellowship in the Gospel, from the first day vntill now; Being confident of this very thing, that he who hath begun a good work in you will perform it vntill the day of Iesus Christ, Even as it is meet for me to think this of you all, because J have you in my heart, inasmuch as both in my bonds, and in the defence, and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Iesus Christ. And this J pray that your love may abound yet more and more in knowledge, and in all Judgement. That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. Being filled with the fruits of righteousness which are by Iesus Christ vnto the glory and praise of God.

*The Gospel.**St: Mat.* 18. 21.

Peter said vnto Iesus, Lord, how oft shall my brother Sin against me, and I forgive him? till seven times? Iesus saith vnto him, J Say not vnto thee vntill seven times: but vntill seventy times seven. Therefore is the kingdom of heaven likened vnto a certain King who would take account of his servants. And when he had begun to reckon, one was brought vnto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded

manded him to be sould, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and J will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out, and found one of his fellow servants, who ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was don, they were very sorry, and came and told vnto their Lord all that was don. Then his Lord, after that he had called him, said vnto him, O thou wicked servant, J forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as J had pity on thee? And his Lord was wroth, and delivered him to the tormentours; till he should pay all that was due vnto him. So likewise shall my heavenly Father do also vnto you, if ye from your hearts forgive not every one his brother their trespasses.

The xxiiij. Sunday after Trinity.

The Collect.

O God our refuge, and strength, who art the Author of all Godliness, be ready, we beseech thee, to hear the devout prayers of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.

Brethren, be followers together of me, and mark them who walk so as ye have vs for an ensample.
(For

Phil. 3. 17.

(For many walk, of whom J have tould you often, and now tell you even weeping, that they are the enemyes of the cross of Christ: Whose end is destruction, whose God is their belly: and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able even to subdue all things vnto himselfe.

The Gospel.

S: Mat:
22. 15.

Then went the Pharisees, and took counsell how they might intangle him in his talk. And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell vs therefore, What thinkest thou? Js it lawfull to give tribute vnto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-mony. And they brought vnto him a Penny. And he saith vnto them, Whose is this image, and superscription? They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things-that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The xxxij. Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences: that through thy bountifull goodness, we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord, and Saviour. Amen.

The

The Epistle.

We give thanks to God, and the Father of our Lord Jesus Christ, praying alwayes for you: since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints; ffor the hope which is layed vp for you in heaven, whereof ye heard before in the word of the truth of the gospel: which is come vnto you, as it is in all the world, and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the Grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithfull minister of Christ: who also declared vnto vs your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual vnderstanding. That ye might walk worthy of the Lord vnto all pleasing, being fruitfull in every good work, and increasing in the knowledge of God: strengthened with all might according to his glorious power, vnto all patience, and long-suffering, with ioyfulness. Giving thanks vnto the Father who hath made vs meet to be partakers of the inheritance of the saints in light.

Col: 1. 3.

The Gospel.

While Jesus spake these things vnto Iohns disciples behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand vpon her and she shall live. And Jesus arose and followed him, and so did his disciples. And behold a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her selfe, Jf J may but touch his Garment J shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when
Jesus

St. Mat:
9. 18.

Jesus came into the rulers house, and saw the minstrels, and the people making a noise, He said vnto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The xxv. sunday after Trinity.

The Collect.

Stir vp, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works may of thee be plenteously rewarded through Jesus Christ our Lord, Amen.

For the Epistle.

Ier: 23. 5.

Behold, the dayes come saith the Lord, that I will raise vnto David a righteous branch, and a King shall reign, and prosper, and shall execute iudgement, and iustice in the earth. In his dayes Judah shall be saved, and Jsrael shall dwell safely: and this is his name whereby he shall be called. **The Lord our Righteousness.** Therefore behold the dayes come, saith the Lord, that they shall no more say, The Lord liveth who brought vp the children of Jsrael out of the Land of Egypt: But the Lord liveth, who brought vp, and who led the seed of the house of Jsrael out of the north country, and from all cuntryes whither I had driven them, and they shall dwell in their own Land.

The Gospel.

S^t: Iohn. 6. 5.

When Jesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Phillip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Phillip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith vnto him, There
is

is a lad here, who hath five barley loaves, and two small Fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sate down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said vnto his disciples; Gather vp the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets, with the fragments of the five barley loaves, which remained over and above, vnto them that had eaten: Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the World.

If there be any mo Sundaies before Advent Sunday, the service of some of those Sundaies that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting.

And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall alwayes be used vpon the Sunday next before Advent.

Saint Andrews day

The Collect.

Almighty God, who didst give such grace vnto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy son Jesus Christ, and followed him without delay: grant vnto vs all, that we being called by thy holy word, may forthwith give vp our selves obediently to fulfill thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth vnto righteousness, and

Rom. 10.
9.

and with the mouth confession is made vnto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference betweene the Jew, and the Greek: For the same Lord over all is rich vnto all that call vpon him. For whosoever shall call vpon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent;? as it is written, How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But J say have they not heard? yes verily, their sound went out into all the earth, and their words vnto the ends of the world. But J say, did not Jsrael know? First, Moses saith, J will provoke you to Jealousie by them that are no people, and by a foolish nation J will anger you. But Esaias is very bold, and saith, J was found of them that sought me not; J was made manifest vnto them that asked not after me. But to Jsrael he saith, All day long J have stretched forth my hands vnto a disobedient, and gainsaying people.

The Gospel.

*St: Mat. 4
18.*

Iesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers). And he saith vnto them, Follow me, and J will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren James the son of Zebedee, and John his brother, in a ship with Zebedee their Father, mending their nets; and he called them. And they immediatly left the ship, and their father, and followed him.

Saint

*Saint Thomas the Apostle.**The Collect*

Almighty and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle **Thomas** to be doubtfull in thy Sons resurrection: grant vs so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear vs, O Lord, through the same Jesus Christ, to whom with thee, and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle.

Now therefore ye are no more strangers, and foreigners, but fellowcitizens with the Saints, and of the household of God; And are built vpon the foundation of the Apostles and prophets, Jesus Christ himself being the chief Corner-stone: In whom all the building fitly framed together, groweth vnto an holy Temple in the Lord; In whom ye also are builded together for an habitation of God, through the Spirit.

Ephes. 2.
19.

The Gospel.

Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said vnto him, We have seen the Lord. But he said vnto them, Except I shall see in his hands, the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, J will not believe. And after eight dayes again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be vnto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithles, but believing. And Thomas answered, and said vnto him, My Lord, and my God. Jesus saith vnto him, Thomas, because thou hast seen me,
thou

Sy: Iohn.
20. 24.

thou hast beleevd: blessed are they that have not seen, and yet have believed. And many other Signes truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might beleve that Jesus is the Christ the son of God; and that, beleeving ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world, : grant, we beseech thee, that we, having his wonderfull conversion in remembrance, may shew forth our thankfulness vnto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord, Amen.

For the Epistle.

Acts. 9. 1.

And Saul yet breathing out threatnings, and slaughter against the disciples of the Lord, went vnto the high priest; and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound vnto Jerusalem. And as he iourneyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the Earth, and heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: Jt is hard for thee to kick against the Pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said vnto him, Arise and go into the City, and it shall be told thee what thou must do. And the men which iourneyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they

they led him by the hand, and brought him into Damascus. And he was three dayes without sight, and neither did eat nor drink. And there was a certein disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul, of Tarsus: for behold he prayeth; And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, J have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem: And here he hath Authority from the chief Priests, to bind all that call on thy name. But the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to bear my name before the Gentiles, and Kings, and the children of Israel. For J will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared vnto thee in the way as thou camest) hath sent me that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his Eyes as it had been Scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened. Then was Saul certein dayes with the disciples which were at Damascus. And straight way he preached Christ in the Synagogues, that he is the Son of God. But all that heard him were amazed, and said, Js not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound vnto the chief Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, proving that this is very Christ.

The

*The Gospel.**S. Mat. 19.*
27.

Peter answered, and said vnto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said vnto them, verily I say vnto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit vpon twelve thrones iudging the twelve tribes of Jsrael. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first, shall be last, and the last shall be first.

*The presentation of Christ in the Temple
commonly called The Purification of Saint
Mary, the Virgin.*

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten son was this day presented in the Temple in substance of our flesh: so we may be presented vnto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

*For the Epistle.**Mal. 3. 1.*

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in, behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer vnto the Lord an offering in righteousness. Then shall the offerings of Judah and Ierusalem be pleasant vnto the Lord, as in the dayes of-

The Purification of Saint Mary

212

of-old, and as in former years. And J will come near to you to iudgement, and I will be a swift witness against the sorcerers, and against the Adulterers, and against false swearers, and against those that oppresse the hireling in his Wages, the widow, and the fatherless, and that turne aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel.

And when the dayes of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (As it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord.) And to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Ierusalem, whose name was Simeon; and the same man was iust and devout, wayting for the consolation of Israel: and the holy Ghost was vpon him. And it was revealed vnto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the Temple, and when the Parents brought in the child Jesus, to do for him after the custome of the law, then took he him vp in his Arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Jsrael. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said vnto Mary his mother, Behold, this child is sett for the fall, and rising again of many in Israel; and for a sign which shall be spoken against, (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great Age, and

*St. Luk. 2.
22.*

and had lived with an husband seven years from her Virginitie. And she was a widow of about four score and four years; which departed not from the Temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise vnto the Lord, and spake of him to all them that looked for redemption in Ierusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own City Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was vpon him.

Saint Matthias Day.

The Collect.

O Almighty God, who into the place of the traitour Judas, didst choose thy faithfull servant Matthias to be of the number of the twelve Apostles: grant that thy church being alway preserved from false Apostles, may be ordered, and guided by faithfull and true pastours, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts. 1. 15.

In those dayes Peter stood vp in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Iudas, which was guide to them that tooke Jesus: For he was numbred with vs, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling head-long he burst asunder in the midst, and all his bowels gushed out. And it was known vnto all the dwellers at Ierusalem, Insomuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwel therein: and his Bishoprick

Bishoprick let another take. Wherefore of these men which have companied with vs all the time that the Lord Jesus went in and out among vs: Beginning from the Baptism of John vnto that same day that he was taken vp from vs, must one be ordeined to be a witness with vs of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen; That he may take part of this Ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots: and the lot fell vpon Matthias, and he was numbred with the eleaven Apostles

The Gospel.

At that tyme Jesus answered and said, J thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and prudent, and hast revealed them vnto babes. Even so Father, for so it seemed good in thy sight. All things are delivered vnto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the Son will reveal him. Come vnto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke vpon you, and learn of me, for I am meek, and lowly in heart: and ye shall find rest vnto your Souls. For my yoak is easy, and my burden is light.

St: Mat.
11. 25.

The Annunciation of the blessed Virgin Mary.

The Collect.

We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy son Jesus Christ by the message of an Angell: so by his cross and passion we may be brought vnto the glory of his resurrection, through the same Jesus Christ our Lord. Amen

For

*Isai. 7. 10.**For the Epistle.*

Moreover the Lord spake again vnto Ahaz, saying, Ask thee a Sign of the Lord thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a signe, Behold, a Virgin shall conceive and bear a Son, and shall call his Name Jmmanuel. Butter and honey shall he eat, that he may know to refuse the evill, and choose the good.

*The Gospel.**St: Luk. 1. 26.*

And in the sixth month, the Angel Gabriel, was sent from God vnto a City of Galilee named Nazareth, to a Virgin espoused to a man, whose name was Joseph, of the house of David ; and the Virgins name was Mary. And the Angel came in vnto her, and said, Hail, thou that art highly favoured, the Lord is with thee ; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what maner of salutation this should be. And the Angel said vnto her, Fear not Mary ; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest ; and the Lord God shall give vnto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Then said Mary vnto the Angell, How shall this be, seeing J know not a man. And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee, shall be called the son of God. And behold, thy cosin Elizabeth, she hath also conceived a son in her old Age : and this is the sixth month with her who was called barren. For with God nothing shall

shall be vnpossible. And Mary said, Behold, the hand-maid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

Saint Marks day

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrin of thy Evangelist Saint Mark: give vs grace that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Vnto every one of vs is given grace according to the measure of the giuft of Christ. Wherefore he saith, When he ascended vp on high, he led captivity captive, and gave gifts vnto men: (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended vp far above all heavens, that he might fill all things.) And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some pastours and teachers; for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ: Till we all come in the vnity of the faith, and of the knowledge of the son of God, vnto a perfect man, vnto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrin, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow vp into him in all things, which is the head, even Christ. From whom the whole body fitly ioyned together, and compacted by that which every ioynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, vnto the edifying of it selfe in love.

Eph. 4. 7.

The

St: Iohn.
15. 1.

The Gospel.

J am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which J have spoken vnto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. J am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Jf ye abide in me, and my words abide in you, ye shall aske what you will, and it shall be don vnto you; Herein is my ffather glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have J loved you: continue ye in my love. Jf ye keep my comãdements, ye shall abide in my love: even as J have kept my Fathers commandements, and abide in his love. These things have I spoken vnto you, that my ioy might remain in you, and that your ioy might be full.

Saint Philip and Saint Iames day.

The Collect.

O Almighty God, whom truly to know is everlasting life: grant vs perfectly to know thy son Jesus Christ to be the Way, the Truth, and the Life, that following the steps of thy holy Apostles, Saint Philip, and Saint James, we may stedfastly walk in the way that leadeth to eternall Life through the same thy son Jesus Christ our Lord. Amen.

The Epistle.

St: Iames.
1. 1.

James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all ioy when ye fall
into

into divers temptations ; Knowing this, that the trying of your faith worketh Patience. But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and vpbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is vnstable in all his wayes. Let the brother of low degree, rejoyce in that he is exalted ; But the rich, in that he is made low : because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his wayes. Blessed is the man that endureth temptation : for when he is tryed he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

And Jesus said vnto his disciples, Let not your heart be troubled : ye believe in God, believe also in me. In my Fathers house are many mansions ; if it were not so, J would have told you, I go, to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you vnto my selfe, that where J am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how can we know the way ? Jesus saith vnto him, J am the Way, the Truth, and the life ; no man cometh vnto the Father, but by me. If ye had known me, ye should have known my Father also ; and from henceforth ye know him, and have seen him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Jesus saith vnto him, Have J been so long time with you, and yet hast

St: Iohn.
14. 1.

hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how saiest thou then, shew vs the Father? Believest thou not that J am in the Father, and the Father in me? the words that J speak vnto you, J speak not of my selfe; but the Father that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily, J say vnto you, he that believeth on me, the works that I do, shall he do also, and greater works then these shall he do; because J go vnto my Father; And whatsoever ye shall aske in my name, that will I do, that the Father may be glorified in the son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; leave vs not, we beseech thee, destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory through Jesus Christ our Lord. Amen.

For the Epistle.

*Acts. 11.
22.*

Tidings of these things came vnto the ears of the Church which was in Ierusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added vnto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him vnto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in those dayes came
Prophets

Prophets from Jerusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world; which came to pass in the dayes of Claudius Cesar. Then the disciples every man according to his Ability, determined to send relief vnto the brethren which dwelt in Judea. which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

The Gospel.

This is my Commandment, That ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his freinds. Ye are my freinds, if ye do whatsoever I command you. Henceforth J call you not servants; for the servant knoweth not what his Lord doth: but J have called you freinds: for all things that J have heard of my Father, J have made known vnto you. Ye have not chosen me, but J have chosen you; and ordeined you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall aske of the Father in my name, he may give it you.

St: Iohn.
15. 12.

Saint Iohn Baptist.

The Collect.

Almighty God, by whose providence thy servant Iohn Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance: make vs so to follow his doctrine, and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truthe sake, through Jesus Christ our Lord. Amen.

For the Epistle.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double

Isai. 40. 1.

double for all her sins. The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord, Make straight in the desert, a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth vpon it: Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee vp into the high mountain: O Ierusalem, that bringest good tidings, lift vp thy voice with strength; lift it vp, be not afraid: say vnto the Cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his Arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel.

*St: Luke. 1.
57.*

Elizabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cosins heard, how the Lord had shewed great mercy vpon her; and they reioiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered, and said, Not so; but he shall be called Iohn. And they said vnto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is Iohn. And they marvelled all. And his mouth was opened immediatly, and

and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-Country of Judea. And all they that had heard them layed them vp in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Jsrael, for he hath visited, and redeemed his people, And hath raised vp an horn of salvation for vs in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began, That we should be saved from our enemies, and from the hand of all that hate vs. To perform the mercy promised to our Fathers, and to remember his holy covenant: The oath which he sware to our father Abraham, That he would grant vnto vs, that we, being delivered out of the hands of our enemies, might serve him without fear, In holyness and righteousness before him all the dayes of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his wayes. To give knowledge of salvation vnto his people, by the remission of their sins; Through the tender mercy of our God, whereby the day-spring from on high, hath visited vs. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing vnto Jsrael.

Saint Peters. day

The Collect.

O Almighty God, who by thy Son Jesus Christ, didst give to thy Apostle Saint Peter, many excellent gifts, and commandedst him earnestly to feed thy flock: make, we beseech thee, all Bishops and Pastours diligently

diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the Crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts. 12. 1.

About that time, Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of Iohn with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also. (Then were the dayes of vnleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the Church vnto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door, kept the prison. And behold the Angel of the Lord came vpon him, and a light shined in the Prison; and he smote Peter on the side, and raised him vp, saying, Arize vp quickly. And his chains fell off from his hands. And the Angell said vnto him, Gird thy selfe, and bind on thy sandals: and so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true, which was don by the Angel; but thought he saw a vision. When they were past the first and the second Ward, they came vnto the iron gate that leadeth vnto the City, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now J know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jewes.

The

Saint James the Apostle

224

The Gospel.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that J the son of man, am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith vnto them, But whom say ye that J am? And Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answered, and said vnto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it vnto thee, but my Father which is in heaven. And J say also vnto thee that thou art Peter, and vpon this rock J will build my Church; and the gates of hell shall not prevail against it. And J will give vnto thee the keyes of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

St: Mat.
16. 13.

Saint Iames the Apostle.

The Collect.

Grant, O mercifull God, that as thine holy Apostle Saint James, leaving his father, and all that he had, without delay, was obedient vnto the calling of thy son Jesus Christ, and followed him; so wee forsaking all worldly, and carnall affections, may be evermore ready to follow thy holy commandments through Jesus Christ our Lord. Amen.

For the Epistle.

In those dayes came Prophets from Jerusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the dayes of Claudius Cesar. Then the disciples, every man according to his Ability, determined to send relief vnto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas, and Saul.
Now

Acts. 11.
27.

Now about that time Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel.

*St: Mat.
20. 20.*

Then came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said vnto her, What wilt thou? She saith vnto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said, Ye know not what ye aske. Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism, that I am baptized with? They say vnto him, We are able,. And he saith vnto them, Ye shall drink indeed of my Cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority vpon them. But it shall not be so among you: but whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your servant. Even as the son of man came not to be ministred vnto, but to minister, and to give his life a ransom for many.

Saint Bartholomew of Apostle.

The Collect.

O Almighty and everlasting God who didst give to thine Apostle Bartholomew, grace truly to believe, and to preach thy word: grant, we beseech thee, vnto thy Church, to love that word which he believed,
and

and both to preach, and receive the same through Jesus Christ our Lord. Amen.

For the Epistle.

By the hands of the Apostles were many signes and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man ioyne himselfe to them: but the people magnified them; And believers were the more added to the Lord, multitudes both of men, and women) Insomuch that they brought forth the sick into the streets, and laid them on beds, and couches, that at the least the Shadow of Peter passing by might overshadow some of them. There came also a multitude out of the Cities round about vnto Jerusalem, bringing sick folks, and them which were vexed with vnclean Spirits, and they were healed every one.

Acts. 5. 12.

The Gospell.

And there was also a strife among them, which of them should be accounted the greatest. And he said vnto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise authority vpon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chiefe, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my Temptations. And I appoint vnto you a kingdom, as my Father hath appointed vnto me: That ye may eat, and drink at my table, in my kingdom, and sit on thrones, iudging the twelve tribes of Jsrael.

*St: Luke.
22. 24*

Saint Matthew y^e Apostle

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custome to be an Apostle,

Apostle, and Evangelist: grant vs grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy son Jesus Christ, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

The Epistle.

2. Cor. 4. 1.

Therefore seeing we have this Ministry, as we have received mercy we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them. For we preach not our selves, but Christ Jesus the Lord: and our selves your servants for Jesus sake. For God who commanded the light to shine out of darknes hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel.

St: Mat. 9.
9.

And as Iesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith vnto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sate at meat in the house, behold, many publicans, and sinners came, and sate down with him, and his disciples. And when the Pharisees saw it, they said vnto his disciples, Why eateth your Master with Publicans, and sinners? But when Jesus heard that, he said vnto them, They that be whole, need not a Physician, but they that are sick. But go ye, and learn, what that meaneth, J will have mercy, and not sacrifice, for J am not come to call the righteous, but sinners to repentance.

Saint

*Saint Michael and all Angels.**The Collect.*

Overlasting God, who hast ordeined, and constituted the services of Angels and men, in a wonderfull order: mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment, they may succour and defend vs on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

There was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his Angels; And prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old Serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives vnto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabitors of the earth, and of the Sea: for the devil is come down vnto you, having great wrath, because he knoweth that he hath but a short time.

*Revel. 12. 7**The Gospel.*

At the same time came the disciples vnto Iesus saying, Who is the greatest in the kingdom of heaven? And Iesus called a little child vnto him, and set him in the midst of them, and said, Verily I say vnto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child

*S^t: Mat.
18. 1.*

child in my Name, receiveth me. But whoso shall offend one of these little ones, which believe in me, it were better for him, that a mil-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo vnto the World, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee it is better for thee to enter into life halt, or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for J say vnto you that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

Saint Luke the Evangelist

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul: may it please thee, that by the wholesom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy son Jesus Christ our Lord. Amen.

The Epistle.

2. *Tim.* 4. 5. Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For J am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, J have finished my course, I have kept the faith. Henceforth there is laid vp for me a crown of righteousnes, which the Lord the righteous judge shall give me at that day: and not to me only, but vnto all them also that love his appearing. Do thy diligence to come shortly vnto me. For Demas hath forsaken

forsaken me, having loved this present world, and is departed vnto Thessalonica; Crescens to Galatia, Titus vnto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the Copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

The Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come. Therefore said he vnto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your wayes, behold, I send you forth as lambs among Wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest vpon it: if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire.

St: Luke.
10. 1.

Saint Simon and Saint Iude Apostles

The Collect.

O Almighty God, who hast built thy Church vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner-stone: grant vs so to be joined together in vnyty of spirit by their doctrine, that we may be made an holy temple acceptable vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Jude the servant of Iesus Christ, and brother of James, to them that are sanctified by God the Father, and

St: Iude. 1.

and preserved in Jesus Christ, and called. Mercy vnto you, and peace, and love be multiplied. Beloved, when J gave all diligence to write vnto you of the common salvation: it was needfull for me to write vnto you, and exhort you, that ye should earnestly contend for the faith which was once delivered vnto the Saints. For there are certain men crept in vnawares, who were before of—old ordeined to this condemnation, vngodly men, turning the grace of our God into lasciviousnes, and denying the only Lord God, and our Lord Iesus Christ. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains vnder darknes, vnto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the Vengeance of eternall fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speake evil of dignities.

The Gospel.

St: Iohn.
15. 17.

These things I command you, that ye love one another. Jf the world hate you, ye know, that it hated me, before it hated you. Jf ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that J said vnto you. The servant is not greater then the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do vnto you for my names sake, because they know not him that sent me. If J had not come and spoken vnto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth

hateth my Father also. If J had not don among them the works which none other man did, they had not had sin : but now have they both seen, and hated both me and my Father : But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, Even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knitt together thine Elect in one communion and fellowship, in the mysticall body of thy son Christ our Lord : grant vs grace so to follow thy blessed Saints, in all vertuous and godly living, that we may come to those vnspeakable joyes, which thou hast prepared for them that vnfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

And I saw another Angel ascending from the East having the seal of the living God : and he cryed with a loud voice to the four Angels, to whom it was given to hurt the earth, and the Sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed : and there were sealed an hundred, and fourty, and four thousand, of all the tribes of the children of Jsrael.

Rev. 7. 2.

Of the tribe of Iuda were sealed twelve thousand.
 Of the tribe of Reuben were sealed twelve thousand.
 Of the tribe of Gad were sealed twelve thousand.
 Of the tribe of Aser were sealed twelve thousand.
 Of the tribe of Nepthali, were sealed twelve thousand.
 Of the tribe of Manasses were sealed twelve thousand.
 Of the tribe of Simeon were sealed twelve thousand.

Of

Of the tribe of Levi were sealed twelve thousand.
 Of the tribe of Issachar were sealed twelve thousand.
 Of the tribe of Zabulon were sealed twelve thousand.
 Of the tribe of Joseph were sealed twelve thousand.
 Of the tribe of Benjamin were sealed twelve thousand.
 After this I beheld, and lo, a great multitude, which
 no man could number, of all nations, and kindreds,
 and people, and tongues, stood before the throne,
 and before the Lamb, clothed with white robes, and
 Palms in their hands: And cried with a loud voice,
 saying, Salvation to our God, which sitteth vpon the
 throne, and vnto the Lamb. And all the Angels
 stood round about the Throne, and about the elders,
 and the four beasts, and fell before the throne on
 their faces, and worshipped God, saying, Amen;
 Blessing, and glory, and Wisdom, and thanksgiving,
 and honour, and power, and might be vnto our God
 for ever, and ever, Amen.

The Gospel.

St: Mat. 5.
 1.

Jesus seeing the multitudes, went vp into a Mountain,;
 and when he was set, his disciples came vnto him.
 And he opened his mouth, and taught them, saying,
 Blessed are the poor in Spirit: for theirs is the king-
 dom of heaven. Blessed are they that mourn: for
 they shall be comforted. Blessed are the meek: for
 they shall inherit the Earth. Blessed are they
 which do hunger, and thirst after Righteousnes:
 for they shall be filled. Blessed are the mercifull:
 for they shall obtain mercy. Blessed are the pure in
 heart: for they shall see God. Blessed are the
 peace-makers: for they shall be called the children
 of God. Blessed are they which are persecuted for
 righteousness sake: for theirs is the kingdom of
 heaven. Blessed are ye when men shall revile you,
 and persecute you, and shall say all manner of evil
 against you falsly for my sake. Rejoice, and be
 exceeding glad; for great is your reward in heaven:
 for so persecuted they the Prophets which were
 before you.

The Order for the Administration of the Lords Supper, Or holy Communion

¶ *So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least sometime the day before.*

And if any of those be an open and notorious evilliver, or haue don any wrong to his Neighbours by word or Deed, so that the congregation be thereby offended: y. Curate hauing knowledge thereof, shall call him and aduertise him, that in any wise he presume not to come to the Lords Table, vntil he haue openly declared himselfe to haue truly repented, and amended his former naughty life, that the Congregation may thereby be satisfied which before were offended; and that he haue recompensed the parties to whom he hath don wrong, or at least declare himselfe to be in full purpose so to do, assoon as he conveniently may.

The same order shall the Curate vse with those betwixt whom he perceiveth Malice, and hatred to reign: not suffering them to be partakers of the Lords Table, vntil he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make Amends for that he himselfe hath offended, and the other party will not be perswaded to a godly Vnity, but remain still in his frowardnes, and Malice: the Minister in that case ought to admitt the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrik shall be obliged to giue an Account of the same to the Ordinary

The Communion

nary within fourteen Dayes after, at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ *The Table at the Communion time having a fair white Linnen cloth vpon it, shall stand in the body of the Church, or in the Chancel, where Morning & Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lords Prayer with the Collect followeing, the people kneeling.*

Our Father which art in heaven, Hallowed be thy Name. thy Kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespassed against vs. And lead vs not into temptation, But deliver vs from evill Amen.

¶ *The Collect.*

Almighty God vnto whom all hearts be open, all desires known, and from whom no Secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnifie thy holy Name through Christ our Lord. Amen.

¶ *Then shall the Priest, turning to the people rehearse distinctly all the ten Commandments: And the People still kneeling, shall after every Commandment ask God mercy for their Transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

¶ *Minister.*

God spake these words and said, I am the Lord thy God, Thou shalt have none other Gods but me.

¶ *People.*

Lord have mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above;

or

or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a iealous God, and visit the sins of the Fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that love me, and keep my Commandments.

¶ *People.*

Lord haue mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltles that taketh his name in vaine.

¶ *People.*

Lord haue mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Remember that thou keep holy the Sabbath day. six dayes shalt thou labour, and do all that thou hast to do, but the seaventh day is the Sabbath of the Lord thy God. In it thou shalt do no maier of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy Cattel, and the stranger that is within thy Gates. For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seaventh day: wherefore the Lord blessed the seventh day and hallowed it.

¶ *People.*

Lord haue mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

¶ *People.*

Lord haue mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

The Communion

¶ *Minister.*

Thou shalt do no murder.

¶ *People.*

Lord have mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Thou shalt not commit adultery.

¶ *People.*

Lord have mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Thou shalt not steal.

¶ *People.*

Lord have mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Thou shalt not bear fals witness against thy neighbour.

¶ *People.*

Lord have mercy vpon vs, and incline our hearts to keep this Law.

¶ *Minister.*

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his Ass, nor any thing that is his.

¶ *People.*

Lord have mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying.*¶ *Let vs pray.*Almighty God, whose kingdom is everlasting, and power infinite, have mercy vpon the whole Church, and so rule the heart of thy chosen servant Charles, our King, and Governour, that he (knowing whose minister he is) may above all things seek thy honour
and

and glory; And that we and all his subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee according to thy blessed word, and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

¶ Or.

Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy Rule and governance, and that thou dost dispose and turne them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Charles, thy servant, our King and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth peace and godlines; Grant this O mercifull Father for thy dear sons sake, Iesus Christ our Lord. Amen.

¶ *Then shall be said the Collect of the day and immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or The Portion of Scripture appointed for the Epistle] is written in the Chapter of beginning at the verse. And the Epistle ended he shall say, Here endeth the Epistle. Then shall he read the Gospell (the People all standing vp) saying, The holy Gospell is written in the Chapter of beginning at the verse. And the Gospell ended, shall be sung, or said the Creed following, the People still standing as before.*

I beleve in one God the Father Almighty, Maker of heaven and earth, and of all things visible, and invisible:

And in one Lord Iesus Christ, the only begotten Son of God, Begotten of his Father before all Worlds,
God

God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made : Who for vs men, and for our Salvation came downe from heaven, And was incarnate by the holy Ghost of the Virgine Mary, And was made man, And was crucified also for vs vnder Pontius Pilate. He suffered and was buried, And the third day he rose againe according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead : Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of Sins, And I looke for the Resurrection of the dead, And the life of the world to come. Amen.

¶

¶ *Then the Curate shall declare vnto the People what holy-Dayes, or fasting-dayes are in the week following to be observed. And then alsoe (if occasion be) shall notice be given of the Communion: and the Bannes of Matrimony published, and Briefs, Citations and excommunications read. And nothing shall be proclaimed or published in the Church during the time of diuine Service, but by the Minister: nor by him any thing but what is prescribed in the Rules of this Book, or enioyned by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon or one of the Homilies already set forth, or hereafter to be set forth by Authoritie*

¶ *Then shall the Priest return to the Lords Table, and begin the Offertory saying one or more of these sentences*

The Communion.

240

*sentences following, as he thinketh most convenient
in his discretion.*

Let your light so shine before men that they may see your good Works and glorifie your Father which is in heaven.

St: Matt.
5.

Lay not vp for your selves treasure vpon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay vp for your selves treasures in heaven, where neither rust, nor moth doth corrupt, and where thieves do not break through and steal.

St: Matt.
6.

Whatsoever ye would that men should do vnto you, even so do vnto them, for this is the Law and the Prophets

St: Matt.
7.

Not every one that sayth vnto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

St: Matt.
7.

Zaccheus stood forth, and said vnto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have don any wrong to any man, I restore four fold.

St: Luke.
19.

Who goeth a Warfare at any time of his own cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

1. *Cor.* 9.

If we have sown vnto you spiritual things, is it a great matter if we shall reap your worldly things.

1. *Cor.* 9.

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the Altar, are partakers with the Altar? even so hath the Lord also ordeined that they who preach the Gospel should live of the Gospel.

1. *Cor.* 9.

He that soweth little, shall reap little: and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging or of necessity for God loveth a cheerful giver.

2. *Cor:* 9

Let him that is taught in the word minister vnto him that teacheth in all good things. Be not deceived,

Gal. 6.

ceived, God is not mocked : for whatsoever a man soweth that shall he reap.

Gal. 6. While we have time, let vs do good vnto all men, and specially vnto them that are of the houshold of Faith.

1. Tim. 6. Godlines is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out

1. Tim. 6. Charge them who are rich in this world that they be ready to give, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attain eternall life.

Heb. 6. God is not vnrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, who have ministred vnto the saints, and yet do minister.

Heb. 13. To do good, and to distribute forget not, for with such sacrifices God is pleased.

1. S. Iohn. 3. Whoso hath this worlds good, and seeth his brother have need, and shutteth vp his compassion from him, how dwelleth the love of God in him.

Tob. 4. Give Alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Tob. 4. Be mercifull after thy power. If thou hast much, give plenteously. Jf thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thy self a good Reward in the day of necessitie.

Prou. 19. He that hath pitie vpon the poor, lendeth vnto the Lord : and looke what he layeth out it shall be payed him again.

Psal. 41. Blessed be the man that provideth for the sick, and needy : the Lord shall deliver him in the time of trouble.

¶ *Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Almes for the Poore, and other deuotions of the People, in a decent Bason to be provided by the parish for that purpose ; and reverently*

The Communion

242

reverently bring it to the Priest, who shall humbly present, and place it upon the holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much bread and Wine as he shall think sufficient. After which don the Priest shall say.

¶ Let vs pray for the whole state of Christ's Church militant here in Earth.

Almighty and everliving God, who by thy holy Apostle hast taught vs to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (*to accept our Alms & Oblations and*) to receive these our prayers, which we offer vnto thy divine Majesty, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnity and Concord: and grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in vnity and godly love. We beseech thee also to save and defend all christian Kings, Princes and Governors, and specially thy servant Charles our King, that vnder him we may be Godly and quietly governed: and grant vnto his whole Council, and to all that are put in Authority vnder him that they may truly and indifferently minister Iustice, to the punishment of wickednes, and vice, and to the maintenance of thy true religion and Vertue. Give grace (O heavenly Father) to all Bishops, and Curats, that they may both by their life, and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace, and specially to this Congregation here present that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holines and righteousnes all the dayes of their life. And we most humbly beseech thee of thy goodnes (O Lord) to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sicknes, or any other Adversity. And we also bless thy

If there be no Alms or Oblations, then shall the words [of accepting our Alms and oblations] be left out vsaid.

thy holy name, for all thy servants departed this life in thy faith and fear, beseeching thee to give vs grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Iesus Christs sake our only Mediatour and Advocate. Amen

¶ *When the Minister giveth warning for the Celebration of the holy Communion, which he shall alwayes do upon the Sunday, or some holy day immediately preceding. After the sermon or Homilie ended, he shall read this exhortation following.*

Dearly beloved, On -day next I purpose, through Gods Assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his son our saviour Iesus Christ, not only to die for vs, but also to be our spiritual food, and sustenance in that holy sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it vnworthily: My duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the vnworthy receiving thereof, and so to search and examine your own Consciences (and that not lightly, and after the mañer of dissemblers with God;) but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table. The way and means thereto is: First to examine your lives and conversations by the rule of Gods Comandments, and whereinsoever ye shall perceive your selves to have offended, either by will, word or deed,

deed, there to bewail your own sinfulness, and to confess your selves to Almighty God, with full purpose of Amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your Neighbours, then ye shall reconcile your selves vnto them, being ready to make restitution and satisfaction according to the vttermost of your powers, for all Iniuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as you would have forgiveness for your Offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therfore if any of you be a blasphemmer of God, an hinderer, or slanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your Sins, or els come not to that holy Table, lest, after the taking of that holy Sacrament, the Devil enter into you, as he entred into Judas, & fill you full of all iniquities, & bring you to destruction both of body, & soule. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience: therefore if there be any of you who by this meanes cannot quiet his own Conscience herein, but requireth further Comfort, or Counsel, let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the Ministry of Gods holy word, he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his Conscience, and avoyding of all scruple, and doubtfulness.

¶ *Or in case he shall see the people negligent to come to the holy Communion; in stead of the former, he shall use this exhortation.*

Dearly beloved brethren, On _____ I intend, by
 Gods grace, to celebrate the Lords Supper. vnto
 which in Gods behalfe, I bid you all that are here
 present,

The Communion

present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himselfe. Ye know how grievous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision soe that there lacketh nothing, but the guests to sit down, and yet they who are called (without any cause) most vnthankfully refuse to come. Which of you in such a Case would not be moved? Who would not thinke a great iniury and wrong don vnto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdraweing your selves from this holy Supper provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly busines. But such excuses are not so easilie accepted and allowed before God. If any man say I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent, and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should returne to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospell, because they had bought a farm, or would try their Yokes of Oxen, or because they were married, were not so excused, but counted vnworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the son of God did vouchsafe to yeild vp his Soule by death vpon the Cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himselfe hath commanded: Which if ye shall neglect to do, consider with your selves how great iniury ye do vnto God, and how sore punishment hangeth over your heads for the
the

the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace returne to a better mind: for the obteyning whereof we shall not cease to make our humble petitions vnto Almighty God our heavenly Father.

¶ *At the tyme of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefitt is great, if with a true penitent heart, and lively faith we receive that holy Sacrament (for then we spiritually eate the flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in vs, we are one with Christ, and Christ with vs:) So is the danger great, if we receive the same vnworthily, for then we are guilty of the body and blood of Christ our Saviour: we eat and drinke our own damnation, not considering the Lords body: we kindle Gods wrath against vs: we provoke him to plague vs with divers diseases, and sundry kinds of death. Iudge therefore your selves, brethren, that ye be not iudged of the Lord. Repent you truly for your sins past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect Charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our saviour Christ, both God and Man, who did humble himselfe even to the

The Communion

the death vpon the Cross, for vs miserable sinners ; who lay in darkness and the shadow of death, that he might make vs the children of God, and exalt vs to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Iesus Christ, thus dyeing for vs, and the innumerable benefits which by his pretious bloodshedding he hath obtained to vs : he hath instituted and ordeined holy mysteres as pledges of his love, and for a continuall remembrance of his death, to our greate and endless comfort. To him therefore with the Father and the holy Ghost, let vs give, (as we are most bounden) continuall thanks, submitting our selves wholly to his holy Will and pleasure, and studying to serve him in true holiness and righteousnes all the dayes of our life. Amen.

¶ *Then shall the Priest say to them that come to receive the holy Communion.*

Ye that do truly and earnestly repent you of your Sins and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes, Draw neer with faith, and take this holy Sacrament to your Comfort: and make your humble Confession to Almighty God, meekly kneeling vpon your knees.

Then shall this generall Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the ministers, both he and all the people kneeling humbly vpon their knees and saying.

Almighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, We acknowledge and bewail Our manifold Sins and Wickednes, Which we from time to time Most grievously have committed, By thought, word and deed, Against thy divine Majesty, Provoking most iustly Thy wrath and indignation against vs. We do earnestly repent, And are heartily sorry for these our misdoings,

doings, The remembrance of them is grievous vnto vs, The burthen of them is intolerable. Have mercy vpon vs, Have mercy vpon vs most mercifull Father; For thy son our Lord Iesus Christs sake, Forgive vs all that is past, And grant that we may ever hereafter Serve and please thee In newnes of life, To the honour and glory of thy name, Through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop being present) stand vp, and turning himselfe to the people, pronounce this Absolution.*

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn vnto him: haue mercy vpon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodnes, and bring you to everlasting life, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest say.*

¶ Hear what comfortable words our saviour Christ saith vnto all that truly turn to him

Come vnto me all that travel and are heavy laden, and I will refresh you.

So God loved the world that he gave his only begotten Son, to the end that all that beleeve in him should not perish but have everlasting life.

¶ Hear also what Saint Paul saith

This is a true sayeing, and worthy of all men to be received, that Iesus Christ came into the world to save sinners.

¶ Hear also what Saint Iohn sayeth.

If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins.

¶ *After which the Priest shall proceed, saying.*

Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

*St: Matt
II. 28.*

*St: Iohn 3.
16.*

*1. Tim. 1.
15.*

*i. St: Iohn.
2. 1.*

Priest.

The Communion

Priest.

Let vs give thancks vnto our Lord God

Answer.

It is meet and right so to do.

¶ *Then shall the Priest turn to the Lords Table, and say.*

It is very meet, right, and our bounden duty, that we should att all tymes and in all places, give thanks vnto thee, O Lord, Holy Father, Almighty everlasting God.

These words, holy Father, must be omitted on Trinitie Sunday.

¶ *Here shall follow the proper Preface, according to the tyme, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angells and Archangells, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore prayseing thee, and sayeing, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. Amen.

¶ *Proper Prefaces.*¶ *Vpon Christmas day, and seven dayes after.*

Because thou didst give Iesus Christ thine only Son to be born as at this time for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make vs clean from all sin. Therefore with Angells &c.

¶ *Vpon Easter Day, and seaven dayes after.*

But chiefly are we bound to prayse thee for the glorious Resurrection of thy son Iesus Christ our Lord, for he is the very paschal Lamb which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs everlasting life. Therefore with Angells &c.

¶ *Vpon*

¶ *Vpon Ascension day, and seaven dayes after.*

Through thy most dearly beloved Son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heaven, to prepare a place for vs; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels &c.

¶ *Vpon Whitsunday, and six dayes after.*

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery Tongues lighting vpon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alsoe boldness with fervent zeal, constantly to preach the Gospell vnto all Nations, whereby we have been brought out of darknes, and error into the cleer light, and true knowledge of thee, and of thy son Iesus Christ. Therefore with Angels &c.

¶ *Vpon the Feast of Trinity only.*

Who art one God, one Lord, not one only person, but three persons in one substance. For that which we beleeve of the glory of the Father, the same we beleeve of the son, and of the holy Ghost, without any difference or inequality. Therefore with Angels &c.

¶ *After each of which Prefaces shall immediatly be sung or said,*

Therefore with Angels and Archangels, and with all the Company of heaven, we laud and magnifie thy glorious Name, evermore praying thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ *Then shall the Priest kneeling down at the Lords Table, say in the Name of all them that shall receive the Communion, this prayer following.*

We

We do not presume to come to this thy Table (O mercifull Lord) trusting in our own righteousnes, but in thy manifold, and great mercyes. We are not worthy so much as to gather vp the Crumb. vnder thy Table. But thou art the same Lord, whose property is alwayes to have mercy: grant vs therefore gracious Lord, so to eat the flesh of thy dear son Iesus Christ, and to drink his blood, that our sinfull bodies may be made clean by his body, and our souls washed through his most pretious blood, and that we may evermore dwell in him, and he in vs. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the bread and Wine, that he may with the more readines and decency break the Bread before the people, and take the Cup into his hands; he shall say the Prayer of Consecration as followeth.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Iesus Christ to suffer death vpon the Cross for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole World, and did institute and in his holy Gospell comand vs to continue a perpetuall memory of that his pretious death, vntil his coming again: Hear vs, (O mercifull Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Iesus Christs holy Institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed ^(a) took bread, and when he had given thanks, ^(b) he brake it, and gave it to his disciples, saying, take, eat, ^(c) this is my body which is given for you, do this in remembrance of me. Likewise after supper ^(d) He took the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this ^(e) is my blood of the new testam-

(a) *Here the Priest is to take the Patten into his hands.*

(b) *And here to break the bread.*

(c) *And here to lay his hand vpon all the bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here to lay his hand vpon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

ment, which is shed for you and for many for the remission of Sins: Do this as oft as ye shall drink it in remembrance of me. Amen.

¶ *Then shall the Minister first receive the Communion in both kinds himselfe, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one he shall say.*

The body of our Lord Iesus Christ, which was given for thee, preserve thy body and soule vnto everlasting life: take and eat this in remembrance that Christ dyed for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one, shall say.*

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy body and soule vnto everlasting life: drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the forme before prescribed: Beginning at [Our Saviour Christ in the same night &c] for the blessing of the Bread; and at [Likewise after Supper &c.] for the blessing of the Cup.*

¶ *When all haue communicated, the Minister shall return to the Lords Table, and reverently place vpon it what remaineth of the consecrated Elements, covering the same with a fair Linnen cloth.*

¶ *Then shall the Priest say the Lords Prayer, the People repeating after him every petition.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our Trespases, As we forgive

forgive them that trespass against vs. And lead vs not into temptation, But deliver vs from evil. For thine is the kingdom, The power and the glory, For ever & ever, Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, We thy humble servants entirely desire thy fatherly goodnes mercifully to accept this our Sacrifice of prayse and thanksgiving, most humbly beseeching thee to grant that by the merits and death of thy sonn Iesus Christ, and through faith in his blood, we and all thy whole Church may obtain Remission of our Sins, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selves, our soules and Bodies to be a reasonable holy and lively sacrifice vnto thee, humbly beseeching thee, that all we who are partakers of this holy Communion, may be fullfilled with thy Grace, and heavenly Benediction. And although we be vnworthy through our manifold sins to offer vnto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Iesus Christ our Lord; by whom, and with whom, in the Vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, World without end. Amen.

Or this.

Almighty and everliving God, We most heartily thank thee for that thou dost vouchsafe to feed vs, who have duly received these holy mysteries, with the spiritual food of the most pretious body and blood of thy sonn our saviour Iesus Christ, and dost assure vs thereby of thy favour and goodnes towards vs, and that we are very members incorporate in the mystical body of thy son which is the blessed Company of all faithfull people, and are also heirs through hope of thy everlasting kingdom, by the merits of the most pretious death and passion of thy dear Son. And we most humbly beseech thee,

O

O heavenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord to whom with thee and the holy Ghost be all honour and glory world without end Amen.

¶ *Then shall be said or sung.*

Glory be to God on high, and in Earth peace, good will towards men. We prayse thee, we bless thee, we worship thee We glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty :

O Lord the only begotten Son, Iesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the World, have mercy vpon vs. Thou that takest away the sins of the world, have mercy vpon vs. Thou that takest away the sins of the world, receive our prayers, Thou that sittest at the right hand of God the Father have mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the Glory of God the Father. Amen.

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this blessing.*

The peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and love of God, and of his son Iesus Christ our Lord: And the blessing of God Almightye, the Father, the Son, and the holy Ghost be amongst you, and remain with you alwayes. Amen.

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany by the discretion of the Minister.*

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting Salvation ;

vation; that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Iesus Christ our Lord. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodyes in the wayes of thy lawes, and in the Works of thy Commandments, that through thy most mighty Protection both here and ever, we may be preserved in body and soule, through our Lord and Saviour Iesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good living, to the honour and prayse of thy Name through Iesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Iesus Christ our Lord. Amen.

Almighty God, the Fountain of all Wisdom, who knowest our necessities before we aske, and our ignorance in asking; We beseech thee to have compassion vpon our Infirmities; And those things which for our vnworthiness we dare not,—and for our blindness we cannot—aske, vouchsafe to give vs for the worthiness of thy son Iesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of them that aske in thy sons Name, we beseech thee mercifully to incline thine ears to vs that have made now our prayers and supplications vnto thee, and grant that those things which we have faithfully asked according to thy will, may effectually

effectually be obtained, to the Relief of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ *Vpon the Sundaies, and other Holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the generall Prayer. [for the whole state of Christ's Church militant here in earth] together with one or moe of these Collects last before rehearsed, concluding with the blessing.*

¶ *And there shall be no Celebraçõn of the Lords supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedrall, and Collegiate Churches, and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the Contrary.*

¶ *And to take away all occasion of dissension and superstition, which any person hath or might have concerning the Bread, and Wine, it shall suffice that the bread be such as is usuall to be eaten, but the best, and purest wheat bread that conveniently may be gotten.*

¶ *And if any of the Bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call vnto him, shall, immediatly after the blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate, and the Church-wardens at the charges of the parish.*

¶ *And*

¶ *And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall Duties accustomedly due, then and at that time to be paid.*

¶ *After the Divine Service ended, the mony given at the Offertory shall be disposed of to such pious, and charitable uses, as the Minister, and Churchwardens shall think fitt. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

¶ *Whereas it is ordained in this Office, for the Administration of y^e Lord's Supper, that y^e Communicants should receive y^e same kneeling; (W^{ch} Order is well meant, for a signification of our humble, & gratefull acknowledgement of y^e Benefits of Christ, therein given to all worthy Receivers, & for y^e avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue:) Yet lest y^e same kneeling should by any Persons, either out of ignorance, & infirmity, or out of malice, & obstinacy, be misconstrued, & depraved; It is here declared; that thereby no Adoration is intended, or ought to be done, either unto y^e Sacramentall bread, or wine, there bodily received, or unto any Corporal Presence of Christ's naturall Flesh, & Blood. For y^e Sacramentall bread, & wine remain still in their very naturall Substances, & therefore may not be adored, (for that were Jdolatrie, to be abhorred of all faithfull Christians;) And y^e naturall body, & blood of our Savio^r Christ are in Heaven, & not here; it being against y^e truth of Christ's naturall body, to be at one time in more places, than one.*

The
Ministration of Publick Baptism
of Infants
to be vsed in the Church.

¶ *The people are to be admonished, that it is most convenient that Baptism should not be administred but vpon Sundayes, and other Holy-dayes, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church: as also because in the baptism of Infants, every man present may be put in remembrance of his own profession, made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized vpon any other day.*

¶ *And note, that there shall be for every male child to be baptized, two Godfathers, and one Godmother: and for every female, one Godfather and two Godmothers.*

¶ *When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the Curate. And then the Godfathers and Godmothers and the people, with the children, must be ready at the Font, either immediatly after the last Lesson at morning prayer, or els immediatly after the last Lesson at evening Prayer, as the Curate by his discretion shall appoynt. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there shall say, Hath this childe been already baptised, or No? If they answer, no: then shall the Priest proceed as followeth*

Dearly

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ sayth, none can enter into the Kingdom of God except he be regenerate, and born anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to this Child that thing which by nature he cannot have, that he may be baptized with water, and the holy Ghost, and received into Christs holy Church, and be made a lively member of the same

¶ *Then shall the Priest say.*

Let vs pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Arke from perishing by water, and alsoe didst safely lead the children of Israel thy people through the red Sea, figuring thereby thy holy baptism; and by the baptism of thy welbeloved son Iesus Christ in the river Iordan didst sanctifie water to the mystical washing away of sin: We beseech thee for thine infinite mercyes, that thou wilt mercifully look vpon this Child, wash him, and sanctifie him with the holy Ghost, that he being delivered from thy Wrath, may be received into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in Charity may so pass the waves of this troublesom world, that finally he may come to the land of everlasting life, there to reign with thee world without end, through Iesus Christ our Lord. Amen.

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleve, and the resurrection of the dead: We call vpon thee for this Infant that he coming to thy holy baptism, may receive remission of his sins by spiritual Regeneration.
Receive

Receive him, O Lord, as thou hast promised by thy welbeloved son, saying, aske, and ye shall have; seek, and ye shall finde; knock, and it shall be opened vnto you: so give now vnto vs that aske; let vs that seek finde; open the Gate vnto vs that knock; that this Infants may inioy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdom which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the people stand vp, and the Priest shall say.*

Hear the words of the Gospell, written by Saint Mark in the tenth Chapter at the thirteenth verse.

They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them, But when Iesus saw it, he was much displeased, and said vnto them, suffer little children to come vnto me, and forbid them not; for of such is the Kingdom of God; Verily I say vnto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them vp in his Armes, put his hands upon them, and blessed them.

*St: Mark.
10. 13.*

¶ *After the Gospel is read, the Minister shall make this brief exhortation vpon the words of the Gospell.*

Beloved, ye hear in this Gospell the words of our Saviour Christ, that he commanded the children to be brought vnto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his Arms, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive this present Infants, that he will embrace him with the Arms
of

of his mercy, that he will give vnto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good Will of our heavenly Father towards this Infant, declared by his Son Iesus Christ, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing this Infant to his holy baptism, let vs faithfully and devoutly give thanks vnto him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in vs ever more. Give thy holy spirit to this Infant, that he may be born again, and be made an heir of everlasting Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest speak vnto the Godfathers, and Godmothers on this wise.*

Dearly beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Iesus Christ would vouchsafe to receive him, to release him of his sins, to sanctifie him with the holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform: Wherefore after this promise made by Christ, this Infant must also faithfully for his part, promise by you that are his sureties (vntill he come of age to take it vpon himself) that he will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his Commandments.

I demand therefore,

Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world with all covetuous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

¶ *Answer.*

I renounce them all.

¶ *Minister.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, That he suffered vnder Pontius Pilate, Was crucified dead and buried, That he went down into hell, and also did rise again the third day? That he ascended into heaven, and sitteth at the right hand of God the Father Almighty? and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

¶ *Answer.*

All this I stedfastly believe.

¶ *Minister.*

Wilt thou be baptized in this faith?

¶ *Answer.*

That is my desire.

¶ *Minister.*

Wilt thou then obediently keep Gods holy will, and commandments, and walk in the same all the dayes of thy life?

¶ *Answer.*

I will.

¶ *Then*

¶ *Then shall the Priest say.*

O mercifull God, grant that the old Adam in this Child may be so buried, that the new man may be raised vp in him. Amen

Grant that all carnall affections may die in him, and that all things belonging to the spirit, may live and grow in him. Amen.

Grant that he may have power and strength, to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be indued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood, and gave commandment to his Disciples, that they should go teach all Nations and baptize them in the name of the Father, and of the son, and of the holy Ghost: Regard we beseech thee, the supplications of thy Congregation, sanctifie this Water to the mysticall washing away of sin: and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ *Then the Priest shall take the childe into his hands, and shall say to the Godfathers and Godmothers, Name this Childe. And then naming it after them, (if they shall certifie him that the Childe may well endure it) he shall dip it in the Water discreetly and warily, saying,*

N. I baptize thee in the name of the Father, and of the son, and of the holy Ghost. Amen.

¶ *But*

¶ *But if they certifie that the child is weak, it shall suffice to pour Water upon it, saying the foresaid Words.*

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then the Priest shall say.*

We receive this Child into the Congregation of Christs flock, and do signe him with the signe of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight vnder his Banner against sin, the world, and the devil, and to continue Christs faithfull souldier, and servant vnto his lives end. Amen.

† *Here the Priest shall make a Cross upon the childe forehead.*

¶ *Then shall the Priest say.*

Seing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christs Church, let vs give thanks vnto Almighty God for these benefits, and with one Accord make our prayers vnto him, that this child may lead the rest of his life according to this beginning.

¶ *Then shall be said (all kneeling)*

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation. But deliver vs from evil. Amen.

¶ *Then shall the Priest say.*

We yeild thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Childe by Adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant that he being dead vnto sin, and living vnto righteousnes, and being buried with Christ in his death,

death, may crucifie the old man; and vtterly abolish the whole body of sin, And that as he is made partaker of the death of thy Son, he may also be partaker of his Resurrection, so that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting Kingdom, through Christ our Lord. Amen.

¶ *Then all standing vp, the Priest shall say to the Godfathers and Godmothers this exhortation following.*

Forasmuch as this childe hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; Ye must remember that it is your parts and duties to see that this Infants be taught, so soon as he shall be able to learne, what a solemn vow, Promise and profession he hath here made by you. And that he may know these things the better, ye shall call vpon him to hear sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his Soules health; and that this childe may be vertuously brought vp, to lead a godly and a christian life; remembring alwayes that baptism doth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and to be made like vnto him; that as he died and rose again for vs, so should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifying all our evil and corrupt Affections, and daily Proceeding in all vertue and godlines of living.

¶ *Then shall he adde and say.*

Ye are to take care that this childe be brought to the Bishop to be confirmed by him, so soon as he can

can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue and be further instructed in the Church Catechism set forth for that purpose.

¶ *It is certain by Gods word, that children which are baptized, dyeing before they commit actuall sin, are undoubtedly saved.*

¶ *To take away all scruple, concerning the use of the signe of the Crosse in Baptism; the true explication thereof, & the just reasons for the retaining of it may be seen in y^e XXXth Canon, first published in y^e year MDCIV.*

The Ministration of Private Baptism of Children in Houses

¶ *The Curats of every parish, shall often admonish the people, that they defer not the Baptism of their children longer then the first or second sunday next after their birth, or other holyday falling betweene, unlesse upon a great and reasonable cause to be approved by the Curate.*

¶ *And also they shall warn them, that without like great Cause, and necessity, they procure not their children to be baptized at home in their houses. But when need shall compell them so to do, then Baptism shall be administred on this fashion.*

¶ *First let the Minister of the Parish, (or in his Absence, any other lawfull Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, as the time and present exigence*

gence will suffer. And then the childe being named by some one that is present, the Minister shall pour water upon it, sayeing theis words.

N: I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ „ *Then all kneeling down, the Minister shall give thanks vnto God, and say.*

We yeild thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy spirit, to receive him for thine own childe by Adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally with the residue of thy saints he may inherit thine everlasting kingdom, through the same thy son Iesus Christ our Lord. Amen.

¶ *And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheles if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the Intent that if the Mimister of the same parish did himselfe baptize that child, the Congregation may be certified of the true form of Baptism by him privately before used. In which case he shall say thus [I certifie you that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this Childe] But if the child were baptized by any other lawfull Minister, then the Minister of the Parish, where the Child was borne or christened shall examine, and try whether the child be lawfully baptized or no. In which case if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,*

By

By whom was this child baptized ?

Who was present when this child was baptized ?

Because some things essentiall to this sacrament may happen to be omitted through fear, or haste, in such times of extremity ; therefore I demand further of you,

With what matter was this child baptized ?

With what words was this child baptized ?

¶ *And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be : then shall not he christen the child again, but shall receive him as one of the flock of true christian people, saying, thus,*

I certifie you, that in this case all is well don, and according vnto due order, concerning the baptizing of this child, who being born in originall sin, and in the wrath of God, is now by the laver of Regeneration in baptism, received into the number of the children of God, and heirs of everlasting life : For our Lord Iesus Christ doth not deny his grace and mercy vnto such Jnfants, but most lovingly doth call them vnto him, as the holy Gospel doth witness to our comfort on this wise.

They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was much displeased, and said vnto them, Suffer the little children to come vnto me, and forbid them not : for of such is the kingdom of God. Verily, I say vnto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them vp in his arms, put his hands vpon them, and blessed them.

*S. Mark.
io. 13.*

¶ *After the Gospel is read the Minister shall make this brief exhortation vpon the words of the Gospel.*

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought vnto him, how he blamed those that would have kept them from him ; how he exhorted all

all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly believe that he hath likewise favourably received this present Infant, that he hath embraced him wth the arms of his mercy, and (as he hath promised in his holy word) will give vnto him the blessing of eternall life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his son Iesus Christ toward this Infante, let vs faithfully and devoutly give thanks vnto him, and say the prayer which the Lord himself taught vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don, on earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver vs from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in vs evermore. Give thy holy Spirit to this Infant, that he being born again, & being made an heir of everlasting salvation, through our Lord Iesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Iesus Christ thy Son who liveth and reigneth with thee, and the holy Spirit, now and for ever. Amen.

¶ *Then shall the Priest demand the Name of the Child, which being by the God-fathers, and God-mothers pronounced, the Minister shall say.*

Dost thou in the Name of this child renounce the devil, and all his works, the vain pomp and glory of this world, with all covetuous desires of the same,
and

and the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

¶ *Answer.*

I renounce them all.

¶ *Minister.*

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to iudge the quick, and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

¶ *Answer.*

All this I stedfastly beleeeve.

¶ *Minister.*

Wilt thou then obediently keep Gods holy will and Commandments, and walk in the same all the Dayes of thy life?

¶ *Answer.*

J will.

¶ *Then the Priest shall say.*

We receive this child into the Congregation of Christs flock, and do † sign him with the sign of the cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight vnder his banner, against Sin, the World, and the Devil, and to continue Christs faithful souldier and servant vnto his lives end. Amen.

¶ *Then*

† *The Priest shall make a Cros vpon the childs forehead.*

¶ *Then shall the Priest say.*

Seing now, dearly beloved bretheren, that this child is by Baptism regenerate and grafted into the body of Christs church: let vs give thanks vnto All-mighty God for these benefits, and with one accord make our prayers vnto him, that he may lead the rest of his life according to this beginning.

¶ *Then shall the Priest say.*

We yeild thee most hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by Adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he being dead vnto sin, and living vnto righteousness, and being buried with Christ in his death, may crucifie the old man and vtterly abolish the whole body of sin; and that as he is made partaker of the death of thy son, he may also be partaker of his Resurrection: So that finally with the Residue of thy holy church, he may be an inheritour of thine everlasting kingdom, through Iesus Christ our Lord. Amen.

¶ *Then all standing vp, the Minister shall make this exhortation to the Godfathers, and Godmothers.*

Forasmuch as this child hath promised by you his sureties, to renounce the Devil, and all his works, to believe in God, and to serve him: ye must remember that it is your parts, and duties to see, that this Infant be taught, so soon as he shall be able to learn, what a solemn vow promise and profession he hath made by you. And that he may know these things the better, ye shall call vpon him to hear sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things

things which a Christian ought to know, and believe, to his souls health: and that this child may be virtuously brought vp to lead a godly and a Christian life; remembering alway that, Baptism doth represent vnto vs our Profession which is to follow the example of our Saviour Christ, and be made like vnto him; that as he died and rose again for vs, so should wee who are baptized, die from sin, and rise again vnto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlines of living.

¶ *But if they which bring the infant to the Church, do make such vncertain answers to the Prtests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father and of the Son, and of the holy Ghost, (which are essential parts of Baptism :) then let the Priest baptize it in the form before appointed for publick Baptism of Infants: Saving that at the dipping of the child in the Font, he shall use this form of Words.*

Jf thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

¶ *When any such persons, as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting, for the receiving of this holy Sacrament.*

¶ *And if they shall be found fitt, then the God-fathers and Godmothers, (the people being assembled vpon the Sunday, or Holy-day appointed) shall be ready to present them at the Font, immediatly after the second Lesson, either at Morning, or Evening prayer, as the Curate in his discretion shall think fitt.*

¶ *And standing there, the Priest shall ask whether any of the persons here presented be baptized or No? if they shall answer, No: Then shall the Priest say thus.*

Dearly beloved, Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin comitting many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons
that

that which by nature they cannot have ; that they may be baptized with water, and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ *Then shall the Priest say.*

Let vs pray.

(¶ And here all the Congregation shall kneel.)

Almighty and everlasting God ; who of thy great mercy didst save Noah and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism ; and by the Baptism of thy welbeloved son Iesus Christ in the river Iordan didst sanctifie the element of Water to the mysticall washing away of sin : We beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these thy servants. Wash them and sanctifie them with the holy Ghost ; that they being delivered from thy wrath, may be received into the Ark of Christs Church ; and being stedfast in faith, ioyfull through hope, and rooted in charity, way so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Iesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead : We call vpon thee for these persons that they coming to thy holy Baptism may receive remission of their sins by spirituall Regeneration. Receive them O Lord : and as thou hast promised by thy welbeloved Son, sayeing, Ask, and ye shall receive ; Seek, and ye shall find ; Knock, and it shall be opened vnto you : so give now vnto vs that ask ;
let

let vs that seek finde; open the gate vnto vs that knock; that these persons may inioy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the people stand vp, and the Priest shall say.*

Hear the words of the Gospel, written by Saint Iohn in the third chapter beginning at the first verse.

*St. Iohn 3.
1.*

There was a man of the Pharisees, named Nicodemus, a ruler of the Iews. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Iesus answered, Verily, verily I say vnto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit; Marvel not that I said vnto thee, Ye must be born again; The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise imediately before his Ascension into heaven

heaven (as we read in the last Chapter of Saint Marks Gospel) he gave command to his Disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that beleeveth not, shall be damned. Which also sheweth vnto vs the great benefit we reap thereby. For which cause Saint Peter the Apostle, when vpon his first preaching of the Gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and said vnto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them saying, Save your selves from this vntoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save vs (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Iesus Christ. Doubt ye not therefore but earnestly believe that he will favourably receive these present persons, truly repenting, and coming vnto him by faith, that he will grant them remission of their sins, and bestow vpon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good Will of our heavenly Father towards these persons, declared by his son Iesus Christ; Let vs faithfully, and devoutly give thanks to him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks. for that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in vs evermore. Give thy holy Spirit to
these

these persons, that they may be born again, and be made heirs of everlasting Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized, on this wise.*

Welbeloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Iesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part, promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the Devil, and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized severally, these questions following.*

¶ *Question.*

Dost thou renounce the Devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

¶ *Answer.*

I renounce them all.

¶ *Question.*

Dost thou believe in God the Father Almighty, Maker of heaven, and earth?

And in Iesus Christ his only begotten son, our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius

Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ *Answer.*

All this I stedfastly believe.

¶ *Question.*

Wilt thou be baptized in this faith.

¶ *Answer.*

That is my desire.

¶ *Question.*

Wilt thou then obediently keep Gods holy will, and Commandments, and walk in the same all the dayes of thy life.

¶ *Answer.*

J will endeavour so to do, God being my helper.

¶ *Then shall the Priest say.*

O mercifull God, grant that the old Adam in these persons may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die. in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power, and strength to have victory, and to triumph against the Devil the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and ministry, may also be indued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things world without end. Amen.

Almighty

Almighty everliving God, whose most dearly beloved son Iesus Christ for the forgivenes of our sins, did shed out of his most pretious side, both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them, In the Name of the Father, the Son and the holy Ghost: Regard, we beseech thee, the supplications of this Congregation; Sanctifie this Water to the mystical washing away of sin: and grant that the persons now to be baptized therein may receive the fulnes of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font according to his discretion, shall ask the God-fathers, and God-mothers the Name: and then shall dip him in the Water, or pour Water upon him, saying.*

N. I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then shall the Priest say.*

We receive this person into the Congregation of Christs flock, and † do sign him with the sign of the Cros, in token that hereafter he shall not be ashamed to confes the faith of Christ crucified, and manfully to fight vnder his banner against sin, the World, and the Devil, and to continue Christs faithfull soldier and servant, vnto his lives end. Amen.

† *Here the Priest shall make a cros upon the persons forehead.*

¶ *Then shall the Priest say.*

Seing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church: let vs give thanks vnto Almighty God for these benefits, and with one accord make our prayers vnto him that they may lead the rest of their life according to this beginning.

¶ *Then*

¶ *Then shall be said the Lords Prayer, all kneeling.*

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

We yeild thee humble thanks, O heavenly Father, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee. Increase this knowledge and confirm this faith in vs evermore. Give thy holy spirit to these persons, that being now born again, and made heirs of everlasting salvation, through our Lord Iesus Christ, they may continue thy servants, and attain thy promises through the same Lord Iesus Christ thy Son, who liveth and reigneth with thee, in the Vnity of the same holy Spirit everlastingly. Amen

¶ *Then all standing vp, the Priest shall vse this Exhortation following, speaking to the Godfathers and Godmothers first.*

Forasmuch as these persons have promised in your presence to renounce the Devil, and all his works, to believe in God, and to serve him: Ye must remember that it is your part and duety to put them in mind, what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call vpon them to vse all diligence to be rightly instructed in Gods holy Word, that so they may grow in grace, and in the knowledge of our Lord Iesus Christ, and live godly, righteously and soberly in this present world.

(¶ *And then speaking to the new baptized persons, he shall proceed, and say.*)

And

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your christian calling, and as becometh the children of light; remembring alwayes that Baptism representeth vnto vs our profession; which is to follow the example of our Saviour Christ, and to be made like vnto him: That as he died, and rose again for vs; soe should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifieing all our evil and corrupt Affections, and daily proceeding in all vertue, and godliness of living.

¶ *It is expedient that every person thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Cōmunion.*

¶ *If any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves: It may suffice to vse the office for publick Baptism of Infants, or (in case of extreme danger,) the office for private Baptism, only changing the word (Infant) for [Childe, or Person] as occasion requireth.*

A Catechism.

That is to say,
An Instruction to be learned of every
person before he be brought to
be confirmed by the Bishop.

¶ *Question.*
What is your Name?

¶ *Answer.*
N. or M.

¶ *Question.*
Who gave you this name?

¶ *Answer.*
My Godfathers and Godmothers in my Baptism,
wherein I was made a member of Christ, the childe
of God, and an inheritour of the kingdom of heaven.

¶ *Question.*
What did your Godfathers, and Godmothers then for
you?

¶ *Answer.*
They did promise and vow three things in my name.
First, that I should renounce the Devil, and all his
Works, the pomps and vanity of this wicked world,
and all the sinfull lusts of the flesh. Secondly, that
I should believe all the Articles of the Christian faith.
And thirdly, that I should keep Gods holy Will and
Commandments, and walk in the same all the dayes
of my life.

¶ *Question.*
Dost thou not think that thou art bound to believe,
and to doe as they have promised for thee?

¶ *Answer.*
Yes verily: and by Gods help so I will. And I
heartily thank our heavenly Father, that he hath
called

called mee to this State of salvation, through Iesus Christ our Saviour. And I pray vnto God to give me his grace, that I may continue in the same vnto my lives end.

¶ *Catechist.*

Reherse the Articles of thy belief.

¶ *Answer.*

I believe in God the Father Almighty, Maker of heaven and earth, And in Iesus Christ his only son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered vnder Pontius Pilate, Was crucified, dead and buried, He descended into Hell, The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to iudge the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, The Communion of Saints, The forgiveness of Sins, The resurrection of the body, and the life everlasting. Amen.

¶ *Question*

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

¶ *Question.*

You said that your Godfathers, and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

¶ *Answer.*

Ten.

¶ *Question*

Which be they?

¶ *Answer.*

¶ *Answer.*

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of Bondage.

i. Thou shalt have none other Gods, but me.

ii. Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above, or in the earth beneath, or in the Water, vnder the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a iealous God, and visit the sins of the Fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that love mee, and keep my Commandments. III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltles that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath day. Six Dayes shalt thou labour, and doe all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of Worke, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy Cattel, and the stranger that is within thy Gates. For in six dayes the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: Wherefore, the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father, and thy Mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his Maid, nor his Ox, nor his Ass, nor anything that is his.

¶ *Question.*

¶ *Question.*

What dost thou chiefly learn by theis Commandments.

¶ *Answer.*

I learn two things: my duty towards God, and my duty towards my Neighbour.

¶ *Question.*

What is thy duty towards God ?

¶ *Answer.*

My duty towards God, is to believe in him, to fear him and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thancks, to put my whole trust in him, to call vpon him, to honour his holy Name, and his word; and to serve him truly all the dayes of my life.

¶ *Question.*

What is thy duty towards thy Neighbour ?

¶ *Answer.*

My duty towards my neighbour, is to love him as my selfe, and to doe to all men, as I would they should doe vnto me. To love, honour, and succour my Father, and Mother. To honour and obey the King, and all that are put in Authority vnder him; to submitt my selfe to all my Governours, teachers, spiritual Pastours and Masters; to order my selfe lowly and reverently to all my betters. To hurt no body, by word, nor deed. To be true and iust, in all my dealing. To bear no Malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speakeing, lyeing and slandering. To keep my body in Temperance, Sobernes, and chastity. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to doe my duty in that state of life, vnto which it shall please God to call me.

¶ *Catechist.*

¶ *Catechist.*

My good childe, Know this, that thou art not able to do these things of thy selfe, nor to walke in the Comāndments of God, and to serve him, without his speciall Grace, which thou must learn at all tymes to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

¶ *Answer.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our dayly bread; And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

¶ *Question.*

What desirest thou of God in this Prayer?

¶ *Answer.*

I desire my Lord God our heavenly Father, who is the giver of all goodnes, to send his grace vnto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that be needfull both for our souls, and bodies, and that he will be mercifull vnto vs, and forgive vs our sins; and that it will please him to save and defend vs in all dangers ghostly and bodily; And that he will keep vs from all sin and wickednes, and from our ghostly Enemy, and from everlasting death. And this I trust he will doe of his mercy and goodnes, through our Lord Iesus Christ. And therefore I say Amen. so be it.

¶ *Question.*

How many Sacraments hath Christ ordained in his Church?

¶ *Answer.*

Two only, as generally necessary to Salvation, that is to say, Baptism, and the supper of the Lord.

¶ *Question.*

¶ *Question.*

What meanest thou by this word, Sacrament.

¶ *Answer.*

I mean an outward and visible signe of an inward and spiritual grace, given vnto vs, ordeined by Christ himselfe, as a means whereby we receive the same, and a pledge to assure vs thereof.

¶ *Question.*

How many parts are there in a sacrament ?

¶ *Answer.*

Two : the outward visible signe, and the inward spiritual Grace.

¶ *Question.*

What is the outward visible signe, or Form in Baptism ?

¶ *Answer.*

Water : wherein the person is baptized, In the Name of the Father, and of the Son, and of the holy Ghost.

¶ *Question.*

What is the inward and spiritual grace ?

¶ *Answer.*

A death vnto sin, and a new birth vnto righteousnes : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

¶ *Question.*

What is required of persons to be baptized ?

¶ *Answer.*

Repentance, whereby they forsake sin : and Faith, whereby they stedfastly believe the promises of God, made to them in that sacrament.

¶ *Question.*

¶ *Question.*

Why then are Infants baptized, when by reason of their tender Age they cannot perform them ?

¶ *Answer.*

Because they promise them both by their sureties : which promise, when they come to Age, themselves are bound to perform.

¶ *Question.*

Why was the sacrament of the Lords Supper ordained ?

¶ *Answer.*

For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

¶ *Question.*

What is the outward part or signe of the Lords Supper ?

¶ *Answer.*

Bread and wine, which the Lord hath commanded to be received.

¶ *Question.*

What is the inward part, or thing signified ?

¶ *Answer.*

The body and blood of Christ, which are verily, and indeed taken and received by the faithfull in the Lords supper.

¶ *Question.*

What are the benefits whereof we are partakers thereby ?

¶ *Answer.*

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

¶ *Question.*

What is required of them who come to the Lords Supper.

¶ *Answer.*

¶ *Answer.*

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively Faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in Charity with all men.

¶ *The Curate of every Parish, shall diligently upon Sundayes, and Holy-dayes, after the second Lesson at Evening Prayer openly in the Church instruct, and examine so many children of his parish sent unto him, as he shall think convenient in some part of this Chatechism.*

¶ *And all fathers, Mothers, Masters, and Dames, shall cause their children, servants, and Prentices (which have not learned their catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as children are come to a competent Age, and can say in their mother Tongue, the Creed, the Lords Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop; And every one shall have a Godfather, or a Godmother as a Witnes of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writeing, with his hand subscribed thereunto, the Names of all such persons within his Parish, as he shall think fitt to be presented to the Bishop to be confirmed, And, if the Bishop approve of them, he shall confirm them in manner following.*

The Order of Confirmation,
or laying on of hands,
vpon those, that are baptized,
and come to years of Discretion.

¶ *Vpon the day appointed, all that are to be then confirmed, being placed, and standing in Order before the Bishop: he (or some other Minister appointed by him) shall read this Preface following.*

To the end that Confirmation may be ministred to the more edifyeing of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Comāndments, and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end, That Children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratifie and confirm the same, and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own Confession have assented vnto.

¶ *Then shall the Bishop say.*

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your Name at your Baptism; ratifieing and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then vndertook for you?

¶ *And*

I do. ¶ *And every one shall audibly answer.*

¶ *The Bishop.*

Our help is in the Name of the Lord.

¶ *Answer.*

Who hath made heaven and earth

¶ *Bishop.*

Blessed be the Name of the Lord.

¶ *Answer.*

Henceforth world without end.

¶ *Bishop.*

Lord hear our prayers.

¶ *Answer.*

And let our cry come vnto thee.

¶ *Bishop.*

Let vs pray.

Almighty, and everliving God, who hast vouchsafed to regenerate these thy servants by Water, and the holy Ghost; and hast given vnto them forgiveness of all their sins: Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter; and daily increase in them thy manifold gifts of grace; the spirit of wisdom and vnderstanding; the spirit of Counsel and ghostly strength; the spirit of knowledge, and true godliness; and fil them, O Lord, with the spirit of thy holy fear, now and for-ever. Amen.

¶ *Then all of them in order, kneeling before the Bishop, he shall lay his hand vpon the head of every one severally, saying.*

Defend, O Lord, this thy Childe [or this thy servant] with thy heavenly grace; that he may continue thine for ever: and daily increase in thy holy spirit, more and more, vntil he come vnto thy everlasting Kingdom. Amen.

¶ *Then*

¶ *Then shall the Bishop say.*

The Lord be with you.

¶ *Answer.*

And with thy spirit.

¶ *And (all kneeling down) the Bishop shall add.*

Let vs pray.

Our Father which art in heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: but deliver vs from evil. Amen.

¶ *And this Collect.*

Almighty and everliving God, who makest vs both to will and to do those things that be good and acceptable vnto thy divine Majesty: We make our humble supplications vnto thee for these thy servants, vpon whom (after the example of thy holy Apostles) we have now layed our hands to certifie them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee ever be over them; let thy holy spirit ever be with them, and so lead them in the Knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Iesus Christ; who with thee, and the holy Ghost, liveth and reigneth ever one God world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the wayes of thy laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour, Iesus Christ. Amen.

Then

Then the Bishop shall bless them, saying thus.

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be vpon you, and remain with you, for ever. Amen.

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

The Form of Solemnization of Matrimony.

First, the Banns of all that are to be married together, must be published in the Church three severall Sundayes, or Holy-dayes in the time of divine service, immediatly before the sentences for the Offertory: the Curate saying after the accustomed manner. [I publish the Banns of Marriage between M. of and N. of If any of you know cause, or iust impediment why these two persons should not be ioyned together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.]

¶ *And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left; the Priest shall say.*

Dearly

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to ioyn together this Man, and this woman in holy Matrimony, which is an honourable estate, instituted of God in the time of mans innocency, signifying vnto vs the mysticall Vnion that is betwixt Christ and his Church: which holy estate Christ adorned, and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S: Paul to be honourable among all men, and therefore is not by any to be enterprized, nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts, and appetites, like brute beasts that have no vnderstanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordeined.

First, it was ordeined for the procreation of children to be brought vp in the fear, and nurture of the Lord, and to the prayse of his holy Name.

Secondly, it was ordeined for a remedy against Sin, and to avoid fornication; that such persons as have not the gift of Continency, might marry, and keep themselves vndefiled members of Christs body.

Thirdly, it was ordeyned for the mutuall Society, help, and Comfort, that the one ought to have of the other, both in prosperity, and Adversity: Into which holy estate these two persons present come now to be ioyned. Therefore, if any man can shew any iust cause why they may not lawfully be ioined together, let him now speak, or else hereafter for ever hold his peace.

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

I require and charge you both (as ye will answer at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully ioyned together in Matrimony, ye do now confess it;

For

For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of Marriage, if any man do allege and declare any impediment why they may not be coupled together in Matrimony by Gods law, or the laws of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a Caution (to the full value of such charges, as the Persons to be married, do thereby sustain) to prove his Allegation: then the Solemnization must be deferred vntil such time as the truth be tryed.*

¶ *If no impediment be alledged, then shall the Curate say vnto the Man.*

N. wilt thou have this woman to thy wedded wife, to live together, after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sicknes and in health? and forsakeing all other, keep thee only vnto her so long as ye both shall live?

¶ *The man shall answer.*

I will.

¶ *Then shall the Priest say vnto the woman.*

N. wilt thou have this man to thy wedded husband to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness, and in health, and forsakeing all other, keep thee only vnto him, so long as ye both shall live?

¶ *The Woman shall answer.*

I will.

¶ *Then shall the Minister say.*

Who giveth this woman to be married to this man?

¶ *Then shall they give their Troth to each other in this manner.*

¶ *The*

¶ *The Minister receiving the Woman at her Fathers, or friends hands, shall cause the Man with his right hand, to take the woman by her right hand, and to say after him as followeth.*

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love and to cherish till death vs do part, according to Gods holy ordinance, and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman with her right hand takeing the man by his right hand, shall likewise say after the Minister.*

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey till death vs do part, according to Gods holy ordinance; And thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the Man shall give vnto the woman a ring, laying the same vpon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man holding the Ring there, and taught by the Priest, shall say.*

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

¶ *Then the man leaving the ring vpon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say.*

Let vs pray.

O eternall God, creatour and preserver of all mankind, giver of all spirituall grace, the Author of everlasting life, send thy blessing vpon these thy servants,
this

this man, and this woman, whom we bless in thy Name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) & may ever remain in perfect love and peace together, and live according to thy laws, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest ioyn their right hands together, and say.*

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

¶ *Then shall the Minister speak vnto the People.*

Forasmuch as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God, and this Company, and thereto have given and pledged their troth either to other, and have declared the same, by giving and receiving of a ring, and by ioyning of Hands: I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this Blessing.*

God the Father, God the Son, God the holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look vpon you, and soe fill you with all spiritual benediction, and grace, that ye may so live together in this life, that in the world to come, ye may have life everlasting. Amen.

¶ *Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.*

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

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

Thy wife shall be as the fruitfull vine : vpon the walls of thy house.

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

*Beati
omnes.
Psal: 128.*

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

The Lord from out of Sion shall so bless thee : that thou shalt see Ierusalem in prosperity, all thy life long.

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

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Or this Psalm.*

God be mercifull vnto vs, and bless vs : and shew vs the light of his Countenance, and be mercifull vnto vs.

*Deus miseratur.
Psal: 67.*

That thy way may be known vpon earth : thy saving health among all Nations.

Let the people prayse thee, O God : yea, let all the people prayse thee.

O Let the Nations rejoyce, and be glad : for thou shalt iudge the folke righteously, and govern the nations vpon earth.

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

Then shall the earth bring forth her increase : and God, even our own God, shall give vs his blessing.

God shall bless vs : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *The Psalm ended, and the man and the Woman kneeling before the Lords Table, the Priest standing at the table and turning his face towards them, shall say.*

Lord have mercy vpon vs.

¶ *Answer.*

Christ have mercy vpon vs

¶ *Minister.*

¶ *Minister.*

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation : But deliver vs from evil. Amen.

¶ *Minister.*

O Lord save thy servant, and thy handmaid.

¶ *Answer.*

Who put their trust in thee.

¶ *Minister.*

O Lord send them help from thy holy place.

¶ *Answer.*

And evermore defend them.

¶ *Minister.*

Be vnto them a tower of Strength.

¶ *Answer.*

From the face of their enemy.

¶ *Minister.*

O Lord hear our prayer.

¶ *Answer.*

And let our cry come vnto thee.

¶ *Minister.*

O God of Abraham, God of Jsaac, God of Iacob, bless these thy servants, and sow the seed of eternall life in their hearts, that whatsoever in thy holy word, they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully vpon them from heaven, and bless them. And as thou didst send thy blessing vpon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing vpon these thy servants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy love vnto their lives end. through Iesus Christ our Lord. Amen.

¶ *This*

¶ *This Prayer next following shall be omitted, where the woman is past child-bearing.*

O mercifull Lord, and heavenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of Children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought vp, to thy praise and honour through Iesus Christ, our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint, that out of man (created after thine own Image, and similitude) woman should take her beginning: and knitting them together didst teach, that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God who hast consecrated the State of Matrimony to such an excellent Mystery, that in it is signified, and represented the spiritual Marriage and vnity betwixt Christ and his Church; look mercifully vpon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his Spouse the Church, who gave himselfe for it, loving and cherishing it even as his own flesh) and alsoe that this woman may be loving and amiable, faithfull and obedient to her husband, and in all quietness, sobriety, and peace, be a follower of holy and godly Matrons. O Lord bless them both, and grant them to inherit thy everlasting Kingdome, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest say.*

Almighty God who at the beginning did create our first parents Adam and Eve, and did sanctifie and ioyn them together in marriage: pour vpon you the riches of his Grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love vnto your lives end. Amen.

¶ *After*

¶ *After which if there be no sermon, declaring the duties of man and wife, the Minister shall read as followeth.*

All ye that are married, or that intend to take the holy estate of Matrimony vpon you, hear what the holy scripture doth say, as touching the duty of husbands towards their wives and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter doth give this commandment to all married men. Husbands love your wives, even as Christ also loved the Church, and gave himselfe for it; that he might sanctife, and cleanse it with the washing of water by the word. That he might present it to himselfe a glorious Church, not having spott or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies; he that loveth his Wife, loveth himselfe. For no man ever yet hated his own flesh, but nourisheth, and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This is a great Mystery: but I speake concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himselfe.

Likewise the same saint Paul writing to the Colossians, speaketh thus to all men that are married; Husbands love you: wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himselfe a married man, sayth vnto them that are married. Ye husbands dwell with your Wives according to knowledge, giving honour vnto the wife, as vnto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred.

Hitherto

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus: Wives submitt your selves vnto your own husbands, as vnto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject vnto Christ, so let the wives be to their own husbands in everything. And againe he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short Lesson; Wives submitt your selves vnto your own husbands as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the Conversation of the wives, while they behold your chaste conversacon coupled with fear. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of Apparell, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection vnto their own husbands. Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their Marriage.*

The Order for the Visitation of the sick.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish: who, coming into the sick persons house, shall say.*

Peace be to this house, and to all that dwell in it.

¶ *When he cometh into the sick mans presence, he shall say, kneeling down,*

Remember not, Lord, our iniquities, nor the iniquities of our Forefathers. Spare vs, good Lord, spare thy people. whom thou hast redeemed with thy most pretious blood, and be not angry with vs, for ever.

¶ *Answer.*

Spare vs good Lord.

¶ *Then the Minister shall say,*

Let vs pray.

Lord have mercy vpon vs.

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver vs from evil. Amen.

¶ *Minister.*

O Lord save thy servant.

¶ *Answer.*

Which putteth his trust in thee.

¶ *Minister.*

Send him help from thy holy place.

¶ *Answer.*

¶ *Answer.*

And evermore mightily defend him.

¶ *Minister.*

Let the enemy have no Advantage of him.

¶ *Answer.*

Nor the wicked approach to hurt him.

¶ *Minister.*

Be vnto him, O Lord, a strong Tower.

¶ *Answer.*

From the face of his Enemy.

¶ *Minister.*

O Lord hear our prayers.

¶ *Answer.*

And let our Cry come vnto thee.

¶ *Minister.*

O Lord, looke down from heaven, behold, visite, and relieve this thy servant. Look vpon him with the Eyes of thy mercy, give him comfort, and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God, and Saviour, extend thy accustomed goodness to this thy servant who is grieved with sicknes: sanctifie, we beseech thee, this thy fatherly correction to him, that the sense of his weakness, may add strength to his faith, and seriousness to his Repentance. that if it shall be thy good pleasure to restore him to his former health, he may lead the Residue of his life in thy fear, and to thy Glory: or else give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting, through Iesus Christ our Lord. Amen.

¶ *Then*

¶ *Then shall the Minister exhort the sick person
,, after this form, or other like.*

Dearely beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, Age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is Gods visitation. And for what cause soever this sickness is sent vnto you, whether it be to try your patience, for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity, or else it be sent vnto you, to correct and amend in you whatsoever doth offend the eyes of your heavenly father: know you certainly that if you truly repent you of your Sins, and bear your sickness patiently, trusting in Gods mercy for his dear son Iesus Christs sake, and render vnto him humble thanks for his fatherly visitation submitting your selfe wholly vnto his will, it shall turne to your profit, and help you forward in the right way that leadeth vnto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or els proceed.*

Take therefore in good part the chastisement of the Lord. For (as Saint Paul sayth, in the twelveth Chapter to the Hebrewes) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected vs, and we gave them reverence; shall we not much rather be in subjection vnto the father of spirits, and live? For they verely for a few daies chastened vs after their own pleasure; but he for our profit, that we might be partakers

partakers of his holiness. These words good brother are written in holy scripture for our comfort, and instruction, that we should patiently, and with thanksgiving bear our heavenly fathers correction, whensoever by any manner of adversitie it shall please his gracious goodness to visit vs. And there should be no greater comfort to christian persons, then to be made like vnto Christ, by suffering patiently, Adversities, troubles and sicknesses. For he himselfe went not vp to ioy but first he suffered pain; he entred not into his glory before he was crucified. so truly our way to eternall ioy, is to suffer here with Christ; and our door to enter into eternall life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your Baptism. And forasmuch as after this life, there is an Account to be given vnto the righteous Iudge, by whom all must be iudged without respect of persons; I require you to examine your selfe and your estate, both toward God, and man; so that accusing, and condemning your selfe for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull Iudgement; Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you, do believe as a christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the faith, saying thus.*

Dost thou believe in God the Father Almighty, Maker of heaven, and earth.

And in Iesus Christ his only begotten son our Lord,? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the

The Visitation of the Sick

the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

¶ *The sick person shall answer.*

All this I stedfastly believe.

¶ *Then shall the Minister examine, whether he repent him truly of his sins and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he have offended any other, to ask them forgiveness; and where he hath don iniury or wrong to any man, that he make amends to the uttermost of his power. And if he have not before disposed of his Goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietnes of his Executors. But men should often be put in remembrance to take order for the selling of their temporall estates whilst they are in health.*

¶ *These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.*

¶ *The Minister should not omitt earnestly to move such sick persons as are of Ability, to be liberall to the poore.*

¶ *Here shall the sick person be moved to make a speciall confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, (if he humbly and heartily desire it) after this sort.*

Our Lord Iesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, and believe in him, of his great mercy forgive thee thine offences; And by his Authority comitted to mee, I absolve

absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

¶ Let vs pray.

O most mercifull God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembreth them no more; open thine eye of mercy vpon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailness: preserve and continue this sick member in the Vnity of the Church, consider his contrition, accept his tears, asswage his paine, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sins: but strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, take him vnto thy Favour, through the merits of thy most dearly beloved son Iesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm.*

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine eare vnto me and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my Castle.

Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through

*In te Do-
mine spe-
ravi.
Ps. 71.*

The Visitation of the Sick

Through thee have I been holden vp ever since I was born : thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am becoffe as it were a Monster vnto many : but my sure trust is in thee.

O let my mouth be filled with thy praise, [that I may sing of thy Glory] and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine Enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God : my God, hast thee to help me.

Let them be confounded, and perish that are against my Soul: let them be covered with shame, and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth vp vntil now ; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grayheaded : vntill I have shewed thy strength vnto this Generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast don : O God, who is like vnto thee ?

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Adding*

The Visitation of the Sick

310

¶ *Adding this.*

O Saviour of the world, who by thy Cross, and pretious blood hast redeemed vs; save vs, and help vs, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say.*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and vnder the earth do bow, and obey, be now, and evermore thy defence, and make thee know and feel, that there is none other Name vnder heaven, given to man, in whom, and through whom thou mayest receive health, and salvation, but only the Name of our Lord, Iesus Christ. Amen.

¶ *And after that shall say.*

Vnto Gods gracious mercy, and protection we committ thee. The Lord bless thee, and keep thee. The Lord make his face to shine vpon thee, and be gracious vnto thee. The Lord lift vp his countenance vpon thee, and give thee peace, both now and evermore. Amen.

¶ *A Prayer for a sick child.*

O Almighty God, and mercifull Father, to whom alone belong the Issues of life and death; look down from heaven, we humbly beseech thee with the Eyes of mercy vpon this child, now lying vpon the Bed of sickness. Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soule for thy mercies sake. That if it shall be thy pleasure to prolong his dayes here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation: or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Iesus, enioy perpetual rest and felicity. Grant this O Lord, for thy mercies sake,

sake, in the same thy son our Lord Iesus Christ, who liveth, and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

¶ *A Prayer for a sick person when there appeareth small hope of recovery.*

O Father of mercies, and God of all Comfort, our only help in time of need; we fly vnto thee for succour in behalfe of this thy servant, here lyeing vnder thy hand in great weakness of body. Look graciously vpon him, O Lord; and the more the outward man decayeth; strengthen him we beseech thee so much the more continually with thy grace and holy spirit, in the inner man. Give him vnfeigned repentance for all the errorrs of his life past, and stedfast faith in thy son Iesus; that his sins may be don away by thy mercie, and his pardon sealed in heaven, before he go hence, and be no more seen. We know O Lord that there is no word impossible with thee; and that if thou wilt, thou canst, even yet, raise him vp, and grant him a longer continuance amongst vs. Yet, forasmuch as in all appearance the time of his dissolution draweth neer; so fit and prepare him, we beseech thee, against the hour of death; that after his departure hence in peace, and in thy Favour, his Soul may be received into thine everlasting kingdom, through the merits, and mediation of Iesus Christ, thine only Son, our Lord and Saviour. Amen.

¶ *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of iust men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithfull Creatour, and most mercifull Saviour; most humbly beseeching thee that
it

it may be pretious in thy sight. Wash it we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged, and don away, it may be presented pure and without spot before thee. And teach vs who survive, in this, and other like daily spectacles of mortality, to see how frail, and vncertein our own Condition is; and so to number our dayes that we may seriously apply our hearts to that holy and heavenly wisdome, whilest we live here, which may in the end bring vs to life everlasting through the merits of Iesus Christ, thine only Son our Lord. Amen.

A Prayer for persons troubled in Mind or in Conscience.

O blessed Lord, the Father of mercies, and the God of all comforts, We beseech thee, looke down in pittie and compassion vpon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; Thy wrath lieth hard vpon him, and his soul is full of trouble: But O mercifull God, who hast written thy holy word for our learning, that we through patience, and comfort of thy holy Scriptures might have hope; give him a right vnderstanding of himself, and of thy threats, and promises, That he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his Temptations, and heal all his distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not vp thy tender mercies in displeasure, but make him to hear of ioy, and gladness, that the bones which thou hast broken may reioyce. Deliver him from fear of the enemy, and lift vp the light of thy countenance vpon him, and give him peace, through the merits and mediation of Iesus Christ our Lord. Amen.

The

The Communion of the Sick

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertein what time they shall depart out of this life: therefore, to the intent they may be alwayes in a readines to die, whensoever it shall please Almighty God to call them; the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sicknes) exhort their parishioners to the often receiving of the holy Communion of the body and Blood of our saviour Christ, when it shall be publickly administred in the Church. that so doing, they may in case of suddain visitation have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house. Then he must give timely notice, to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least :) And having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion beginning with the Collect, Epistle and Gospell here following.*

¶ *The Collect.*

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech thee to have mercy vpon this thy servant visited with thine hand; and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soule shall depart from the body it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

¶ *The*

¶ *The Epistle.*

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb. 12. 5.

¶ *The Gospel.*

Verily verily, I say vnto you, he that heareth my word and beleeveth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death vnto life.

St. Iohn. 5. 24.

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [ye that do truly &c] pag. 241.*

¶ *At the time of the distribution of the holy sacrament, the Priest shall first receive the Communion himselfe, and after minister vnto them that are appointed to communicate with the sick; and last of all to the sick person.*

¶ *But if a man either by reason of extremitie of sickness, or for want of warning in due time to the Curate, or for lack of Company to receive with him, or by any other iust impediment, do not receive the Sacrament of Christs body, and blood: the Curate shall instruct him that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death vpon the Cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the body and blood of our saviour Christ profitably to his Soules health, although he do not receive the sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition shall cut off the form of the Visitation at the Psalm [In thee O Lord have I put my trust] and go straight to the Communion.*

¶ *In the time of the plague, sweat, or such other like contagious*

contagious times of sicknes, or diseases, when none of the parish, or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The Order for the Buriall of the Dead

¶ *Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.*

¶ *The Priest and Clerks meeting the Corps at y^e entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing ;*

St. Iohn.
11. 25. 26.

I am the resurrection, and the life [sayth the Lord:] he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.

Iob. 19. 25.
26. 27.

I know that my Redeemer liveth, and that he shall stand at the latter day vpon the Earth. And though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another.

1. Tim. 6. 7.
Job. 1. 21.

We brought nothing into this world, and it is certain, we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

¶ *After they are come into the Church, shall be read, one or both of these Psalms following.*

Dixi Custodiam.
Psal. 39.

I said, I will take heed to my wayes : that I offend not in my tongue.

I will keep my mouth, as it were with a bridle:
while the vngodly is in my sight.

I held my Tongue, and spake nothing : I kept
silence, yea even from good words, but it was pain
and grief to me.

My heart was hot within me, and while I was thus
musing, the fire kindled : and (at the last) I spake
with my tongue.

Lord, let me know mine end, and the number of
my dayes : that I may be certified, how long I have
to live.

Behold, thou hast made my dayes as it were a
span long : and mine Age is even as nothing, in
respect of thee, and verily every man living is alto-
gether vanity.

For man walketh in a vain shadow, and disquieteth
himselſe in vain : he heapeth vp riches, and cannot
tell who shall gather them.

And now, Lord what is my hope ? truly my hope is
even in thee.

Deliver me from all mine offences : and make me
not a rebuke vnto the foolish :

I became dumb, and opened not my mouth : for
it was thy doing.

Take thy plague away from me : I am even con-
sumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin,
thou makest his beauty to consume away, like as it
were a moth [fretting a garment:] every man
therefore is but vanity.

Hear my prayer, O Lord, and with thine ears con-
sider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner as
all my Fathers were.

O spare me a little, that I may recover my strength :
before I go hence, and be no more seene.

Glory be to the Father, and to the Son ; and to the
holy Ghost.

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

Lord,

*Domine,
refugium.
Psal. 90.*

Lord, thou hast been our refuge : from one generation to another.

Before the mountaines were brought forth, or ever the earth, and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayst, Come again ye children of men.

For a thousand years in thy sight, are but as yesterday seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as asleep : and fade away suddenly like the grass.

In the morning it is green, and groweth vp : But in the Evening it is cutt down [dried vp] and withered.

For we consume away in thy displeasure : and are afraid at thy wrathfull Indignation.

Thou hast sett our misdeeds, before thee : and our secret sins in the sight of thy Countenance.

For when thou art angry, all our dayes are gon : we bring our years to an end, as it were a tale that is told.

The dayes of our Age are threescore years, and ten, and though men be so strong that they come to fourescore years ; yet is their strength then but labour and sorrow, so soon passeth it away, and we are gon.

But who regardeth the power of thy wrath : for even, thereafter as a man feareth, so is thy displeasure.

O teach vs to number our daies : that we may apply our hearts vnto wisdom.

Turn thee again, O Lord, at the last : and be gracious vnto thy servants.

O satisfie vs with thy mercy, and that soon : so shall we rejoyce and be glad all the dayes of our life.

Comfort vs again, now after the time that thou hast plagued vs : and for the years wherein we have suffered, adversity.

Shew thy servants thy work : and their children thy Glory.

And

And the glorious Majestie of the Lord our God be vpon vs : prosper thou the work of our hands vpon vs, O prosper thou our handy work.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs, at his coming. Then cometh the end, when he shall have delivered vp the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reigne till he hath put all enemyes vnder his feet; The last enemy that shall be destroyed is death, for he hath put all things vnder his Feet. But when he sayeth all things are put vnder him, it is manifest that he is excepted which did put all things vnder him. And when all things shall be subdued vnto him, then shall the Son also himselfe be subject vnto him that put all things vnder him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in ieopardy every hour? I protest by your rejoycing, which I have in Christ Iesus our Lord, I die daily. If after the mañer of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let vs eat, and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness,

1. Cor. 15.
20.

ness, and sin not; for some have not the knowledge of God. I speak this to your Shame. But some man will say, how are the dead raised vp, and with what body do they come? Thou fool, that which thou sowest is not quickned except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheate, or of some other grain; but God giveth it a body, as it hath pleased him, and to every seed his own body. All Flesh is not the same flesh, but there is one kind of flesh of men, another flesh of Beasts, another of fishes, and another of Birds. There are also celestial bodies, and bodyes terrestriall; but the glory of the celestiall is one, and the glory of the terrestriall is another. There is one glory of the sun, and another glory of the Moon, and another glory of the Stars; for one star differeth from another star in glory. so also is the resurrection of the dead; it is sown in Corruption, it is rayseed in incorruption; it is sown in dishonour, it is rayseed in Glory; it is sown in weakness, it is rayseed in power: it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam, was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first, which was spiritual; but that which is naturall, and afterward that which is spirituall. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a Mystery, We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead shall be raised incorruptible,

ruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written. Death is swallowed vp in victory. O Death, where is thy Sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth vs the victory through our Lord Iesus Christ. Therefore my beloved brethren, be ye stedfast, vnmoveable, alwayes abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.*

Man that is born of a Woman, hath but a short time to live, and is full of misery. He cometh vp, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the mids of life we are in death: of whom may wee seek for succour, but of thee, O Lord, who for our sins art iustly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy, and most mercifull Saviour, deliver vs not into the bitter pains of eternall death.

Thou knowest, Lord, the secrets of our hearts; shut not thy mercifull Eares to our prayer: but spare vs, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last houre, for any pains of death to fall from thee.

¶ *Then while the Earth shall be cast upon the Body by some standing by, the Priest shall say.*

Forasmuch as it hath pleased Almighty God of his great mercy, to take vnto himself the soule of our dear brother here departed,: we therefore commit
his

his body to the ground, earth to earth, Ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile bodye, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ *Then shall be said, or sung.*

I heard a voice from heaven saying vnto me, Write from henceforth, Blessed are the dead, which die in the Lord: even so saith the Spirit; For they rest from their labours.

¶ *Then the Priest shall say.*

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into Temptation; But deliver vs from evil. Amen.

¶ *Priest.*

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithfull, after they are delivered from the Burden of the flesh, are in ioy and felicity: We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinfull world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and Soule, in thy eternal and everlasting glory, through Iesus Christ our Lord. Amen.

¶ *The*

The Churching of Women.

322

¶ *The Collect.*

O mercifull God, the Father of our Lord Iesus Christ, who is the resurrection, and the life; in whom who-soever believeth shall live, though he die; and who-soever liveth, and believeth in him shall not die eternally: who also hath taught vs (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee (O Father) to raise vs from the death of sin, vnto the life of Righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloved son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with vs all evermore. Amen.

The Thanksgiving of women after Childbirth, commonly called, the Churching of Women.

¶ *The Woman, at the vsual time after her delivery, shall come into the Church decently appavelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct. And then the Priest shall say vnto her.*

Forasmuch

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; You shall therefore give hearty thanks vnto God, and say.

¶ *Then shall the Priest say the 116 Psalm.*

*Dilexi
quoniam.
Psal: 116.*

I am well pleased : that the Lord hath heard the voice of my Prayer.

That he hath inclined his eare vnto me : therefore will I call vpon him as long as I live.

The snares of death compassed me round about ; and the pains of hell gat hold vpon me.

I found trouble and heaviness, and I called vpon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gratious is the Lord, and righteous, : yea our God is mercifull.

The Lord preserveth the simple ; I was in misery, and he helped me.

Turn again then vnto thy rest, O my soul : for the Lord hath rewarded thee.

And why? thou hast delivered my Soul from death : mine Eyes from tears, and my feet from falling.

I will walke before the Lord : in the Land of the living.

J believed, and therefor will I speak ; but I was sore troubled : I said in my hast, All men are liars.

What reward shall I give vnto the Lord : for all the Benefits that he hath don vnto me ?

I will receive the cup of salvation : and call vpon the Name of the Lord.

J will pay my vows now in the presence of all his people, : in the courts of the Lords house, even in the midst of thee, O Ierusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ Or

¶ *Or Psalm 127.*

Except the Lord build the house, : their labour is but lost that build it.

*Nisi Dominus.
Psal. 127.*

Except the Lord keep the City : the watchman waketh but in vain.

It is but lost labour, that ye hast to rise vp early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the Womb : are an heritage and gift that cometh of the Lord.

Like as the Arrowes in the hand of the giant : even so are the young children.

Happie is the man that hath his quiver full of them : they shall not be ashamed, when they speak with their Enemies in the Gate.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

¶ *Then the Priest shall say.*

¶ Let vs pray.

Lord have mercy vpon vs.

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in Heaven. Give vs this day our daily bread, And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation, : But deliver vs from evil. For thine is the Kingdom, the power, and the glory, For ever and ever. Amen.

¶ *Minister.*

O Lord save this woman thy servant.

¶ *Answer.*

Who putteth her trust in thee.

¶ *Minister.*

Be thou to her a strong tower.

¶ *Answer.*

A Commination

¶ *Answer.*

From the face of her Enemy

¶ *Minister.*

Lord hear our prayer.

¶ *Answer.*

And let our Cry come vnto thee.

¶ *Minister*

Let vs pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain, and peril of child-birth: Grant, we beseech thee, most mercifull Father, that she through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ *The Woman that cometh to give her thanks, must offer accustomed offerings; And if there be a Communion, it is convenient that she receive the holy Communion.*

A Commination

or Denouncing of Gods anger, and Judgements against Sinners, with certain prayers to be vsed on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After morning prayer, the Litanie ended, according to the accustomed manner, the Priest shall in the reading Pew or Pulpit, say.*

Brethren, in the primitive Church, there was a godly discipline, that at the beginning of Lent, such persons

sons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: And that others admonished by their example, might be the more afraid to offend.

In stead whereof, vntill the said discipline may be restored again, (which is much to be wished) it is thought good, that at this time (in the p'sence of you all) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: to the intent that being admonished of the great indignation of God against Sinners, ye may the rather be moved to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for which ye affirm with your own mouthes, the curse of God to be due.

Cursed is the man that maketh any carved, or molten image to worship it.

¶ *And the People shall answer and say.*

Amen.

¶ *Minister.*

Cursed is he that curseth his father and mother.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that removeth his neighbours Landmark.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that maketh the blind to goe out of his way.

¶ *Answer.*

Amen.

¶ *Minister.*

¶ *Minister.*

Cursed is he that perverteth the Iudgement of the stranger, the fatherles, and widow.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that smiteth his neighbour secretly.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that lyeth with his neighbours Wife.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that taketh reward to slay the innocent.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed are the vnmercifull, fornicatours, and Adulterers, covetous persons, Jdolaters, Slanderers, Drunkards and Extortioners.

¶ *Answer.*

Amen.

¶ *Minister.*

Psal. 119.
21.

Now seing that all they are accursed (as the Prophet David beareth witness) who do err, and go astray from the commandments of God, let vs (remembring the dreadful Iudgement hanging over our heads, and alwayes ready to fall vpon vs) return vnto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now

St: Mat. 3.
10.

is

A Commination

328

is the Ax put vnto the Root of the trees, so that every tree that bringeth not forth good fruit is hewen down, and cast into the fire. It is a fearfull thing to fall into the hands of the living God: He shall pour down rain vpon the Sinners, Snares, fire and brimston, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell vpon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floore, and gather his wheat into the barn, but he will burn the chaff with vnquenched fire. The Day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow cometh vpon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped vnto themselves, which despised the goodness, patience, and long sufferance of God, when he calleth them continually to repentance. Then shall they call vpon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my Correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of Iustice. O terrible voice of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, Go, ye cursed into the fire everlasting which is prepared for the devil, and his Angels. Therefore brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work: but let vs while we have the light, believe in the light, and walk as children of the light, that we be not cast into vtter darkness, where is weeping and gnashing of teeth. Let vs not abuse the

Heb. 10. 31.
Psal. 11. 6.

Isa. 26. 21.

Mal. 3. 2.

S^t: Mat. 3.
12.

1. *Thes.* 5.
2. 3.

Rom. 2. 4. 5.

Prov. 1. 28.
29. 30.

S^t: Mat.
25. 10. 11.
12.
2. *Cor.* 6. 2.

S^t Iohn. 9.
4. 5.

S^t Mat. 25.
30.

the goodness of God who calleth vs mercifully to amendment, and of his endless pity promiseth vs forgiveness of that which is past, if (with a perfect and true heart) we return vnto him. For though our sins be as red as scarlet, they shall be made white as snow: And though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your vngodliness that ye have don, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Jsrael, seing that I have no pleasure in the death of him that dieth, saith the Lord God. Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Iesus Christ, the Righteous, and he is the propitiation for our Sins. For he was wounded for our offences, and smitten for our wickedness. Let vs therefore returne vnto him who is the mercifull receiver of all true penitent sinners, assuring our selves that he is ready to receive vs, and most willing to pardon vs, if we come vnto him with faithfull repentance, if we submit our selves vnto him, and from henceforth walke in his wayes, if we will take his easy Yoke, and light burthen vpon vs, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy spirit; seeking alwayes his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver vs from the curse of the law, and from the extreame malediction which shall light vpon them that shall be set on the left hand; and he will set vs on his right hand, and give vs the gracious benediction of his Father, commanding vs to take possession of his glorious kingdom, vnto which he vouchsafe to bring vs all, for his infinite mercy. Amen.

¶ *Then shall they all kneel vpon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litanie) shall say this Psalm, Miserere mei Deus.*

Have

Have mercy vpon me, O God, after thy great goodness : according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness ; and cleanse me from my sin.

For I acknowledge my Faults : and my Sin is ever before me.

Against thee only have I sinned, and don this evil in thy sight : that thou mightest be iustified in thy saying, and clear when thou art iudged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with hysop, and I shall be clean : thou shalt wash me and I shall be whiter then snow.

Thou shalt make me hear of ioy and gladness : that the bones which thou hast broken may reioice.

Turn thy face away from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right Spirit within me.

Cast me not away from thy presence : and take not thy holy spirit from me.

O give me the comfort of thy help again : and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked : and sinners shall be converted vnto thee.

Deliver me from blood-guiltines, O God, thou that art the God of my health : and my tongue shall sing of thy righteousnes.

Thou shalt open my lips, O Lord :, and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt offering.

The sacrifice of God is a troubled Spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable, and gracious vnto Sion : build thou the Walls of Ierusalem.

*Miserere
mei Deus.
Psal. 51.*

Then

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations : then shall they offer young Bullocks vpon thine altar.

Glory be to the Father, and to the Son : and to the holy Ghost.

¶ *Answer.*

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

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation : But deliver vs from evil. Amen

¶ *Minister.*

O Lord save thy servants.

¶ *Answer.*

That put their trust in thee.

¶ *Minister.*

Send vnto them help from above.

¶ *Answer.*

And evermore mightily defend them.

¶ *Minister.*

Help vs, O God, our Saviour.

¶ *Answer.*

And for the glory of thy Name deliver vs ; be mercifull vnto vs sinners for thy Names sake.

¶ *Minister.*

O Lord hear our prayer.

¶ *Answer.*

And let our cry come vnto thee.

¶ *Minister.*

¶ Let vs pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins vnto thee, that

that they (whose consciences by sin are accused) by thy mercifull pardon may be absolved, through Christ our Lord. Amen

O most mighty God, and mercifull Father, who hast compassion vpon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turne from his sin, and be saved: mercifully forgive vs our trespasses, receive and comfort vs, who are grieved, and wearied with the burthen of our sins. Thy property is always to have mercy: to thee only it apperteineth to forgive sins. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into Iudgement with thy servants, who are vile earth, and miserable sinners: but so turn thine Anger from vs who meekly acknowledge our vileness, and truly repent vs of our faults: and so make hast to help vs in this world, that we may ever live with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ *Then shall the people say this that followeth after the Minister.*

Turn thou vs, O good Lord, and so shall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a mercifull God, Full of compassion, long suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest vpon mercy. Spare thy people, good Lord, Spare them, and let not thine heritage be brought to confusion. Hear vs, O Lord, for thy mercy is great, And after the multitude of thy mercies look vpon vs, Through the merits, and mediation of thy blessed son, Iesus Christ our Lord. Amen

¶ *Then the Minister alone shall say.*

The Lord bless vs, and keep vs: the Lord lift vp the light of his Countenance vpon vs, and give vs peace, now, and for evermore. Amen.

peculiar reorderings & additions mainly from the LXX through the Vulgate
 are marked here in larger type between square brackets []. In the Great
 Bible of Nov: 1540 they were in smaller type.

<p>333 <i>The 1. Day.</i></p>	<p>The Psalms of David.</p>
<p><i>Morning Prayer.</i></p>	<p><i>The i. Psalm.</i> <i>Beatus Vir qui non abiit, &c.</i></p> <p>1 Blessed is the man that hath not walked in the Counsel of the vngodly, nor stood in the way of sinners : and hath not sat in the seat of the scornfull. 2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night. 3 And he shall be like a tree planted by the water side : that will bring forth his fruit in due season. 4 His leafe also shall not wither : and look what- soever he doth it shall prosper. 5 As for the vngodly it is not so with them : but they are like the chaff which the wind scattereth away [from the face of the Earth.] 6 Therefore the vngodly shall not be able to stand in the iudgement : neither the sinners in the Con- gregation of the righteous. 7 But the Lord knoweth the way of the righteous : and the way of the vngodly shall perish.</p> <p><i>The ii. Psalm.</i> <i>Quare fremuerunt gentes ?</i></p> <p>1 Why do the heathen so furiously rage together ? and why do the people imagine a vain thing ? 2 The Kings of the earth stand vp, and the rulers take counsel together : against the Lord, and against his Anointed. 3 Let vs break their bonds asunder : and cast away their cords from vs. 4. He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision. 5 Then shall he speak vnto them in his wrath : and vex them in his sore displeasure. 6 Yet have I set my King : vpon my holy hill of Sion. 7. J will preach the law, whereof the Lord hath said vnto me : Thou art my Son, this day have I begotten thee.</p> <p style="text-align: right;">Desire</p>

The Psalms

334

The 1. Day.

8 Desire of me, and I shall give thee the heathen for thine Inheritance : and the vtmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and breake them in peeces like a potters Vessel.

10 Be wise now therefore, O ye Kings : be learned ye that are iudges of the earth.

11. Serve the Lord in fear : and rejoyce [vnto him] with reverence.

12 Kiss the son, lest he be angry, and so ye perish from the [right] way : if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

The iii. Psalm.

Domine quid multiplicati?

1 Lord, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : there is no help for him in [his] God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice : and he heard me out of his holy hill.

5 J laid me down and slept, and rose vp again : for the Lord sustained me.

6 J will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Vp Lord, and help me, O my God : for thou smitest all mine enemies vpon the cheek-bone, thou hast broken the teeth of the Vngodly.

8 Salvation belongeth vnto the Lord : and thy blessing is vpon thy people.

The iv. Psalm.

Cum invocarem.

1 Hear me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble,

The Psalms.

trouble, have mercy vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when J call vpon the Lord, he will hear me.

4 Stand in aw, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : who will shew vs any good?

7 Lord, lift thou vp : the light of thy countenance vpon vs.

8 Thou hast put gladness in my heart : since the time that their corn and wine [and oil] increased.

9 J will lay me down in peace, and take my rest : for it is thou, Lord, only that makest me dwell in safety.

*The v. Psalm.**Verba mea auribus.*

1 Ponder my words, O Lord ; consider my meditation.

2 O hearken thou vnto the voice of my calling, my King, and my God : for vnto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will J direct my prayer vnto thee, and will look vp.

4 For thou art the God that hast no pleasure in wickednes : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitfull man.

But

The Psalms

336

The 1. Day.

7 But as for me, J will come into thine house, even vpon the multitude of thy mercy : and in thy fear will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

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

11. Destroy thou them, O God, let them perish through their own imaginations : cast them out in the multitude of their vngodliness, for they have rebelled against thee.

12 And let all them that put their trust in thee reioyce : they shall ever be giving of thanks because thou defendest them, they that love thy name shall be ioyfull in thee.

13 For thou, Lord, wilt give thy blessing vnto the righteous : and with thy favourable kindnes wilt thou defend him as with a shield.

The vi. Psalm.

Domine ne

1 O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy vpon me, O Lord ; for I am weak : O Lord heal me, for my bones are vexed.

3 My soul also is sore troubled : but Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : Oh save me for thy mercies sake.

5 For in death no man remembreth thee : and who will give thee thanks in the Pit ?

6 J am weary of my groaning, every night wash J my bed : and water my couch with my tears.

7 My beauty is gon for very trouble : and worn away because of all mine enemyes.

8 Away from me all ye that work vanity : for the Lord hath heard the voice of my weeping.

The

*Evening
Prayer.*

The Psalms

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed : they shall be turned back, and put to shame suddenly.

*The vii. Psalm.**Domine Deus meus.*

1 O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have don any such thing : or if there be any wickedness in my hands.

4 If J have rewarded evil vnto him that dealt freindly with me : yea, J have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy self because of the indignation. of mine enemies : arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore, lift vp thy self again.

8 The Lord shall iudge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O Let the wickedness of the vngodly come to an end : but guide thou the iust.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous iudge [strong and patient :] and God is provoked every day.

13 Jf a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordeineth his arrowes against the persecutours.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth vngodliness.

16 He hath graven and digged vp a pit : and is faln himself into the destruction that he made [for other.]

17 For his travail shall come vpon his own head : and his wickedness shall fall on his own pate.

18. J will give thanks vnto the Lord, according to his righteousness : and I will praise the name of the Lord most high.

The viii. Psalm

Domine Dominus noster.

1 O Lord, our Governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens.

2 Out of the mouth of very babes, and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For J will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man that thou art mindfull of him : and the son of man, that thou visitest him?

5 Thou madest him lower then the Angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection vnder his feet.

7 All sheep and oxen : yea and the Beasts of the Field.

8 The fowls of the air, and the fishes of the Sea :
and

The Psalms.

and whatsoever walketh through the paths of the Seas.

9 O Lord, our Governour : how excellent is thy Name in all the world.

*The ix. Psalm**Confitebor tibi.*

*Morning
Prayer.*

1 J will give thanks vnto thee, O Lord, with my whole heart : J will speak of all thy marvellous works.

2 I will be glad and reioyce in thee : yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast mainteined my right, and my cause : thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end : even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousness : and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them : and forgetteth not the complaint of the poor.

13 Have mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me : thou that liftest me vp from the gates of death.

That

The Psalms

340
The 2. Day.

14. That J may shew all thy praises within the ports of the daughter of Sion : I will reioice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

16 The Lord is known to execute iudgement : the vngodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poore shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Vp Lord, and let not man have the vpper hand : let the heathen be iudged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

The x. Psalm.

Vt quid Domine ?

1 Why standest thou so far off, O Lord : and hidest thy face in the needfull time of trouble ?

2 The vngodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the vngodly hath made boast of his own hearts desire : and speaketh good of the covetous whom God abhorreth.

4 The vngodly is so proud that he careth not for God : neither is God in all his thoughts.

5 His wayes are alway grievous : thy iudgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, J shall never be cast down : there shall no harm happen vnto me.

7 His mouth is full of cursing, deceit, and fraud : vnder his tongue is vngodliness, and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

For

The Psalms

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poore.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down and humbleth himself : that the congregation of the poor may fall into the hands of his Captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift vp thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest vngodliness and wrong.

16 That thou mayest take the matter into thy hand : the poor comitteth himself vnto thee, for thou art the helper of the friendless.

17 Break thou the power of the vngodly and malicious : take away his vngodliness, and thou shalt find none.

18. The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poore vnto their right : that the man of the earth be no more exalted against them.

*The xi. Psalm.**In Domino confido.*

1 In the Lord put I my trust : how say ye then to my soul, that she should flee as a bird vnto the hill ?

2 For lo, the vngodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

For

The Psalms

342
The 2. Day.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy Temple : the Lords seat is in heaven.

5 His eyes consider [the poor :] and his eye lids try the children of men.

6 The Lord alloweth the righteous : but the vngodly, and him that delighteth in wickedness doth his soul abhor.

7 Vpon the vngodly he shall rain snares, fire and brimstone, storm, and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousnes : his countenance will behold the thing that is iust.

The xii. Psalm.

Saluum me fac.

1 Help [me] Lord, for there is not one godly man left : for the faithfull are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitfull lips : and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail : we are they that ought to speak ; who is Lord over vs ?

5 Now for the comfortless troubles sake of the needy : and because of the deep sighing of the poore.

6 J will vp, saith the Lord : and will help every one from him that swelleth against him, [and will set him at rest]

7 The words of the Lord are pure words : even as the silver which from the earth is tryed, and purified seven times in the fire.

Thou

*Evening
Prayer.*

The Psalms

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation forever.

9 The vngodly walk on every side : when they are exalted the children of men are put to rebuke.

*The xiii. Psalm**Vsque quo Domine ?*

1 How long wilt thou forget me, O Lord, forever? how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart? how long shall mine enemy's triumph over me?

3 Consider and hear me, O Lord my God : lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down they that trouble me will reioyce at it.

5 But my trust is in thy mercy : and my heart is ioyfull in thy salvation.

6 J will sing of the Lord, because he hath dealt so lovingly with me : [yea, I will praise the name of the Lord, most Highest.]

*The xiv. Psalm**Dixit insipiens.*

1 The fool hath said in his heart : There is no God.

2 They are corrupt and become abominable in their doings : there is none that doth good, [no, not one].

3 The Lord looked down from heaven vpon the children of men : to see if there were any that would vnderstand, and seek after God.

4 But they are all gon out of the way, they are altogether become abominable : there is none that doth good, no, not one.

Their

[5 Their throat is an open sepulchre, with their tongues haue they deceived : the poison of asps is vnder their Lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not known : there is no fear of God before their Eyes.]

8 Haue they no knowledge, that they are all such workers of mischief : eating vp my people as it were bread, and call not vpon the Lord?

9 There were they brought in great fear [even where no fear was :] for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsel of the poore : because he putteth his trust in the Lord.

11 Who shall give salvation vnto Jsrael out of Sion? When the Lord turneth the captivity of his people : then shall Iacob reioyce, and Jsrael shall be glad.

The xv. Psalm

Domine quis habitabit?

1 Lord, who shall dwell in thy tabernacle? or who shall rest vpon thy holy hill?

2 Even he that leadeth an vncorrupt life : and doth the thing which is right : and speaketh the truth from his heart.

3 He that hath vsed no deceit in his tongue, nor don evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth vnto his neighbour, and disappointeth

Morning Prayer.

The Psalms

appointeth him not : though it were to his own hindrance.

6 He that hath not given his mony vpon vsury : nor taken reward against the innocent.

7 Whoso doth these things shall never fall.

*The xvi. Psalm**Conserua me Domine.*

1 Preserve me, O God : for in thee have J put my trust.

2 O my soul, thou hast said vnto the Lord : Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth : and vpon such as excell in virtue.

4 But they that run after another God : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen vnto me in a fair ground : yea, J have a goodly heritage.

8 J will thank the Lord for giving me warning : my reins also chasten me in the night season.

9 I have set God alwayes before me : for he is on my right hand, therefore J shall not fall.

10 Wherefore my heart was glad, and my glory reioyced : my flesh also shall rest in hope.

11. For why,? thou shalt not leave my soule in hell : neither shalt thou suffer thy Holy one to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of ioy : and at thy right hand there is pleasure for evermore.

*The xvii. Psalm.**Exaudi Domine*

1 Hear the right, O Lord, consider my complaint : and hearken vnto my prayer, that goeth not out of feigned lips.

Let

The Psalms

346

The 3. Day.

2 Let my sentence come forth from thy presence :
and let thine eyes look vpon the thing that is equal.

3 Thou hast proved and visited mine heart in the
night season : thou hast tryed me, and shalt find no
wickedness in me : for J am vtterly purposed that
my mouth shall not offend.

4 Because of mens works that are done against
the words of thy lips : I have kept me from the
wayes of the destroyer.

5 O hold thou vp my goings in thy paths : that
my footsteps slip not.

6 J have called vpon thee, O God, for thou shalt
hear me : encline thine ear to me, and hearken vnto
my words.

7 Shew thy marvellous loving kindness, thou that
art the saviour of them which put their trust in thee :
from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me
vnder the shadow of thy wings.

9 From the vngodly that trouble me : mine ene-
mies compass me round about to take away my
soule.

10 They are inclosed in their own fatt : and their
mouth speaketh proud things.

11 They lie waiting in our way on every side :
turning their eyes down to the ground.

12 Like as a Lion that is greedy of his prey : and
as it were a lions whelp lurking in secret places.

13 Vp Lord, disappoint him, and cast him down :
deliver my soule from the vngodly, which is a sword
of thine.

14 From the men of thy hand, O Lord, from the
men, J say, and from the evil world : which have
their portion in this life, whose bellies thou fillest
with thy hid treasure.

15 They have children at their desire : and leave
the rest of their substance for their babes.

16 But as for me I will behold thy presence in
righteousness : and when I awake vp after thy like-
ness, J shall be satisfied with it.

The

The Psalms

*The xviii. Psalm**Diligam te Domine.**Evening
Prayer.*

1 I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The Sorrows of death compassed me: and the overflowings of vngodliness made me afraid.

4 The pains of hell came about me: and the snares of death overtook me.

5 In my trouble I will call vpon the Lord: and complain vnto my God.

6 So shall he hear my voice out of his [holy] temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark vnder his feet.

10 He rode vpon the Cherubins and did flie: he came flying vpon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him, with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hailstones and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: Hailstones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding,

chiding, O Lord : at the blasting of the breath of thy displeasure.

16. He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for mee.

18 They prevented me in the day of my trouble : but the Lord was my vpholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour vnto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the wayes of the Lord : and have not forsaken my God, as the wicked doth.

22 For J have an eye vnto all his laws : and will not cast out his commandments from me.

23 J was also vncorrupt before him : and eschewed mine owne wickedness.

24 Therefore shall the Lord reward me, after my righteous dealing : and according vnto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26. With the clean, thou shalt be clean : and with the froward, thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud

28. Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God, J shall leap over the Wall.

30 The way of God is an vndefiled way : the word of the Lord also is tryed in the fire : he is the defender of all them that put their trust in him.

For

The Psalms

31 For who is God but the Lord : or who hath any strength except our God?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me vp on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me vp, and thy loving correction shall make me great.

36 Thou shalt make roome enough vnder me for to goe : that my footsteps shall not slide.

37 J will follow vpon mine enemies, and overtake them : neither will J turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand : but fall vnder my feet.

39 Thou hast girded me with strength vnto the battel : thou shalt throw down mine enemies vnder me.

40 Thou hast made mine enemies also to turn their backs vpon me : and J shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even vnto the Lord shall they cry, but he shall not hear them.

42 J will beat them as small as y^e dust before the wind : J will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom J have not known : shall serve me.

45 As soon as they hear of me they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

Even

The Psalms

350

The 4. Day.

48 Even the God that seeth that J be avenged : and subdueth the people vnto me.

49 It is he that delivereth me from my [cruel] enemies, and setteth me vp above mine adversaries : Thou shalt rid me from the wicked man.

50 For this cause will I give thanks vnto thee, O Lord, among the Gentiles : and sing praises vnto thy Name.

51 Great prosperity giveth he vnto his King : and sheweth loving kindness vnto David his Anointed, and vnto his seed for evermore.

The xix. Psalm.

Cæli enarrant.

1 The heavens declare the glory of God : and the firmament sheweth his handy work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gon out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoyceth as a Giant to run his course.

6 It goeth forth from the vttermost part of y^e heaven, and runneth about vnto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an vndefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom vnto the simple.

8 The statutes of the Lord are right, and rejoyce the heart : the commandment of the Lord is pure, and giveth light vnto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the Judgements of the Lord are true and righteous altogether.

More

*Morning
Prayer.*

The Psalms

10 More to be desired are they then gold, yea, then much fine gold : sweeter also then honey and the honey comb.

11 Moreover by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from [my] secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be [alway] acceptable in thy sight :

15 O Lord : my strength, and my redeemer.

*The xx. Psalm**Exaudiat te Dominus.*

1 The Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt sacrifice.

4 Grant thee thy hearts desire : and fulfill all thy minde.

5 We will reioice in thy Salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and faln : but we are risen and stand vpright.

9 Save Lord, and hear vs, O King of heaven : when we call [vpon thee].

The

The Psalms.

352

The 4. Day.

The xxi. Psalm.

Domine, in virtute tua.

1 The King shall reioice in thy strength, O Lord :
exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire : and
hast not denyed him the request of his lips.

3 For thou shalt prevent him with the blessings of
goodness : and shalt set a crown of pure gold vpon
his head.

4 He asked life of thee, and thou gavest him a
long life : even for ever and ever.

5 His honour is great in thy salvation : glory and
great worship shalt thou lay vpon him.

6 For thou shalt give him everlasting felicity : and
make him glad with the ioy of thy countenance.

7 And why ? because the King putteth his trust in
the Lord : and in the mercy of the most highest, he
shall not miscarry.

8 All thine enemies shall feel thine hand : thy
right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time
of thy wrath : the Lord shall destroy them in his dis-
pleasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and
their seed from among the children of men.

11 For they intended mischief against thee : and
imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and
the strings of thy bow shalt thou make ready against
the face of them.

13 Be thou exalted, Lord, in thine own strength :
so will we sing and praise thy power.

The xxii. Psalm.

Deus, Deus meus.

1 My God, my God, [look vpon me,] why hast
thou forsaken me : and art so far from my health,
and from the words of my complaint ?

Evening
Prayer.

O

The Psalms

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

3 And thou continuest holy : O thou worship of Jsrael.

4. Our Fathers hoped in thee : they trusted in thee and thou didst deliver them.

5 They called vpon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying.

8 He trusted in God that he would deliver him, : let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb : thou wast my hope when J hanged yet vpon my mothers breasts.

10 I have been left vnto thee ever since I was born : thou art my God, even from my mothers womb.

11 O go not from me for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape vpon me with their mouths : as it were a ramping, and a roaring Lion.

14 J am poured out like water, and all my bones are out of ioint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried vp like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For [many] dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones : they stand staring and looking vpon me.

18 They part my garments among them : and cast lots vpon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

Deliver

20 Deliver my soule from the sword : my dearling from the power of the dog.

21 Save me from the lions mouth : thou hast heard me also from among the horns of the Vnicorns.

22 J will declare thy name vnto my bretheren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnifie him all ye of the seed of Jacob, and fear him all ye seed of Jsrael.

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

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied, : they that seek after the Lord shall praise him : your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned vnto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords : and he is the governour among the people.

29 All such as be fat vpon earth : have eaten and worshiped.

30 All they that go down into the dust shall kneel before him, : and no man hath quickned his own soul.

31 [My] seed shall serve him : they shall be counted vnto the Lord for a generation.

32 They shall come, and [the heavens] shall declare his righteousness : vnto a people that shall be born, whom the Lord hath made.

The xxiii. Psalm.

Dominus regit me.

1 The Lord is my shepherd : therefore can J lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He

The Psalms.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his names sake.

4 Yea, though J walk through the valley of the shadow of death, J will fear no evil : for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me, against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But [thy] loving kindness and mercy shall follow me all all the dayes of my life : and J will dwell in the house of the Lord for ever.

*The xxiv. Psalm.**Domini est terra.*

*Morning
Prayer.*

1 The earth is the Lords, and all that herein is : the compass of the world, and they that dwell therein.

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

3 Who shall ascend into the hill of the Lord : or who shall rise vp in his holy place ?

4 Even he that hath clean hands, and a pure heart : and y^e hath not lift vp his mind vnto vanity, nor sworn to deceive [his neighbour.]

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory ? it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift vp, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory ? even the Lord of hosts, he is the King of glory.

The

The Psalms

356
The 5. Day.

The xxv. Psalm.

Ad te Domine levavi.

1 Vnto thee, O Lord will I lift vp my soul, my God J have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Shew me thy wayes, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving kindnesses which have beene ever of old.

6 Oh remember not the sins and offences of my youth : but according to thy mercy think thou vpon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in iudgement : and such as are gentle them shall he learn his way

9 All the paths of the Lord are mercy and truth : vnto such as keep his covenant and his testimonies.

10 For thy names sake, O Lord, : be mercifull vnto my sin, for it is great.

11 What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

12 His soul shall dwell att ease : and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him : and he will shew them his covenant.

14 Mine eyes are ever looking vnto the Lord : for he shall pluck my feet out of the net.

15 Turn thee vnto me, and have mercy vpon me : for J am desolate and in misery.

The

The Psalms

16 The sorrowes of my heart are enlarged : O bring thou me out of my troubles.

17 Look vpon my aduersity, and misery : and forgive me all my sin.

18 Consider mine enemies how many they are : and they beare a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded for I have put my trust in thee.

20 Let perfectness and righteous dealing wait vpon me : for my hope hath been in thee.

21 Deliver Jsrael, O God : out of all his troubles.

*The xxvi. Psalm.**Judica me Domine.*

1 Be thou my iudge, O Lord, for J have walked innocently : my trust hath been also in the Lord, therefore shall J not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving kindness is ever before mine eyes : and J will walk in thy truth.

4 J have not dwelt with vain persons : neither will J have fellowship with the deceitfull.

5 J have hated the congregation of the wicked : and will not sit among the vngodly.

6 J will wash my hands in innocency, O Lord : and so will I go to thine Altar.

7 That J may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners : nor my life with the blood-thirsty.

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me I will walk innocently : O deliver me, and be mercifull vnto me.

12 My foot standeth right : J will praise the Lord in the congregations.

The

The Psalms.

versaries : for there are false witnesses risen vp against me, and such as speak wrong.

15 J should vtterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leasure : be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

*The xxviii. Psalm.**Ad te Domine.*

1 Vnto thee will J cry, O Lord, my strength : think no scorn of me, lest if thou make as though thou hearest not, J become like them that go down into the pit.

2 Hear the voice of my humble petitions, when J cry vnto thee : when J hold vp my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away [neither destroy me] with the vngodly and wicked doers : which speak freindly to their neighbours but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them vp.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped : therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholsom defence of his anointed.

10 O save thy people, and give thy blessing vnto thine Inheritance : feed them, and set them vp forever.

The

The Psalms

360

The 6. Day.

The xxix. Psalm.

Afferte Domino.

- 1 Bring vnto the Lord, O ye mighty [bring young rams vnto the Lord :] ascribe vnto the Lord worship and strength.
- 2 Give the Lord the honour due vnto his Name : worship the Lord with holy worship.
- 3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.
- 4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation : the voice of the Lord, is a glorious Voice.
- 5 The voice of the Lord breaketh the Cedar trees : yea the Lord breaketh the Cedars of Libanus.
- 6 He maketh them also to skip like a calfe : Libanus also and Sirion like a young Vnicorn.
- 7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.
- 8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.
- 9 The Lord sitteth above the water-flood : and the Lord remaineth a King forever.
- 10 The Lord shall give strength vnto his people : the Lord shall give his people the blessing of peace.

The xxx. Psalm.

Exaltabo te, Domine.

- 1 J will magnifie thee, O Lord, for thou hast set me vp : and not made my foes to triumph over me.
- 2 O Lord my God, J cryed vnto thee : and thou hast healed me.
- 3 Thou Lord hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.
- 4 Sing praises vnto the Lord, O ye saints of his :
and

Morning
Prayer.

The Psalms

and give thanks vnto him for a remembrance of his holyness.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life : heaviness may endure for a night, but ioy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face [from me :] and I was troubled.

8 Then cryed J vnto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when J go down to the pit.

10 Shall the dust give thanks vnto thee ? or shall it declare thy truth ?

11 Hear, O Lord, and have mercy vpon me : Lord be thou my helper.

12 Thou hast turned my heaviness into ioy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall [every good man] sing of thy praise without ceasing : O my God, J will give thanks vnto thee for ever.

*The xxxi. Psalm.**In te Domine speravi.*

1 In thee, O Lord, have I put my trust, let me never be put to confusion : deliver me in thy righteousness.

2 Bow down thine ear to me : make hast to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock and my Castle : be thou also my guide and lead me for thy names sake.

5 Draw me out of the net that they have layed privily for me : for thou art my strength.

Jnto

The Psalms

362

The 6. Day.

6 Into thy hands, J commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 J have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 J will be glad, and reioice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me vp into the hand of the enemie : but hast set my feet in a large room.

10 Have mercy vpon me, O Lord, for J am in trouble : and mine eye is consumed for very heaviness, yea my soul, and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 J became a reproofe among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 J am clean forgotten, as a dead man out of mind : J am become like a broken vessel.

15 For J have heard the Blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord, : J have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called vpon thee : let the vngodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and spitefully speak against the righteous.

21 O how plentifull is thy goodness which thou hast

The Psalms

hast laid vp for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men !

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when J made haste, J said : I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer : when I cryed vnto thee.

26 O Love the Lord, all ye his saints : for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

*The xxxii. Psalm.**Beati quorum.*

*Evening
Prayer.*

1 Blessed is he whose vnrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man vnto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For whilst J held my tongue : my bones consumed away through my daily complayning.

4 For thy hand is heavy vpon me day and night : and my moisture is like the drought in summer.

5 J will acknowledge my sin vnto thee : and mine vnrighteousness have I not hid.

6 J said I will confess my sins vnto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer vnto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve

The Psalms

364

The 6. Day.

serve me from trouble : thou shalt compass me about with songs of deliverance.

9 J will inform thee, and teach thee in the way wherein thou shalt go : and J will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no vnderstanding : whose mouthes must be held with bit and bridle, lest they fall vpon thee.

11 Great plagues remain for the vngodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

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

The xxxiii. Psalm.

Exultate iusti.

1 Reioice in the Lord, O ye righteous : for it becometh well the iust to be thankfull.

2 Praise the Lord with harp : sing praises vnto him with the Lute, and instrument of ten strings.

3 Sing vnto the Lord a new song : sing praises lustily [vnto him] with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and iudgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were vpon an heap : and layeth vp the deep as in a treasure-house.

8 Let all the earth fear the Lord : stand in aw of him all ye that dwell in the world.

9 For he spake, and it was don : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be

The Psalms

be of none effect, [and casteth out the counsels of Princes.]

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling, he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and vnderstandeth all their works.

15 There is no King that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is vpon them that fear him : and vpon them that put their trust in his mercy.

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our Soul hath patiently tarried for the Lord : for he is our help, and our shield.

20 For our heart shall reioice in him : because we have hoped in his holy name.

21 Let thy mercifull kindness, O Lord, be vpon vs : like as we do put our trust in thee.

*The xxxiv. Psalm.**Benedicam Domino.*

1 J will alway give thanks vnto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof and be glad.

The Psalms

366

The 6. Day.

3 O praise the Lord with me : and let vs magnifie his name together.

4 J sought the Lord, and he heard me : yea he delivered me out of all my fear.

5 They had an Eye vnto him, and were lightened : and their faces were not ashamed.

6 Lo the poore crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste and see how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord ye that are his Saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me : J will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good dayes.

13 Keep thy tongue from evil : and thy lips that they speak no guile.

14 Eschew evil and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open vnto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh vnto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the vngodly : and they that hate the righteous shall be desolate.

The

The Psalms.

22 The Lord delivereth the Souls of his servants : and all they that put their trust in him shall not be destitute.

*The xxxv. Psalm.**Judica Domine.*

*Morning
Prayer.*

1 Plead thou my cause, O Lord with them that strive with me : and fight thou against them that fight against me.

2 Lay hand .vpon the shield and buckler : and stand vp to help me.

3 Bring forth the speare and stop the way against them that persecute me : say vnto my soule, J am thy salvation.

4 Let them be confounded and put to shame, that seek after my Soul : Let them be turned back and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind : and the Angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come vpon him vn-awares, and his net that he hath layed privily catch himself : that he may fall into his own mischief.

9 And my soul be ioyfull in the Lord : it shall reioice in his salvation.

10 All my bones shall say, Lord, who is like vnto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him.

11 False witnesses did rise vp : they laid to my charge things that J knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick J put on sackcloth : and humbled my soul with fasting, and my prayer shall turn into mine own bosom.

J

The Psalms

368

The 7. Day.

14 J behaved my self as though it had been my friend or my brother : J went heavily, as one that mourneth for his mother.

15 But in mine adversitie they rejoiced, and gathered themselves together : yea, the very abjects came together against me vnawares, making mouthes at me, and ceased not.

16 With the flatterers were busie mockers : who gnashed vpon me with their teeth.

17 Lord, how long wilt thou look vpon this? O deliver my soul from the calamities which they bring on me, and my dearling from the lions.

18 So will I give thee thanks in the great congregation : J will praise thee among much people.

19 O let not them that are mine enemies triumph over me vngodly : neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitfull words against them that are quiet in the land.

21 They gaped vpon me with their mouthes, and said : Fie on thee, Fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand vp to iudge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousnes : and let them not triumph over me.

25 Let them not say in their hearts, There, there, So would we have it : neither let them say, We have devoured.

26 Let them be put to confusion and shame together that reioice at my trouble : let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and reioice that favour my righteous dealing : yea let them say alway ; Blessed be the Lord who hath pleasure in the prosperity of his servant.

And

The Psalms

28 And as for my tongue it shall be talking of thy righteousness : and of thy praise all the day long.

*The xxxvi. Psalm.**Dixit iniustus.*

1 My heart sheweth me the wickedness of the vngodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : vntil his abominable sin be found out.

3 The words of his mouth are vnrighteous, and full of deceit : he hath left of to behave himselfe wisely, and to do good.

4 He imagineth mischief vpon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth vnto the heavens : and thy faithfulness vnto the clouds.

6 Thy righteousness standeth like the strong mountains : thy iudgements are like the great deep.

7 Thou, Lord, shalt save both man and beast, how excellent is thy mercy, O God : and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving kindness vnto them that know thee : and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the vngodly cast me down.

12 There are they faln [all] that work wickedness : they are cast down, and shall not be able to stand.

The

The Psalms.

370

The 7. Day.

The xxxvii. Psalm.

Noli æmulari

1 Fret not thy self because of the vngodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the Land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy iust dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently vpon him : but grieve not thy self at him whose way doth prosper, against the man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while and the vngodly shall be clean gon : thou shalt look after his place and he shall be away.

11 But the meek spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsel against the iust : and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The vngodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

Evening
Prayer.

A

The Psalms

16 A small thing that the righteous hath : is better then great riches of the vngodly.

17 For the arms of the vngodly shall be broken : and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly : and their inheritance shall endure forever.

19 They shall not be confounded in the perillous time : and in the dayes of dearth they shall have enough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume, as the fat of lambs : yea even as the smoke shall they consume away.

21 The vngodly borroweth and payeth not again : but the righteous is mercifull and liberall.

22 Such as are blessed of God shall possess the land : and they that are cursed of him shalbe rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away : for the Lord vpholdeth him with his hand.

25. J have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved forever.

29 [The vnrighteous shall be punished :] as for the seed of the vngodly it shall be rooted out.

30 The righteous shall inherit the Land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of iudgement.

32 The law of his God is in his heart : and his goings shall not slide.

The

The Psalms

372

The 8. Day.

33 The vngodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is iudged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the vngodly shall perish, thou shalt see it.

36 J my self have seen the vngodly in great power : and flourishing like a green bay tree.

37 J went by, and lo he was gon : I sought him, but [his place] could no where be found.

38 Keep innocency, and take heed vnto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together : and the end of the vngodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the vngodly, and shall save them because they put their trust in him.

The xxxviii. Psalm.

Domine ne in furore.

1 Put me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure : neither is there any rest in my bones, by reason of my Sin.

4 For my wickednesses are gone over my head : and are like a sore burden too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

*Morning
Prayer.*

J

6 J am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 J am feeble and sore smitten. : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gon from me.

11 My lovers and my neighbours, did stand looking vpon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, J was like a deaf man, and heard not : and as one that is dumb who doth not open his mouth.

14 J became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord have J put my trust : thou shalt answer for me, O Lord my God.

16 J have required that they [even mine enemies] should not triumph over me : for when my foot slipt they reioiced greatly against me.

17 And J, truly, am set in the plague : and my heaviness is ever in my sight.

18 For J will confess my wickedness : and be sorry for my sin.

19 But mine enemies live and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because J follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord [God] of my salvation.

*The xxxix. Psalm.**Dixi custodiam.*

1 J said J will take heed to my wayes : that J offend not in my tongue.

2 I will keep my mouth, as it were with a bridle : while the vngodly is in my sight.

3 J held my tongue and spake nothing : J kept silence, yea even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while J was thus musing the fire kindled : and [at the last] J spake with my tongue.

5 Lord, let me know my end, and the number of my dayes : that J may be certified how long I have to live.

6 Behold thou hast made my dayes, as it were a span long : and mine Age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope ? truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke vnto the foolish.

10 J became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth [fretting a garment :] every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For J am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before J go hence, and be no more seen.

The

The Psalms

The xl. Psalm.

Expectans expectavi.

1 J waited patiently for the Lord : and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet vpon y^e rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving vnto our God.

4 Many shall see it and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not vnto the proud and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast don like as be also thy thoughts which are to vs-ward : and yet there is no man that ordereth them vnto thee.

7 Jf I should declare them, and speak of them : they should be mo then I am able to exress.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the booke it is written of me, that J should fulfill thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 J have declared thy righteousness in the great congregation : Lo, J will not refrain my lips, O Lord, and that thou knowest.

12 J have not hid thy righteousnes within my heart : my talk hath been of thy truth, and of thy Salvation.

13 J have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness and thy truth always preserve me.

15 For innumerable troubles are come about me,
my

The Psalms

376

The 8. Day.

my sins have taken such hold vpon me, that J am not able to look vp : yea they are mo in number then the hairs of my head, and my heart hath failed me.

16. O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate and rewarded with shame : that say vnto me, Fie vpon thee : Fie vpon thee.

19 Let all those that seek thee be joifull and glad in thee : and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, J am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

The xLi. Psalm.

Beatus qui intelligit.

1 Blessed is he that considereth the poor [and needy:] the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed vpon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lyeth sick vpon his bed : make thou all his Bed in his Sicknes.

4 J said Lord be mercifull vnto me : heal my soul for J have sinned against thee.

5 Mine enemies speak evil of mee : When shall he die, and his name perish

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falshood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

Let

*Evening
Prayer.*

The Psalms.

8 Let the sentence of guiltiness proceed against him : and now that he dieth let him rise vp no more.

9 Yea, even mine own familiar freind whom J trusted : who did also eat of my bread, hath layed great wait for me.

10 But be thou mercifull vnto me, O Lord : raise thou me vp again, and J shall reward them

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Jsrael : world without end. Amen

*The xLii. Psalm.**Quemadmodum.*

1 Like as the hart desireth the water brooks : so longeth my Soul after thee, O God.

2 My Soul is a thirst for God, yea, even for the living God : When shall J come to appear before the presence of God ?

3 My tears have been my meat, day and night : while they daily say vnto me, Where is now thy God ?

4 Now when J think therevpon, J pour out my heart by my self : for J went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving : among such as keep holy day.

6 Why art thou so full of heaviness, O my Soul ? and why art thou disquieted within me ?

7 Put thy trust in God : for J will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will J remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gon over me.

10 The Lord hath granted his loving kindness on the

The Psalms

378

The 9. Day.

the day time : and in the night season did J sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me ? why go I thus heavily while the enemy oppresseth me ?

12 My bones are smitten assunder as with a sword : while mine enemies [that trouble me] cast me in the teeth.

13 Namely, while they say daily vnto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for J will yet thank him which is the help of my countenance, and my God.

The xLiii. Psalm.

Iudica me Deus.

1 Give sentence with me, O God, and defend my cause against the vngodly people : O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go J so heavily while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me . and bring me vnto thy holy hill, and to thy dwelling.

4 And that J may go vnto the Altar of God, even vnto the God of my ioy and gladness : and vpon the harp will I give thanks vnto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for J will yet give him thanks which is the help of my countenance, and my God.

The xLiv. Psalm.

Deus auribus.

1 We have heard with our ears, O God, our fathers have told vs : what thou hast done in their time of old.

How

*Morning
Prayer.*

The Psalms

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations and cast them out.

3 For they gat not the Land in possession through their own sword : neither was it their own arm that helped them.

4 But thy right hand and thine Arm, and the light of thy countenance : because thou hadst a favour vnto them.

5 Thou art my King, O God : send help vnto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow : it is not my sword that shall help me.

8 But it is thou that savest vs from our enemies : and puttest them to confusion that hate vs.

9 We make our boast of God all day long : and will praise thy name for ever.

10 But now thou art far off, and puttest vs to confusion : and goest not forth with our Armies.

11 Thou makest vs to turn our backs vpon our enemies : so that they which hate vs spoile our goods.

12 Thou letttest vs be eaten vp like sheep : and hast scattered vs among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen : and that the people shake their heads at vs.

16 My confusion is dayly before me : and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemmer : for the enemy and avenger.

18 And though all this be come vpon vs, yet do
we

we not forget thee : nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gon out of thy way.

20 No, not when thou hast smitten vs into the place of dragons : and covered vs with the shadow of death.

21 Jf we have forgotten the Name of our God, and holden vp our hands to any strange God : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Vp Lord, why sleepest thou? awake, and be not absent from vs for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even vnto the dust : our belly cleaveth vnto the ground.

26 Arise, and help vs : and deliver vs for thy mercies sake.

The xLv. Psalm.

Eructavit Cor meum

1 My heart is inditing of a good matter : J speak of the things which J have made vnto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer then the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharp, and the people shall be subdued vnto thee, : even in the midst among the kings enemies.

Thy

The Psalms

7 Thy seat, O God, endureth for ever : the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladnes, above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : vpon thy right hand did stand the Queen in a vesture of gold [wrought about with divers colours.]

11 Hearken, O daughter, and consider, incline thine ear : forget also thine owne people, and thy fathers house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord [God] and worship thou him.

13 And the daughter of Tyre shall be there with a guift : like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought vnto thee.

16 With ioy and gladnes shall they be brought : and shall enter into the Kings Palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make Princes in all Lands.

18 J will remember thy Name from one generation to another : therefore shall the people give thanks vnto thee world without end.

*The xLvi. Psalm.**Deus noster refugium*

1 God is our hope and strength : a very present help in trouble.

2 Therefore will we not fear though the earth be moved :

moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with vs : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought vpon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that J am God : J will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs : the God of Jacob is our refuge.

The xLvi. Psalm.

Omnes gentes plaudite.

1 O clap your hands together, all ye people : O Sing vnto God with the voice of melody.

2 For the Lord is high and to be feared : he is the great King vpon all the earth.

3 He shall subdue the people vnder vs : and the nations vnder our feet.

4 He shall choose out an heritage for vs : even the worship of Jacob whom he loved.

5 God is gon vp with a merry noise : and the Lord with the sound of y^e trumpe.

*Evening
Prayer.*

The Psalms

6 O sing praises, sing praises vnto [our] God :
O sing praises, sing praises vnto our King.

7 For God is the King of all the earth : sing ye
praises with vnderstanding.

8 God reigneth over the heathen : God sitteth vpon
his holy seat.

9 The Princes of the people are ioined vnto the
people of the God of Abraham : for God which is
very high-exalted, doth defend the earth, as it were
with a shield.

*The xLviii. Psalm.**Magnus Dominus.*

i Great is the Lord and highly to be praised : in
the city of our God, even vpon his holy hill.

2 The hill of Sion is a fair place, and the ioy
of the whole earth : vpon the north-side lyeth the
citie of the great King ; God is well known in her
palaces as a sure refuge

3 For lo, the Kings [of the earth] are gathered,
and gon by together.

4 They marvelled to see such things : they were
astonished, and suddenly cast down.

5 Fear came there vpon them, and sorrow : as
vpon a woman in her travail.

6 Thou shalt break the ships of the sea : through
the east wind.

7 Like as we have heard, so have we seen in the
city of the Lord of hosts ; in the citie of our God :
God vpholdeth the same for ever.

8. We wait for thy loving kindness, O God : in the
midst of thy temple.

9 O God, according to thy Name, so is thy
praise vnto the worlds end : thy right hand is full
of righteousness.

10 Let the Mount Sion reioice, and the daughter
of Judah be glad : because of thy iudgements.

11 Walk about Sion, and go round about her : and
tell the towers thereof.

Mark

The Psalms

384

The 9. Day

12 Mark well her bulwarks, set vp her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide vnto death.

The xLix. Psalm.

Audite hæc omnes.

1 O hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of vnderstanding.

4 J will incline mine ear to the parable : and shew my dark speech vpon the harp.

5 Wherefore should J fear in the dayes of wickednes : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement vnto God for him.

8 For it cost more to redeeme their souls : so that he must let that alone for ever.

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling places shall endure from one generation to another, and call the Lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishness : and their posterity praise their sayeing.

14 They lie in the hell like sheep, death gnaweth vpon them, and the righteous shall have domination
over

The Psalms

over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid though one be made rich : or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.

18 For while he lived he counted himself an happy man : and so long as thou dost well vnto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honour hath no vnderstanding : but is compared vnto the beasts that perish.

*The L. Psalm.**Deus Deorum*

*Morning
Prayer.*

1 The Lord, even the most high God hath spoken : and called the world from the rising vp of the sun, vnto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred vp round about him.

4 He shall call the heaven from above : and the earth, that he may iudge his people.

5 Gather my Saints together vnto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : J my self will testify against thee, O Jsrael, for J am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offrings : because they were not alway before me.

J

The Psalms

386

The 10. Day.

9 J will take no bullock out of thine house : nor he-goats out of thy folds.

10 For all the beasts of the forrest are mine : and so are the cattel vpon a thousand hills.

11 J know all the fowls vpon the mountains : and the wild beasts of the field are in my sight.

12 If J be hungry, J will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that J will eat bulls flesh : and drink the blood of goats.

14 Offer vnto God thanksgiving : and pay thy vowes vnto the most Highest

15 And call vpon me in the time of trouble : so will J hear thee, and thou shalt praise me.

16 But vnto the vngodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth?

17 Whereas thou hatest to be reformed : and hast cast my words behind thee.

18 When thou sawest a thief thou consentedst vnto him : and hast been partaker with the Adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother : yea, and hast slandred thine own mothers son.

21 These things hast thou don, and I held my tongue, and thou thoughtest [wickedly] that J am even such a one as thy self : but J will reprove thee, and set before thee the things that thou hast don.

22 O consider this ye that forget God : lest J pluck you away and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right, will J shew the salvation of God.

The li. Psalm.

Miserere mei Deus.

1. Have mercy vpon me, O God, after thy [great] goodness : according to the multitude of thy mercies do away mine offences.

Wash

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For J knowledge my faults : and my sin is ever before me.

4 Against thee only have J sinned, and don this evil in thy sight : that thou mightest be iustified in thy saying, and clear when thou art iudged.

5 Behold, J was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with hysop, and J shall be clean : thou shalt wash me, and J shall be whiter then snow.

8 Thou shalt make me hear of ioy and gladness : that the bones which thou hast broken may reioice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free spirit.

13 Then shall J teach thy wayes vnto the wicked : and sinners shall be converted vnto thee

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15. Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would J give it thee : but thou delightest not in burnt-offrings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious vnto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offrings and oblations : then shall they offer young bullocks vpon thine altar.

The

The Psalms

388

The 10. Day.

The Lii. Psalm.

Quid gloriaris.

1 Why boastest thou thy self, thou tyrant : that thou canst do mischief?

2 Whereas the goodness of God : endureth yet daily.

3 Thy tongue imagineth wickedness : and with lyes thou cuttest like a sharp rasour.

4 Thou hast loved vnrighteousnes more then goodness : and to talke of lyes more then righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength : but trusted vnto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, J am like a green Olive tree in the house of God : my trust is in the tender mercy of God, for ever, and ever.

10 J will alwayes give thanks vnto thee for that thou hast don : and J will hope in thy Name for thy Saints like it well.

The Liii. Psalm.

Dixit insipiens.

1 The foolish body hath said in his heart : there is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doth good.

3 God looked down from heaven vpon the children of men : to see if there were any that would vnderstand, and seek after God

4 But they are all gon out of the way, they are altogether become abominable : there is also none that doth good, no not one.

Are

*Evening
Prayer.*

The Psalms

5 Are not they without vnderstanding that work wickedness : eating vp my people as if they would eat bread? they have not called vpon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given vnto Jsrael out of Sion : O that the Lord would deliver his people out of captivity!

8 Then should Jacob reioice : and Israel should be right glad.

*The Lii. Psalm.**Deus in Nomine*

1 Save me, O God, for thy Names sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken vnto the words of my mouth.

3 For strangers are risen vp against me : and tyrants which have not God before their eyes seek after my soul.

4 Behold, God is my helper : the Lord is with them that vphold my soul.

5 He shall reward evil vnto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will J give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire vpon mine enemies.

*The lvi. Psalm.**Exaudi Deus.*

1 Hear my prayer O God : and hide not thy self from my petition.

2 Take heed vnto me, and hear me : how J mourn in my prayer and am vexed.

3 The enemie crieth so, and the vngodly cometh on

The Psalms

390

The 10. Day.

on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is faln vpon me.

5 Fearfulness and trembling are, come vpon me : and an horrible dread hath overwhelmed me.

6 And J said, Oh that J had wings like a dove : for then would J flee away, and be at rest.

7 Lo then would I get me away far off : and remain in the wilderness.

8 J would make haste to escape : because of the stormy wind, and tempest.

9 Destroy their tongues, O Lord, and divide them : for J have spied vnrighteousness and Strife in the citie.

10 Day and night they go about within the Walls thereof : mischief also and sorrow are in the mids of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath don me this dishonour : for then J could have born it.

13 Neither was it mine adversary that did magnifie him-self against me : for then [peradventure] I would have hid my self from him.

14 But it was even thou, my Companion : my guide, and mine own familiar freind.

15 We took sweet counsel together : and walked in the house of God as freinds.

16 Let death come hastily vpon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, J will call vpon God : and the Lord shall save me.

18 In the evening, and morning, and at noon day will J pray, and that instantly : and he shall hear my voice.

19 Jt is he that hath delivered my soul in peace from the battel that was against me : for there were many with me.

Yea,

The Psalms

20 Yea, even God that endureth forever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands vpon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart : his words were smoother then oil, and yet be they very swords.

23. O cast thy burthen vpon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not live out half their dayes : nevertheless my trust shall be in thee, [O Lord]

*The lvi. Psalm.**Miserere mei Deus.*

*Morning
Prayer.*

1 Be mercifull vnto me, O God, for man goeth about to devour me : he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me vp : for they be many that fight against me, O thou most Highest

3 Nevertheless though J am sometime afraid : yet put J my trust in thee.

4 J will praise God because of his word : I have put my trust in God, and will not fear what flesh can do vnto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold altogether, and keep themselves close : and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickedness? thou O God in thy displeasure shalt cast them down.

8 Thou tellest my fittings, put my tears into thy bottle : are not these things noted in thy book.

Whensoever

9 Whensoever I call vpon thee, then shall mine enemies be put to flight : this J know, for God is on my side.

10 In Gods word will I reioice : In the Lords word will J comfort me.

11 Yea, in God have J put my trust : J will not be afraid what man can do vnto me.

12 Vnto thee, O God, will J pay my vows : vnto thee will J give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that J may walk before God in the light of the living.

The Lvii. Psalm.

Miserere mei Deus.

1 Be mercifull vnto me, O God, be mercifull vnto me, for my soul trusteth in thee : and vnder the shadow of thy wings shall be my refuge, vntil this tyranny be overpast.

2 J will call vnto the most high God : even vnto the God that shall perform the cause which J have in hand.

3 He shall send from heaven, and save me from the reproofe of him that would eat me vp.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And J lie even among the children of men that are set on fire : whose teeth are spears and arrowes, and their tongue a sharp sword.

6 Set vp thy selfe, O God above the heavens : and thy glory above all the earth.

7 They have laied a net for my feet, and pressed down my soul : they have digged a pit before me, and are faln into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake vp my glory : awake Lute and harp : J my self will awake right early.

10 J will give thanks vnto thee, O Lord, among the

The Psalmes

the people : and J will sing vnto thee among the nations.

11 For the greatnes of thy mercy reacheth vnto the heavens : and thy truth vnto the clouds.

12 Set vp thy self, O God, above the heavens : and thy glory above all the earth.

lviii.

The eight and fiftieth Psalm.

Si vere Vtique.

1 Are your minds set vpon righteousness, O ye congregation : and do ye iudge the thing that is right, O ye sons of men ?

2 Yea, ye imagin mischief in your heart vpon the earth : and your hands deal with wickedness.

3 The vngodly are froward, even from their mothers womb : as soon as they are born, they go astray and speak lies.

4 They are as venemous as the poison of a serpent : even like the deaf adder, that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God in their mouths, smite the iaw-bones of the lions, O Lord : let them fall away like water that runneth a pace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snail, and be like the vntimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall reioice when he seeth the vengeance : he shall wash his footsteps in the blood of the vngodly.

10. So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that iudgeth the earth.

The

*The lix. Psalm.**Eripe me de inimicis.*

1 Deliver me from mine enemies, O God : defend me from them that rise vp against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lye waiting for my soule : the mighty men are gathered against me, without any offence, or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand vp, O Lord God of hosts, thou God of Jsrael to visit all the heathen : and be not mercifull vnto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold they speake with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe vnto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire vpon mine enemies.

11 Slay them not lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast

*Evening
Prayer*

The Psalms

hast been my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing : for thou O God, art my refuge, and my mercifull God.

*The Lx. Psalm.**Deus repulisti nos.*

1 O God, thou hast cast vs out, and scattered vs abroad : thou hast also been displeased, O turn thee vnto vs again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given vs a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, J will reioice, and diuide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head, Judah is my law-giver.

8 Moab is my washpot, over Edom will J cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom?

10 Hast not thou cast vs out, O God : Wilt not thou, O God go out with our hosts?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great Acts : for it is he that shall tread down our enemies.

*The Lxi. Psalm.**Exaudi Deus.*

1 Heare my cryeing, O God : give ear vnto my prayer.

From

The Psalms

396

The 12. Day.

2 From the ends of the earth will I call vpon thee : when my heart is in heaviness.

3 O set me vp vpon the rock that is higher then I : for thou hast been my hope and a strong tower for me against the enemy.

4 J will dwell in thy tabernacle for ever : and my trust shall be vnder the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage vnto those that fear thy name.

6 Thou shalt grant the King a long life : that his years may indure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8. So will J allwayes sing praise vnto thy name : that J may daily perform my vowes.

The Lxii. Psalm.

Nonne Deo.

1 My soul truly waiteth still vpon God : for of him cometh my Salvation.

2 He verily is my strength and my salvation : he is my defence so that J shall not greatly fall.

3 How long will ye imagin mischief against every man? ye shall be slayn all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lyes, they give good words with their mouth, but curse with their heart.

5 Nevertheless my soul, wait thou still vpon God : for my hope is in him.

6 He truly is my strength and my Salvation : he is my defence, so that J shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity :
the

*Morning
Prayer.*

The Psalms

the children of men are deceitfull vpon the weights, they are alto-gether lighter then vanity it self.

10 O trust not in wrong and robbery, give not your selues vnto vanity : if riches encrease, set not your heart vpon them.

11 God spake once : and twice I have also heard the same, that power belongeth vnto God.

12 And that thou, Lord, art mercifull : for thou rewardest every man according to his work.

The lxxiii. Psalm.

Deus, Deus meus.

1 O God, thou art my God : early will J seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land, where no water is.

3 Thus have I looked for thee in holiness : that J might behold thy power and glory.

4 For thy loving kindness is better then the life itself : my lips shall praise thee.

5 As long as J live will J magnifie thee on this manner : and lift vp my hands in thy name.

6 My soul shall be satisfied, even as it were with marrow and fatnes : when my mouth praiseth thee with ioyfull lips.

7 Have J not remembred thee in my bed : and thought vpon thee when J was waking?

8 Because thou hast been my helper : therefore vnder the shadow of thy wings will J reioice.

9 My Soul hangeth vpon thee : thy right hand hath vpholden me.

10 These also that seek the hurt of my soul : they shall go vnder the earth.

11 Let them fall vpon the edge of the sword : that they may be a portion for foxes.

12 But the King shall reioice in God, all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

The

The Psalmes

398

The 12. Day

The lxi. Psalm.

Exaudi Deus.

1 Hear my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers.

3 Who have whet their tongues like a sword : and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagin wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded

8 Yea their own tongues shall make them fall : insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it shall say, This hath God don : for they shall perceive that it is his work.

10 The righteous shall reioice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

The Lxv. Psalm.

Te decet Hymnus.

1 Thou, O God, art praised in Sion : and vnto thee shall the vow be performed [in Ierusalem.]

2 Thou that hearest y^e prayer : vnto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou mercifull vnto our sins.

4 Blessed is the man whom thou choosest, and receivest vnto thee : he shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

Thou

Evening
Prayer

The Psalms

5 Thou shalt shew vs wonderful things in thy righteousness, O God of our Salvation thou that art the hope of all the ends of the earth, and of them that remain in the broad Sea

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madnes of the people.

8 They also that dwell in the vttermost parts of the earth shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrowes, thou sendest rain into the little vallyes thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatnes.

13 They shall drop vpon the dwellings of the wilderness, : and the little hills shall reioice on every side.

14 The foulds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

*The Lxvi. Psalm.**Jubilate Deo*

1 O be ioyfull in God, all ye lands : sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy works . through the greatness of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God :
how

The Psalms

400

The 10. Day.

how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot ; there did we reioice thereof.

6 He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard.

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou O God hast proved vs : thou also hast tryed vs like as silver is tryed.

10 Thou broughtest vs into the snare : and laidst trouble vpon our loins.

11 Thou suffredst men to ride over our heads : we went through fire and water, and thou broughtest vs out into a wealthy place.

12 J will go into thine house with burnt offrings : and will paythee my vows which J promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rams : J will offer Bullocks and Goats.

14 O come hither, and hearken, all ye that fear God : and J will tell you what he hath don for my soul.

15 J called vnto him with my mouth : and gave him praises with my tongue.

16 If J incline vnto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

The Lxvii. Psalm.

Deus misereatur.

1 God be mercifull vnto vs, and bless vs : and shew vs the light of his countenance, [and be mercifull vnto vs.]

That

The Psalms.

2 That thy way may be known vpon earth : thy saving health among all nations.

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

4 O Let the nations reioice, and be glad : for thou shalt iudge the folk righteously, and govern the nations vpon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God even our own God shall give vs his blessing.

7 God shall bless vs : and all the ends of the world shall fear him.

*The Lxviii. Psalm.**Exurgat Deus.*

*Morning
Prayer.*

1 Let God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioice before God : let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name : magnifie him that rideth vpon the heavens, as it were vpon an horse ; praise him in his Name, yea, and reioice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness.

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

Thou,

The Psalms

402

The 13. Day

9 Thou, O God sentest a gracious rain vpon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poore.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their Armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake : Then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is Gods hill in the which it pleaseth him to dwell : yea the Lord will abide in it for ever.

17. The chariots of God are twenty thousand, even thousands of Angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gon vp on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth vs, and poureth his benefits vpon vs.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies and that the tongue of thy dogs may be red through the same.

Jt

The Psalms

24 It is well seen, O God, how thou goest : how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel vnto God the Lord in the congregations from the ground of the heart.

27 There is little Benjamine their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in vs.

29 For thy temples sake at Jerusalem : so shall Kings bring presents vnto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war.

31 Then shall the Princes come out of Egypt : the Morians Land shall soon stretch out her hands vnto God.

32 Sing vnto God, O ye kingdoms of the earth : O Sing praises vnto the Lord.

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God, over Jsrael : his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places : even the God of Jsrael, he will give strength and power vnto his people ; blessed be God.

*The lxx. Psalm.**Saluum me fac.*

*Evening
Prayer.*

1 Save me, O God : for the waters are come in even vnto my soul.

2 I stick fast in the deep mire, where no ground is :

The Psalms

404

The 13. Day.

is : I am come into deep waters, so that the floods run over me.

3 I am weary of cryeing, my throat is dry : my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are more then the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 J paid them the things that I never took : God thou knowest my simplenes : and my faults are not hid from thee.

6. Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Jsrael.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 J am become a stranger vnto my brethren : even an alien vnto my mothers children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are faln vpon me.

10 I wept, and chastened my selfe with fasting : and that was turned to my reproof.

11 J put on sackcloth also : and they iested vpon me.

12 They that sit in the gate speak against me : and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee : in an acceptable time

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the waterflood drown me, neither let the deep swallow me vp : and let not the pit shut her mouth vpon me.

17 Hear me, O Lord, for thy loving kindness is comfortable : turn thee vnto me, according to the multitude of thy mercies.

And

The Psalmes

18 And hide not thy face from thy servant, for J am in trouble : O haste thee, and hear me.

19 Draw nigh vnto my soul, and save it : O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness : I looked for some to have pitie on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare, to take themselves withall : and let the things that should have been for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not : and ever bow thou down their backs.

25 Pour out thine indignation vpon them : and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27. For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poore and in heaviness : thy help, O God, shall lift me vp.

31 J will praise the name of God with a song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better then a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad : seek ye after God, and your soules shall live.

34. For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven, and earth praise him : the sea, and all that moveth therein.

For

The Psalms

406

The 14. Day.

36 For God will save Sion, and build the cities of Juda : that men may, dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his name shall dwell therein.

The lxx. Psalm

Deus in adiutorium.

1 Haste thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed, and confounded that seek after my soul : let them be turned backward, and put to confusion that wish me evil.

3 Let them for their reward, be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee, be ioyfull, and glad in thee : and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, J am poor, and in misery : haste thee vnto me, O God.

6 Thou art my helper, and my Redeemer : O Lord make no long tarrying.

The lxxi. Psalm.

Jn te Domine speravi.

1 In thee, O Lord, have I put my trust, let me never be put to confusion : but rid me and deliver me in thy righteousnes, incline thine ear vnto me, and save me.

2 Be thou my strong hold whereunto J may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the vngodly : out of the hand of the vnrighteous, and cruel man.

4 For thou, O Lord God, art the thing that J long for : thou art my hope, even from my youth.

5 Through thee have J been holden vp ever since

J

*Morning
Prayer..*

The Psalms

J was born : thou art he that took me out of my mothers womb, my praise shall be alwayes of thee.

6 I am become as it were a monster vnto many : but my sure trust is in thee.

7 O Let my mouth be filled with thy praise : [that I may sing of thy glory] and honour all the day long.

8 Cast me not away in the tyme of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, sayeing : God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul : let them be covered with shame, and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousnes, and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousnes only.

15 Thou, O God, hast taught me from my youth vp vntill now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age when I am grayheaded : vntil I have shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast don ; O God, who is like vnto thee.

18 O what great troubles, and Adversities hast thou shewed me, and yet didst thou turn, and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

Therefore

20 Therefore will I praise thee in thy faithfulness, O God, playing vpon an Instrument of musick : vnto thee will I sing vpon the harp ; O thou holy One of Israel.

21 My lips will be fain, when I sing vnto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long, : for they are confounded, and brought vnto shame, that seeke to do me evil.

The lxxii. Psalm.

Deus Iudicium.

i Give the King thy Judgements, O God : and thy righteousness vnto the Kings son.

2 Then shall he iudge thy people according vnto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousnes vnto the people.

4 He shall keep the simple folk by their right : defend the children of the poore, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood, vnto the worlds end.

9 They that dwell in the wildernes shall kneel before him : his enemies shall lick the dust.

10 The Kings of Tharsis, and of the Isles shall give presents : the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he cryeth : the needy also, and him that hath no helper.

13. He shall be favourable to the simple, and needy : and shall preserve the souls of the poore.

He

14 He shall deliver their souls from falshood and wrong : and dear shall their blood be in his sight.

15 He shall live, and vnto him shall be given of the gold of Arabia : prayer shall be made ever vnto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high vpon the hills : his fruit shall shake like Libanus, and shall be green in the Citie like grass vpon the earth.

17 His name shall endure for ever, his name shall remain vnder the sun among the posterities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doth wondrous things.

19 And blessed be the name of his Maiesty for ever : And all the earth shall be filled with his Majesty. Amen. Amen.

The lxxiii. Psalm.

Quam bonus Israel.

*Evening
Prayer.*

1 Truly God is loving vnto Israel : even vnto such as are of a clean heart

2 Nevertheless my feet were almost gon : my treadings had wel nigh slipt.

3 And why? I was grieved at the wicked : I do also see the vngodly in such prosperity.

4 For they are in no perill of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride, : and overwhelmed with cruelty.

7 Their eyes swell with fatnes : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth vnto the heaven : and their tongue goeth through the world.

Therefore

The Psalms

410

The 14. Day.

10 Therefore fall the people vnto them : and thereout suck they no small Advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High.

12 Lo, these are the vngodly, these prosper in the world, and these have riches in possession : [and I said] Then have I cleansed my heart in vain, and washed my hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then J should have condemned the generation of thy children.

15 Then thought J to vnderstand this : but it was too hard for me.

16 Vntill I went into the sanctuary of God : then vnderstood I the end of these men.

17 Namely, how thou dost set them in slipry places : and castest them down, and destroyest them.

18 O how suddenly do they consume : perish and come to a fearfull end !

19 Yea even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I and ignorant : even as it were a beast before thee.

22 Nevertheless, J am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee ? and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God,
to

to put my trust in the Lord God : and to speak of all thy works [in the Gates of the daughter of Sion]

The lxxiv. Psalm.

Vt quid Deus.

1 O God, wherefore art thou absent from vs so long? why is thy wrath so hot against the sheep of thy pasture?

2 O think vpon thy congregation whom thou hast purchased, and redeemed of old.

3 Think vpon the tribe of thine inheritance : and Mount Sion, wherein thou hast dwelt.

4 Lift vp thy feet that thou mayest vtterly destroy every enemy : which hath don euill in thy sanctuary.

5 Thine Adversaries rore in the mids of thy congregations : and set vp their Banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof with axes and hammers.

8 They have set fire vpon thy holy places : and have defiled the dwelling place of thy Name, even vnto the ground.

9 Yea, they said in their hearts, Let vs make havock of them altogether : thus have they burnt vp all the houses of God in the Land.

10 We see not our tokens, there is not one prophet more : no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand? why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is don vpon earth, he doth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

Thou

15 Thou smotest the heads of Leviathan in peeces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard Rocks : thou driedst vp mighty Waters.

17 The day is thine, and the night is thine : thou hast prepared the light, and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and Winter.

19 Remember this, O Lord how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle dove vnto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look vpon the covenant : for all the earth is full of darkness and cruel habitations.

22 O Let not the simple go away ashamed : but let the poor and needy give praise vnto thy name.

23. Arise, O God, mantein thine own cause : remember how the foolish man blasphemeth thee daily ;

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

The lxxv. Psalm.

Confitebimur tibi.

1 Vnto thee G God, do we give thanks : yea, vnto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When J receive the congregation : J shall iudge according vnto right.

4 The earth is weak, and all the inhabitors thereof : I bear vp the pillars of it.

5 J said vnto the fools, Deal not so madly : and to the vngodly, Set not vp your horn.

6 Set not vp your horn on high : and speak not with a stiff neck.

For

*Morning
Prayer*

The Psalms

7 For promotion cometh neither from the east,
nor from the west : nor yet from the south.

8 And why? God is the Iudge : he putteth down
one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and
the wine is red : it is full mixt, and he poureth out
of the same.

10 As for the dregs thereof : all the vngodly of
the earth shall drink them, and suck them out.

11 But J will talk of the God of Jacob : and praise
him for ever.

12 All the horns of the vngodly also will I break :
and the horns of the righteous shall be exalted.

*The lxxvi. Psalm.**Notus in Judea.*

1 In Jury is God known : his Name is great in
Jsrael.

2 At Salem is his Tabernacle : and his dwelling
in Sion.

3 There brake he the arrows of the bow : the
shield, the sword, and the battel.

4 Thou art of more honour and might : then the
hills of the Robbers.

5 The proud are robbed, they have slept their
sleep : and all the men whose hands were mighty
have found nothing.

6 At thy rebuke, O God of Jacob : both the
chariot and horse are faln.

7 Thou, even thou art to be feared : and who may
stand in thy sight when thou art angry.

8 Thou didst cause thy iudgement to be heard
from heaven : the earth trembled, and was still.

9 When God arose to iudgement : and to help all
the meek vpon earth.

10 The fierceness of man shall turn to thy praise :
and the fierceness of them shalt thou refrain.

11 Promise vnto the Lord your God, and keep it,
all

all ye that are round about him : bring presents vnto him that ought to be feared.

12 He shall refrain the spirit of Princes : and is wonderfull among the Kings of the earth.

The lxxvii. Psalm.

Voce mea ad Dominum.

1 I will cry vnto God with my voice : even vnto God will I cry with my voice, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not, in the night season, my soul refused comfort.

3 When J am in heaviness, J will think vpon God : when my heart is vexed, J will complain.

4 Thou holdest mine eyes waking : I am so feeble that J cannot speak.

5 J have considered the daies of old : and the years that are past.

6 I call to remembrance my song : and in the night J commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Js his mercy clean gon for ever : and is his promise come vtterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut vp his loving kindness in displeasure ?

10. And J said, Jt is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God, as [our] God ?

14 Thou art the God that doth wonders : and hast declared thy power among the people.

Thou

The Psalms

15 Thou hast mightily delivered thy people : even the sons of Iacob and Joseph.

16. The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundred : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone vpon the ground, the earth was moved and shook withall.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep, : by the hand of Moses and Aaron.

*The lxxviii. Psalm.**Attendite Populi.*

*Evening
Prayer.*

1 Hear my law, O my people : incline your ears vnto the words of my mouth.

2 J will open my mouth in a parable : I will declare hard sentences of old.

3 Which we have heard and known : and such as our fathers have told vs.

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderfull works that he hath don.

5 He made a covenant with Iacob, and gave Jsrael a law : which he commanded our fore-fathers to teach their children.

6. That their posterity might know it : and the children which were yet vnborn.

7 To the intent that when they came vp : they might shew their children the same.

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments.

9 And not to be as their fore-fathers, a faithless, and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly vnto God.

Like

The Psalms

416

The 15. Day.

10 Like as the children of Ephraim : who being harnessed and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God : and would not walk in his law.

12 But forgat what he had don : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our fore fathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea and let them go through : he made the waters to stand on an heap.

15 In the day time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the Wilderness ;

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God, also, saying : Shall God prepare a table in the Wilderness ?

21 He smote the stony rock indeed, that the waters gushed out, and the streams flowed withall : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Iacob, and there came vp heavy displeasure against Jsrael.

23. Because they beleaved not in God : and put not their trust in his help.

24. So he commanded the clouds above, : and opened the doors of heaven.

25 He rained down Manna also vpon them for to eat : and gave them food from heaven.

26 So man did eat Angels food : for he sent them meat enough.

27 He caused the east wind to blow vnder heaven :
and

and through his power he brought in the south-west wind.

28 He rained flesh vpon them as thick as dust : and feathred fowls like as the sand of the sea.

29. He let it fall among their tents : even round about their habitation.

30. So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came vpon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Jsrael.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their daies did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and inquired after God.

35 And they remembred that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so mercifull that he forgave their misdeeds : and destroyed them not,

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the Wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the holy One in Jsrael.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy.

How

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them vp : and frogs to destroy them.

47 He gave their fruit vnto the caterpillar : and their labour vnto the Grashopper.

48 He destroyed their vines with hailstones : and their mul-berry trees with the Frost.

49 He smote their cattel also with hail-stones : and their flocks with hot thunderbolts.

50 He cast vpon them the furiousness of his wrath ; anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt : the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear : and overwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Jsrael to dwell in their tents

57 So they tempted, and displeased the most high God and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

When

60 When God heard this he was wroth : and tooke sore displeasure at Jsrael.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He gave his people over also vnto the sword : and was wroth with his Inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their Priests were slain with the sword : and there were no widowes to make lamentation.

66. So the Lord awaked, as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim.

69 But chose the tribe of Juda, : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the Ewes great with young ones, he took him : that he might feed Jacob his people, and Jsrael his inheritance.

73 So he fed them with a faithfull and true heart : and ruled them prudently with all his power.

The lxxix. Psalm.

Deus venerunt.

*Morning
Prayer.*

1 O God, the heathen are come into thine inheritance : thy holy Temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat vnto the fowls of the Air : and the flesh of thy Saints vnto the beasts of the land.

Their

The Psalms

420

The 16. Day.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision vnto them that are round about vs.

5 Lord how long wilt thou be angry : shall thy iealousie burn like fire forever.

6 Pour out thine indignation vpon the heathen that have not known thee : and vpon the kingdoms that have not called vpon thy Name.

7 For they have deuoured Jacob : and laid wast his dwelling place.

8 O remember not our old sins, but have mercy vpon vs, and that soon : for we are come to great misery.

9 Help vs, O God of our salvation for the glory of thy Name : O deliver vs, and be mercifull vnto our sins for thy Names sake.

10. Wherefore do the heathen say? Where is now their God?

11 O let the vengeance of thy servants blood that is shed : be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners, come before thee : according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven fold into their bosom.

14 So we that are thy people and sheep of thy pasture, shall give thee thanks for ever, : and will alway be shewing forth thy praise from generation to generation.

The lxxx. Psalm.

Qui regis Israel.

1 Hear, O thou shepherd of Jsrael, thou that ledest Joseph like a sheep : shew thy self also, thou that sittest vpon the Cherubims.

Before

The Psalms

2 Before Ephraim, Benjamin, and Manasses : stir vp thy strength, and come and help vs.

3 Turn vs again, O God, : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousnes of tears to drink.

6 Thou hast made vs a very strife vnto our neighbours : and our enemies laugh vs to scorn.

7 Turn vs again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar trees.

11 She stretched out her branches vnto the sea : and her boughs vnto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild bore out of the Wood doth root it vp : and the wild beasts of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven : behold, and visit this vine.

15 And the place of the Vineyard, that thy right hand hath planted : and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand : and vpon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O, let vs live, and we shall call vpon thy Name.

19 Turn vs again,, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

The

*The lxxxi. Psalm.**Exultate Deo.*

1 Sing wee merrily vnto God our strength : make a chearfull noise vnto the God of Jacob.

2 Take the Psalm bring hither the Tabret, : the merry harp, with the lute.

3 Blow vp the trumpet in the new Moon : even in the time appointed, and vpon our solemn feast day.

4 For this was made a statute for Jsrael : and a law of the God of Jacob.

5 This he ordeined in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 J eased his shoulder from the burden : and his hands were delivered from [making] the pots.

7 Thou calledst vpon me in troubles, and I delivered thee, : and heard thee, what time as the storm fell vpon thee.

8 J proved thee also : at the waters of strife.

9 Hear, O my people, and J will assure thee : O Jsrael, if thou wilt hearken vnto me.

10 There shall no strange God be in thee : neither shalt thou worship any other God.

11 J am the Lord thy God who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So J gave them vp vnto their own hearts lusts : and let them follow their own Jmaginations.

14 O that my people would have hearkened vnto me : for if Jsrael had walked in my wayes.

15 J should soon have put down their enemies : and turned my hand against their Adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour : and with hony out of the stony rock should J have satisfied thee.

The

The Psalms

*The lxxxii. Psalm.**Deus stetit.*

1 God standeth in the congregation of Princes :
he is a iudge among Gods

2 How long will ye give wrong iudgement : and
accept the persons of the vngodly.

3 Defend the poor, and fatherless : see that such
as are in need and necessity, have right.

4 Deliver the out cast and poor : save them from
the hand of the vngodly.

5 They will not be learned, nor vnderstand, but
walk on still in darkness : all the foundations of the
earth are out of course.

6 I have said, Ye are Gods : and ye are all the
children of the most Highest.

7 But ye shall die like men : and fall like one of
the Princes.

8 Arise, O God, and iudge thou the earth : for
thou shalt take all heathen to thine inheritance.

*The lxxxiii. Psalm.**Deus quis similis.*

1 Hold not thy tongue, O God, keep not still
silence : refrain not thy self, O God.

2 For lo, thine enemies make a murmuring : and
they that hate thee, have lift vp their head.

3. They have imagined craftily against thy people :
and taken counsel against thy secret ones.

4 They have said, Come, and let vs root them out,
that they be no more a people : and that the name of
Jsrael may be no more in remembrance.

5 For they have cast their heads together with one
consent : and are confederate against thee.

6 The tabernacles of the Edomites, and the Jsmael-
ites : the Moabites, and Hagarens.

7 Gebal, and Ammon, and Amalech : the Philis-
tins with them that dwell at Tyre.

8 Assur also is ioined with them : and have holpen
the children of Lot.

But

9 But do thou to them as vnto the Midianites : vnto Sisera, and vnto Jabin, at the brook of Kison.

10 Who perished at Endor : and became as the dung of the earth.

11 Make them, and their Princes like Oreb, and Zeb : yea, make all their Princes like as Zeba and Salmana.

12 Who say, Let vs take to our selues the houses of God in possession.

13 O my God make them like vnto a wheel : and as the stubble before the wind.

14 Like as the fire that burneth vp the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded, and vexed, ever more and more : let them be put to shame, and perish.

18 And they shall know that thou whose name is Jehovah : art only the most Highest over all the earth.

The lxxxiv. Psalm.

Quam dilecta.

1 O how amiable are thy dwellings : thou Lord of Hosts ?

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh reioyce in the living God.

3 Yea, the Sparrow hath found her an house, and the Swallow a nest where she may lay her young, : even thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy wayes

6 Who going through the vale of misery vse it for a well : and the pools are filled with water.

They

The Psalms

7 They will go from strength to strength : and vnto the God of Gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look vpon the face of thine anointed.

10 For one day in thy courts : is better then a thousand.

11 J had rather be a dore-keeper in the house of my God : then to dwell in the tents of vngodliness.

12 For the Lord God is a light, and defence : the Lord will give grace and worship, and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

*The lxxxv. Psalm.**Benedixisti Domine.*

1 Lord thou art become gracious vnto thy Land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thy self from thy wrathfull indignation.

4 Turn vs then, O God our Saviour : and let thine anger cease from vs.

5 Wilt thou be displeased at vs for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again and quicken vs : that thy people may reioice in thee ?

7 Shew vs thy mercy, O Lord : and grant vs thy salvation.

8 J will hearken what the Lord God will say [concerning me :] for he shall speak peace vnto his people, and to his Saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our Land.

Mercy

The Psalms

426

The 27. Day.

10. Mercy and truth are met together : righteousness, and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12. Yea, the Lord shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

The lxxxvi. Psalm.

Inclina Domine.

1. Bow down thine ear, O Lord, and hear me : for J am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord : for J will call daily vpon thee.

4 Comfort the soul of thy servant : for vnto thee, O Lord, do J lift vp my soul.

5 For thou, Lord, art good, and gracious : and of great mercy vnto all them that call vpon thee.

6 Give ear, Lord vnto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble, I will call vpon thee : for thou hearest me.

8 Among the Gods there is none like vnto thee, O Lord : there is not one that can do as thou dost.

9 All nations whom thou hast made, shall come and worship thee, O Lord : and shall glorifie thy Name.

10 For thou art great, and dost wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and J will walk in thy truth : O knitt my heart vnto thee, that J may fear thy Name.

12 J will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14. O God the proud are risen against me : and the

*Morning
Prayer.*

The Psalms

the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God art full of compassion, and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then vnto me, and have mercy vpon me : give thy strength vnto thy servant, and help the son of thyn handmaid.

17 Shew some token vpon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

*The lxxxvii. Psalm.**Fundamenta eius.*

1 Her foundations are vpon the holy hills : the Lord loveth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou Citie of God.

3 J will think vpon Rahab and Babilon : with them that know mee.

4 Behold ye the Philistins also : and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her : and the most high shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people : that he was born there.

7 The singers also, and trumpeters shall he rehearse : all my fresh springs shall be in thee.

*The lxxxviii. Psalm.**Domine Deus.*

1 O Lord God of my salvation, I have cryed day and night before thee : O Let my prayer enter into thy presence, incline thine ear vnto my calling.

2 For my soul is full of trouble : and my life draweth nigh vnto hell.

3 J am counted as one of them that go down into the pit : and J have been even as a man that hath no strength.

Free

The Psalms

428

The 17. Day.

4 Free among the dead, like vnto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast layed me in the lowest pit : in a place of darkness and in the deep.

6 Thine indignation lyeth hard vpon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 J am so fast in prison : that J cannot get forth.

9 My sight faileth for very trouble : Lord I have called dayly vpon thee, J have stretched forth my hands vnto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise vp again and praise thee ?

11 Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousnes in the land where all things are forgotten ?

13 Vnto thee have I cried O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 J am in misery, and like vnto him that is at the point to die : even from my youth vp, thy terrours have I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth over me : and the fear of thee hath vndon me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and freinds hast thou put away from me : and hid mine acquaintance out of my sight.

The lxxxix. Psalm.

Misericordias Domini.

1. My song shall be alway of the loving kindness of the Lord : with my mouth will J ever be shewing thy truth, from one generation to another.

Evening
Prayer

For

The Psalms

2 For J have said, Mercy shall be set vp for ever : thy truth shalt thou stablish in the heavens.

3 J have made a covenant with my chosen : J have sworn vnto David my servant.

4 Thy seed will J stablish for ever : and set vp thy throne from one generation to another.

5 O Lord the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared vnto the Lord ?

7 And what is he among the Gods : that shall be like vnto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like vnto thee ? thy truth most mighty Lord, is on every side.

10. Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12. The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor, and Hermon shall reioice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can reioice in thee : they shall walk in the light of thy countenance.

17. Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving kindness, thou shalt lift vp our horns.

For

19 For the Lord is our defence : the holy One of Jsrael is our King.

20 Thou spakest sometime in visions vnto thy saints, and saidst : J have laid help vpon one that is mighty, J have exalted one chosen out of the people.

21 J have found David my servant : with my holy oile have I anointed him.

22 My hand shall hold him fast : and my arme shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 J will smite down his foes before his face : and plague them that hate him.

25. My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 J will set his Dominion also in the sea : and his right hand in the floods.

27. He shall call me, Thou art my Father : my God and my strong salvation.

28. And J will make him my first-born : higher then the Kings of the earth.

29 My mercy will J keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will J make to indure for ever : and his throne as the dayes of heaven.

31 But if his children forsake my law : and walk not in my iudgements.

32 Jf they break my statutes, and keep not my commandments : I will visit their offences with the Rod, and their sin with scourges.

33. Nevertheless my loving kindness will I not vtterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gon out of my lips : J have sworn once by my holiness that J will not fail David.

35 His seed shall indure forever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithfull witness in heaven.

But •

The Psalms

37 But thou hast abhorred and forsaken thine anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoile him : and he is become a reproach to his neighbours.

41 Thou hast set vp the right hand of his enemies : and made all his Adversaries to reioice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battel.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The dayes of his youth hast thou shortened : and covered him with dishonour.

45 Lord how long wilt thou hide thy self, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving kindnesses : which thou swarest vnto David in thy truth ?

49. Remember Lord, the rebuke that thy servants have : and how J do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed : praised be the Lord for evermore. Amen, and Amen.

*The xc. Psalm.**Domine, refugium.*

*Morning
Prayer.*

1 O Lord thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth, and the world were made : thou art God from everlasting, and world without end.

Thou

The Psalms

432

The 18. Day.

3 Thou turnest man to destruction : again thou sayest, Come again ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past, as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth vp : but in the evening, it is cut down, [dried vp,] and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our Daies are gon : we bring our years to an end, as it were a tale that is told.

10 The dayes of our age are threescore years and ten, and though men be so strong that they come to fourscore years : yet is their strength then but labour, and sorrow, so soon passeth it away, and we are gon.

11 But who regardeth the power of thy wrath ? for even thereafter as a man feareth, so is thy displeasure.

12 So teach vs to number our dayes : that we may apply our hearts vnto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious vnto thy servants.

14 O satisfie vs with thy mercy, and that soon : so shall we reioice, and be glad all the dayes of our life.

15 Comfort vs again now after the time that thou hast plagued vs : and for the years wherein we have suffered Adversity.

16. Shew thy servants thy work : and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs : prosper thou the work of our hands vpon vs, O prosper thou our handy work.

The

The Psalms

*The xci. Psalm.**Qui habitat.*

1 Whoso dwelleth vnder the defence of the most high : shall abide vnder the shadow of the Almighty.

2 J will say vnto the Lord, Thou art my hope, and my strong hold : my God in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisom pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night : nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, : and see the reward of the vngodly.

9 For thou Lord art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen vnto thee : neither shall any plague come nigh thy dwelling.

11. For he shall give his Angels charge over thee : to keep thee in all thy wayes.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13. Thou shalt go vpon the lion and adder : the young lion and the dragon shalt thou tread vnder thy feet.

14 Because he hath set his love vpon me, therefore will J deliver him : I will set him vp because he hath known my Name.

15 He shall call vpon me, and J will hear him : yea, J am with him in trouble; J will deliver him, and bring him to honour.

16 With long life will J satisfie him : and shew him my salvation.

The

*The xcii. Psalm.**Bonum est confiteri.*

1 It is a good thing to give thanks vnto the Lord : and to sing praises vnto thy Name, O most Highest.

2 To tell of thy loving kindnes early in the morning : and of thy truth in the night season.

3 Vpon an Instrument of ten strings, and vpon the lute : vpon a loud Instrument, and vpon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will reioice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works ! thy thoughts are very deep.

6 An vnwise man doth not well consider this : and a fool doth not vnderstand it.

7 When the vngodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever, but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo thine enemies shall perish : and all the workers of wickednes shall be destroyed.

9 But my horn shall be exalted like the horn of an Vnicorn : for J am anointed with fresh oile.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palm tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts [of the house] of our God.

13 They also shall bring forth more fruit in their age : and shall be fat, and well liking.

14 That they may shew how true the Lord my strength is : and that there is no vnrighteousness in him.

The

The Psalms

Evening
Prayer.

*The xciii. Psalm.**Dominus regnavit.*

1 The Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift vp their voice : the floods lift vp their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord who dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure : holyness becometh thine house for ever.

*The xciv. Psalm.**Deus ultionum.*

1. O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the vngodly : how long shall the vngodly triumph ?

4 How long shall all wicked doers speake so disdainfully : and make such proud boasting.

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people : O ye fools when will ye vnderstand.

9 He that planted the ear shall he not hear : or he that made the eye, shall he not see ?

Or

The Psalms

436

The 19. Day.

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law.

13 That thou maist give him patience in time of adversity : vntill the pit be digged vp for the vn-godly.

14 For the Lord will not fail his people : neither will he forsake his inheritance.

15 Vntil righteousnes turn again vnto Iudgement : all such as are true in heart shall follow it.

16 Who will rise vp with me against the wicked : or who will take my part against the evil doers ?

17 Jf the Lord had not helped me : it had not failed, but my soul had been put to silence.

18 But when J said, My foot hath slipped : thy mercy, O Lord, held me vp.

19 Jn the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

The xcvi. Psalm.

Venite exultemus.

1 O come, let vs sing vnto the Lord : let vs heartily reioice in the strength of our salvation.

2 Let vs come before his presence with thanksgiving, and shew our selves glad in him with psalms.

3 For the Lord is a great God : and a great King above all Gods.

In

*Morning
Prayer.*

The Psalms

4 In his hands are all the corners of the earth :
and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands
prepared the dry land.

6 O come let vs worship and fall down : and kneel
before the Lord our maker :

7 For he is [the Lord] our God : and we are the
people of his pasture, and the sheep of his hands.

8 To day, if ye will hear his voice, harden not
your hearts : as in the provocation, and as in the day
of temptation in the wilderness.

9 When your Fathers tempted me : proved me
and saw my works.

10 Forty years long was J grieved with this gene-
ration, and said : it is a people that do err in their
hearts, for they have not known my ways.

11 Vnto whom J sware in my wrath : that they
should not enter into my rest.

*The xcvi. Psalm.**Cantate Domino.*

1 O sing vnto the Lord a new song : sing vnto the
Lord all the whole earth.

2 Sing vnto the Lord and praise his Name : be
telling of his salvation from day to day.

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

4 For the Lord is great, and cannot worthily be
praised : he is more to be feared then all Gods.

5 As for all the Gods of the heathen, they are but
idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and
honour are in his sanctuary.

7 Ascribe vnto the Lord, O ye kindreds of the
people : ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his
Name : bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holiness :
let the whole earth stand in aw of him.

Tell

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast, that it cannot be moved, and how that he shall iudge the people righteously.

11 Let the heavens reioice, and let the earth be glad : let the sea make a noise and all that therein is.

12 Let the field be ioyfull, and all that is in it : Then shall all the trees of the wood reioice before the Lord.

13 For he cometh, for he cometh to iudge the earth : and with righteousness to iudge the world, and the people with his truth.

The xcviij. Psalm.

Dominus regnavit.

1 The Lord is King, the earth may be glad thereof : yea, the multitude of the Jsles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and Iudgement are the habitation of his seat.

3 There shall go a fire before him : and burn vp his enemies on every side.

4 His lightnings gave shine vnto the world : the earth saw it and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain Gods : worship him ; all ye gods.

8 Sion heard of it and reioiced : and the daughters of Judah were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth : thou art exalted far above all Gods.

10 O ye that love the Lord, see that ye hate the thing

The Psalms

thing which is evil : the Lord preserveth the souls of his saints, he shall deliver them from the hands of the vngodly.

11 There is sprung vp a light for the righteous : and ioyfull gladness for such as are true hearted.

12 Reioyce in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

*The xxviii. Psalm.**Cantate Domino.*

*Evening
Prayer.*

1 O sing vnto the Lord a new song : for he hath don marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Jsrael : and all the ends of the world have seen the salvation of our God.

5 Shew your selves ioyfull vnto the Lord all ye lands : sing, reioyce, and give thanks.

6 Praise the Lord vpon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O shew your selves ioyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord : for he is come to iudge the earth.

10 With righteousness shall he iudge the world : and the people with equity.

*The xcix. Psalm.**Dominus Regnavit.*

1 The Lord is King, be the people never so vnpatient :: he sitteth between the Cherubims, be the earth never so vnquiet.

The

The Psalms

440

The 19. Day.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks vnto thy Name : which is great, wonderfull, and holy.

4 The Kings power loveth iudgement, thou hast prepared equity : thou hast executed iudgement, and righteousness in Jacob.

5 O magnifie the Lord our God : and fall down before his footstool, for he is holy.

6. Moses and Aaron among his Priests, and Samuel among such as call vpon his Name : These called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him vpon his holy hill : for the Lord our God is holy.

The c. Psalm.

Jubilate Deo.

1 O be ioyfull in the Lord, all ye Lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankfull vnto him, and speak good of his Name.

4 For the Lord is gracious : his mercy is everlasting : and his truth endureth from generation to generation.

The Ci. Psalm.

Misericordiam et Iudicium.

1 My song shall be of mercy and Judgement : vnto thee O Lord, will I sing.

O

The Psalms

2 O Let me have vnderstanding : in the way of godliness.

3 When wilt thou come vnto me? J will walk in my house with a perfect heart.

4 J will take no wicked thing in hand, J hate the sins of vnfaithfulness : there shall no such cleave vnto me.

5 A froward heart shall depart from me : J will not know a wicked person.

6 Whoso prively slandereth his neighbour : him will J destroy.

7 Whoso hath also a proud look, and high stomack : J will not suffer him

8 Mine eyes look vpon such as are faithfull in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitfull person dwell in my house : he that telleth lies shall not tarry in my sight.

11 J shall soon destroy all the vngodly that are in the land : that J may root out all wicked doers from the citie of the Lord.

*The Cii. Psalm.**Domine exaudi.*

*Morning
Prayer.*

1 Hear my prayer, O Lord, : and let my crying come vnto thee.

2 Hide not thy face from me, in the time of my trouble : incline thine ear vnto me when J call, O hear me, and that right soon.

3 For my dayes are consumed away like smoke : and my bones are burnt up, as it were a firebrand.

4 My heart is smitten down, and withered like grass : so that J forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 J am become like a Pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow that sitteth alone vpon the house top.

Mine

8 Mine enemies revile me all the day long : and they that are mad vpon me, are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping.

10 And that because of thine indignation, and wrath : for thou hast taken me vp, and cast me down.

11 My dayes are gon like a shadow : and J am withered like grass.

12 But thou, O Lord, shalt endure forever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy vpon Sion : for it is time that thou have mercy vpon her, yea, the time is come.

14 And why? thy servants think vpon her stones : and it pittieth them to see her in the dust.

15 The heathen shall fear thy Name O Lord : and all the Kings of the earth thy Majesty.

16 When the Lord shall build vp Sion : and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed vnto death.

21. That they may declare the Name of the Lord in Sion : and his worship at Ierusalem.

22 When the people are gathered together : and the kingdoms also to serve the Lord.

23 He brought down my strength in my iourney : and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation

The Psalms

dation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

*The Ciii. Psalm.**Benedic, anima mea.*

1 Praise the Lord, O my soul ; and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits.

3 Who forgiveth all thy sin : and healeth all thine infirmities.

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving kindness.

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and Judgement : for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses : his works vnto the children of Israel.

8 The Lord is full of compassion and mercy : long suffring and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with vs after our sins : nor rewarded vs according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Looke how wide also the East is from the West : so far hath he set our sins from vs.

13 Yea, like as a father pittieith his own children : even so is the Lord mercifull vnto them that fear him.

For

The Psalms

444

The 20. Day.

14 For he knoweth whereof we are made : he remembreth that we are but dust.

15 The dayes of man are but as grass : for he flourisheth as a flour of the field.

16 For as soon as the wind goeth over it, it is gon, : and the place thereof shall know it no more.

17 But the mercifull goodnes of the Lord endureth for ever and ever, vpon them that fear him : and his righteousness vpon childrens children.

18 Even vpon such as keep his covenant : and think vpon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord ye angels of his, ye that excell in strength : ye that fulfill his commandment, and hearken vnto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his in all places of his dominion : praise thou the Lord, O my soul !

The Civ Psalm.

Benedic, anima mea.

1. Praise the Lord, O my soul : O Lord my God, thou art become exceeding glorious, thou art clothed with Maiesty and honour.

2 Thou deckest thy selfe with light, as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh vpon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He layed the foundations of the earth that it never should move at any time.

6 Thou coveredst it with the deep, like as with a garment : the waters stand in the hills.

*Evening
Prayer.*

At

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go vp as high as the hills, and down to the valleys beneath : even vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All Beasts of the field drink thereof : and the wild Asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests : and the fir trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stoney rocks for the coneyes.

19 He appointed the moon for certein seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forrest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour vntil the evening.

24 O Lord how manifold are thy works : in wisdom hast thou made them all, the earth is full of thy riches.

So

The Psalms

446

The xi. Day.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all vpon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29. When thou hidest thy face they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious Maiesty of the Lord shall endure for ever : the Lord shall reioyce in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing vnto the Lord as long as J live : I will praise my God, while I have my being.

34 And so shall my words please him : my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

The Cv. Psalm.

Confitemini Domino.

1 O give thanks vnto the Lord, and call vpon his Name : tell the people what things he hath don.

2 O Let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Reioyce in his holy Name : let the heart of them reioyce that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

Remember

*Morning
Prayer.*

The Psalms

5 Remember the marvellous works that he hath don : his wonders, and the iudgements of his mouth.

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his Iudgements are in all the world.

8 He hath been alway mindfull of his covenant and promise : that he made to a thousand generations.

9 Even the covenant that he made with Abraham : and the oath that he sware vnto Isaac.

10. And appointed the same vnto Jacob for a law : and to Israel for an everlasting testament.

11 Saying, Vnto thee will I give the land of Chanaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land.

13 What time as they went from one Nation to another : from one kingdom to another people.

14 He suffered no man to do them wrong : but reprov'd even Kings for their sakes.

15 Touch not mine Anointed : and do my Prophets no harm.

16 Moreover he called for a dearth vpon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Ioseph who was sould to be a bond-servant.

18 Whose feet they hurt in the stocks : the iron entred into his soul.

19 Vntill the time came that his cause was known : the word of the Lord tryed him.

20 The King sent, and delivered him : the Prince of the people let him go free.

21 He made him Lord also of his house : and ruler of all his substance.

22 That he might inform his Princes after his will : and teach his senatours wisdom.

23 Jsrael also came into Egypt : and Iacob was a stranger in the Land of Ham.

And

The Psalms

448

The 21. Day.

24 And he increased his people exceedingly : and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people : and dealt vntruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27. And these shewed his tokens among them : and wonders in the Land of Ham.

28 He sent darkness, and it was dark : and they were not obedient vnto his word.

29 He turned their waters into blood : and slew their Fish.

30 Their land brought forth frogs : yea, even in their Kings chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.

33 He smote their Vines also, and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat vp all the grass in their land, and devoured the fruit of their ground.

35. He smote all the first born in their Land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38. He spread out a cloud to be a covering : and fire to give light in the night season.

39 At their desire he brought quailles : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with ioy : and his chosen with gladness.

And

The Psalms

43 And gave them the lands of the heathen : and they took the labours of the people in possession.

44 That they might keep his statutes : and observe his Lawes,.

*The Cvi. Psalm.**Confitemini Domino.*

*Evening
Prayer.*

1 O give thanks vnto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble Acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep iudgement, and do righteousness.

4 Remember me O Lord according to the favour that thou bearest vnto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and reioyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our Fathers : we have don amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the red sea.

8 Nevertheless he helped them for his Names sake : That he might make his power to be known.

9 He rebuked the red sea also, and it was dried vp : so he led them through the deep, as through a wilderness.

10 And he saved them from the Adversaries hand, : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise vnto him.

But

The Psalms

45^o

The 21. Day.

13. But within a while they forgat his works : and would not abide his counsel.

14. But lust came vpon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withall into their soul.

16 They angred Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt vp the vngodly.

19 They made a calfe in Horeb : and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt.

22 Wondrous works in the land of Ham : and fearfull things by the red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the Gap : to turn away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence vnto his word.

25 But murmured in their tents : and hearkned not vnto the voice of the Lord

26 Then lift he vp his hand against them : to overthrow them in the wilderness.

27 To cast out their seed among the Nations : and to scatter them in the Lands.

28 They ioined themselves vnto Baal-peor : and ate the offrings of the dead.

29 Thus they provoked him to anger with their own Inventions : and the plague was great among them.

30 Then stood vp Phinees, and prayed : and so the plague ceased.

31 And that was counted vnto him for righteousness : among all posterities for evermore.

They

32 . They angered him also at the waters of strife : so that he punished Moses for their sakes.

33 Because they provoked his spirit : so that he spake vnadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord comāded them.

35. But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols ; which turned to their own decay : yea, they offered their sons and their daughters vnto devils.

37 And shed innocent blood, even the blood of their sons, and of their daughters : whom they offered vnto the idols of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own Inventions

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were Lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their Adversity : he heard their complaint.

44 . He thought vpon his covenant, and pitied them, according vnto the multitude of his mercies : yea he made all those that led them away captive to pitie them.

45. Deliver vs O Lord our God, and gather vs from among the heathen : that we may give thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

The Psalms

452

The 22 Day.

The Cvii. Psalm.

Confitemini Domino.

1 O give thanks vnto the Lord for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the east, and from the west : from the north and from the south.

4 They went astray in the wilderness, out of the way : and found no city to dwell in.

5 Hungry and thirsty : their soul fainted in them.

6 So they cried vnto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most highest.

12 He also brought down their heart through heavines : they fell down and there was none to help them.

13 So when they cryed vnto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men.

16 ffor he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish

*Morning
Prayer.*

The Psalms

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at deaths door.

19 So when they cryed vnto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the Sacrifice of thanksgiving : and tell out his works with gladness.

23 They that go down to the sea in Ships, : and occupie their business in great waters.

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth vp the waves thereof.

26 They are carryed vp to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry vnto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them vnto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders.

33 Who turneth the floods into a wilderness : and drieth vp the water-springs.

The Psalms

454

The 22. Day

34 A fruitfull land maketh he barren : for the wickednes of them that dwell therein.

35 Again he maketh the wildernes a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a citie to dwell in.

37 That they may sow their land, and plant Vineyards : to yeild them fruits of increase.

38 He blesseth them so, that they multiply exceedingly : and suffereth not their cattel to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through Tyrants : and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this and reioyce : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall vnderstand the loving kindness of the Lord

The Cxviii. Psalm.

Paratum cor meum.

1 O God, my heart is ready [my heart is ready :] I will sing and give praise with the best member that J have.

2 Awake, thou lute and harp : I my self will awake right early.

3 J will give thanks vnto thee, O Lord, among the people : J will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heavens : and thy truth reacheth vnto the clouds.

5 Set vp thy self, O God above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : Let thy right hand save them, and hear thou me.

God

*Evening
Prayer.*

The Psalms

7 God hath spoken in his holiness : I will reioyce therefore and divid Sichem, and mete out the valey of succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pott : over Edom will I cast out my shoe, vpon Philistia will J triumph.

10 Who will lead me into the strong citie : and who will bring me into Edom ?

11 Hast not thou forsaken vs, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help vs against the enemy : for vain is the help of man.

13 Through God we shall do great Acts : and it is he that shall tread down our enemies.

*The Cix. Psalm.**Deus Laudum.*

1 Hold not thy tongue, O God of my praise : for the mouth of the vngodly, yea the mouth of the deceitfull is opened vpon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had vnto them, lo, they take now my contrary part : but J give my self vnto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an vngodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given vpon him let him be condemned : and let his prayer be turned into Sin.

7 Let his dayes be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

Let

10. Let the extortioner consume all that he hath :
and let the stranger spoil his labour.

11 Let there be no man to pitie him : nor to have
compassion vpon his fatherless children.

12. Let his posterity be destroyed : and in the
next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in
remembrance in the sight of the Lord : and let not
the sin of his mother be done away.

14 Let them alway be before the Lord : that he
may root out the memoriall of them from off the
earth.

15 And that because his mind was not to do good :
but persecuted the poore helpless man, that he might
slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen
vnto him : he loved not blessing, therefore shall it
be far from him.

17 He clothed himself with cursing, like as with a
raiment : and it shall come into his bowels like
water, and like oil into his bones.

18 Let it be vnto him as the cloke that he hath
vpon him : and as the girdle that he is alway girded
withall.

19 Let it thus happen from the Lord vnto mine ene-
mies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according
vnto thy Name : for sweet is thy mercy.

21 O deliver me for I am helpless and poor : and
my heart is wounded within me.

22 I go hence like the shadow that departeth :
and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh
is dried vp for want of fatness.

24 J became also a reproach vnto them : they that
looked vpon me shaked their heads.

25 Help me, O Lord my God : O save me accord-
ing to thy mercy.

26 And they shall know how that this is thy hand :
and that thou Lord hast don it.

Though

The Psalms

27 Though they curse, yet bless thou : and let them be confounded that rise vp against me, but let thy servant reioyce.

28 Let mine Adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks vnto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from vnrighteous iudges.

*The Cx. Psalm.**Dixit Dominus.*

*Morning
Prayer.*

1 The Lord said vnto my Lord : Sit thou on my right hand vntill I make thine enemyes thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the mids, among thine enemyes.

3 In the day of thy power shall the people offer thee freewill-Offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : thou art a Priest forever after the order of Melchisedech.

5 The Lord vpon thy right hand : shall wound even Kings in the day of his wrath.

6 He shall iudge among the heathen : he shall fill the places with the dead bodyes ; and smite in sunder the heads over diuers countryes.

7 He shall drink of the brook in the way : therefore shall he lift vp his head.

*The Cxi. Psalm.**Confitebor tibi.*

1 I will give thanks vnto the Lord with my whole heart : secretly among the faithfull, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

His

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The mercifull and gracious Lord hath so don his marvellous works : that they ought to be had in remembrance.

5 He hath given meat vnto them that fear him : he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and iudgement : all his commandments are true.

8 They stand fast for ever and ever : and are don in truth and equity.

9 He sent redemption vnto his people : he hath commanded his covenant forever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good vnderstanding have all they that do thereafter, the praise of it endureth for ever.

The Cxii. Psalm.

Beatus Vir.

1 Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty vpon earth : the generation of the faithfull shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Vnto the godly there ariseth vp light in the darkness : he is mercifull, loving, and righteous.

5. A good man is mercifull, and lendeth : and will guid his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : vntill he see his desire vpon his enemies.

He

The Psalms

9 He hath dispersed abroad, and given to the Poor : and his righteousness remaineth forever, his horn shall be exalted with honour.

10 The vngodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

*The Cxiii. Psalm.**Laudate, pueri.*

1. Praise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lords Name is praised : from the rising up of the sun, vnto the going downe of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like vnto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh vp the simple out of the dust : and lifteth the poor out of the mire.

7 That he may set him with the princes : even with the Princes of his people.

8 He maketh the barren woman to keep house : and to be a ioyfull mother of children.

*The Cxiv. Psalm.**In exitu Israel.*

*Evening
Prayer.*

1 When Jsrael came out of Egypt : and the house of Jacob from among the strange people.

2 Juda was his sanctuary : and Jsrael his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 what aileth thee, O thou sea that thou fleddest : and thou Iordan, that thou wast driven back.

Ye

The Psalms

460

The 23. Day

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep ?

7 Tremble thou earth, at the presence of the Lord : at the presence of the God of Iacob.

8. Who turned the hard rock into a standing water : and the flint stone into a springing well.

The Cxv. Psalm.

Non nobis Domine.

1 Not vnto vs, O Lord, not vnto vs, but vnto thy Name give the praise : for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say : Where is now their God.

3 As for our God, he is in heaven : he hath don whatsoever pleased him.

4 Their idols are silver and gold : even the work of mens hands.

5 They have mouthes and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; Feet have they, and walk not : neither speak they through their throat.

8 They that make them, are like vnto them : and so are all such as put their trust in them.

9 But [thou house of] Jsrael, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindfull of vs, and he shall bless vs : even he shall bless the house of Jsrael, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

The

The Psalms

14 The Lord shall increase you more : and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lords : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

*The Cxvi. Psalm.**Dilexi quoniam*

*Morning
Prayer.*

1 J am well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear vnto me : therefore will I call vpon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold vpon me.

4 J shall find trouble and heaviness, and J will call vpon the Name of the Lord : O Lord, J beseech thee deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is mercifull.

6 The Lord preserveth the simple : J was in misery, and he helped me.

7 Turn again then vnto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 J will walk before the Lord : in the land of the living.

10 J believed, and therefore will I speak, but J was sore troubled : I said in my haste, All men are liars.

11 What reward shall J give vnto the Lord for all the benefits that he hath don vnto me.

12 J will receive the Cup of Salvation : and call vpon the name of the Lord.

13 J will pay my vowes now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine hand-maid thou hast broken my bonds in sunder.

15 J will offer to thee the sacrifice of thanksgiving : and will call vpon the Name of the Lord.

16 I will pay my vows vnto the Lord in the sight of all his people : in the courts of the Lords house, even in the mids of thee, O Ierusalem. Praise the Lord.

The Cxvii. Psalm.

Laudate Dominum

1. O praise the Lord all ye heathen : praise him all ye nations.

2 For his mercifull kindness is ever more and more towards vs : and the truth of the Lord endureth for ever. Praise the Lord.

The Cxviii. Psalm.

Confitemini Domino.

1 O give thanks vnto the Lord, for he is gracious : because his mercy endureth forever.

2 Let Jsrael now confess [that he is gracious : and that] his mercy endureth forever.

3 Let the house of Aaron now confess : that his mercy endureth forever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth forever.

5 I called vpon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doth. vnto me.

7 The Lord taketh my part with them that help me : therefore shall J see my desire vpon mine enemies.

Jt

The Psalms

8 It is better to trust in the Lord : then to put any confidence in man.

9 It is better to trust in the Lord : then to put any confidence in Princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side; they kept me in I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct, even as the fire among the thorns : for in the Name of the Lord J will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my Salvation.

15 The voice of ioy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preheminence : the right hand of the Lord bringeth mighty things to pass.

17 J shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened, and corrected me : but he hath not given me over vnto death.

19 Open me the gates of righteousness : that J may go into them, and give thancks vnto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my Salvation.

22 The same stone which the builders refused : is become the head stone in the Corner.

23 This is the Lords doings : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will reioyce, and be glad in it.

25. Help [me] now, O Lord : O Lord send [vs] now prosperity.

Blessed

The Psalms

464

The 24. Day.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed vs light : bind the sacrifice with cords, yea even vnto the horns of the altar.

28 Thou art my God, and J will thank thee : thou art my God and J will praise thee.

29 O give thanks vnto the Lord for he is gracious : and his mercy endureth for ever.

The Cxix. Psalm.

Beati immaculati.

1 Blessed are those that are vndefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his wayes.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my wayes were made so direct : that J might keep thy Statutes.

6 So shall J not be confounded : while I have respect vnto all thy commandments.

7 J will thank thee with an vnfeigned heart : when J shall have learned the iudgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not vtterly.

In quo corrigit ?

1 Wherewithall shall a young man cleanse his way ? even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have J hid within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy Statutes.

With

*Evening
Prayer.*

The Psalms

5 With my lips have J been telling : of all the Judgements of thy mouth.

6 J have had as great delight in the way of thy testimonies : as in all manner of Riches.

7 J will talk of thy commandments : and have respect vnto thy wayes.

8. My delight shall be in thy statutes : and I will not forget thy word.

Retribuere seruo tuo.

1 O do well vnto thy servant : that I may live, and keep thy word.

2 Open thou mine eyes : that J may see the wondrous things of thy law.

3 J am a stranger vpon earth : O hide not thy Commandments from me

4 My soul breaketh out for the very fervent desire : that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud : and cursed are they that do err from thy Commandments

6 O turn from me shame and rebuke : for J have kept thy testimonies.

7. Princes also did sitt and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellors.

Adhasit pavimento.

1 My soul cleaveth to the dust : O quicken thou me according to thy word.

2 J have knowledged my wayes, and thou heardest me : O teach me thy statutes.

3 Make me to vnderstand the way of thy Commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according vnto thy word.

5 Take from me the way of lyeing : and cause thou me to make much of thy law.

6 J have chosen the way of truth : and thy iudgements have I laid before me.

The Psalms

466

The 25. Day.

7 I have stuck vnto thy testimonies : O Lord, confound me not.

8 J will run the way of thy commandments : when thou hast set my heart at liberty.

Legem pone.

1 Teach me, O Lord, the way of thy statutes : and J shall keep it vnto the end.

2 Give me vnderstanding, and J shall keep thy law : yea, J shall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for therein is my desire.

4 Incline my heart vnto thy testimonies : and not to covetousness.

5 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

6 O stablish thy word in thy servant : that J may fear thee.

7 Take away the rebuke that J am afraid of : for thy iudgements are good.

8 Behold, my delight is in thy Commandments : O quicken me in thy righteousness.

Et veniat super me.

1. Let thy loving mercy come also vnto me, O Lord : even thy salvation, according vnto thy word.

2. So shall I make answer vnto my Blasphemers : for my trust is in thy word.

3 O take not the word of thy truth vtterly out of my mouth : for my hope is in thy iudgements.

4 So shall J alway keep thy law : yea, for ever, and ever.

5. And I will walk at liberty : for J seek thy Commandments.

6. I will speak of thy Testimonies also, even before kings : and will not be ashamed.

7. And my delight shall be in thy Commandments : which I have loved.

8 My hands also will I lift vp vnto thy Commandments, which J have loved : and my study shall be in thy statutes.

Memor

*Morning
Prayer.*

The Psalms

Memor esto servi tui.

1 O think vpon thy servant, as concerning thy Word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy Word hath quickened me.

3 The proud have had me exceedingly in derision : yet have J not shrined from thy Law.

4 For J remembred thine everlasting iudgements, O Lord : and received comfort.

5 J am horribly afraid : for the vngodly that forsake thy Law.

6 Thy Statutes have been my songs in the house of my pilgrimage.

7 I have thought vpon thy Name, O Lord, in the night season : and have kept thy Law.

8 This I had : because I kept thy Commandments

Portio mea Domine.

1 Thou art my portion, O Lord : I have promised to keep thy Law.

2 I made my humble petition in thy presence with my whole heart : O be mercifull vnto me, according to thy Word.

3 I called mine own wayes to remembrance : and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time : to keep thy Commandments.

5 The congregations of the vngodly have robbed me : but I have not forgotten thy Law.

6. At midnight J will rise to give thanks vnto thee : because of thy righteous Judgements.

7 J am a companion of all them that fear thee : and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy Statutes.

Bonitatem fecisti.

1 O Lord, thou hast dealt graciously with thy servant : according vnto thy Word.

2 O learne me true vnderstanding and knowledge :
for J have believed thy Commandments.

3 Before I was troubled, I went wrong : but now
have I kept thy Word.

4 Thou art good and gracious : O teach me thy
statutes.

5 The proud have imagined a lie against me : but
I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight
hath been in thy law.

7 It is good for me, that I have been in trouble :
that J may learn thy statutes.

8 The law of thy mouth is dearer vnto me : then
thousands of gold, and silver.

Manus tue fecerunt me.

1 Thy hands have made me, and fashioned me :
O give me vnderstanding, that J may learn thy Com-
mandments.

2 They that fear thee, will be glad when they see
me : because I have put my trust in thy word.

3 I know, O Lord, that thy iudgements are right :
and that thou, of very faithfulness, hast caused me to
be troubled.

4 O let thy mercifull kindness be my comfort :
according to thy word vnto thy servant.

5 O let thy loving mercies come vnto me, that I
may live : for thy law is my delight.

6. Let the proud be confounded, for they go
wickedly about to destroy me : but I will be occu-
pied in thy Commandments.

7. Let such as fear thee, and have known thy testi-
monies : be turned vnto me.

8 O let my heart be sound in thy statutes : that
J be not ashamed.

Defecit anima mea.

1 My soul hath longed for thy salvation : and I
have a good hope because of thy word.

2 Mine eyes long sore for thy word, saying : O
when wilt thou comfort me ?

*Evening
Prayer*

For

The Psalms

3 For I am become like a bottle in the smoke : yet do J not forget thy statutes.

4 How many are the dayes of thy servant : when wilt thou be avenged of them that persecute me.

5 The proud have digged pits for me : which are not after thy law.

6 All thy Commandments are true : they persecute me falsly, O be thou my help.

7 They had almost made an end of me vpon earth : but J forsook not thy Commandments.

8 O quicken me after thy loving kindness : and so shall J keep the testimonies of thy mouth.

In eternum Domine.

1 O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things serve thee.

4 Jf my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy Commandments : for with them thou hast quickned me.

6 I am thine, O save me : for J have sought thy commandments.

7 The vngodly laid wait for me, to destroy me : but J will consider thy testimonies.

8 J see that all things come to an end : but thy Commandment is exceeding broad.

Quomodo dilexi.

1 [Lord] what love have I vnto thy Law : all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies : for they are ever with me.

3 J have more vnderstanding then my teachers : for thy testimonies are my study.

4 I am wiser then the aged : because I keep thy Commandments.

The Psalms

470

The 26. Day.

5 I have refrained my feet from every evil way :
that J may keep thy word.

6 J have not shrunk from thy iudgements : for thou
teachest me.

7 O how sweet are thy words vnto my throat!
yea, sweeter then honey vnto my mouth.

8 Through thy commandments J get vnderstand-
ing : therefore J hate all euill wayes.

Lucerna pedibus meis.

1 Thy word is a lantern vnto my feet : and a light
vnto my paths.

2 I have sworn, and am stedfastly purposed to
keep thy righteous iudgements.

3 J am troubled above measure : quicken me, O
Lord, according to thy word.

4 Let the free-will-offrings of my mouth please
thee, O Lord : and teach me thy iudgements.

5. My soul is alway in my hand : yet do J not forget
thy Law.

6 The vngodly have laid a snare for me : But yet
J swerved not from thy Comandments.

7 Thy testimonies have J claimed as mine heri-
tage forever : and why? they are the very ioy of my
heart.

8 J have applyed my heart to fulfill thy statutes
alway : even vnto the end.

Iniquos odio habui.

i. J hate them that imagin evil things : but thy Law
do J love.

2 Thou art my defence and shield : and my trust is
in thy word.

3 Away from me ye wicked : J will keep the com-
mandments of my God.

4 O stablish me according to thy Word, that I may
live : and let me not be disappointed of my hope.

5 Hold thou me vp, and J shall be safe : yea my
delight shall be ever in thy statutes

6 Thou hast troden down all them that depart
from thy statutes : for they imagin but deceit.

Thou

Morning
Prayer.

The Psalms

7 Thou puttest away all the vngodly of the earth like dross : therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy iudgements

Feci Iudicium.

1 J deal with the thing that is lawfull, and right : O give me not over vnto myne oppressours.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according vnto thy loving mercy : and teach me thy statutes.

5 J am thy servant, O grant me vnderstanding : that J may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy Law.

7 For J love thy commandments : above gold, and pretious stone.

8 Therefore hold J strait all thy Commandments : and all false wayes J vtterly abhorr.

Mirabilia.

1. Thy testimonies are wonderfull : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and vnderstanding vnto the simple.

3 J opened my mouth, and drew in my breath : for my delight was in thy Commandments.

4 O look thou vpon me, and be mercifull vnto me ; as thou vsest to do vnto those that love thy Name.

5 Order my steps in thy word : and so shall no wickednes have dominion over me.

6 O deliver me from the wrongfull dealings of men : and so shall I keep thy Commandments.

7 Show the light of thy countenance vpon thy servant : and teach me thy statutes

8 Mine eyes gush out with water : because men keep not thy law.

Justus

The Psalms

472

The 26. Day.

Justus es Domine.

1. Righteous art thou, o Lord : and true is thy Judgement.
- 2 The testimonies that thou hast comānded : are exceeding righteous and true.
- 3 My zeal hath even consumed me : because mine enemies have forgotten thy words.
- 4 Thy word is tried to the vttermost : and thy servant loveth it.
- 5 J am small and of no reputation : yet do I not forget thy Comaīdments.
- 6 Thy righteousness is an everlasting righteousness : and thy Law is the truth.
- 7 Trouble and heaviness have taken hold vpon me : yet is my delight in thy Commandments.
- 8 The righteousness of thy testimonies is everlasting : O grant me vnderstanding, and J shall live.

clamavi in toto corde meo.

- 1 I call with my whole heart : hear me, O Lord, I will keep thy statutes.
- 2 Yea, even vnto thee do I call : help me, and I shall keep thy testimonies.
- 3 Early in the morning do I cry vnto thee : for in thy word is my trust.
- 4 Mine eyes prevent the night watches : that I might be occupied in thy words.
- 5 Hear my voice, O Lord, according vnto thy loving kindnes : quicken me according as thou art wont.
- 6 They draw nigh that of malice persecute me : and are far from thy law.
- 7 Be thou nigh at hand, O Lord : for all thy Comādmments are true.
- 8 As concerning thy testimonies, J have known long since that thou hast grounded them for ever.

Vide humilitatem.

- 1 O consider mine adversly, and deliver me : for J do not forget thy Law.

Avenge

Evening
Prayer.

The Psalms

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the vngodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me, as thou art wont.

5 Many there are that trouble me and persecute me : yet do J not swerve from thy testimonies

6 It grieveth me when I see the transgressors : because they keep not thy Law.

7 Consider, O Lord, how J love thy Commandments : O quicken me according to thy loving kindnes.

8 Thy word is true from everlasting : all the iudgements of thy righteousnes endure for evermore.

Principes persecuti sunt.

1 Princes have persecuted me without a cause : but my heart standeth in aw of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhor them : but thy Law do J love.

4 Seven times a day, do I praise thee : because of thy righteous iudgements.

5 Great is the peace that they have who love thy Law : and they are not offended at it.

6. Lord J have looked for thy saving health : and don after thy Commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy Commandments and testimonies : for all my wayes are before thee.

Appropinquet deprecatio.

1 Let my complaint come before thee, O Lord : give me vnderstanding according to thy Word.

2 Let my supplication come before thee : deliver me according to thy word.

My

The Psalms

474

The 27. Day.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy Commandments are righteous.

5 Let thine hand help me : for J have chosen thy Commandments.

6 I have longed for thy saving health, O Lord : and in thy Law is my delight.

7 O let my soul live, and it shall praise thee : and thy iudgements shall help me.

8 J have gon astray like a sheep that is lost : O seek thy servant, for J do not forget thy Commandments.

The Cxx. Psalm.

Ad Dominum.

1 When I was in trouble, I called vpon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitfull tongue.

3 What reward shall be given, or don vnto thee, thou false tongue? even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that J am constrained to dwell with Mesech : and to have my habitation among the tents of Cedar.

5 My soul hath long dwelt among them : that are enemies vnto peace:

6 J labour for peace, but when J speak [vnto them] thereof : they make them ready to battel.

*Morning
Prayer.*

The Cxxi. Psalm

Leuavi oculos.

1 I will lift vp mine eyes vnto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

Behold,

The Psalms

4 Behold, he that keepeth Jsrael : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence vpon thy right hand.

6 So that the sun shall not burn thee by day : neither the Moon by night.

7 The Lord shall preserve thee from all evil : yea it is even he that shall keep thy soule.

8 The Lord shall preserve thy going out, and thy coming in from this time forth for evermore.

*The Cxxii. Psalm.**Lætatus sum.*

1 I was glad, when they said vnto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Ierusalem is built as a city : that is at vnty in it self.

4 For thither the tribes go vp, even the tribes of the Lord :: to testifie vnto Jsrael, to give thanks vnto the Name of the Lord.

5 For there is the seat of iudgement : even the seat of the house of David.

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

7 Peace be within thy Walls : and plenteousnes within thy palaces.

8 For my brethren and companions sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : J will seek to do thee good.

*The Cxxiii. Psalm.**Ad te levavi oculos meos.*

1 Vnto thee lift I vp mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistres : even so our eyes

eyes wait vpon the Lord our God vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs : for we are vtterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy : and with the despitefulness of the proud.

The Cxxiv. Psalm.

Nisi quia Dominus.

1 Jf the Lord himself had not been on our side, now may Jsrael say : if the Lord himself had not been on our side, when men rose vp against vs.

2 They had swallowed vs vp quick : when they were so wrathfully displeased at vs.

3 Yea the waters had drowned vs : and the stream had gon over our soul.

4 The deep waters of the proud : had gon even over our soul.

5 But praised be the Lord : who hath not given vs over for a prey vnto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

The Cxxv. Psalm.

Qui confidunt.

1 They that put their trust in the Lord, shall be even as the Mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people from this time forth for evermore.

3 For the rod of the vngodly cometh not into the lot of the righteous : lest the righteous put their hand vnto wickedness.

4 Do well, O Lord : vnto those that are good and true of heart.

As

The Psalms

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers, but peace shall be vpon Jsrael.

*The Cxxvi. Psalm.**In convertendo.*

*Evening
Prayer.*

1 When the Lord turned again the captivity of Sion : then were we like vnto them that dream.

2 Then was our mouth filled with laughter : and our tongue with ioy.

3 Then said they among the heathen : the Lord hath don great things for them.

4 Yea, the Lord hath don great things for vs already : whereof we reioice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed ; shall doubtless come again with ioy, and bring his sheaves with him.

*The Cxxvii. Psalm.**Nisi Dominus.*

1 Except the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour, that ye haste to rise vp early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo children, and the fruit of the womb : are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of y^e giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed, when they speak with their enemies in the Gate.

The

*The Cxxviii. Psalm.**Beati omnes*

1 Blessed are all they that fear the Lord : and walk in his wayes.

2 For thou shalt eat the labours of thine hands : O well is thee and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine : vpon the walls of thine house.

4 Thy children like the olive branches round about thy Table.

5 Lo thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Ierusalem in prosperity all thy life long.

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

*The Cxxix. Psalm.**Sæpe expugnaverunt.*

1. Many a time have they fought against me from my youth vp : may Jsrael now say.

2 Yea many a time have they vexed me from my youth vp : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hew'n the snares of the vngodly in peeces.

5 Let them be confounded, and turned backward : as many as have evill will at Sion.

6. Let them be even as the grass growing vpon the house tops : which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand : neither he that bindeth vp the sheaves, his bosom.

8 So that they who go by, say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord

The

The Psalms

*The Cxxx. Psalm.**De profundis.*

- 1 Out of the deep have I called vnto thee, O Lord : Lord hear my voice.
- 2 O Let thine ears consider well : the voice of my complaint.
- 3 Jf thou, Lord, wilt be extreme to mark what is don amiss : O Lord, who may abide it ?
- 4 For there is mercy with thee : therefore shalt thou be feared.
- 5 I look for the Lord, my soul doth wait for him : in his word is my trust.
- 6 My soul fleeth vnto the Lord : before the morning watch, J say, before the morning watch.
- 7 O Jsrael, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.
- 8 And he shall redeem Jsrael : from all his sins.

*The Cxxxi. Psalm.**Domine non est.*

- 1 Lord, J am not high minded : I have no proud looks.
- 2 J do not exercise my self in great matters : which are too high for me.
- 3 But J refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned childe.
- 4 O Jsrael, trust in the Lord : from this time forth for evermore.

*The Cxxxii. Psalm.**Memento Domine.*

*Morning
Prayer.*

1. Lord remember David : and all his trouble.
2. How he sware vnto the Lord : and vowed a vow vnto the Almighty God of Jacob.
- 3 J will not come within the tabernacle of mine house : nor climb vp into my bed.

I

The Psalms

480

The 28. Day.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber; [neither the Temples of my head to take any rest.]

5 Vntil J find out a place for the temple of the Lord : an habitation for the mighty God of Iacob.

6. Lo we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his foot-stool.

8 Arise, O Lord into thy resting place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with ioyfulness.

10 For thy servant Davids sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto David : and he shall not shrink from it.

12 Of the fruit of thy body : shall J set vpon thy seat.

13 Jf thy children will keep my covenant, and my testimonies that J shall learn them : their children also shall sit vpon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for J have a delight therein

16 J will bless her victuals with increase : and will satisfie her poor with bread.

17 I will deck her priests with health : and her saints shall reioyce and sing.

18 There shall I make the horn of David to flourish : I have ordeined a lantern for mine Anointed.

19 As for his enemies, J shall cloth them with shame : but vpon himself shall his crown flourish.

The Cxxxiii. Psalm.

Ecce quam bonum.

1 Behold, how good, and ioyfull a thing it is : brethren to dwell together in Vnity.

It

The Psalms

2 It is like the pretious ointment vpon the head, that ran down vnto the beard : even vnto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell vpon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

*The Cxxxiv. Psalm.**Ecce nunc.*

1. Behold [now] praise the Lord : all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord : [even in the Courts of the house of our God.]

3 Lift vp your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven, and earth, give thee blessing out of Sion.

*The Cxxxv. Psalm.**Laudate nomen.*

1. O praise the Lord : laud ye the Name of the Lord, praise [it] O ye servants of the Lord.

2. Ye that stand in the house of the Lord : in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O Sing praises vnto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob vnto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all Gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds, from the ends of the world : and sendeth forth lightnings, with the rain bringing the winds out of his treasures.

He

The Psalms

482

The 28. Day.

8 He smote the first-born of Egypt : both of man, and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : vpon Pharaoh, and all his servants.

10 He smote diuers nations : and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Chanaan.

12 And gave their land to be an heritage : even an heritage vnto Jsrael his people.

13. Thy Name, O Lord endureth for ever : so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious vnto his servants.

15 As for the images of the heathen, they are but silver and gold, : the work of mens hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them, are like vnto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Jsrael : praise the Lord ye house of Aaron.

20. Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

The Cxxxvi. Psalm.

Confitemini.

1 O give thanks vnto the Lord, for he is gracious : and his mercy endureth forever.

2. O give thanks vnto the God, of all gods : for his mercy endureth for ever.

3 O thank the Lord of all Lords : for his mercy endureth for ever.

4 Who only doth great wonders : for his mercy endureth forever.

Who

Evening
Prayer.

The Psalms

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever.

8 The sun to rule the day : for his mercy endureth for ever.

9 The Moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with their first-born : for his mercy endureth for ever.

11 And brought out Israel from among them : for his mercy endureth for ever.

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the red sea in two parts : for his mercy endureth for ever.

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red sea : for his mercy endureth forever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17. Who smote great kings : for his mercy endureth for ever.

18. Yea and slew mighty kings : for his mercy endureth for ever.

19 Sehon king of the Amorites : for his mercy endureth for ever.

20 And Og the king of Basan : for his mercy endureth for ever.

21 And gave away their land for an heritage : for his mercy endureth for ever.

22 Even for an heritage vnto Israel his servant : for his mercy endureth for ever.

23 Who remembred vs when we were in trouble : for his mercy endureth for ever.

24 And hath delivered vs from our enemies : for his mercy endureth for ever.

Who

The Psalms

484

The 28. Day.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks vnto the God of heaven : for his mercy endureth for ever.

[27 O give thanks vnto the Lord of Lords : for his mercy endureth for ever.]

The Cxxxvii. Psalm.

Super flumina.

1 By the waters of Babylon we sate down and wept : when we remembred [thee, O] Zion.

2 As for our harps, we hanged them vp : vpon the trees that are therein.

3 For they that led vs away captive, required of vs then a song, and melody in our heaviness : sing vs one of the songs of Zion.

4 How shall we sing the Lords song : in a strange land ?

5 Jf J forget thee, O Jerusalem : let my right hand forget [her cunning].

6 Jf J do not remember thee, let my tongue cleave to the roof of my mouth : yea, if J preferr not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8. O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served vs.

9. Blessed shall he be that taketh thy children : and throweth them against the stones.

The Cxxxviii. Psalm.

Confitebor tibi.

1. J will give thanks vnto thee, O Lord, with my whole heart : even before the Gods, will I sing praise vnto thee.

J

2. J will worship toward thy holy temple, and praise thy Name because of thy loving kindness and truth : for thou hast magnified thy Name, and thy word above all things.

3. When I called vpon thee, thou heardest mee : and enduedst my soul with much strength.

4. All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5. Yea, they shall sing in the wayes of the Lord : that great is the glory of the Lord.

6. For though the Lord be high, yet hath he respect vnto the lowly : as for the proud, he beholdeth [them] afar off.

7. Though I walk in the mids of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand vpon the furiousness of mine enemies, and thy right hand shall save me.

8. The Lord shall make good his loving kindness toward me : yea, thy mercy, O Lord, endureth for ever; Despise not then the works of thine own hands.

The Cxxxix. Psalm.

Domine probasti.

*Morning
Prayer.*

1. O Lord thou hast searched me out, and known me : thou knowest my down-sitting, and mine vp-rising, thou vnderstandest my thoughts long before.

2. Thou art about my path, and about my bed : and spiest out all my wayes.

3. For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4. Thou hast fashioned me behind, and before : and laid thine hand vpon me.

5. Such knowledge is too wonderful, and excellent for me : I cannot attain vnto it.

6. Whither shall I go then from thy spirit : or whither shall J go then from thy presence.

Jf

The Psalms

486

The 29. Day.

7 Jf J climb vp into heaven, thou art there : if I go down to hell, thou art there also.

8 Jf I take the wings of the morning : and remain in the vttermost parts of the sea.

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If J say, Peradventure, the darkness shall cover me : Then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light [to thee] are both alike.

12 For my reins are thine : thou hast covered me in my mothers womb.

13 I will give thanks vnto thee, for J am fearfully, and wonderfully made : marvellous are thy works, and that my soul knoweth right well :

14 My bones are not hid from thee : though J be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect, and in thy book were all my members written.

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels vnto me, O God : O how great is the sum of them !

18 If J tell them, they are moe in number then the sand. : when J wake vp, J am present with thee.

19. Wilt thou not slay the wicked, O God? depart from me ye blood-thirsty men.

20. For they speak vnrighteously against thee : and thine enemies take thy name in vain.

21. Do not I hate them, O Lord, that hate thee : and am not J grieved with those that rise vp against thee

22. Yea I hate them right sore : even as though they were mine enemies.

23. Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24. Look well, if there be any way of Wickednes in me : and lead me in the way everlasting.

The

The Psalms

*The Cxl. Psalm.**Eripe me Domine.*

1. Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2. Who imagin mischief in their hearts : and stir vp strife all the day long.

3. They have sharpened their tongues like a serpent : Adders poison is vnder their lips.

4. Keep me, O Lord, from the hands of the vngodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5. The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7. O Lord God, thou strength of my health : thou hast covered my head in the day of battel.

8. Let not the vngodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9. Let the mischief of their own lips fall vpon the head of them : that compass me about.

10. Let hot burning coales fall vpon them : let them be cast into the fire, and into the pit, that they never rise vp again.

11. A man full of words shall not prosper vpon the earth : evil shall hunt the wicked person to overthrow him.

12. Sure J am, that the Lord will avenge the poor : and maintein the cause of the helpless.

13. The righteous also shall give thanks vnto thy Name : and the iust shall continue in thy sight.

*The Cxli. Psalm.**Domine clamavi.*

1. Lord J call vpon thee, haste thee vnto me : and consider my voice when I cry vnto thee.

Let

2. Let my prayer be set forth in thy sight, as the incense : and let the lifting vp of my hands be an evening sacrifice.

3. Set a watch, O Lord, before my mouth : and keep the door of my lips.

4. O Let not mine heart be inclined to any evil thing : let me not be occupied in vngodly works, with the men that work wickedness, lest I eat of such things as please them.

5. Let the righteous rather smite me friendly : and reprove me.

6. But let not their pretious balms break my head : yea, J will pray yet against their wickednes.

7. Let their iudges be overthrown in stony places : that they may hear my words, for they are sweet.

8. Our bones lye scattered before the pit : like as when one breaketh and heweth [wood] vpon the earth.

9. But mine eyes looke vnto thee, O Lord God : in thee is my trust ; O cast not out my soul.

10. Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11. Let the vngodly fall into their own nets together : and let me ever escape them.

The Cxlii. Psalm.

Voce mea ad Dominum.

1. J cryed vnto the Lord with my voice : yea even vnto the Lord did I make my supplication.

2. J poured out my complaints before him : and shewed him of my trouble.

3. When my spirit was in heaviness, thou knewest my path : in the way wherein I walked, have they privily laid a snare for me.

4. I looked also vpon my right hand : and saw there was no man that would know me.

5. I had no place to flee vnto : and no man cared for my soul.

*Evening
Prayer.*

The Psalms

6. J cried vnto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7. Consider my complaint : for J am brought very low.

8. O deliver me from my persecutours : for they are too strong for me.

9. Bring my soul out of prison, that I may give thanks vnto thy Name : which thing if thou wilt grant me, then shall the righteous resort vnto my company.

*The Cxliiii. Psalm.**Domine exaudi.*

1. Hear my prayer, O Lord, and consider my desire : hearken vnto me for thy truth, and righteousness sake.

2. And enter not into iudgement with thy servant : for in thy sight shall no man living be iustified.

3. For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; J muse vpon all thy works : yea, I exercise my selfe in the works of thy hands

6 J stretch forth my hands vnto thee : my soul [gaspeth] vnto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like vnto them that goe down into the pit.

8. O Let me hear thy loving kindness betimes in the morning, for in thee is my trust : shew thou me the way that J should walk in, for J lift vp my soul vnto thee.

9. Deliver mee, O Lord, from mine enemies : for I flee vnto thee to hide me.

10. Teach me to do the thing that pleaseth thee,
for

The Psalms

490

The 30. Day.

for thou art my God : let thy loving spirit lead me forth into the land of righteousnes.

11. Quicken me, O Lord, for thy Names sake : and for thy righteousnes sake bring my soul out of trouble.

12. And of thy goodnes, slay mine enemies : and destroy all them that vex my soul, for J am thy servant

The Cxlii. Psalm.

Benedictus Dominus.

1. Blessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight.

2. My hope, and my fortress, my castle, and deliverer, my defender, in whome I trust : who subdueth my people that is vnder me.

3. Lord, what is man, that thou hast such respect vnto him : or the son of man that thou so regardest him.

4. Man is like a thing of nought, : his time passeth away like a shadow.

5. Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6. Cast forth [thy] lightning, and tear them : shoot out thine arrows, and consume them.

7. Send down thine hand from above : deliver me, and take me out of the great Waters, from the hand of strange children ;

8. Whose mouth talketh of vanity : and their right hand is a right hand of wickednes.

9. J will sing a new song vnto thee, O God : and sing praises vnto thee vpon a ten stringed Lute.

10. Thou hast given victory vnto kings : and hast delivered David thy servant from the perill of the sword.

11. Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12. That our sons may grow vp, as the young plants :

*Morning
Prayer*

The Psalms

plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full, and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complayning in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

*The Cxlv. Psalm.**Exaltabo te, Deus.*

1. J will magnifie thee, O God, my king : and J will praise thy Name for ever and ever.

2. Every day will I give thanks vnto thee : and praise thy Name for ever, and ever.

3. Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.

4. One generation shall praise thy works vnto another : and declare thy power.

5. As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works.

6. So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7. The memoriall of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8. The Lord is gracious and mercifull : longsuffring, and of great goodness.

9. The Lord is loving vnto every man : and his mercy is over all his works.

10. All thy works praise thee, O Lord : and thy saints give thanks vnto thee.

11. They shew the glory of thy kingdom : and talk of thy power.

12. That thy power, thy glory, and mightiness of thy kingdom : might be known vnto men.

13. Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

The

The Psalms

492
The 30. Day

14. The Lord vpholdeth all such as fall : and lifteth vp all those that are down.

15. The eyes of all wayt vpon thee (O Lord) and thou givest them their meat in due season.

16. Thou openest thine hand : and fillest all things living with plenteousnes.

17. The Lord is righteous in all his wayes : and holy in all his works.

18. The Lord is nigh vnto all them that call vpon him : yea, all such as call vpon him faithfully.

19. He will fulfill the desire of them that fear him : he also will hear their cry, and will help them.

20. The Lord preserveth all them that love him : but scattereth abroad all the vngodly.

21. My mouth shall speak the praise of the Lord : and let all flesh give thanks vnto his holy Name for ever and ever.

The Cxlv. Psalm.

Lauda anima mea.

1 Praise the Lord, O my soul, while I live will I praise the Lord : yea, as long as I have any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8. The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the

The Psalms

the fatherles and widow : as for the way of the vngodly he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

*The Cxlvii. Psalm.**Laudate Dominum.*

*Evening
Prayer.*

1 O praise the Lord, for it is a good thing to sing praises vnto our God : yea, a ioyfull and pleasant thing it is to be thankfull.

2 The Lord doth build vp Ierusalem : and gather together the outcasts of Jsrael.

3 He healeth those that are broken in heart : and giveth medicin to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their Names.

5 Great is our Lord, and great is his power : [yea, and] his wisdom is infinite.

6 The Lord setteth vp the meek : and bringeth the vngodly down to the ground.

7 O sing vnto the Lord with thanksgiving : sing praises vpon the harp vnto our God.

8 Who covereth the heaven with clouds, and pre-
pareth rain for the earth : and maketh the grass to
grow vpon the mountains [and herb for the vse
of men.]

9 Who giveth fodder vnto the cattel : and feedeth the young ravens that call vpon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any mans legs.

11. But the Lords delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Ierusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flower of wheat.

He

15 He sendeth forth his commandment vpon earth : and his word runneth very swiftly.

16 He giveth Snow like wool : and scattereth the hoar frost like ashes.

17. He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word vnto Jacob : his statutes, and ordinances vnto Jsrael.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

The Cxlviii. Psalm.

Laudate Dominum.

1 O praise the Lord of heaven : praise him in the heighth.

2 Praise him all ye Angels of his : praise him all his hosts.

3. Praise him Sun and Moon : praise him all ye Stars and light.

4 Praise him all ye heavens : and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord : for [he spake the word, and they were made,] he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law, which shall not be broken.

7 Praise the Lord vpon earth : ye dragons, and all deeps.

8. Fire and hail, snow, and vapours : wind and storm fulfilling his word.

9 Mountains and all hills : fruitfull trees, and all Cedars.

10 Beasts, and all cattel : worms and feathered fowls.

11. Kings of the earth, and all people : princes, and all iudges of the world.

12 Young men and maidens, old men and children praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

He

The Psalms

13 He shalt exalt the horn of his people, all his Saints shall praise him : even the children of Jsrael, even the people that serveth him.

*The Cxlix. Psalm.**Cantate Domino.*

1. O sing vnto the Lord a new song : let the congregation of Saints praise him.
- 2 Let Jsrael reioice in him that made him : and let the children of Sion be ioyfull in their King.
- 3 Let them praise his Name in the dance : let them sing praises vnto him with tabret and harp.
- 4 For the Lord hath pleasure in his people : and helpeth the meek hearted.
- 5 Let the Saints be ioyfull with glory : let them reioice in their beds.
- 6 Let the praises of God be in their mouth : and a twoedged sword in their hands.
- 7 To be avenged of the heathen : and to rebuke the people.
- 8 To bind their kings in chains : and their nobles with links of iron.
- 9 That they may be avenged of them, as it is written : Such honour have all his Saints.

*The Cl. Psalm.**Laudate Dominum.*

1. O praise God in his holiness : praise him in the firmament of his power.
- 2 Praise him in his noble Acts : praise him according to his excellent greatness.
- 3 Praise him in the sound of the trumpet : praise him vpon the lute and harp.
- 4 Praise him in the cymbals and dances : praise him vpon the strings and pipe.
- 5 Praise him vpon the well tuned cymbals : praise him vpon the loud cymbals.
- 6 Let every thing that hath breath : praise the Lord.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the book of Common Prayer.

These two following Prayers are to be also used in his Majesties Navy every day.

O eternall Lord God, who alone spreadest out the Heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds vntill day and night come to an end: be pleased to receive into thy Almighty and most gracious protection, the persons of vs thy servants, and the Fleet in which we serve: Preserve vs from the dangers of the sea, and from the violence of the enemy, that we may be a safeguard vnto our most gracious Sovereigne Lord King Charles, and his kingdoms, and a security for such as pass on the seas vpon their lawfull occasions. That the Inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enioy the blessings of the Land, with the fruits of our labours: and with a thankfull remembrance of thy mercies, to praise and glorifie thy holy name through Jesus Christ our Lord. Amen

The Collect.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help, that in all our works begun, continued and ended in thee; we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Iesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

O most powerfull and glorious Lord God, at whose command the winds blow, and lift vp the waves of the

the sea, and who stillest the rage thereof: We, thy Creatures, but miserable sinners, do in this our great distress, crie vnto thee for help. Save Lord, or else we perish. We confess when we have been safe, and seen all things quiet about vs, we have forgot thee, our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God, to be feared above all. And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save vs for thy mercy sake, in Jesus Christ thy son, our Lord. Amen.

Or this.

O most Glorious, and Gracious Lord God, who dwellest in heaven, but beholdest all things below. Look down, we beseech thee, and hear vs, calling out of the depth of misery, and out of the iaws of this death which is ready now to swallow vs vp. Save Lord, or else we perish. The living, the Living shall praise thee. O Send thy word of command, to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the dayes of our life. Hear Lord, and save vs, for the infinite merits of our blessed Saviour, thy son our Lord Jesus Christ. Amen.

The Prayer to be sayd before a Fight at Sea against any Enemy.

O most powerfull and glorious Lord God, the Lord of Hostes, that rulest and commandest all things; Thou sittest in the Throne iudging right; And therefore we make our Address to thy divine Maiesty in this our necessity, that thou wouldest take the cause into thine own hand, and iudge between vs and our enemies. Stir vp thy strength, O Lord, and come, and help vs; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not

not our sins now crie against vs for vengeance, but hear vs thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence vnto vs, against the face of the enemy. Make it appear that thou art our Saviour, and mighty deliverer through Jesus Christ our Lord. Amen.

Generall Prayers.

Short Prayers for single persons that cannot meet to ioine in prayer with others by reason of the fight or storm.

Lord be mercifull to vs sinners, and save vs for thy mercies sake.

Thou art the great God that hast made, and rulest all things : O deliver vs for thy Names sake.

Thou art the great God, to be feared above all : O save vs that we may praise thee.

Speciall Prayers with respect to the Enemy.

Thou, O Lord, art iust and powerfull ; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee vnto thee : O save vs from the violence of the enemy.

O Lord of Hosts, fight for vs, that we may glorifie thee.

O suffer vs not to sink vnder the weight of our sins or the violence of the enemy.

O Lord arise, help vs, and deliver vs for thy Names sake

Short prayers in respect of a Storm.

Thou, O Lord, that stillest the raging of the sea : hear, hear vs, and save vs, that we perish not.

O blessed Saviour that didst save thy disciples, ready to perish in a storm : hear vs, and save vs we beseech thee.

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

O

O Lord hear vs.

O Christ hear vs.

God the Father, God the Son, God the holy Ghost
have mercy vpon vs, save vs now, and evermore.
Amen

Our Father which art in heaven, Hallowed be
thy name, Thy kingdom come, Thy will be don in
earth as it is in heaven Give vs this day our daily
bread, And forgive vs our trespasses, As we for-
give them that trespass against vs, And lead vs not
into temptation, But deliver vs from evil, For thine
is the kingdom, The power, and the glory, For
ever and ever. Amen.

*¶ When there shall be imminent danger, as many
as can be spared from necessary service in the ship,
shall be called together, and make an humble Con-
fession of their Sinns to God: In which every one
ought seriously to reflect vpon those particular sins
of which his conscience shall accuse him, : saying
as followeth.*

The Confession.

Almighty God, Father of our Lord Jesus Christ,
Maker of all things, Iudge of all men; We acknow-
ledge and bewaile our manifold sins and wicked-
ness, which we from time to time most grievously
have committed by thought, word, and deed against
thy divine Maiesty, provoking most iustly, thy wrath
and indignation against vs. We do earnestly repent
and be heartily sorry for these our misdoings; the
remembrance of them is grievous vnto vs, the burden
of them is intolerable. Have mercy vpon vs, have
mercy vpon vs, most mercifull Father, for thy Son
our Lord Iesus Christs sake, forgive vs all that is
past, and grant that we may ever hereafter serve and
please thee in newness of life, to the honour and
glory of thy Name, through Iesus Christ our Lord.
Amen.

Then

*Then shall the Priest if there be any in the ship,
pronounce this Absolution.*

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance, and true faith turn vnto him : have mercy vpon you, pardon and deliver you from all your Sins ; confirm and strengthen you in all goodness, and bring you to everlasting life through Iesus Christ our Lord. Amen.

Thanksgiving after a Storm.

O be ioyfull in God all ye lands : sing praises vnto the honour of his Name, make his praise to be glorious.

*Jubilate
Deo.
Psal. 66.*

Say vnto God, O how wonderfull art thou in thy works : through the greatnes of thy power shall thine enemies be found liars vnto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither and behold the works of God : how wonderfull he is in his doing toward the children of men.

He turned the Sea into dry land : so that they went through the water on foot ; there did we reioice thereof.

He ruleth with his power for ever, his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God ye people : and make the voice of his praise to be heard.

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved vs : thou also hast tryed vs like as silver is tryed.

Thou broughtest vs into the snare : and laidst trouble vpon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest vs out into a wealthy place.

I will go into thine house with burnt offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rams : I will offer bullocks and Goats.

O come hither and hearken, all ye that fear God : and I will tell you what he hath don for my soul.

J called vnto him with my mouth. : and gave him praises with my tongue.

Jf I incline vnto wickednes with mine heart : the Lord will not hear me.

But God hath heard me, : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son, : and to the holy Ghost.

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

*Confitemi-
ni Domino.
Psal. 107.*

O give thanks vnto the Lord for he is gracious : and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy.

And gathered them out of the lands, from the east, and from the west : from the north and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in.

Hungry and thirsty : their soul fainted in them.

So they cried vnto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul : and filleth the hungry soul with goodnes.

Such

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most High.

He also brought down their heart through heaviness : they fell down, and there was none to help them vp.

So when they cryed vnto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darknes, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodnes : and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at deaths door.

So when they cried vnto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men!

That they would offer vnto him the sacrifice of thanksgiving : and tell out his works with gladness.

They that go down to the Sea in ships : and occupy their business in great waters.

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth vp the waves thereof.

They are carried vp to the heaven, and down again to the deep : their soul melteth away, because of the trouble.

They

They reel to and fro, and stagger like a drunken man : and are at their wits end.

So when they cry vnto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad because they are at rest : and so he bringeth them vnto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders.

Who turneth the floods into a wildernes : and drieth vp the Water-springs.

A fruitfull land maketh he barren : for the wickedness of them that dwell therein.

Again he maketh the wildernes a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in.

That they may sow their land, and plant Vineyards : to yeild them fruits of increase.

He blesseth them so that they multiply exceedingly : and suffereth not their cattel to decrease.

And again, when they are minished, and brought low : through oppression, through any plague or trouble.

Though he suffer them to be evil intreated through Tyrants : and let them wander out of the way in the wilderness.

Yet helpeth he the poore out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and reioice : and the mouth of all wickednes shall be stopped.

Whoso is wise will ponder these things : and they shall vnderstand the loving kindness of the Lord.

Glory

Glory be to the Father, and to the Son : and to the holy Ghost.

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

Collects of Thanksgiving.

O most blessed and glorious Lord God, who art of infinite goodnes and mercy, we thy poor creatures, whom thou hast made, and preserved, holding our souls in life, and now rescuing vs out of the iawes of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest vs when we called in our trouble, and didst not cast out our prayer, which we made before thee, in our great distress ; even when we gave all for lost ; our Ship, our goods, our lives, then didst thou mercifully look vpon vs, and wonderfully cõmand a deliverance ; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O most mighty and gracious good God, thy mercy is over all thy works, but in speciall manner hath been extended toward vs, whom thou hast so powerfully and wonderfully defended. Thou hast shewed vs terrible things, and wonders in the deep, that we might see how powerfull and gracious a God thou art ; how able and ready to help them that trust in thee. Thou hast shewed vs, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy, in saving vs when we were ready to perish. And we beseech thee make vs as truly sencible now of thy mercy, as we were then of the danger : And give vs hearts alwayes ready to express our thankfulness, not only by words, but also by our lives in being more obedient to thy holy commandements.

mandements. Continue, we beseech thee this thy goodnes to vs, that we whom thou hast saved, may serve thee in holiness and righteousnes all the dayes of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of praise and thanksgiving after a dangerous Tempest.

O come, let vs give thanks vnto the Lord, for he is gracious and his mercy endureth for ever.

Great is the Lord, and greatly to be praised : let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion, slow to anger, and of great mercy.

He hath not dealt with vs according to our sins, neither rewarded vs according to our iniquities.

But as the heaven is high above the earth, so great hath been his mercy towards vs.

We found trouble and heavines, we were even at deaths door.

The waters of the sea had well nigh covered vs, the proud waters had well nigh gone over our soul.

The sea rored, and the stormy winde lifted vp the waves thereof.

We were carried vp, as it were, to heaven, and then down again into the deep; our soul melted within vs, because of trouble.

Then cried we vnto thee, O Lord, and thou didst deliver vs out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants, but didst hear our crie, and hast saved vs.

Thou didst send forth thy commandement, and the windy storm ceased, and was turned into a calm.

O let vs therefore praise the Lord for his goodness, and declare the wonders that he hath done, and still doth for the children of men.

Praised be the Lord daily, even the Lord that helpeth vs, and powreth his benefits vpon vs.

He

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death.

Thou, Lord, hast made vs glad through the operation of thy hands, and we will triumph in thy praise.

Blessed be the Lord God, even the Lord God, who only doth wondrous things.

And blessed be the Name of his Majesty for ever ; And let every one of vs say, Amen, Amen.

Glory be to the Father, and to the son : and to the holy Ghost.

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

The Grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen. 2 Cor. 13.

*After Victory or Deliverance from an Enemy.
A Psalm or Hymn of praise, and thanksgiving after Victory.*

Jf the Lord had not been on our side, now may we say : If the Lord himself had not been on our side, when men rose vp against vs.

They had swallowed vs vp quick, when they were so wrathfully displeased at vs.

Yea the waters had drowned vs, and the stream had gon over our soul . the deep waters of the proud had gone over our soul.

But praised be the Lord, who hath not given vs over as a prey vnto them.

The Lord hath wrought a mighty salvation for vs.

We gat not this by our own sword, neither was it our own arm that saved vs ; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour vnto vs.

The Lord hath appeared for vs ; the Lord hath covered our heads, and made vs to stand in the day of battel.

The

The Lord hath appeared for vs : the Lord hath overthrown our enemies, and dasht in peeces those that rose vp against vs.

Therefore not vnto vs, O Lord, not vnto vs, but vnto thy name be given the glory.

The Lord hath don great things for vs, the Lord hath don great things for vs, for which we reioice.

Our help standeth in the name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, and to the Son : and to the holy Ghost.

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

After this Hymn may be sung the TE-DEVM.

Then this Collect.

O Almighty God, the sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand : we bless and magnifie thy great and glorious name for this happy Victory ; the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we beseech thee, give vs grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in vs lyeth, to the good of all mankind. And we beseech thee give vs such a sense of this great mercy, as may ingage vs to a true thankfulness ; such as may appear in our lives by an humble holy and obedient walking before thee all our daies, through Jesus Christ our Lord. To whom with thee and the holy Spirit, as for all thy mercyes, so in particular for this victory and deliverance, be all glory and honour world without end. Amen.

2. Cor. 13.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.

At the Buriall of their Dead at Sea

¶ *The Office in the Common-prayer-book may be used: only in stead of these words* [We therefore commit his body to the ground, Earth to earth &c] *say; Wee therefore commit his body to the Deep, to be turned into Corruption, looking for the resurrection of the body (when the Sea shall give vp her dead,) and the life of the world to come, through our Lord Iesus Christ, who at his coming, shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.*

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The Forme and Manner
of
Making, Ordeining,
and
Consecrating
of
Bishops, Priests,
and
Deacons,
According to the Order of
the Church
of
England

London

Printed by the Printers to the
Kings most excell^t
Majestie.

It is evident vnto all men, diligently reading holy Scripture, and ancient Authors, That from the Apostles time, there have been these Orders of Ministers in Christs Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by publique prayer with imposition of hands, were approved, and admitted therevnto by lawfull authority. And therefore to the intent that these orders may be continued, and reverently vsed, and esteemed in the Church of England; No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined, and admitted therevnto, according to the Form hereafter following, or hath had formerly Episcopall Consecration or Ordination.

And none shall be admitted a Deacon, except he be twenty three years of age, Vnless he have a Facultie. And every man which is to be admitted a Priest shall be full foure and twenty years old. And every man which is to be ordeyned, or consecrated Bishop shall be fully thirty years of Age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without Crime, and after examination and tryall finding him learned in the latine tongue, and sufficiently instructed in holy scripture, may at the times appointed in the Canon, or else, on vrgent occasion, vpon some other sunday or holy-day in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

The

The Forme and Manner of making of Deacons

¶ *When the day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty, and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.*

¶ *First the Arch-Deacon or his Deputie shall present vnto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordeined Deacons; (each of them being decently habited) saying these words.*

Reverend Father in God; I present vnto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

Take heed that the persons whom ye present vnto vs, be apt and meet, for their learning, and godly conversation, to exercise their ministrie duly, to the honour of God, and the edifieing of his Church

The Arch-Deacon shall answer.

I have enquired of them, and also examined them; and think them so to be.

Then the Bishop shall say vnto the People.

Brethren; if there be any of you who knoweth any Impediment or notable Crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office; Let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that person, vntill such time, as the party accused shall be found clear of that crime.

Then

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the congregation) shall, with the Clergie and people present, sing or say the Letany, with the Prayers as followeth.

The Litany and Suffrages

O God the Father of heaven : have mercy vpon vs miserable Sinners.

O God the Father of heaven, : haue mercy vpon vs miserable sinners.

O God the Son, Redeemer of the world : have mercy vpon vs, miserable sinners.

O God the Son, Redeemer of the world : haue mercy vpon vs miserable Sinners.

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

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

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

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

Remember not Lord, our offences, nor the Offences of our forefathers, neither take thou vengeance of our sins : spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Spare vs, good Lord.

From all evil and mischief, from sin, from the crafts, and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord deliver vs.

From all blindness of heart, from pride, vain glory, and hypocrisie, from envy, hatred, and malice, and all vncharitablenes.

Good Lord deliver vs.

From

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil.

Good Lord deliver vs.

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

Good Lord deliver vs.

From all sedition, privy conspiracy, and rebellion from all false doctrine, schism & heresy from hardnes of heart, and contempt of thy word and commandement.

Good Lord deliver vs.

By the mysterie of thy holy Incarnation, by thy holy Nativitie, and Circumcision, by thy Baptism, Fasting, and Temptation.

Good Lord deliver vs.

By thine Agony, and bloody sweat, by thy Cross and Passion, by thy precious Death, and Buriall, by thy glorious Resurrection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver vs.

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

Good Lord deliver vs.

We sinners do beseech thee to hear vs, (O Lord God) and that it may please thee to rule and govern thy holy church vniversall in the right way

We beseech thee to hear vs good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee in righteousnes, and holiness of life, thy servant Charles our most gracious King and Governour.

We beseech thee to hear vs good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee and ever seek thy honour and glory.

We beseech thee to hear vs Good Lord.

That

The Ordering of Deacons

That it may please thee to be his defender, and keeper, giving him the victorie over all his enemies.

We beseech thee to hear vs good Lord.

That it may please thee to bless and preserve

We beseech thee to hear vs good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and vnderstanding of thy word, and that both by their preaching and living they may set it forth and shew it accordingly.

We beseech thee to hear vs good Lord.

That it may please thee to bless these thy servants, now to be admitted to the order of Deacons, [or Priests] and to pour thy grace vpon them, that they may duly execute their office to the edifying of thy Church, and the glory of thy holy Name.

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Counsell and all the Nobilitie with grace, wisdom, and vnderstanding.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep the Magistrats, giving them grace, to execute iustice, and to maintain truth.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear vs good Lord.

That it may please thee to give to all Nations vnitie peace, and concord.

We beseech thee to hear vs, good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear vs good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive

receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear vs good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear vs good Lord.

That it may please thee, to strengthen such as do stand, and to comfort and help the weak hearted, and to raise vp them that fall, and finally, to beat down Satan vnder our feet.

We beseech thee to hear vs good Lord.

That it may please thee, to succour help and comfort all that be in danger necessity, and tribulation.

We beseech thee to hear vs good Lord.

That it may please thee to preserve all that travel by land, or by water, all women labouring of child, all sick persons, and young children, and to shew thy pitie vpon all prisoners and captives.

We beseech thee to hear vs good Lord.

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

We beseech thee to hear vs, good Lord.

That it may please thee to have mercy vpon all men.

We beseech thee to hear vs good Lord.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech thee to hear vs, good Lord.

That it may please thee to give and preserve to our vse, the kindly fruits of the earth, so as in due time we may inioy them

We beseech thee to hear vs good Lord.

That it may please thee to give vs true repentance, to forgive vs all our sins, negligences, and ignorances, and to indue vs with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to hear vs good Lord.

Son of God : we beseech thee to hear vs.

Son of God : we beseech thee to hear vs.

O Lamb of God : that takest away the sins of the world.

Grant vs thy peace.

O Lamb of God : that takest away the sins of the world.

Have Mercy vpon vs.

O Christ hear vs.

O Christ hear vs.

Lord have mercy vpon vs.

Lord have mercy vpon vs

Christ have mercy vpon vs.

Christ have mercy vpon vs

Lord have mercy vpon vs

Lord haue mercy vpon vs.

¶ *Then shall the Priest (and the people with him) say the Lords Prayer.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be don in earth, as it is in heaven. Give vs this day our daily bread, And forgive vs our trespasses. As we forgive them that trespas against vs. And lead vs not into temptation: But deliver vs from evil. Amen.

¶ *Priest.*

O Lord, deal not with vs after our sins.

¶ *Answer.*

Neither reward vs after our iniquities.

¶ *Let vs pray.*

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress vs; and graciously hear vs, that those evils which the craft and subtilty of the devil or man worketh against vs may be brought to nought, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give

give thanks vnto thee in thy holy church, through
Jesus Christ our Lord.

*O Lord arise, help vs, and deliver vs for thy Names
sake.*

O God, we have heard with our ears, and our
fathers have declared vnto vs, the noble works that
thou didst in their daies, and in the old time before
them.

*O Lord arise, help vs, and deliver vs, for thine
honour.*

Glory be to the Father and to the Son : and to
the holy Ghost.

¶ *Answer.*

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

From our enemies defend vs, O Christ.

Graciously look vpon our Afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgive the sins of thy people.

favourably with mercy hear our prayers.

O Son of David, have mercy vpon us.

Both now and ever, vouchsafe to hear vs ; O Christ.

*Graciously hear vs, O Christ, graciously hear Vs,
O Lord Christ.*

¶ *Priest.*

O Lord, let thy mercy be shewed vpon vs.

Answer.

As we do put our trust in thee.

¶ Let vs pray

We humbly beseech thee, O Father, mercifully to
look vpon our infirmities ; and for the glory of thy
Name, turne from vs all those evils that we most
righteously have deserved ; and grant that in all our
troubles we may put our whole trust and confidence
in thy mercy, and evermore serve thee in holiness,
and purenes of living, to thy honour and glory,
through our only Mediatour, and Advocate Jesus
Christ our Lord. Amen.

¶ *Then*

¶ *Then shall be sung, or said, the service for the Communion, with the Collect Epistle, and Gospel, as followeth.*

The Collect.

Almighty God; who by thy divine providence, hast appointed divers orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the order of Deacons, the first Martyr, S. Steven, with others; Mercifully behold these thy servants now called to the like Office and Administration; Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word, and good example, they may faithfully serve thee in this office to the glory of thy Name, and the edification of thy Church; through the Merits of our Saviour Jesus Christ, who liveth, and reigneth with thee, and the holy Ghost, now and forever. Amen.

The Epistle.

i. Tim. 3. 8.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedie of filthy lucre: Holding the mysterie of the Faith in a pure Conscience. And let these also first be proved; then let them vse the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithfull in all things. Let the Deacons be husbands of one wife, ruling their children, and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the Faith which is in Christ Jesus.

Or else this out of the sixth of the Acts of the Apostles.

Acts. 6. 2.

Then the twelve called the multitude of the Disciples vnto them and said; It is not reason, that we should leave the word of God, and serve Tables. Wherefore bretheren, look ye out among you seven men, of honest report, full of the holy Ghost, and Wisdom: whom we may appoint over this business:
But

But we will give our selves continually to prayer, and to the Ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselite of Antioch; whom they set before the Apostles. and when they had praied, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his Chair, shall cause the oath of the Kings supremacy, and against the power and authoritie of all forraign Potentates, to be ministred unto every of them that are to be ordered.

The Oath of the Kings Sovereigntie.

I A. B. do vtterly testifie, and declare in my conscience, That the Kings Highnes is the only Supreme Governour of this Realm and of all other his Highnesses Dominions, and countries, as well in all spirituall or ecclesiasticall things, or causes, as temporall: And that no forraign Prince, Person, Prelate, State, or Potentate hath, or ought to have any Iurisdiction, power, Superiority preeminence or authority ecclesiasticall, or spiritual within this Realm. And therefore J do vtterly renounce, and forsake all forraign Jurisdictions, Powers, superiorities, and Authorities; and do promise that from henceforth J shall bear faith and true Allegiance to the Kings Highnes, his heirs, and lawfull successors; and to my power shall assist, and defend all Iurisdctions, Priviledges, Preeminences, and Authorities, granted, or belonging to the Kings Highness his heirs, and successo^r; . or vnited, and annexed to the Jmperial Crown of this Realm. So help me God, and the Contents of this Book.

Then

The Ordering of Deacons

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the holy Ghost to take vpon you this Office, and Ministration, to serve God for the promoting of his glory, and the edifying of his people ?

Answer.

I trust so.

The Bishop.

Do you think, that you are truly called, according to the will of our Lord Iesus Christ, and the due order of this Realm, to the Ministrie of the Church ?

Answer.

I think so.

The Bishop.

Do you vnfeignedly beleeeve all the Canonick Scriptures of the old and New Testament.

Answer.

I do believe them.

The Bishop.

Will you diligently read the same vnto the people assembled in the Church, where you shall be appointed to serve.

Answer

I will.

The Bishop.

Jt apperteineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in divine service, and specially when he ministreth the holy Communion, and to help him in the distribution thereof; and to read holy Scriptures, and Homilies in the church; and to instruct the youth in the Catechism; in the absence of the Priest, to baptise Jnfants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor and impotent people of the parish;

to

to intimate their estates Names, and places where they dwell vnto the Curate; that by his exhortation they may be relieved with the Almes of the parishioners, or others. Will you do this gladly, and willingly?

Answer.

J will so do, by the help of God.

The Bishop.

Will you apply all your diligence, to frame, and fashion your own lives, and the lives of your families according to the doctrine of Christ, and to make both your selves, and them (as much as in you lieth,) wholesome examples of the flock of Christ.

Answer.

J will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinarie, and other chief Ministers of the Church, and them to whom the charge and Government over you is committed; following with a glad mind and will their godly Admonitions.

Answer.

J will indeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally, upon the head of every one of them, humbly kneeling before him, shall say.

Take thou authority to execute the Office of a Deacon, in the church of God committed vnto thee; In the Name of the Father, and of the son, and of the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them, the New Testament: Saying.

Take thou authority to read the Gospell in the Church of God; and to preach the same, if thou be thereto licensed by the Bishop himself.

Then one of them, appointed by the Bishop shall read.

The

S. Luke. 12.
35.

The Gospel.

Let your loins be girded about, and your lights burning; and ye yourselves like vnto Men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open vnto him immediatly; Blessed are those servants, whom the Lord when he cometh shall find watcing. Verily J say vnto you that he shall gird himself, and make them to sitt down to meat, and will come forth, and serve them. And if he shall come in the second watch, or come in the third watch, and find them so; Blessed are those servants.

Then shall the Bishop proceed in the Communion, and all that are ordered, shall tarrie, and receive the holy Communion the same Day with the Bishop. The Communion ended, after the last Collect, and immediatly before the Benediction. shall be said these Collects following.

Almighty God, giver of all good things, who of thy great goodness, hast vouchsafed to accept, and take these thy servants vnto the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministrations; to have a ready will to observe all spiritual discipline: That they having alwayes the testimony, of a good conscience, and continuing ever stable, and strong in thy Son Christ, may so well behave themselves in this inferiour office, that they may be found worthy to be called vnto the higher Ministries in thy Church, through the same thy son, our Saviour Jesus Christ; to whom be glory and honour, world without end. Amen.

Prevent vs, O Lord, in all our doings with thy most gracious favour, and further vs with thy continual help: that in all our works begun continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

The

The peace of God, which passeth all vnderstanding, keep your hearts and minds in the knowledge, and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son and the holy Ghost be amongst you and remain with you always. Amen.

And heere, it must be declared vnto the Deacon, that he must continue in that Office of a Deacon, the space of a whole year, (except for reasonable causes it shall otherwise seem good vnto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the ecclesiastical Administration. In executing whereof, if he be found faithfull and dilligent, he may be admitted by his Diocesan to the order of Priesthood, at the times appointed in the Canon; or else on vrgent occasion, vpon some other Sunday, or Holy-day in the face of the Church in such manner and form as hereafter followeth.

The Forme and Manner of Ordering of Priests

When the Day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a sermon, or exhortation, declaring the dutie and office of such as come to be admitted Priests; how necessary that order is in the Church of Christ; and also how the People ought to esteem them in their Office.

First the Arch-Deacon, or in his Absence one appointed in his stead shall present vnto the Bishop, sitting in his chair, near to the holy Table, all them that shall receiue the order of Priest-hood that day; (each of them being decently habited;) and say.

Reverend Father in God, I present vnto you these persons present to be admitted to the Order of Priesthood.

The Bishop.

Take heed, that the persons whom ye present vnto vs, be apt and meet, for their learning and godly conversation, to exercise their Ministrie duly to the honour of God, and the edifying of his Church.

The Arch-Deacon shall answer.

I have enquired of them, and also examined them; and think them so to be.

Then the Bishop shall say vnto the people

Good people, These are they, whom we purpose, God willing, to receive this day vnto the holy Office of Priesthood. For after due examination, we find not to the contrary, but that they be lawfully called to their funtion and ministrie; and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable crime in any of them, for the which he ought not to be received

received into this holy ministrie; Let him come forth in the name of God, and shew what the crime or Impediment is

And if any great crime, or Impediment be objected, the Bishop shall surcease from ordering that person, vntill such time as the partie accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the Congregation) shall with the Clergie and people present sing or say the Letanie with the prayers, as is before appointed in the forme of ordering Deacons; save only that in the proper suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

Then shall be sung or said, the service for the Communion; with the Collect, Epistle and Gospel as followeth.

The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed diuers orders of Ministers in the church; Mercifully behold these thy servants now called to the office of Priesthood and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name and the edification of thy Church through the merits of our Saviour Iesus Christ; who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Epistle.

Vnto every one of vs is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended vp on high he led captivity captive, and gave gifts vnto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended vp farre above all Heavens, that he might fill all things.)

Eph. 4. 7.

And

And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints for the work of the ministrie, for the edifying of the body of Christ: Till we all come in the vnitie of the faith, and of the knowledge of the son of God, vnto a perfect Man, vnto the measure of the stature of the fulness of Christ

After this shall be read for the Gospel part of the ninth Chapter of S. Matthew, as followeth.

S. Matth.
9. 36.

When Jesus saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he vnto his Disciples, The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest

Or else this, that followeth out of the tenth Chapter of S. John.

S. John. i.c.
1.

Verily, verily I say vnto you, He that entreth not by the door into the sheepfold, but climbeth vp some other way, the same is a Thief, and a Robber. But he that entreth in by the door, is the Shepherd of the sheep. To him the Porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This Parable spake Jesus vnto them, but they vnderstood not what things they were, which he spake vnto them. Then said Jesus vnto them again, Verily, verily, I say vnto you, I am the door of the sheep. All that ever came before me, are Thieves, and Robbers; but the sheep did not hear them. I am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that

that they might have life, and that they might have it more abundantly. I am the good shepheard: the good shepheard giveth his life for the sheep. But he that is an hireling, and not the shepheard, whose own the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth; and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. J am the good shepheard, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and J lay down my life for the sheep. And other sheep I have which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepheard.

Then the Bishop, sitting in his chair, shall minister unto every one of them, the Oath concerning the Kings Supremacy, as it is before set forth in the form for the ordering of Deacons. And that done he shall say unto them as hereafter followeth.

You have heard, Brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy Lessons, taken out of the Gospel, and the writings of the Apostles; of what dignity, and of how great importance, this office is, wherevnto ye are called. And now again we exhort you in the Name of our Lord Iesus Christ, That you have in remembrance into how high a dignitie, and to how weighty an office, and charge ye are called; That is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords familie; to seek for Christs sheep that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood.

blood. The Church and congregation whom you must serve, is his spouse, and his bodie. And if it shall happen the same Church, or any member thereof to take any hurt or hinderance by reason of your negligence; Ye know the greatnes of the fault and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and bodie of Christ: and see that you never cease your labour, your care, and diligence vntil you have don all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, vnto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of Age in Christ, that there be no place left among you, either for Errour in Religion, or for viciousnes in life.

Forasmuch then as your Office is both of so great excellencie and of so great difficultie; ye see with how great care, and studie ye ought to apply your selves, as well that ye may shew your selves dutifull, and thankfull vnto that Lord who hath placed you in so high a Dignitie; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone. Therefore ye ought, and have need to pray earnestly for his holy spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same: Consider how studious ye ought to be in reading, and learning the scriptures, and in framing the manners, both of your selves and of them that specially pertain vnto you, according to the rule of the same scriptures: and for this selfe same cause, how ye ought to forsake and set aside, (as much as you may) all worldly cares, and studies.

We

We have good hope that you have well weighed, and pondered these things with your selves long before this time ; and that you have cleerly determined, by Gods grace, to give your selves wholly to this office, wherevnto it hath pleased God to call you : So that, as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares, and studies this way ; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministrie ; and that ye may so indeavor your selves from time to time to sanctifie the lives of you, and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesom and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ here assembled, may also vnderstand your minds and wills in these things ; and that this your promise may the more move you to do your duties ; Ye shall answer plainly to these things which we in the Name of God, and of his Church shall demand of you touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Iesus Christ, and the order of this church of England, to the order and ministrie of Priesthood ?

Answer.

I thinke it.

The Bishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessitie for eternall salvation through faith in Iesus Christ ? And are you determined out of the said Scriptures to instruct the people committed to your charge : and to teach nothing (as required of necessity to eternall salvation) but that which you shall be perswaded may be concluded and proved by the scripture ?

Answer.

Answer.

J am so perswaded ; and have so determined by Gods Grace.

The Bishop.

Will you then give your faithfull diligence, alwaies so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church, and Realm hath received the same according to the commandements of God : so that you may teach the people committed to your cure, and charge with all diligence to keep and observe the same ?

Answer.

J will so do, by the help of the Lord.

The Bishop.

Will you be ready, with all faithfull diligence, to banish and drive away all erroneous, and strange doctrines, contrary to Gods word ; and to vse both publick and private monitions, and exhortations as well to the sick as to the whole within your Cures, as need shall require, and occasion shall be given ?

Answer.

I will, the Lord being my helper.

The Bishop.

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same laying aside the studie of the world and the flesh ?

Answer.

I will endeavor my selfe so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ ; and to make both your selves, and them, as much as in you lieth, wholesom examples and Patterns to the flock of Christ ?

Answer.

Answer.

I will apply my selfe thereto, the Lord being my helper.

The Bishop.

Will you mantain, and set forwards, as much as lieth in you, quietness, peace, and love, among all christian people; and specially among them that are or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, vnto whom is committed the charge and government over you; following with a glad mind and will, their godly admonitions, and submitting your selves to their Godly iudgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop, standing vp, say.

Almighty God, who hath given you this will to do all these things; Grant also vnto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord; Amen.

After this the Congregation shall be desired secretly in their prayers to make their humble Supplications to God for all these things: For the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordained Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth.

Come, Holy Ghost, our souls inspire,
And lighten with Celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold guifts impart.

Thy

Thy blessed vnction from above,
 Js comfort, life, and fire of love.
 Enable with perpetuall light,
 The dulness of our blinded sight.
 Anoint and chear our soiled face
 With the abundance of thy grace.
 Keep farr our foes : Give peace at home.
 Where thou art guide, no ill can come.
 Teach vs to know the Father, Son,
 And Thee, of Both, to be but one.
 That through the Ages all along.
 This may be our endless song :
 Prayse to thy eternall Merit,
 Father, Son, and holy Sperit.

Or this.

Come Holy Ghost, Eternall God, proceeding from
 above,
 Both from the Father, and the Son, the God of peace
 and love.
 Visit our minds, into our hearts thy heavenly grace
 inspire,
 That truth and Godliness we may pursue with full
 desire.
 Thou art the very Comforter, in griefe and all
 distress,
 The heavenly gift of God most high ; No tongue can
 it express.
 The fountain and the living Spring of ioy Celestial :
 The fire so bright, the love so sweet, the Vnction
 spirituall.
 Thou in thy gifts art manifold ; by them Christs
 church doth stand.
 In faithfull hearts thou writ'st thy law, the finger of
 Gods hand.
 According to thy promise Lord, thou givest speech
 with grace ;
 That through thy help Gods praises may resound in
 every place.
 O Holy Ghost, into our minds send down thy heavenly
 light ;

Kindle

Kindle our hearts with fervent Zeale to serve God
day and night ;

Our weakness strengthen and confirm (for Lord,
thou know'st vs frail.)

That neither devil, world, nor flesh against vs may
prevail.

Put back our enemy far from vs, and help vs to
obtain

Peace in our hearts with God and man, (the best, the
truest gain.)

And grant that thou being O Lord, our leader, and
our guide,

We may escape the snares of sin, and never from
thee slide.

Such measures of thy powerfull grace, grant, Lord,
to vs we pray.

That thou maist be our Comforter at the last dread-
full day.

Of strife, and of dissension, dissolve, O Lord the
bands,

And knit the knots of peace and love throughout all
Christian lands.

Grant vs the grace that we may know the Father of
all might,

That we of his beloved son may gain the blisfull
sight.

And that we may with perfect faith ever acknow-
ledge thee,

The Spirit of Father, and of Son, one God in persons
three.

To God the Father laud, and praise, and to his
blessed Son,

And to the holy Spirit of grace, Coequall three in one.

And pray we that our only Lord would please his
spirit to send,

On all, that shall profess his Name from hence to the
worlds end Amen.

*That don the Bishop shall pray in this wise,
and say*

Let

Let vs pray.

Almighty God, and heavenly Father, who of thine infinite love and goodnes towards vs, hast given to vs thy only, and most dearly beloved sonn Jesus Christ, to be our Redeemer and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists Doctours, and Pastours, by whose labour and ministrie he gathered together a great flock in all the parts of the world, to set forth the eternall prayse of thy holy Name: For these so great benefits of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present, to the same Office and ministrie appointed for the Salvation of mankind, wee render vnto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed son, to grant vnto all, which either here, or elsewhere call vpon thy holy Name, that we may continue to shew our selves thankfull vnto thee for these, and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee, and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed Kingdom enlarged, through the same thy son Jesus Christ our Lord; who liveth and raigneth with thee, in the vnitie of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop, with the Priests present, shall lay their hands severally vpon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling vpon their knees, and the Bishop saying.

Receive the Holy Ghost, for the Office, and work of a Priest, in the Church of God, now committed vnto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; And whose sins thou dost retain, they are retained. And be thou

thou a faithfull dispenser of the word of God, and of his Holy Sacraments ; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand ; saying.

Take thou Authority to preach the word of God, and to minister the holy Sacraments in the Congregation where thou shalt be lawfully appointed thereunto.

When this is don the Nicene Creed shall be sung, or said, and the Bishop shall after that, go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion

The Communion being don, after the last Collect, and immediatly before the Benediction, shall be said these Collects.

Most mercifull Father ; we beseech thee to send vpon these thy servants thy heavenly blessing ; that they may be clothed with righteousness, and that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear, and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation ; that in all our words and deeds, we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help : That in all our works begun continued and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy obtain everlasting life through Jesus Christ our Lord. Amen.

The peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and love

love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you and remaine with you alwaies. Amen

And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: and it shall suffice that the Letanie be once said for both. The Collects shall both be used; first that for Deacons, then that for Priests. The Epistle shall be Eph: 4:7:13: as before in this office: Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and ordeined, as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. 9. 36—38. as before in this office. or else S Luke 12: 35—38. as before in the form for the ordering of Deacons) They that are to be made Priests shall likewise take the Oathe of supremacy, be examined and ordeined as is in this Office before appointed.

The Forme of
Ordeining or Consecrating
of an Arch-Bishop or Bishop which
is alwaies to be performed vpon
some Sunday, or Holy-day.

*When all things are duly prepared in the Church,
and set in order; after Morning Prayer is ended,
the Arch Bishop, (or some other Bishop appointed,)
shall begin the Communion-service; in which this
shall be*

The Collect.

Almighty God, who by thy Son Iesus Christ didst give to thy holy Apostles, many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastours of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory through Iesus Christ our Lord. Amen.

And another Bishop shall read.

The Epistle.

This is a true saying: Jf a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, Sober, of good behaviour, given to hospitality, apt to teach, Not given to wine, no Striker, not greedy of filthy lucre, but patient, not a brawler, not covetuous, One, that ruleth well his own house, having his children in subjection, with all gravity: (For, if a man know not how to rule his own house, how shall he take care of the church of God?) Not a Novice, lest being lifted vp with pride, he fall into the condemnation of the devil. Moreover, he must have

1. Tim. 3. 1.

have a good report of them, which are without, lest he fall into reproach, and the snare of the devil.

Or this for the Epistle.

Act. 20. 17.

From Miletus, Paul sent to Ephesus, and called the Elders of the Church. And, when they were come to him, he said vnto them; Ye know from the first day, that I came into Asia, after what manner J have been with you, at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews: And how J kept back nothing, that was profitable vnto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, J goe bound in the spirit vnto Jerusalem, not knowing the things, that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me. neither count J my life dear vnto my selfe, so that I might finish my course with ioy, and the ministry, which J haue received of the Lord Jesus to testify the Gospel of the grace of God. And now behold J know that ye all, among whom J have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that J am pure from the blood of all men. For J have not shunned to declare vnto you all the counsel of God. Take heed therefore vnto yourselves, and to all the flock, over the which the holy Ghost hath made you Overseers, to feed the church of God, which he hath purchased with his own blood. For J know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, J ceased not to warn every one night, and day, with tears.

tears. And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to give you an inheritance among all them which are sanctified. J have coveted no mans silver, or gold, or apparell. Yea, you your selves know, that these hands have ministred vnto my necessities and to them that were with me. J have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, Jt is more blessed to give, then to receive.

*Then another Bishop shall read
The Gospel.*

Jesus said to Simon Peter; Simon, Son of Ionas, lovest thou me more then these? He saith vnto him, Yea, Lord; thou knowest that I love thee. He saith vnto him, Feed my Lambs. He saith to him again the second time, Simon, Son of Jonas, lovest thou me? He saith vnto him, Yea, Lord; thou knowest that J love thee, He saith vnto him, Feed my sheep. He said vnto him the third time, Simon, Son of Jonas, Lovest thou me? Peter was grieved, because he said vnto him the third time, Lovest thou me? and he said vnto him; Lord thou knowest all things thou knowest that I love thee. Jesus saith vnto him, Feed my sheep

*S. Iohn. 21.
15.*

Or else this.

The same day at Evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Iewes, came Jesus, and stood in the midst, and saith vnto them, Peace be vnto you; And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be vnto you. As my Father hath sent me, even so send J you; And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whose soever sins ye remitt, they are remitted vnto them;

*S. Iohn. 20.
19.*

them; and whose soever sins ye retain, they are retained.

Or this.

S. Matth.
28. 18.

Jesus came, and spake vnto them, saying, All power is given vnto me in heaven, and earth. Go ye therefore, and teach all Nations, baptising them, in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And loe, I am with you alway, even vnto the end of the world

After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rotchet) shall be presented by two Bishops vnto the Arch-Bishop of that Province (or to some other Bishop appointed by lawfull Commission) the Arch-Bishop sitting in his chair near the holy Table, and the Bishops that present him, saying,

Most reverend Father in God, we present vnto you this godly, and well learned man, to be ordeyned, and consecrated Bishop.

Then shall the ArchBishop demand the Kings Mandate for the consecration, and cause it to be read. And the oath touching the acknowledgement of the Kings supremacy shall be ministred to the persons elected, as it is set down before in the forme for y^e ordering of Deacons. And then shall also be ministred vnto them the Oath of due obedience to the ArchBishop as followeth.

The Oath of due Obedience to the Arch-Bishop.

In the Name of God. Amen. I, *N.* chosen Bishop of the church and See of *N.* do profess and promise all due reverence and obedience to the ArchBishop, and to the Metropolitall church of *N.* and to their Successors. So help me God, through Jesus Christ.

This Oath shall not be made at the consecration of an ArchBishop.

Then

Then the ArchBishop shall move the congregation present to pray ; saying thus to them.

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, before he did choose, and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the disciples who were at Antioch, did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let vs therefore following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admitt and send forth this person presented vnto vs, to the work, whereunto we trust the Holy Ghost hath called him.

And then shall be said the Letanie as before in the form of ordering Deacons : save only, that after this place, That it may please thee to illuminate all Bishops &c, the proper Suffrage there following, shall be omitted, and this inserted instead of it.

That it may please thee to bless this our brother elected, and to send thy grace vpon him, that he may duly execute the office wherevnto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.

Answer.

We beseech thee to hear vs good Lord.

Then shall be said this prayer following.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in thy Church : mercifully behold this thy servant, now called to the work and ministry of a Bishop ; and replenish him so with the truth of thy doctrine, and adorn him with Jnnocency of life, that both by word, and deed he may faithfully serve thee in this office to the glory of thy Name, and the edifying and well governing of thy church through the merits of our Saviour Jesus Christ, who liveth and reigneth with

with thee, and the holy Ghost, world without end. Amen.

Then the ArchBishop sitting in his chair shall say to him that is to be consecrated.

Brother; Forasmuch as the holy Scripture, and the ancient Canons comand that we should not be hasty in layin on hands, and admitting any person to Government in the church of Christ, which he hath purchased with no less price then the effusion of his own blood: before J admitt you to this Administration, J will examine you in certein Articles, to the end that the congregation present may have a tryal, and bear witness, how you be minded to behave yourself in the church of God.

Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Iesus Christ, and the order of this Realme.

Answer.

J am so perswaded.

The ArchBishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine, required of necessitie to eternall Salvation through faith in Iesus Christ. And are you determined out of the same holy Scriptures to instruct the people committed to your charge: and to teach or mantein nothing as required of necessity to eternall salvation, but that which you shall be perswaded, may be concluded, and proved by the same.

Answer.

J am so perswaded, and determined by Gods grace.

The ArchBishop.

Will you then faithfully exercise your selfe in the same holy Scriptures; and call vpon God by prayer for the true vnderstanding of the same; so as ye may be able by them to teach and exhort with wholesom doctrine, and to withstand and convince the Gain-sayers.

Answer.

Answer.

J will so do, by the help of God.

The Arch-Bishop.

Be you readie, with all faithfull diligence, to banish and drive away all erroneous and Strange doctrine contrary to Gods word; and both privatly and openly to call vpon, and incourage others to the same.

Answer.

J am ready, the Lord being my helper

The Arch Bishop.

Will you deny all vngodliness, and worldly lusts, and live soberly righteously and godly in this present world: that you may shew your self in all things an example of good works vnto others; that the Adversary may be ashamed, having nothing to say against you.

Answer.

I will so do, the Lord being my helper.

The Arch Bishop

Will you mantein, and set forward, as much as shall lie in you, quietness, love and peace among all men: and such as be vnquiet disobedient and criminous within your dioces, correct and punish, according to such authority as ye have by Gods word, and as to you shall be committed by the ordinance of this Realme.

Answer.

J will so do, by the help of God

The Arch Bishop.

Will you be faithfull in ordaining, sending, or laying hands vpon others.

Answer.

J will so be, by the help of God.

The Arch Bishop.

Will you shew your self gentle, and be mercifull for Christs sake to poor and needy people, and to all strangers destitute of help.

Answer.

The Consecration of Bishops

Answer.

I will so shew my self, by Gods help.

Then the ArchBishop standing up, shall say.

Almighty God our heavenly Father, who hath given you a good will to do all these things; Grant also vnto you strength and power to perform the same: That he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall the Bishop elect put on the rest of the Episcopal habit. and kneeling down [Veni creator Spiritus] shall be sung or said over him; the ArchBishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.

Come holy Ghost, our souls inspire;
And lighten with celestial fire.
Thou the anointing spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Vnction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint, and chear our soiled face,
With the abundance of thy grace.
Keep far our ffoes; Give peace at home;
Where thou art Guide, no ill can come.
Teach vs to know the Father, Son,
And Thee, of both, to be but One.
That through the ages, all along,
This may be our endless song.

Praise to thy eternal Merit,
Father, Sonne, and Holy Spirit.

Or this.

Come holy Ghost, Eternall God &c
as before in the forme of ordering Priests.

That

That ended, the ArchBishop shall say

Lord, hear our prayer.

Answer.

And let our crie come vnto thee

Let vs pray.

Almighty God, and most mercifull Father, who of thine infinite goodness, hast given thy only, and dearly beloved son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly vpon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctors, to the edifying, and making perfect his Church: Grant we beseech thee, to this thy servant, such grace, that he may ever more be ready to spread abroad thy Gospel the glad tidings of Reconciliation with thee; and vse the authoritie given him, not to destruction, but to Salvation; not to hurt, but to help. So that as a wise, and faithfull servant, giving to thy Familie their portion, in due season, he may at last be received into everlasting ioy, through Jesus Christ our Lord, who with thee, and the holy Ghost liveth and reigneth one God, world without end. Amen.

Then the Arch-Bishop, and Bishops present shall lay their hands vpon the head of the elected Bishop, kneeling before them vpon his knees: the Arch-Bishop saying.

Receive the holy Ghost, for the office and work of a Bishop in the Church of God, now committed vnto thee by the Imposition of our hands, In the Name of the Father, and of the Son, and of the holy Ghost, Amen. And remember that thou stir vp the grace of God which is given thee, by this Imposition of our hands: For God hath not given vs the spirit of fear: but of power, and love, and soberness

Then

The Consecration of Bishops

Then the ArchBishop shall deliver him the Bible : saying,

Give heed vnto reading, exhortation, and doctrine. Thinke vpon the things contened in this Book. Be diligent in them that the increase coming thereby may be manifest vnto all men. Take heed vnto thy selfe, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thy self and them that hear thee. Be to the flock of Christ a Sheppard, not a wolf; feed them, devour them not. Hold vp the weake, heal the sick, bind vp the broken, bring again the outcasts, seek the lost. Be so mercifull that ye be not too remiss; so minister discipline, that you forget not mercy: that when the chief sheppard shall appear, ye may receive the never-fading crown of glory, through Jesus Christ, our Lord. Amen.

Then the ArchBishop shall proceed in the Communion service: with whom the New-consecrated Bishop (with others) shall also communicate.

And for the last Collect, immediately before the Benediction shall be said these Prayers.

Most mercifull Father, we beseech thee to send down vpon this thy servant thy heavenly blessing: and so indue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience, and doctrine; but also may be to such as believe, a wholesom example in word, in conversation, in love, in faith, in chastitie, and in purity: that faithfully fullfilling his course, at the latter day he may receive the crown of righteousnes, laid vp by the Lord, the righteous Judge: who liveth and reigneth one God, with the Father, and the holy Ghost. world without end. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help; That in all our works, begun, continued.
and

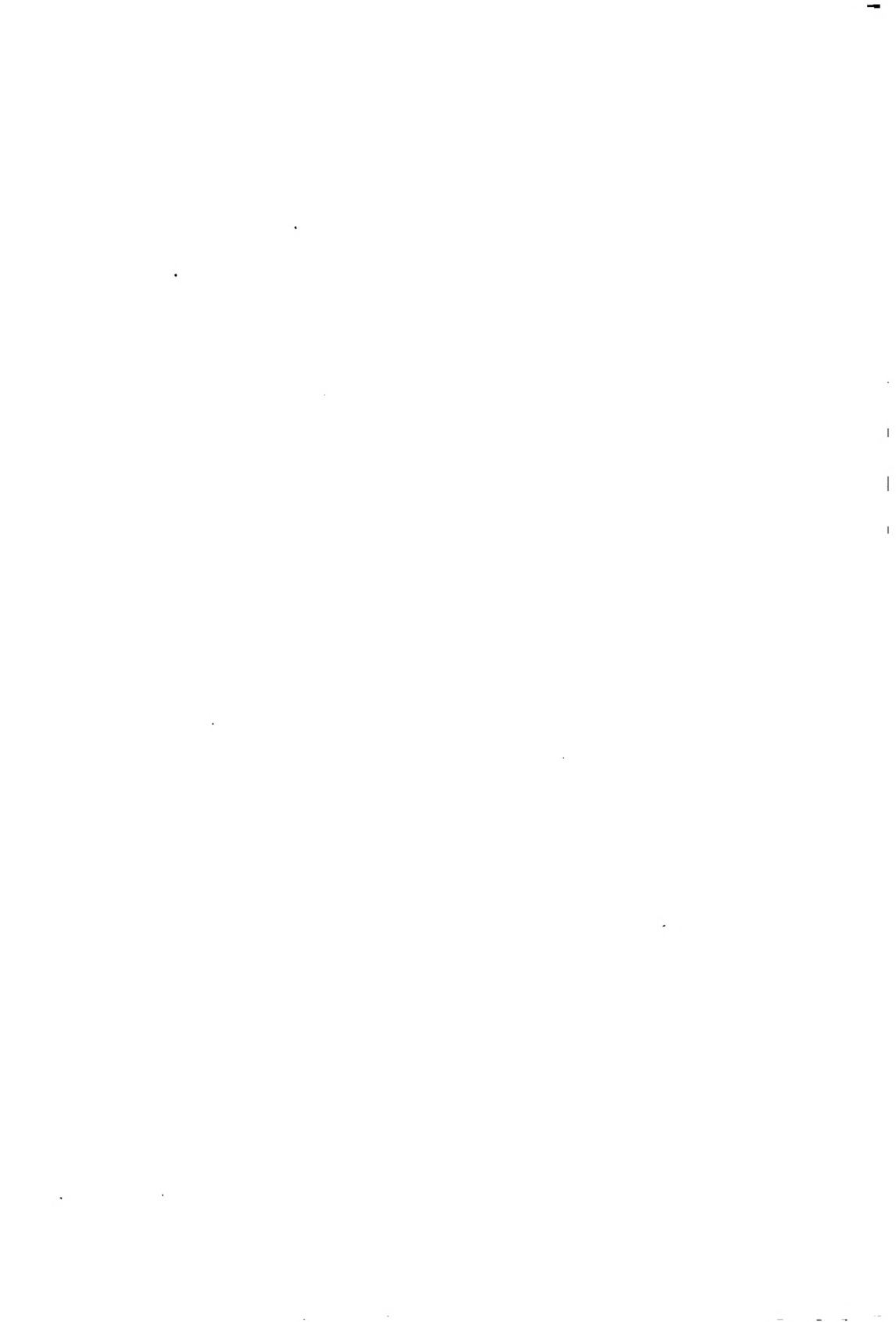
The Consecration of Bishops

547

and ended in thee we may glorifie thy holy Name,
and finally by thy mercy obtain everlasting life,
through Jesus Christ our Lord Amen

The peace of God which passeth all vnderstanding
keep your hearts and minds in the knowledge and
love of God, and of his sonne Jesus Christ our Lord.
And the blessing of God Almighty, the Father, the
Son, and the holy Ghost, be amongst you, and re-
main with you alwayes. Amen.

*The Forms of Prayer for y^e v. of November, y^e xxx.
of Januarie, & for y^e xxix. of May, are to be printed
at y^e End of this Book.*



Librum Precum publicarum, Administrationis Sacramentorum, aliorumq; Rituum Ecclesiæ Anglicanæ, vnà cum formâ, et modo ordinandi, et consecrandi Episcopos, Presbyteros, et Diaconos, iuxta Literas Regiæ Majestatis nobis in hac parte directas, Revisum, et quingentas, quadraginta, et quatuor paginas continentem, Nos Guilielmus Providentiâ Divina Cantuarienſis Archiepſus, totius Angliæ Primas, et Metropoſus, et Nos Episcopi eiusdem Provinciæ, in sacrâ provinciali Synodo legitimè congregati, vnanimi assensu et Consensu in hanc formam redigimus, recepimus, et approbavimus, eidemq; subscripsimus, Vicesimo die mensis Decembris, Anno Dni millesimo sexcentesimo sexagesimo primo.

W: Cant:

Gffb: London

Ro: Lincoln

Guilielm^o Bath. et Wellens.

p pcuratorem suū Ro. Oxōn.

B: Petrib

Matthæus Elien.

Hugo Landavensis

Ro. Oxōn

Joh^s Exoniensis.

Guil: Bangor:

Gffb Bristolensis

Jo: Roffens

Guil. Gloucestrensis

Hen: Cicestrensis.

Humfredus Sarum

Ed: Norvic:

Georgius Vigorniensis

Georgius Asaphensis.

Guiliel: Meneuensis

Nos etiam vniversus Clerus inferioris Domus eiusdem Provinciæ synodicé congregat dicto Libro publicarum Precum, Sacramentorum et Rituum, vnà cum forma, et modo ordinandi et consecrandi Episcopos Presbyteros, et Diaconos vnanimitér consensus et subscripsimus Die et Anno predictis.

Henr. Fern Decan. Eliens. et Prolocutor.

Guil : Brough. Decan. Glouc^r

Tho : Warmesley Decanus Wigorn :

Jo : Barwick S. Pauli London Decan.

Jo : Earle Dec. Westmonasterj

Alex : Hyde Dec : Winton :

Herbert Croft Dec : Hereford :

Jo : Croftes Dec : Norvicencis :

Michael Honeywood. Decan. Lincoln.

Edv : Rainbowe : Dec : Petriburgensis.

Guilielmus Paul Decan. Lichfield

Nath : Hardy Decan : Roff :

Seth Ward Decan. Exon.

Griff : Ossoriensis Decanus Bangor.

Johan : Fell decan : Æd : Christi Oxõn.

Guil : Thomas Pcentor Menevensis

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Petrus Mews Archidiaconus Huntingtoff

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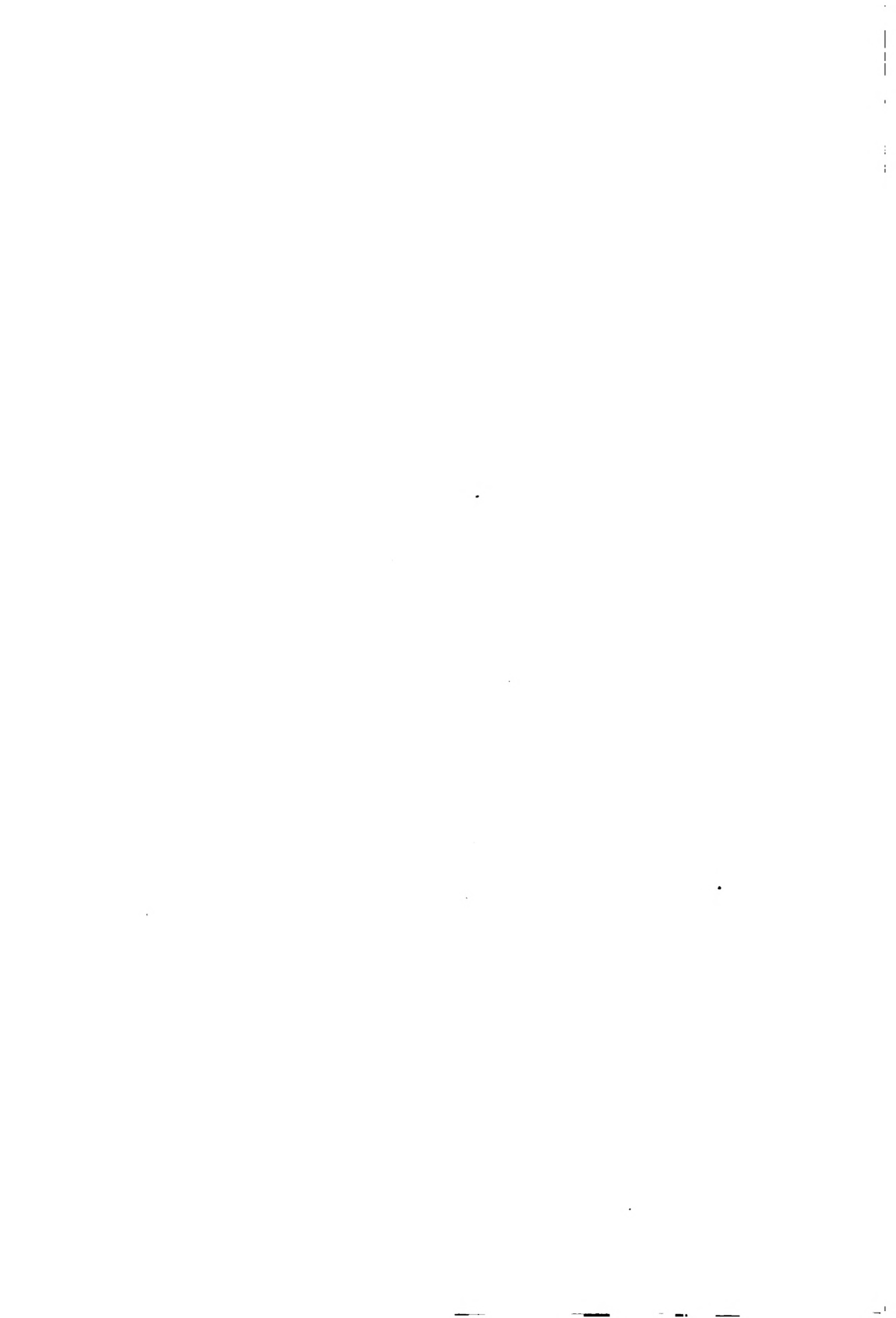
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Ac: Ebor.

Io: Dunelmensis. Rich. Carliol

Nos etiam vniversus Clerus inferioris Domus eiusdem Provinciæ Ebor synodicè congregati per nros respectivè Procuratores sufficienter et legitimè constitut et substitut dicto Libro publicarum Precum, Administrationis Sacramentorū et Rituum, vnà cum forma et modo ordinandi et consecrandi Episcopos Presbyteros et Diaconos vnanimitè consensimus et subscripsimus die et Anno predictis.

Henr. Fern

Jo Barwick.

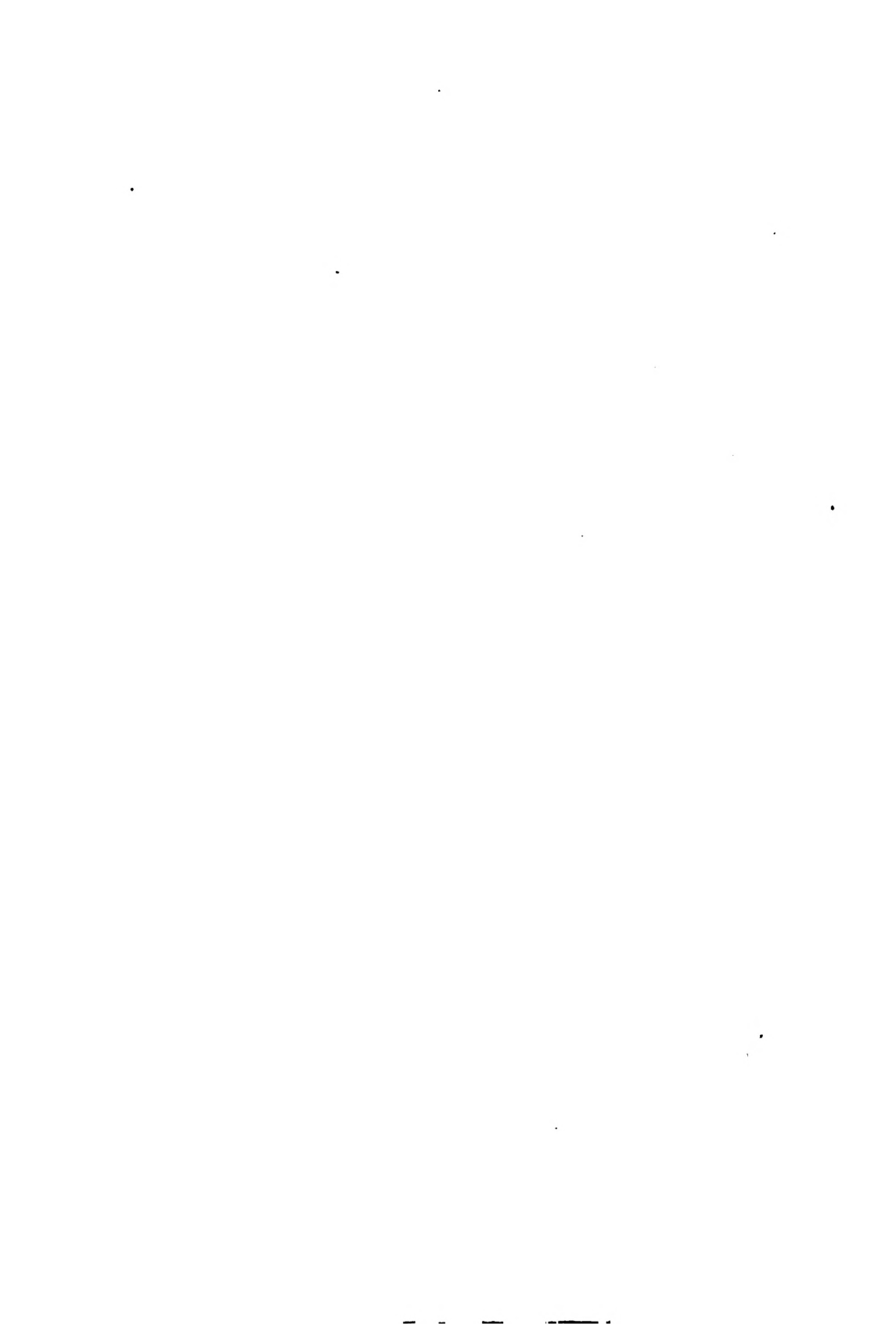
Rob : Hitch.

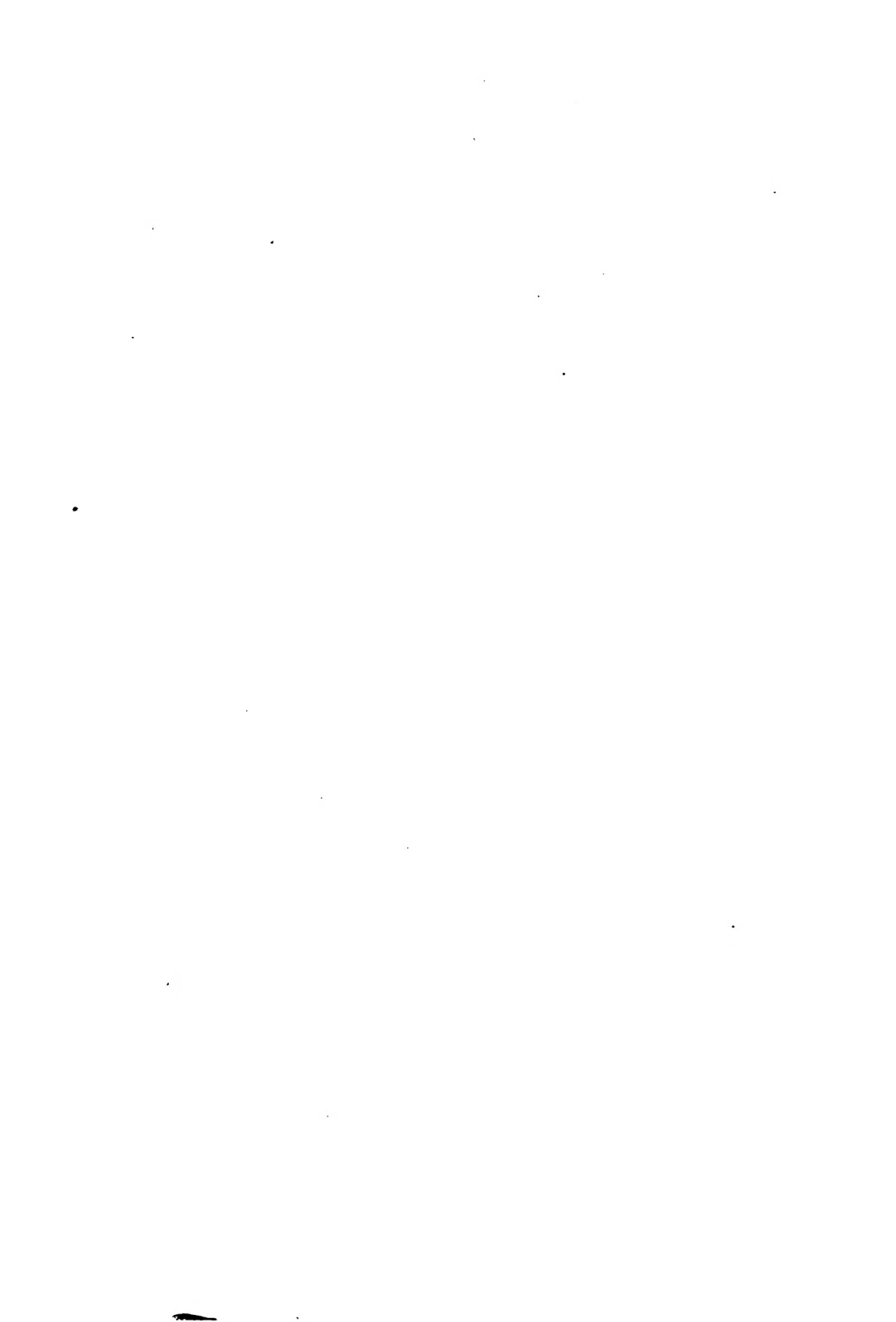
Matt. Smalwood

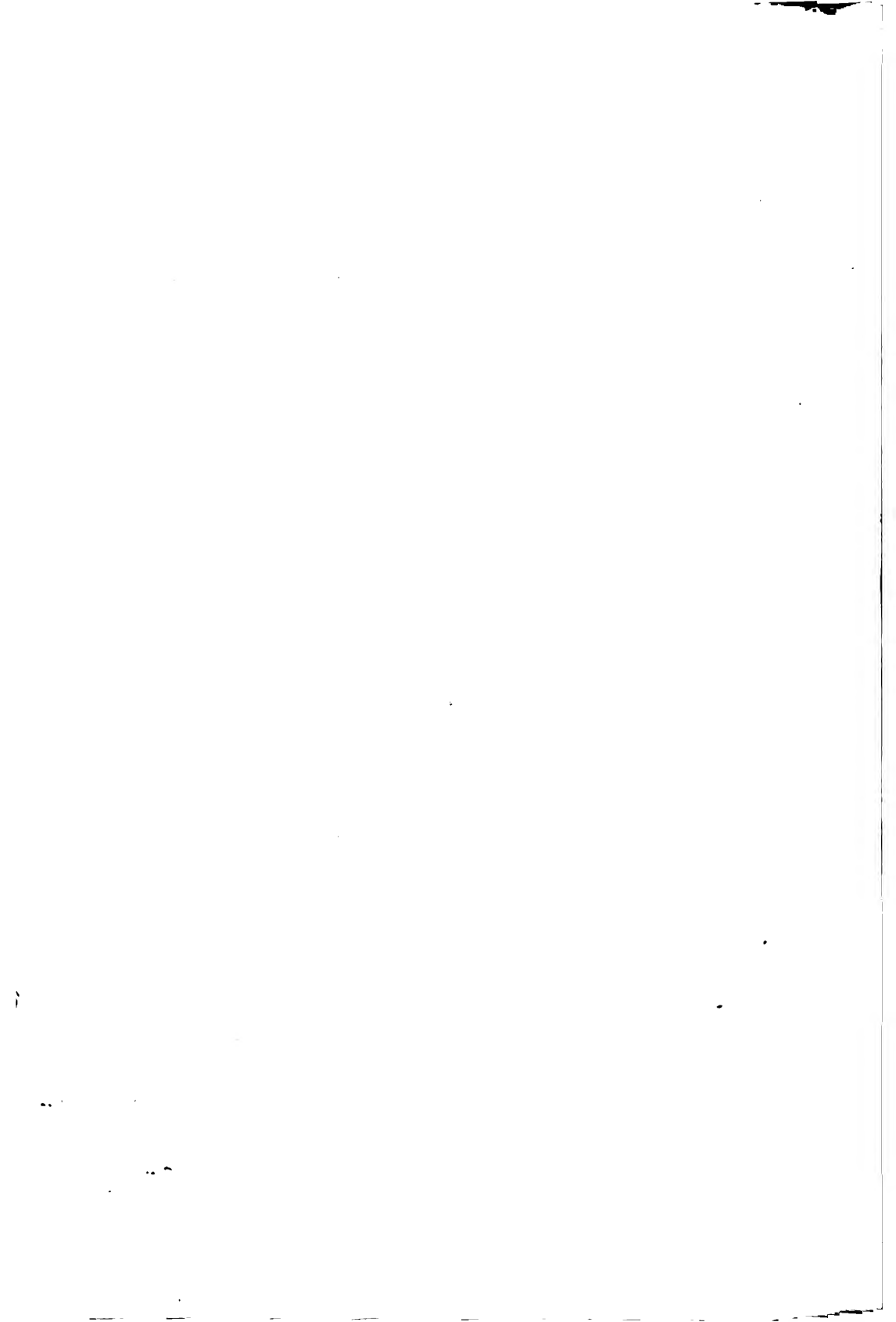
Humphredus Lloyd

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