

The 1559 Book of Common Prayer,

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Contact:  
Charles Wohlers  
P. O. Box 227  
East Bridgewater, Mass. 02333 USA  
[chadwohl@satucket.com](mailto:chadwohl@satucket.com)  
<http://satucket.com>



# THE ORDER

where Morning and Euening  
prayer shall be vsed and sayd.



*The Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chapell, or Chancel, except it shal be otherwise determined by the Ordinary of the place: and the Chancels shall remaine, as they haue done in times past.*

*AND here is to be noted, that the Minister at the time of the Communion, and at all other times in his Ministration, shall vse such Ornaments in the Church, as were in vse by authority of Parliament in the second yeere of the Reigne of EDWARD the sixt according to the Acte of Parliament set foorth in the beginning of thys Booke.*



# AN ORDER FOR MORNING PRAYER

*dayly throughout the yeere.*

---

**A**T the beginning both of Morning prayer, and likewise of Euening Prayer, the Minister shall reade with a lowd voice, some one of these Sentences of the Scriptures that follow. And then he shall say that, which is written after the said Sentences.



**T** what time soeuer a sinner doth repent him of his sinne from the botto-  
tome of his heart; I will put all his  
wickednesse out of my remembrance  
saith the Lord.

Ezek. 18.

I do know mine own wickednesse,  
and my sinne is alway against me.

Pfal. 51.

Turne thy face away from our  
sinnes, O Lord and blot out all our  
offences.

Pfal. 51.

A sorrowfull spirit is a sacrifice to God: despise not, O Lord,  
humble and contrite haerts.

Pfal. 51.

Rent your hearts, and not your garments, and turne to the  
Lord your God, because he is gentle and mercifull, hee is  
patient and of much mercie, and such a one that is sorry for  
your afflictions.

Joel 2.

To thee, O Lord God belongeth mercies and forgeuenesse,  
for we haue gone away from thee, and haue not hearkened to  
thy voice, whereby we might walke in thy Lawes, which thou  
halt appointed for vs.

Daniel 9.

Correct vs, O Lord, and yet in thy iudgement, not in thy  
fury, least we should be consumed and brought to nothing.

Jere. 10

Matth. 3.

Amend your liues, for the kingdome of God is at hand.

Luke 15.

I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee, I am no more worthy to be called thy sonne.

Pfal. 143.

Enter not in to iudgement wyth thy seruants, O Lord, for no flesh is righteous in thy sight.

1 John 1.

If we say that we haue no sinne, we deceiue ourselues, and there is no trueth in vs.



Dearely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent & obedient heart to the end that we may obtaine forgiuenes of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble and meet together, to render thankes for the great benefits that wee haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske those things which be requisite & necessary, aswel for the body as the soule. Wherefore I pray and beleech you, as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession, to be said of the whole Congregation after the Minister, kneeling.



Almighty and most mercifull Father, we haue erred and strayed from thy wayes, like lost sheepe we haue followed too much the deuices and delires of our owne hearts. We haue offended against thy holy Lawes: We haue left vndone those things which we ought to haue done, and we haue done those things which wee ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable

offenders. Spare thou them O God, which confesse their faults, restore thou them that bee penitent, according to thy promises declared vnto mankinde, in Christ Iesu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, rightuous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution or remission of finnes to be pronounced by the Minister alone.



Almighty God, the father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and lieu, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their finnes: hee pardoneth and absolueth all them which truly repent, and vnfainedly beleue his holy Gospel. Wherefore we beseech him to grant vs true repentaunce and his holy Spirit, that thole things may please him, which we doe 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 ioye, through Iesus Christ our lord.

The people shall aunswere.

Amen.



¶ Then shall the Minister begin the Lords prayer  
with a loud voice.



**O**ur Father, which art in heauen, hallowed be thy  
name. Thy Kingdome come. Thy will be done in  
earth as it is in heauen. Giue vs this day our daily  
bread. And forgiue vs our trespalles, as we forgiue  
them that trespalle against vs. And lead vs not into tempta-  
tion. But deliuer vs from euill.

¶ Then likewise he shall say.

**O** Lord, open thou our lips.

Aunfwere.

And our mouth shall shew forth thy praise.

Prieste.

**O** God, make speed to saue vs.

Aunfwere.

Lord, make halste to helpe vs.

Prieste.

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

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

**P**raise ye the Lord.

¶ Then shall be said or sung, this Psalme following.



**O** Come let vs syng vnto the Lord: let vs heartily  
reioyce in the strength of our saluacion.

Let vs come before his prelence with  
thanksgiuing: and shew our selves glad in him  
with Psalmes.

**F**or the Lord is a great God: and a great  
King aboute all gods :

In his hand are all the corners of the earth: and the  
strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the  
drie land.

☉ come, let vs worship and fall downe: and kneele 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 hands.

To day if ye will heare his voice, harden not your hearts : as in the prouocacion, and as in the day of temptation in the wildernesse.

When your fathers tempted me : prooued me, and saw my workes.

Fourty yeeres long was I grieued with this generation, and said : it is a people that doe erre in their hearts : for they haue not knowen my wayes.

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

Glory be to the father, and to the Sonne : and to the holy Ghost.

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

¶ Then shal follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the ende of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc Dimittis*, shall be repeated.

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

Then shalbe read two Lessons distinctly with a lowd voice, that the people may heare. The first of the old Testament, the second of the New, lyke as they be appointed by the Kalender, except there bee proper Lessons, assigned for that day: the Minister that readeth the Lesson, standing and turning him so as he may best be heard of all such as be present, And before euery lesson, the Minister shal say thus, The first, second, third, or fourth Chapter of Genesis or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender, And in thend of euery Chapter, he shall say, **Here endeth such a Chapter of such a Booke.**

And to the end the people may the better heare in such places where they doe sing, there shall the Lessons be sung in a plaine tune after the manner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall follow, *Te Deum laudamus* in Englishe dayly throughout the whole yeere.

*Te Deum.  
Laudamus.*



¶ Praise the, O God : wee know-  
ledge thee to be the Lord.

All the earth doth worship thee :  
the Father euerlasting.

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

To thee Cherubin, and Sera-  
phin : continually doe cry.

Holy, holy, holy : Lorde God of  
Sabbaoth.

Heauen and earth are full of the Maieltie : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble armie of Martyrs : praise thee.

The holy Church throrowout all the world : doth knowledge  
thee.

The Father : of an infinite Maieltie.

Thine honourable, true : and onely Sonne.

Also the holy Ghost : the Comforter.

Thou art the King of glory : O Christ.

Thou art the euerlasting Sonne : of the Father.

When thou tookest vpon thee to deliuer man : thou diddest not  
abhorre the Virgins wombe.

When thou hadst ouercome the Charpnelle of death : thou didst  
open the Kingdome of heauen to all beleeuers.

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

We beleue that thou shalt come to be our Iudge.

We therefore pray thee helpe thy seruants : whom thou hast  
redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glory euerlast-  
ing.

O Lord saue thy people : and blesse thine heritage.

Gouerne them : and lifte them vp for euer.

Day by day : we magnifie thee.

And we worship thy name : euer world without end.

Vouchsafe, O Lorde : to keepe vs this day without synne.



- O Lord haue mercie vpon vs : haue mercie vpon vs.  
 O Lord let thy mercy lighten vpon vs : as our trust is in thee.  
 O Lord in thee haue I trusted : let me neuer be confounded.

Or this canticle. *Benedicite omnia opera, &c.*



All ye workes of the Lord, blesse ye the Lord : praise him, and magnifie him for euer.

O ye Angels of the Lord, blesse ye the Lorde : praise him, and magnifie him for euer.

O ye heauens, blesse ye the Lord : praise him, and magnifie him for euer.

O yee waters that bee aboue the firmament, blesse ye the Lorde : praise him, and magnifie him for euer.

O all yee powers of the lord, blesse ye the Lord : praise him, and magnifie him for euer.

O yee Sonne, and Moone, blesse ye the Lorde : praise him, and magnifie him for euer.

O yee Starres of heauen, blesse ye the Lord : praise him, and magnifie him for euer.

O yee showres, and deaw, blesse ye the Lorde : prase him, and magnifie him for euer.

O yee windes of God, blesse ye the Lord : praise him, and magnifie him for euer.

O ye fire and heat, blesse ye the Lord : praise him, and magnifie him for euer.

O yee winter and Summer, blesse ye the Lord : praise him, and magnifie him for euer.

O ye deawes and frosts, blesse ye the Lord : praise him, and magnifie him for euer.

O yee frost and cold, blesse ye the Lord : praise him, and magnifie him for euer.

O yee yce and snow, blesse ye the Lord : praise him, and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord : praise him, and magnifie him for euer.

☉ ye light and darknesse, blesse ye the Lord : praise him, and magnifie him for euer.

☉ ye lightnings and clouds, blesse ye the Lorde : praise him, and magnifie him for euer.

☉ let the earth blesse the Lorde : yea, let it praise him, and magnifie him for euer.

☉ ye mountaines and hilles : blesse ye the Lorde, praise him, and magnifie him for euer.

☉ al ye greene things vpon the earth, blesse ye the Lord : praise him, and magnifie him for euer.

☉ yee welles, blesse ye the Lord : praise him, and magnifie him for euer.

☉ ye Seas, and floods, blesse yee the Lord : praise him, and magnifie him for euer.

☉ ye Whales, and all that mooue in the waters, blesse ye the Lord : praise him, and magnifie him for euer.

☉ all yee foules of the aire, blesse ye the Lord, praise him, and magnifie him for euer.

☉ all ye bealts, and cattell, blesse yee the Lord : praise him, and magnifie him for euer.

☉ yee children of men, blesse yee the Lord : praise him, and magnifie him for euer.

☉ let Israel blesse the Lorde : praise him, and magnifie him for euer.

☉ yee Priests of the Lord, blesse yee the Lord : praise hym, and magnifie him for euer.

☉ ye seruants of the Lord, blesse yee the Lord : praise him, and magnifie him for euer.

☉ yee sprits and soules of the righteous, blesse yee the Lord: praise him, and magnifie him for euer.

☉ ye holy and humble men of heart, blesse yee the Lord : praise him, and magnifie him for euer.

☉ Ananias, Azarias, and Misael, blesse yee the lord : praise him, and magnifie him for euer.

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

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

¶ And after the second Lesson shall be vsed and said *Benedictus*, in English, as followeth,



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

And hath raised up a mighty  
saluation for vs : in the house of  
his seruaunt Dauid;

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

That wee should be saued from  
our enemyes : and from the hands

of all that hate vs;

To performe the mercie promised to our forefathers : and to  
remember his holy Couenant;

To performe the oath which hee sware to our forefather  
Abraham : that he would giue vs;

That we being deliured out of the hands of our enemies:  
might serue him without feare

In holinesse and righteoulnesse before him all the dayes of  
our life.

And thou Child, shalt be called the Prophet of the highest :  
for thou shalt goe before the face of the Lord to prepare his  
wayes;

To giue knowledge of saluation vnto hts people : for the  
remission of their synnes,

Through the tender mercie of our God : whereby the day  
spring from on high, hath visited vs;

To giue light to them that sit in darckenesse, and in the sha-  
dow of death : and to guide our feete into the way of peace.

Glory be to the father, and to the Sonne, and to the holy  
Gholt.

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

Or this C. Psalme. *Jubilare Deo.*



Be ioyfull in the Lord, all yee lands : serue the Lord with gladnesse, and come before his presence with a song.

Bee yee sure that the Lord hee is God : it is hee that hath made vs, and not we ourselues; we are his people, and the sheepe of his pasture.

Go your way into his gates with thanksgiuing, and into his Courts with praise : bee thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercie is euerlasting : and his trueth endureth from generation to generation.

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

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

Then shall be said the Creed, by the Minister and  
the people, standing.



I beleue in God the Father Almighty, maker of heauen and earth : and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Gholt, borne of the Virgine Mary, suffered vnder Ponce Pylate, was crucified dead and buried, he descended into hell. The third day he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence he shall come to iudge the quicke and the dead. I beleue in the holy Gholt, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

And after that, these prayers following, as well at Euenyng praier as at Morning prayer: all deuoutly kneeling, the Minister first pronouncing with a loud voyce.

The Lord be with you.

Answere.

And with thy spirit.

The Minister.  
¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Then the Minister, Clerkes, and people; shall say the Lords prayer in English, with a loud voice.

Our Father which art in heauen, hallowed be thy Name. Thy Kyngdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespalles, as we forgiue them that trespalle against vs. And lead vs not into temptation : but deliuer vs from euill. Amen.

Then the Priest standing vp, shall say.

○ Lord, shew thy mercie vpon vs.

Answer.

And grant vs thy saluation.

Prieste.

○ Lord laue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy cholen people ioyfull.

Priest.

○ Lord laue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, ○ Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, ○ God.

Priest.

○ 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 Communion, The second for peace. The third for Grace to liue well. And the two last Collects shall neuer alter, but dayly be said at Morning prayer, throughout all the yeere, as followeth.

¶ The fecond Collect for peace.



God, which art Authour of peace, and louer of concord, in knowledge of whom standeth our eternall life, whole seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduerlaries : through the might of Iesus Christ our Lord, Amen.

The third Collect for grace.

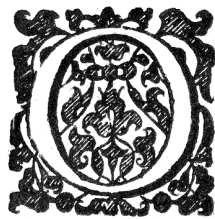


Lord our heauenly Father, Almighty and euerlastyng God, which halt safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day we fall into no sinne, neither runne into any kinde of danger : but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy light, through Iesus Christ our Lord. Amen.



¶ An order for Euening prayer  
thorowout the yeere.

¶ The Priest shall say,



Our Father, which art in heauen, hallowed be thy Name. Thy Kyngdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespalles, as wee forgiue them that trespalle against vs. And leade vs not into temptation. But deliuer vs from euill.

¶ Then likewise he shall say.

○ Lord open thou our lips.

Answere.

And our mouth shall shew forth thy praise.

Priest.

○ God make speed to laue vs.

Answere.

Lord, make halte to helpe vs.

Priest.

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

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

Praile ye the Lord.

¶ Then Psalmes in order, as they be appointed in the Table for Psalmes, except there bee proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that, *Magnificat* in English, as followeth.



My soule doeth magnifie the Lord : and my spirit hath reioyled in God my Sauiour.

For he hath regarded : the lowlinesse of his handmaiden.

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 feare him : throughout all generations.

He hath shewed strength with his arme ; he hath scattered the proud in the imagination of their hearts.

Hee hath put downe the mighty from their seat : and hath exalted the humble and meeke.

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

He remembering his mercy, hath holpen his seruant Israel : as he promised to our forefathers, Abraham and his seed for euer.

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

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

¶ Or else this Psalme.

Sing vnto the Lord a new song: for he hath done maruellous things.

With his owne right hand, and with his holy arme : hath he gotten himselte the victory.

The Lord declared his saluation : his righteoulnesse hath he openly shewed in the sight of the Heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyful vnto the Lord, all ye lands : sing, reioyce and giue thankes.





Prayle the Lord vpon the harpe : sing to the harp with a  
Psalme of thankegiuing.

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

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

Let the floods clap their hands, and let the hills be ioyfull  
together before the Lord : for he is come to Iudge the earth.

With righteoulnesse shall he iudge the world : and the peo-  
ple with equitie.

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

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

¶ Then a Lesson of the New Testament. And after that,

*Nunc dirnittis* in English, as followeth.



Ord, nowe lettelt thou thy seruaunt depart in  
peace : according to thy word.

For mine eyes haue seene : thy saluation.

Which thou halt 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 Sonne, and to the holy  
Gholte.

As it was in the beginning, is now, and euer shall be,  
world withoute end. Amen.

*Nunc di-  
mittis.*  
Luke 2 29.

¶ Or else this Psalme



Od be merciful vnto vs, and blesse vs : and shew  
vs the light of his countenance, and be mercifull  
vnto vs.

That thy way may be knowen vpon earth : thy  
lauinge health among all Nations.

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

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

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

*Deus mi-  
seratur*  
Pfal. 67.

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

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

Glory be to the Father, and to the Sonne, and to the holy Gholte.

As it was in the beginning, is now, and euer shall be, world withoute end. Amen.

¶ Then shall follow the Creede, with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with the Collects. 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 Euenyng prayer without alteration.

The seconde Collect at Euenyng prayer.



God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruants that peace, which the world cannot giue: that both our hearts may be set to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Iesus Christ our Sauour.

¶ The third Collect for ayd, against all perils.



Ighten oure darckenesse we beleeche thee, O Lorde, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauour Iesus Christ. Amen.

¶ In the Feasts of Christmas, the Epiphany, S. Matthias, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon, and Iude, S. Andrew, and Trinitie Sunday, shall be sung or said immediately after *Benedictus*, this Confession of our Christian faith.



Holoouer wyl be saued : before all things it is necessary that he hold the Catholique Faith.

Quicumque  
Vult.

Which Faith, except euery one doe keepe whole and undefiled : without doubt he shall perish euerlastingly.

And the Catholique Faith is this : that we worlup one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons : nor diuiding the substance.

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

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

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

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

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

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

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

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

So likewise the Father is Almighty, the Sonne Almighty : and the holy Ghoste Almighty.

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

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

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

So lykewise the Father is Lord, the Sonne Lord : and the holy Gholt Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian veritie : to acknowledge euery person by himselte to be God and Lord.

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

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

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

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

So there is one Father, not three Fathers, one Sonne, not three Sonnes : one holy Gholt, not three holy Gholts.

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

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

So that in all things, as is aforelaid : the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will bee laued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation : that he also beleue rightly in the incarnation of our Lord Iesu Christ.

For the right Faith is, that we beleue & confesse : that our Lord Iesus Christe the Sonne of God, is God and man.

God of the substaunce of the Father, begotten before the worlds : and man of the substaunce of his mother, borne in the world.

Perfect god, and perfect man : of a reasonable soule, and humane flesh sublifting.

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

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

One; not by conuerlion of the Godhead into flesh : but by taking of the manhood into God;

One altogether, not by confusion of substaunce : but by vni-ty of person.

For as the reasonable soule and flesh is but one man : so  
God and man is but one Christ.

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

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

At whole comming all men shall rise againe with their bo-  
dies : and shall geue account for their owne works.

And they that haue done good, shall go into life euerlasting  
: and they that haue done euill, into euerlastyng fire.

This is the Catholique faith : whiche except a man beleue  
faithfully, he cannot be saued.

Glory be to the father, and to the sonne : and to the holy  
Gholt.

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

*Thus endeth the order of Morning and Euening prayer  
throughout the whole yeere.*



## ¶ Here followeth the Letanie, to

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



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

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

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

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

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

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

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

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

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

Spare vs good Lord.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lorde.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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



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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

Sonne of God : we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

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

Grant vs thy peace.

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

Haue mercy vpon vs.

Ⓞ Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

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

The Verficle.

**O** Lorde deale not with vs after our finnes.

The Anfwere.

Neither reward vs after our iniquities.

**¶** Let vs praye.



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

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

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

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

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

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

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

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our heart.

Mercifully forgiue the finnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

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

Graciously heare vs, O Chrift, graciously heare vs, O Lord Chrift.

The versicle.

Ⓔ Lord let thy mercy be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

¶ Let vs pray.



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

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

A Prayer for the Kings Maiestie.



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

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

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



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



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

¶ A Prayer of Chriostome.



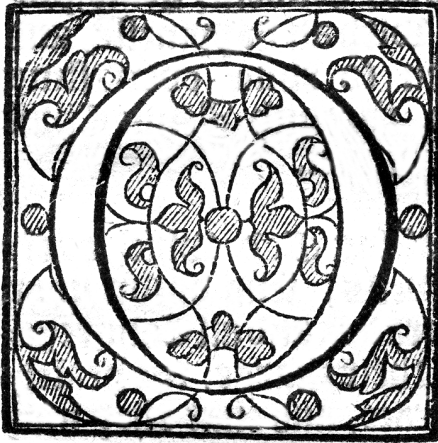
Umighty God, which halt giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name thou wilt grant their requestes : fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient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

2 Corinthians 13.

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



¶ For raine, if the time require.



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

Lord. Amen.

¶ For fair weather.



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

¶ In the time of dearth and famine.



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

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

¶ In the time of Warre.



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

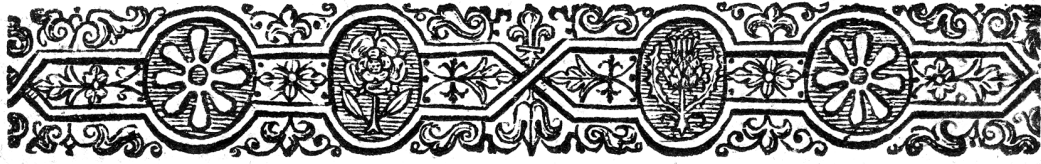
¶ In the time of any common plague or sicknesse.



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



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



A thanksgiuing for raine.



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

¶ A thanksgiuing for faire Weather.



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

¶ A thanksgiuing for plentie.



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

¶ A thankesgiuing for peace and victory.



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

¶ A thankesgiuing for deliuerance from the plague.



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

Or this.



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





## ¶ The order for the Administration of the *Lords Supper, or holy Communion*



O many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night; or else in the morning, before the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the curate hauing knowledge therof, shall call him, and aduertise hym, in any wise not to presume to come to the Lords Table, vntil hee haue openly declared himself to haue truely repented, and amended his former naughty lyfe, that the congregation may therby be fatisfied, which afore were offended, & that he haue recompensed the parties, whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, assoone as he conueniently may.

The same order shall the Curate vse with those, betwixt whome hee perceiueh malice and hatred to raigne, not suffering them to be partakers of the Lords Table vntill hee know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome 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 frowardnesse and malice: the Minister in that case, ought to admit the penitent person to the holy Communion, and not him that is obstinate

The Table at the Communion time hauyng a faire white linnen cloth vpon it, shall stand in the body of the Church or in the Chancell where Morning prayer and Euenyng prayer bee appointed to bee said. And the Priest, standing at the North side of the Table, shal say the Lords prayer with this Collect following.

## ¶ The Communion.



**O**ur Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly

bread. And forgiue vs our trespalles as wee forgiue them that trespalle against vs. And leade vs not into temptation, but deliuer vs from euill. Amen.

**A**lmighty God, vnto whom all hearts be open, all desires knowne, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly loue thee, & worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shal the Priest rehearse distinctly all the x. Commandements : and the people kneeling, shall after euery Commandement aske God mercy for their transgression of the same, after this sort.

Minister.

God spake these words, and saide, I am the Lord thy God: Thou shalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not take the name of the Lord thy God in vaine, for the Lorde wil not holde hym guiltlesse that taketh his Name in vaine.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it

thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy catell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth day and hallowed it.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God giueth the.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

The Minister.

Thou shalt not do murther.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not committe adultery.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not beare false witness against thy neyghbour.

People.

Lord haue mercye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Ass, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standyng vp and saying,

¶ Let vs praye.



Almighty God, whole Kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy cholen seruant Charles our King and gouernour that hee (knowing whole minister hee is) may aboue all things, seeke thy honour and glory: and that we his Subiectes, (duly considering whole authority hee hath) may faithfully serue, 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, liueth and reigneth euer one God, world without end. Amen.



Almighty and euerlasting God, wee be taughte by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou dost dispole, and turne them as it semeth best to thy godly wiledome: we humbly beseech thee, so to dispole and gouern the heart of Charles, thy seruauant our King and gouernour, that in all his thoughtes, words, and workes, hee may euer seeke thy honour and glory, and study to prelerue thy people committed to his charge, in wealth, peace and godlinelle: Grant this O merciful father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

Immediately after the Collects, the Priest shall read the Epistle beginning thus: The Epistle written in the Chapter of

And the Epistle ended, he shall say the Gospel, beginning thus: The Gospel written in the Chapter of And the Epistle and Gospel being ended, shall be said the Creed.



Beleeue in one God, the Father Almighty. Maker of Heauen and Earth, and of all thynges visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, 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

saluation came downe from heauen, and was incarnate by the holy Gholt, of the Virgin Mary, and was made man, and was crucified also for vs, under Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And hee shall come againe with glory, to iudge both the quicke and the dead: whose Kyngdome shall haue no end. And I beleue in the holy Gholt, The Lord and giuer of life, who procedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apoltolique Church. I acknowledge one Baptisme, for the remission of sinnes. And I looke for the relurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed If there be no Sermon, shall follow one of the Homelies already set forth, or hereafter to be set forth by common authority.

¶ After such Sermon, Homily, or exhortation, the Curate all declare unto the people, whether there bee any Holy-dayes or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one, or moe of these sentences following, as he thinketh most conuenient by his discretion.

Math. 5. Let your light so shyne before men, that they may see your good workes, and glorify your Father which is in heauen.

Math. 6. Lay not vp your selues treasure vpon the earth, where the rust and moth doeth corrupte and where theeues breake through and steale: but lay vp for your selues treasures in heauen, where neither rust, nor moth doeth corrupt, and where theeues doe not breake thorow and steale.

Math. 7. Whatloeuver you would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

Math. 7. Not euery one that saith vnto me Lord, Lord, shall enter into the Kingdome of heauen; but hee that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and laid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

Who goeth a warefare at any time of his owne colt? Who planteth a Vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Cor. 9.

If we haue sown vnto you spirituall things, is it a great matter, if we shall reap your worldly things? 1. Cor. 9.

Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wate of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9.

He which soweth litle shall reape little; and he that soweth plenteoussly, shall reape plenteoussly. Let euery man doe accordyng as he is dyspoled in his heart, not grudging or of necessitie : for God loueth a cherefull giuer. 1. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked; for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and specially vnto them, whiche are of the householde of faith. Galat. 6.

Godlinesse is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we carie any thing out. 1. Tim. 6.

Charge them whiche are rich in this world, that they be ready to giue, and glade to distribute, laying vp in store for themselues a good foundation, against the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, whiche haue ministered vnto the Saints, and yet doe minister. Heb. 6.

To doe good, and to distribute, forget not, for with such sacrifices God is pleased. Hebr. 13.

Whoso hath this worlds good, and seeth his brother haue need and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. John 3.

Seue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. Tob. 4.

Tob. 4. See mercifull after thy power. If thou hast much giue plenteouſly, if thou haſt little, doe thy diligence gladly to giue of that little, for ſo gatherelt thou thy ſelſe a good reward in the day of neceſſity.

Prou. 19. He that hath pity vpon the poore, lendeth vnto the Lord : and looke what he layeth out: it ſhall be paid him againe.

Pſal. 41. Blessed be the man that prouydeth for the lickie, and needie, the Lorde ſhall deliuer him in the time of trouble.

¶ Then ſhall the Church-wardens, or ſome other by them appoynted, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman ſhal pay to the Curate the due and accuſtomed offerings. After whiche done, the Prieſt ſhal ſaie.

¶ Let vs pray for the whole ſtate of Chriſts Church militant herein earth.

If ther be no almes giuen to the poore then ſhall the words (*of accepting our almes*) be left out vnſaid.



Imighty and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, & to giue thanks for all men: Wee humbly beſeech thee moſte mercifully (to accept our almes and) to receiue theſe our prayers which we offer vnto thy Diuine Maieſtie, beſeeching thee to inſpire continually, the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and grant that all they that doe confelle thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beſeech thee alſo to laue and defend all Chriſtian Kings, Princes, and Gouvernours, and ſpecially thy ſeruaunt, Charles our King that vnder him we may be godly and quietly gouerned: and graunt vnto his whole Counſaile, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter Juſtice, to the puniſhement of wyckednelle and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet foorth thy true & liuely word, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation hear preſent, that with meeke

heart and due reuerence, they may heare & receiue thy holy word, truly seruyng the in holinelle and rightuoulnes all the daies of their life. And we most humbly beleech thee of thy goodnesse, O Lord, to comfort & succour all them which in this transitory life be in trouble, sorrow, neede, sicknesse, or any other aduerlitie: grant this, O Father, for Iesus Christes sake our onely Mediatour and Aduocate. Amen.

¶ Then shall follow this exhortation, at certaine times when the Curate shall see the people negligent to come to the holy Communion.

**W**e be come together at this time, dearely beloued brethren to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be heere present, & beleech you for the Lord Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called, and bidden of God himselte. Bee know how greuous and unkinde a thing it is, when a man hath prepared a rich feast: decked his table with all kinde of prouisyon, so that there lacketh nothing but the guessts to sit down, and yet they which be called (without any cause) most vnthankfully refuse to come. Which of you in such a case would not be moued? Who would not think a great iniurie and wrong done vnto him? Wherefore molte derely beloued in Christ take yee good heed, lest yee, wythdrawyng your selues from this holy Supper, and prouoke Gods indignation against you, it is an ealie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busynesse, but such excules be not so easily accepted and allowed before God. If any man say, I am a greuous sinner, and therefore am afraid to come: wherefore then doe ye not repent and amend: When God calleth you, bee you not ashamed to say you wil not come? When you should returne to God, will you excule your selues and say that you be not ready? consider ernestly with your selues how little such fained excules shall auaille before God. They that refused the feast in the Gospel, because they had bought a Farme, or would try their yokes of Oxen, or because they were married, were not so exculed, but counted vnworthy of the heuenly feast. I for my part am here present and according to mine office, I bid you in



the name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that ye will bee partakers of this holy Communion. And as the Son of God, did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: Euen so it is your dutie to receiue the Communion together in the remembraunce of his death as he himselte commanded. Now, if you wyll in no wise thus doe, consider with your selues, how great iniury you doe vnto God, and howe sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beleech you, that vnto this unkindnesse yee will not adde any more. Which thing yee shall doe if yee stand by as gazers and lookers of them that do communicate, and be no partakers of the same your selues. For what thing can this be accounted elle, then a further contempt and unkindnesse vnto God? Cruely it is a greate vnthankefulnesse to say nay when ye be called, but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be elle, but euen to haue the mysteries of Christ in derision? It is laid vnto all: Take yee and eate, take and drinke ye all of this. Doe this in remembraunce of me. With what face then, or with what countenance shall ye heare these words? what will this be elle, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hence, and giue place to them that bee godly dyspoled. But when you depart, I beleech you ponder with your selues, from whom ye depart. Ye depart from the Lords Table: ye depart from your brethren, and from the banket of most heauenly food. These things if ye earnestly consider ye shall by Gods grace, returne to a better mynde, for the obtaining wherof, we shall make our humble petitions while we shall receiue the holy Communion.

¶ And fometime fhall this be faid alfo at the difcretion  
of the Curate.



Carely beloued, forasmuche as our duety is to ren-  
dre to almighty God our heauenly father most  
heartly thanks for that he hath giuen his Sonne  
our Sauour Iesus Christ not onely to die for vs,  
but also to be our spiritual food, and sustenance, as it is  
declared vnto vs, as well by Gods word as by the holy Sacra-  
ment of his blessed body and blood, the which being so  
comfortable a thing to them which receiue it worthily and so  
daungerous to them that will presume to receiue it vnworth-  
ely: my duty is to exhort you to consider the dignitie of the  
holy mystery, and the great peril of the vnworthy receiuing  
therof, and so to searh and examine your owne consciences, as  
you shold come holy and cleane to a most godly and heuenly  
Feast, so that in no wise you come but in the mariage garment,  
required of God in holy Scripture, and so come and be re-  
ceiued as worthy partakers of such an heauenly Table, The  
way and meanes therto is: First to examine your liues and  
conuerlation by the rule of Gods Commandements and where-  
insoeuer yee shall perceiue your selues to haue offended either  
by will, word, or deed, there bewaile your owne sinfull liues,  
and confesse your selues to Almighty God, with full purpose of  
amendement of life. And if yee shall perceiue your offences to  
bee such, as be not onely against God, but also against your  
neighbours, then you shall reconcytle your selues vnto them,  
ready to make restitution and satisfaction according to the  
vntermost of your powers for all iniuries and wrongs done by  
you to any other, and likewise being ready to forgiue other that  
haue offended you as you would haue forgiuenes of your  
offences at Gods hand: for otherwyle the receiuing of the holy  
Communion doth nothing else, but encrease your damnation.  
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, which by the  
meanes aforelaid cannot quiet his owne conscience, but  
requireth further comfort or counsell, then let him come to mee,  
or some other discreet and learned minister of Gods word, and

open his griefe, that hee may receiue suche ghostly counsell, aduice, and comfort, as his conscience may bee relieved, and that by the ministry of Gods word, he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.



Carely beloued in the Lord, yee that minde to come to the holy Communion of the Body and Blood of oure Sauour Christ, must consider what S. Paul writeth to the Corinthians, how hee exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith, wee receiue that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ and Christ in vs, wee be one wyth Christ, and Christ with vs:) so is the danger great, if we receiue the same vnworthily. For then wee bee guilty of the Body and Blood of Christ our Sauour: wee eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs, wee prouoke him to plague vs with diuers diseales, and sundry kindes of death. Therefore if any of you be a blaphemer of God, an hinderer, or slaunderer of his word, an adulterer, or bee in malice or enuie, or in any other greuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of bodye and soule. Judge therefore your selues (brethren) that yee be not iudged of the Lord. Repent you truly for your sinnes past: haue a liuely and stedfast faith in Christ our Sauour. Amend your liues, and be in perfect charitie wyth all men, so shal yee be meete partakers of thole holy mysteries. And aboue all thinges yee must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and Passion of our Sauour Christ, both God and man, who did humble himselte, euen to the death vpon the Crosse, for vs miserable sinners which lay in

darckenelle, and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and onely Sauour Iesus Christ, thus dyng for vs, and the innumerable benefits which by his precious bloodshedding he hath obtained to vs, hee hath instituted and ordained holy mysteries: as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Gholt, let vs giue (as we are molte bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinelle and righteounelle, all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receiue the holy Communion.



**Y**ou that doe truely and earnestly repent you of your sinnes, and bee in loue and charity with your neighbours and intend to lead a new life, following the Commandements of God, and walking from hencefoorth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.



**A**lmighty God, Father of our Lord Iesus Christ, maker of all things, Judge of all men, wee knowledge and bewaile oure manifold sinnes and wickednelle, which we from time to time most greuouly haue committed, by thought word and deed, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs: Wee doe earnestly repent, and be heartily lorry for these our misdoings, the

remembrance of them is greuous vnto vs: the burthen of theim is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that wee may euer hereafter serue and please thee, in newenelle 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) stande vp, and turning himselfe to the people, say thus.



Almighty God, our heavenly father, who of his great mercy hath promised forgeuenesse of sinnes, to all them, which with hearty repentance and true faith turn to him : haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlastyng life; through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

¶ Heare what comfortable words our Sauour Christ saith to all them that truely turne to him.

Come vnto me all that trauaile and be heauy laden, and I will refresh you. So God loued the world that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perish, but haue life euerlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receyued, that Iesus Christ came into the world to saue synners.

¶ Heare also what S. John saith.

If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed saying.

Lift vp your hearts.

Aunfwere.

We lift them vp vnto the Lord.

Prieμ.

Let vs giue thankes vnto our Lord God.

Aunfwere.

It is meet and right so to doe.

Priest.

It is very meet, right, and our bounden duetie that wee should at all times, and in all places, geue thanks to thee, O Lord holy Father, Almighty euerlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediatly shall follow:  
Therefore with Angelles and Archangels, &c.

## ¶ Proper Prefaces.

¶ Vpon Christmas day and feuen days after.

**B**ecause thou dyddest giue Iesus Christ, thyne onely Sonne, to bee borne as this day for vs, who by the operation of the holy Ghost was made very man of the substaunce of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels and Archangels, &c.

¶ Vpon Easter daye, and feuen days after.

**B**ut chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord, for he is the very Paschall Lambe, 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 euerlasting life. Therefore with Angels, &c.

¶ Vpon the Ascension day, and feuen days after.

**T**hrough thy most dearely beloued Sonne, Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

¶ Vpon Wytsonday, and fixe days after.

**T**hrough Iesus Christ our Lord, according to whole most true promise, the holy Ghost came down this day from heauen, with a sodden great sound, as it had beene a mighty winde, in the likeness of fiery tonges lighting vpon the Apostles, to

teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, whereby wee are brought out of darcknesse and errour into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

**T**is very meete right, and our bounden duetie, that we should at all times, and in all places, giue thanks to thee, O Lord, Almighty and eueralting God, which art one God, one Lord, not one onely person, but three persons in one substance, for that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ After which Prefaces, shall follow immediatly.

**H**erefore with Angels and Archangels, and with all the company of heauen, we laud and magnify thy glorious Name, euermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heauen and earth are ful of thy glory, Glory be to the, O Lord most hyghe.

¶ Then shall the Priest kneeling downe at Gods borad, say in the name of all them that shall receiue the Communion, this prayer following.

**W**e do not presume to come to this thy table (O merciful Lorde) trusting in our owne rightuoulnesse, but in thy manifolde and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table, But thou art the same Lord, whole property is allwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall fay as foloweth:



Almighty God our heauenly Father which of thy tender mercie, didst giue thine onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made ther (by his one oblation of himself 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 Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe: Heare vs O merciful Father, we beleech thee, and grant that wee receiuyng these thy creatures of Bread and Wine, according to thy Sonne our Sauour Iesus Christs holy Institution, in remembrance of his death and passion, may bee partakers of his most blessed Body and Blood, who in the same night that hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his Disciples, saying: Take, eate, this is my Body, which is giuen for you, doe this in remembrance of me. Likewise after supper he tooke the Cup, and when hee had giuen thanks, he gaue it to them, saying: Drinke ye all of this, for this is my Blood of the New Testament, which is shed for you and for many, for the remission of sinnes: doe this as oft as yee shall drinke it in remembrance of mee.

¶ Then shall the Minister firste receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any bee there present), that they may helpe the chiefe Minister and after to the people in their hands kneeling. And when he deliuereth the Bread, he shall fay.



The Body of our Lord Iesus Christ, which was giuen for thee, prelerue thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feede on him in thine heart by faith with thanksgiuing.



¶ And the Minister that deliuereth the Cup, shall say.

**T**he Blood of our Lord Iesus Christ, which was shed for thee, prelerue thy body and soule into euerlasting life: and drinke this in remembrance that Christis blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

**O** Lorde and heauenly Father, we thy humble seruants, entirely desire thy Fatherly goodnesse, mercifully to accept this our Sacrifice of praise and thankelgeuing molte humblye beleeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church, may obtaine remission of our sinnes, and all other benefits of his Passion. And here we offer and present vnto thee, O Lord, our selues, our soules, and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beleeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauely benediction. And although wee be vnworthy, through our manifold sinnes, to offer vnto the any sacrifice: yet wee beleech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom and with whom, in the vnyty of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

**A**lmighty and euerlasting God, we molte heartely thanke thee, for that thou doest vouchsafe to feed vs, which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne, our Sauour Iesus Christ, and doest allure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy mysticall body, whiche is the blessed company of all faithfull people, and bee also heires through hope, of thy euerlasting Kingdome, by the merits of the most precious death

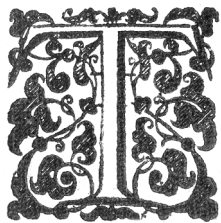
and passion of thy deare Son: we now most humbly beseech thee, O heuently Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.



Lory be to God on high. And in earth peace, good will towards men. Wee praise thee, we blesse thee, we worship thee, we glorify thee, we giue thanks to thee, for thy great glorie. O Lord God, heauenly King, God the Father Almighty. O Lord the onely begotten Sonne Iesu Christ. O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs: Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our praier. Thou that sittest at the right hand of God the Father, haue mercie vpon vs. For thou onely art holy: thou only art the Lord, thou onely O Christ with the holy Ghost, art most high in the glory of God the father. Amen.

¶ Then the Priest or the Bishop, if he be present, shall let them depart with this blessing.



The peace of God, which palleth all vnderstanding, keepe your haerts, and minds in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord : and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.



¶ Collects to be said after the offertory when there is no Communion; every such day one. And the same may be said also as often as occasion shall serue, after the Collects, either of Morning and Evening Praier, Communion, or Letany, by the discretion of the Minister.

**A** Slist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes, and chances of this mortall life, they may euer be defended by thy molte gracious, and ready helpe, through Christ our Lord. Amen.

**O** Almighty Lord and euerliuyng God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts, and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mightie protection, both here and euer, we maye bee preserued in body and soule: through our Lord and Sauour Iesus Christ. Amen.

**G** Rant wee beseech thee Almighty God, that the wordes, which wee haue heard this day with our outward eares, may through thy grace be so gratted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy name: through Iesus Christ our Lord. Amen.

**P** Reuent vs O Lord in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, wee may glorify thy holy Name, and finally by thy mercie, obtaine euerlasting life, through Iesus Christ our Lord. Amen.



Almighty God, the fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking, wee beseech thee to haue compassion vpon our infirmities, and those things which for our vntworthinelle we dare not, and for our blindness we cannot aske, vouchsafe to giue vs for the worthinelle of thy Sonne Iesus Christ our Lord. Amen.



Almighty God, whiche hast promysed to heare the petitions of them that aske in thy Sonnes Name, wee beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, & grant that those things which we haue faithfully asked, according to thy will, may effectually be obtained to the relief of our necessitie, and to the letting forth of thy glory through Iesus Christ our Lord. Amen.



Pon the Holy dayes (if there bee no Communion,) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer, **(for the whole estate of Christs Church militant here in earth)** and one or moe of these Collects before rehearsed, as occasion shall serue.

¶ And there shalbe no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his discretion.

¶ And If there be not aboute twenty persons in the parish of discretion to receiue the Communion, yet there shall be no communion except foure or thre at the least communicate with the Priest.

¶ And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

¶ And to take away the superstition, which any person hath, or might haue in the Bread and Wine, it shall suffice that the Bread be such as is vsuall to be eaten at the Table, with other meates, but the best and purest Wheat

bread, that conueniently may be gotten. And If any of the Bread and Wine remaine, the Curate shall haue it to his owne vse.

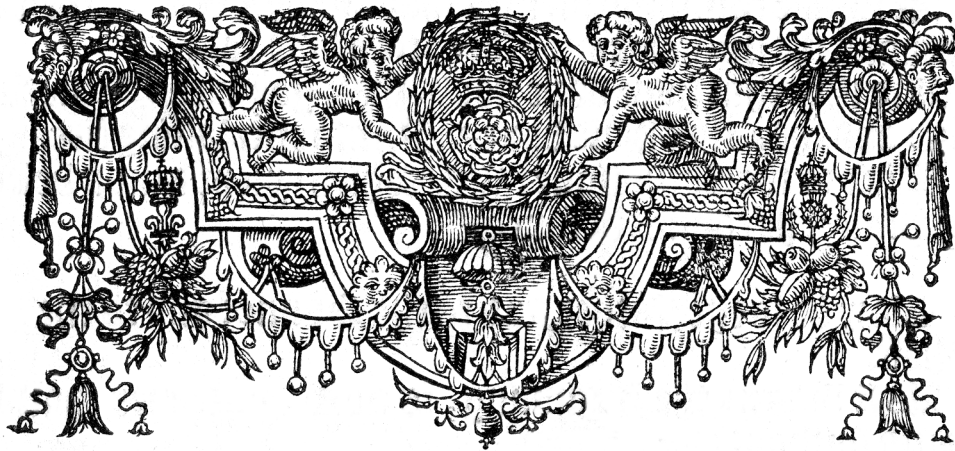
¶ The Bread and Wine for the Communion shall bee prouided by the Curate, and the Churchwardens at the charges of the Parish, and the Parish shall be discharged of suche summes of money, or other dueties, which hitherto they haue paid far the same by order of their houfes euery Sunday.

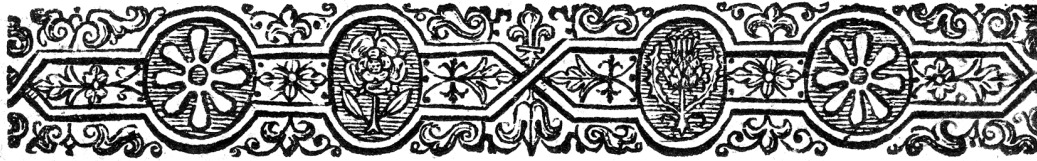
¶ And note that euery Parishioner all communicate, at the least three times in the yere, of which Easter to be one: and shall also receiue the Sacramentes, and other Rites, according to the order in this booke appointed. And yerely at Easter, euery Parishioner shall reckon with his Parson,

Vicar or Curate, or his, or their deputie or deputies, and pay  
to them or him, all Ecclesiasticall dueties,  
accustomably due, then and at that  
time to be paid.

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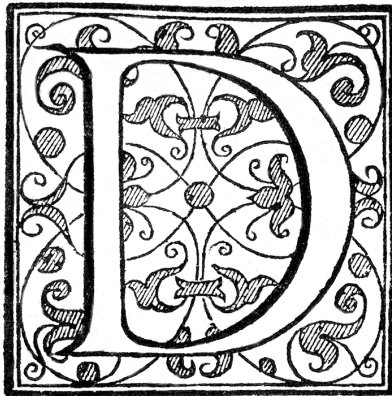


## • The Ministration of Baptisme, *to bee vsed in the Church.*



T appeareth by auncient Writers, that the Sacrament of Baptisme in the old time, was not commonly ministred, but at two times in the yeere, at Easter and Whitfontide. At which times it was openly ministred in the presence of al the congregation. Which custome now being growne out of vse, (although it can not for many considerations bee well restored agayne) it is thought good to follow the same as nere as conueniently may be. Wherefore the people are to bee admonished, that it is most conuenient that Baptisme should not be administred but vpon Sundayes, and other Holy-dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that be newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also, it is expedient that Baptisme be ministred in the English tongue. Neuerthelesse (if necessity so require) children may at all times be baptized at home.

When there are children to he baptized vpon the Sunday, or Holy-day, the Parents shal giue knowledge ouer night, or in the Morning, afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children must be ready at the font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standinge there, the Priest shall aske whether the children be baptized or no. If they aunswere, No: Then shall the Priest say thus.



Dearely beloued, forasmuche as all men be conceiued and borne in sin, and that our Sauour Christ saith, None can enter into the kingdome of God, except hee bee regenerate, and borne anew of water and of the Holy Golt: I beleech you to call vpon God the Father, through our lord Iesus Christ, that of his bounteous mercie, hee will grant to these children, that thing which by nature they cannot haue, that they may be baptized with water and the holy Gholt, and receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Priest say.

¶ Let vs praye.




Almightie and euerlasting GOD, whiche of thy great mercie diddest laue Noe and his familie in the Arcke, from perishing by water, and also diddest safely lead the children of Israel, thy people, throrow the Red Sea, figuring therby thy holy Baptisme: and by the Baptisme of thy welbeloued Son Iesus Christ, diddest sanctifie the flood Jordan, and all other waters, to the mylticall washing away of sinne: We beleech thee for thine infinite mercies, that thou wilt mercifully look vpon these children, sanctifie them and wash them with thy holy Golt, that they being deliuered from thy wrath, may bee receiued into the Arcke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublelome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lorde. Amen.



Almighty and immortall God, the aide of all that neede, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lord) as thou hast promised by thy


welbeloued Sonne, laying: Alke and you shall haue; seeke, and you shall finde: knocke and it shall bee opened vnto you: So giue now vnto vs that alke. Let vs that seeke, finde open the gate vnto vs that knocke, that these Infantes may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall Kingdome which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Priest saye  
Heare the words of the Gospel, written by S. Marke,  
in the tenth Chapter.

 A certaine time they brought children to Christ that hee should touch them, and his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and laid vnto them. Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verily, I say vnto you; whosoever doeth not receiue the Kingdome of God as a litle child, hee shall not enter therein. And when hee had taken the vp in his armes, hee put his handes vpon them, and blessed them.

Mar. 10. 13

¶ After the Gospel is read, the Minister shal make this briefe exhortation vpon the words of the Gospel.

 Friends, ye heare in this Gospel the words of our Sauour Christ, that he commaunded the children to be brought vnto him: how he blamed those that woulde haue kepte them from him: how he exhorted all men to follow their innocencie. You perceiue how by his outward gesture and deede he declared his good will toward them: for he embraced them in his armes, he laied his hands vpon them, and blessed them, Doubt yee not therefore, but earnestly beleue that he will likewise fauourably receiue these present Infantes, that hee will embrace them with the armes of his mercie, that hee will giue vnto them the blessing of eternal life: and make them partakers of his euerlasting Kingdome. Wherfore we being thus perswaded of the good will of our heauenly father, towardes these Infantes declared by his Sonne Iesus Christ, and nothing doubting,



but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holye Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say,



Almighty and euerlasting God, heauenly Father, we giue thee humble thanks, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerlasting Saluacion, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Priest shal speake vnto the Godfathers and Godmothers, on this wyfe:



Beloued friends, yee haue brought these children here to bee baptized, ye haue prayed that our Lord Iesus Christ, would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to releafe them of their sinnes, to giue them the Kingdome of heauen, and euerlasting life. Yee haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy word, and obediently keepe his Commandements.

¶ Then shal the Priest demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, and the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Aunswere.

I forsake them all.

The Minister.

Doest thou beleue in God the father almighty, maker of heauen and earth? And in Iesus Christ his onely begotten

Sonne our Lord? And that hee was conceived by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that hee went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty; and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleue in the holy Ghost the holy Catholique Church, the Communion of Saints, the remission of synnes, the resurrection of the fleshe, and euerlasting life after death?

Aunfwere.

All this I stedfastly beleue.

Minister.

Wylt thou be baptized in this faith?

Aunfwere.

That is my desyre.

¶ Then shall the Priest say.



Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee, by our office and ministry, may also be endued with heauenly vertues, and euerlastingly rewarded, through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without ende. Amen.



Almighty euerliuing God, whose most derely beloued Sonne Iesus Christe, for the forgiuenesse of our synnes, did shed out his molte precious side both water and blood, and gaue commaundement to his Disciples that they should go teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, wee beseech thee, the supplications of thy Congregation, and grant that all thy ser-

wants which shall bee baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.


¶ Then the Priest shal take the childe in his hands, and aske the name; and naming the childe, shall dip it in the water, so it bee discreetly and warily done, saying,

N. I baptize the in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.


¶ And if the childe bee weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I baptize the in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shall make a Crosse vpon the Childes forehead, saying:

 E receiue this Childe into the Congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter hee shal not bee ashamed to confesse the Faith of Christ crucified, and manfully to fight vnder his banner against sinne, the world, and the deuill, and to continue Christs faithfull souldier and seruaunt vnto his liues end. Amen.


Then shall the Priest say,

 eing now, dearely beloued brethren that these children bee regenerate and grafted into the body of Christs Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

Then shal be sayd.

Our Father which art in heauen, &c.

Then shal the Priest say,

 E yelde thee hearty thankes most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we

beleche thee to grant that he being dead vnto sinne, and lyuing vnto righteoulnesse, and being buried with Christ in his death, may crucify the old man, and vtterly abolishe the whole body of sinne, that as he is made partaker of the death of thy Son, so hee may bee partaker of his resurrection, so that finally with the residue of thy holy Congregation, he may bee inheritour of thine euerlasting Kingdome. Through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shal say this exhortation following.

**I**nasmuch as these children haue promised by you to forsake the deuill and his workes, to beleue in God, and to serue him, you must remember that it is your parts and duties to see that these Infants be taughte, so soone as they shall be able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better; yee shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue; and all other things which a Christian man ought to know and beleue to his soules health, and that these children may bee vertuously brought vp, to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Sauour Christ, and to be made like vnto him, that as he died and rose againe for vs: so should we whiche are baptized, die from sinne, and rise again vnto righteoulnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlynesse of liuing.

¶ The Minister shal command that the children bee brought to the Byshop to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandementes, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

☛ *Of them that are to be baptized in priuate houfes in  
time of neceffity, by the Minister of the Parifh, or any other  
lawfull Minister that can be procured.*



He Paftors and Curates fhall oft admonifh the people, that they deferre not the Baptifme of Infants any longer then the Sunday, or other Holy day, next after the Childe be borne vnleffe vpon a great and reasonable caufe declared to the Curate, and by him approoued.

¶ And alfo they fhall warne them, that without great caufe, and neceffity, they procure not their children to bee baptized at home in their houfes. And when great neede fhall compel them fo to do, that then Baptifme fhall be adminiftered in this fafhion.

¶ Firft, let the lawfull Minister, and them that be prefent, call vpon God for his grace, and fay the Lords Prayer, if the time will fuffer. And then the childe being named by fome one that is prefent, the faid lawfull Minister fhall dip it in water, or poure water vpon it, faying thefe words:

**N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Gholt. Amen.**

¶ And let them not doubt, but that the childe fo baptized, is lawfully and fufficiently baptized, and ought not to bee baptized againe. But yet neuertheleffe, if the childe which is after this fort baptized, doe afterward liue, it is expediente that it be broughte into the Church, to the Intent that if the Priest or Minister of the fame Parifh did himfelf baptize that childe, the Congregation may be certified of the true forme of Baptifme by him priuately before vfed: or if the child were baptized by any other lawfull Minister, that then the Minister of the Parifh where the childe was borne or Chriftened, fhall examine and trie, whether this childe be lawfully baptized, or no. In which cafe, if thofe that bring any childe to the Church, do anfwer that the fame child is already baptized, then fhall the Minister examine them further, faying,

**By whom was the childe baptized?**

**Who was prefent when the childe was baptized?**

**And becaufe fomethings essentiall to this Sacrament may happen to bee omitted through feare or halte in fuch times of extremitie; therefore I demand further of you;**

**With what matter was the childe baptized?**

**With what words was the childe baptized?**

**Whether think you the childe to bee lawfully and perfectly baptized?**

¶ And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to bee: then shal not hee Christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus,

**C**ertifie you, that in this case all is well done, and according vnto due order concerning the baptizing of this childe, which being borne in originall sinne and in the wrath of God, is nowe by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life: for our Lord Iesus Christ doeth not deny his grace and mercy vnto such Infants, but most louingly doth call the vnto him: as the holy gospel doth witnesse to our comfort on this wise.

**A**t a certaine time they brought children vnto Christ that he should touch them: and his Disciples rebuked thole that brought them. But when Iesus saw it, he was displeased, and said vnto them: Suffer little children to come vnto me, and forbid them not, for to such belongeth the Kingdome of God. Verely I say vnto you, whosoever doth not receiue the Kingdome of God as a little childe, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

Marke 10.

¶ After the Gospel is read, the minister shal make this exhortation vpon the words of the Gospel.

**F**riends, you heare in this Gospel the words of our Sauour Christe, that he commanded the chyl dren to be brought vnto him: how he blamed thole that would haue kepte them from him, how hee exhorted all men to follow their innocencie: See perceiue how by his outward gesture and deed he declared his good will toward them. For he embraced them in his armes, he laid his hands vpon them, and blessed them, Doubt ye not therefore, but earnestly beleue, that he hath likewise fauourably receiued this present Infant, that hee hath embraced him with the armes of his mercie, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting Kingdome. Wherefore wee beeing thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towards this Infant, Let vs faithfully and de-

voutly giue thankes vnto him, and say the prayer, which the Lord himselke taught, and in declaration of our Faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister with the Godfathers, and Godmothers shall say.

¶ Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Doelt thou in the name of this childe forsfake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetouls desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Anfwere.

I forsfake them all.

Minister.

Doelt thou in the name of this childe professe this faith, to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? and that hee was conceived by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that he wet downe into hell, and also did rise againe the third daye, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world, to iudge the quicke and the dead? And doe you in his name beleue in the holy Ghost the holy Catholique Church, the Communion of Saints, the Remission of sinnes, Resurreccion, and euerlasting life after death?

Aunfwere.

All this I steadfastly beleue.

¶ Let vs pray.



Almighty and euerlasting God, heavenly father, wee giue thee humble thanckes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to this infant, that he being borne againe and being made heire of euerlasting saluacion, through our Lord

Jelus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Jelus Christ thy Sonne, who liueth and reigneth with thee in the vinity of the same holy Spirit euerlastingly. Amen.

¶ Then shal the Minister make this exhortatcion, to the Godfathers and Godmothers.



Orasmuch as this childe hath promised by you to forsake the deuill and al his workes, to beleue in God, and to serue him: you must remember that it is your part and duety, to see that this Infant be taught, so soone as hee shall bee able to learne what a solemne vow, promise, and profession hee hath made by you. And that hee may know these thinges the better, yee shall call vpon him to

heare Sermons, and chiefly you shall prouide that hee may learne the Creed, the Lords prayer and the ten Commandements in the English tongue, and all other things which a Christian man ought to know, and beleue to his soules health, and that this childe may bee vertuously brought vp, to leade a godly and a christian life, remembring alway that Baptisme doth repretent vnto vs our profession, which is, to follow the example of our Sauour Christ, and be made like vnto him, that as hee died and rose againe for vs, so shoulde wee which are baptized, die from sinne, and rise againe vnto righteous-



nelle, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue, and godlinesse of liuing.

And so foorth, as in publique Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine aunswers to the Priests queffions, as that It cannot appeare that the Childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost : whichh are the essentiall parts of Baptisme: then let the Priest baptize It in form aboue written, concerning publique Baptisme, saying that at the dipping of the Childe in the Font, he shall vse this forme of wordes.



If thou be not already baptized, *R.* I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.



• The order of Confirmation, or laying  
on of hands vpon children baptized, and able  
to render an account of their Faith, according  
*to the Catechisme following.*



O the end that confirmation may bee ministred to the more edifying of such, as shall receiue it (according vnto S. Pauls doctrine, who teacheth that all things should bee done in the Church, to the edification of the same) it is thought good that none hereafter shall bee confirmed but such as can say in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or suche as hee shal appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their own consent, openly before the Church, ratifie and confirme the same : and also promise that by the grace of God, they will euermore endeauour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmation is ministred to them that be Baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaults of the world and the deuill: it is most mete to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to bee in danger to fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs Religion,

should openly professe their owne faith, and promise to bee obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, hee shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and be vndoubtedly faued.

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• A Catechisme, that is to say, an Instruction to bee learned of euery Childe, before hee bee brought to bee Confirmed by the Bishop.



Question.  
What is your name?

Answer.

R. or M.

Question.  
Who gaue you this name?

Answer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the Kingdome of heauen.

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 forlake the deuill, and all his workes, the pompes and vanities of the wicked world, and all the sinfull lults of the flesh. Secondly, that I should beleue all the Articles of the Christian Faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.  
Doelt thou not thinke that thou art bound to beleue and to doe as they haue promised for thee?

Answer.

Yes verely, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hee hath called mee to this

state of saluation, through Iesus Christ our Sauour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Reherse the Articles of thy beliefe.

Answer.

**I** beleue in God the Father Almighty, maker of heauen and of earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heauen, and sitteth at the right hand of God the Father Almighty: From thence he shal come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answer.

Firste, I learne to beleue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankinde.

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 keepe Gods Commandements. Tell me how many there be?

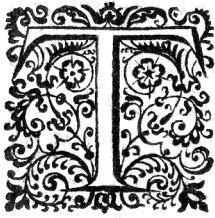
Answer.

Tenne.

Question.

Which be they?

Anfwere.



THE same which GOD spake in the twentieth Chapter of Exodus, laying: I am the Lord thy God which haue brought thee out of the land of Egypt, oute of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands of them that loue me, and keepe my commandements.

iii. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Six dayes shalt thou labour and do all that thou hast to do: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day, wherfore the Lord blessed the seuenth 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 giueth thee.

vi. Thou shalt do no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against thy neighbour.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe nor his Ass, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answer.

I learne two things : My duetie towards God, and my duetie towards my neighbour.

Question.

What is my duetie towards God?

Answer.

My duetie towards God, is to beleue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truly all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answer.

My duetie towards my neyghbour is, to loue him as my selfe, and to doe to all men as I would they should doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my Gouvernours, teachers, spirituall Pastours and Masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobernesse, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my duety in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Anfwere.



**O**ur Father which art in heauen, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespalles, as we forgiue them that trespalle against vs. And leade vs not into temptation : but deliuer vs from euill. Amen.

Question.

What delirest thou of God in this prayer?

Anfwere.

I delire my Lord God our heauenly Father, who is the giuer of all goodnelle, to lend his grace vnto mee, and to all people, that wee may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will lend vs all things that be needfull both for our soules and bodies. and that hee will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers gholtly and bodily, and that he will keepe vs from all sinne and wickednelle, and from our gholtly enemye, and from euerlastyng death. And thil I trust he wil doe of his mercy and goodnelle, through our Lord Iesus Christ. And therefore I say. Amen. So be it.

Question.



**H**ow many Sacraments hath Christ ordained in his Church?

Anfwere.

Two onely as generally necessary to saluation; that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Anfwere.

I meane an outward and visibible Signe of an Inward and Spirituall grace giuen vnto vs; ordained by Christ himselte, as a means whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Anfwere.

Two; the Outward visible Signe, and the Inward Spirituall Grace.

Question.

What is the outward visible signe or forme in Baptisme?

Anfwere.

Water: wherein the person baptized is dipped or sprinkled with it, In the Name of the Father, and of Sonne, and of the holy Ghost.

Question.

What is the inward and spirituall grace?

Anfwere.

A death vnto sinne, and a new birth vnto righteoulnesse: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Anfwere.

Repentance, whereby they forsake sinne; and faith, whereby they stedfastly beleue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age they cannot performe them?

Anfwere.

Yes: they doe performe them by their Sureties; who promise and vow them both, in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Anfwere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Question.

What is the outward part or signe of the Lords Supper?

Anfwere.

Bread and wine, which the Lord hath commanded to bee receiued.

Question.

What is the inward part or thing signified?



Anfwere.

**The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.**

Question.

**What are the benefitt wherEOF we are partaker thereof?**

Anfwere.

**The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodieS are by the Bread and wine.**

Question.

**What is required of thole which come to the Lords Supper?**

Anfwere.

**To examine themselues, whether they repent them truly of their former sinnes, stedfastly purpoling to leade a new life; haue a liuely faith in Gods mercy through Christ, with a thankfull remembrance of his death; and be in charitie with all men.**

¶ So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the ten Commandements, and also can anfwere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in : then shall they be brought to the Bishop by one that shall be their Godfather, or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

# Confirmation, or laying on of hands.

Minister.



Our helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed is the Name of the Lord.

Answere.

Hencefoorth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.



Almighty and euerliuing God, who hast vouch-  
lauded to regenerate these thy seruants by water  
and the holy Ghost, and hast giuen vnto them for-  
giuenesse of all their sinnes: strengthen them wee  
beseech thee, O Lord, with the holy Ghost the  
Comforter, and dayly increase in them thy manifold gifts of  
grace, the Spirit of wiledome and vnderstanding: the Spirit of  
Counsell and ghostly strength, the Spirit of knowledge and  
true godlinesse, and fulfill them (O Lord) with the Spirit of  
thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe  
feuerally, saying,

Defend, O Lord, this childe with thy heauenly grace that  
he may continue thine for euer, and dayly increase in thy holy  
Spirit more and more, vntill hee come vnto thy euerlasting  
Kingdome. Amen.

¶ Then shal the Bishop say,

¶ Let vs pray.



Almightie euerliuing God, whiche makelt vs both  
to will, and to doe thole things that bee good and  
acceptable vnto thy Maiestie. Wee make our hum-  
ble supplications vnto thee for these children, vpon  
whom (after the example of the holy Apostles) we

haue laied our hands, to certifie them (by this signe) of thy fauour and gracious goodnesse toward them : Let thy Fatherly hand, wee beleeue thee, euer be ouer them : Let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlasting life: through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shal blesse the children,  
saying thus,

**The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee vpon you, and remaine with you for euer. Amen.**

- ¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euen-song openly in the Church, instruct and examine so many Children of his Parish sent vnto him, as the time will serue and as he shall thinke conuenient, in some part of this Catechisme.
- ¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants & prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought before him to any conuenient place, for their confirmation: then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of their Faith, the Lords prayer, and the ten Commandments, and also how many of them can answere to the other questions contained in this Catechisme.
- ¶ And there shall none be admitted to the holy Communion; vntill such time as he can say the Catechisme, and be confirmed.



## ¶ The forme of solemnization *of Matrimony*

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

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

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



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


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

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



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


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

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

The man shall answere,

I will.

Then shall the Priest say vnto the woman,

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

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

The woman shall answere,

**I will.**

Then shall the Minister say,

**Who giueth this woman to be married to this man?**

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

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

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

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

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

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

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



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

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

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

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

¶ Then shall the Minister speak vnto the people.

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

¶ And the Minister shall adde this blessing.

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

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

*Beati omnes.*  
Pfal. 128.

**B**lessed are all they that feare the Lord : and walke  
in his wayes.

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

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

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

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

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

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

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

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

Or this Psaime.



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

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

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

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

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

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

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

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

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

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

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord, saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Deus mi-  
fereatur  
Pfal. 67.



Minister.

○ Lord lend them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answere.

From the face of their enemy.

Minister.

○ Lord heare our prayer.

Answere.

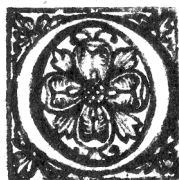
And let our crie come vnto thee.

Minister.



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

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



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



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

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

¶ Then shall the Priest say,



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

unto your liues end. Amen.

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



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

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

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

Coloff. 3.

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

1. Pet. 3.

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

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

Ephes. 5.

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

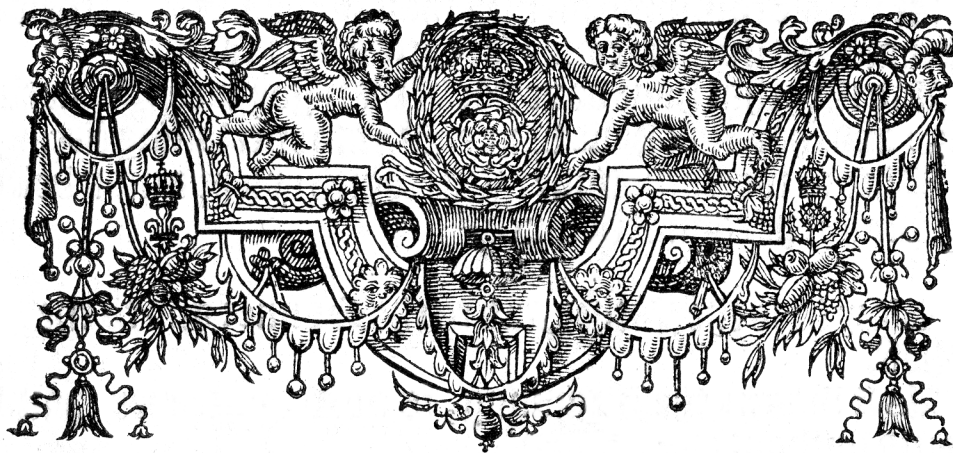
Therefore as the Church or Congregation, is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Collosians, S. Paule giueth you this short lesson, Ye wiues, submit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

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

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

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

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## ¶ The order for the buriall *of the dead.*

¶ The Priest meeting the Corps at the Church stile, shall saye, or else the Priest and Clerkes shall sing, and so goe either into the Church, or towards the graue.

Iohn 11.



Am the resurrection and the life (saith the Lord.) He that beleueth in me, yea, though he were dead, yet shall he liue. And whosoever liueth, and belieueth in me, shall not die for euer.

Iob 19.



Know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

1. Tim. 6.  
Iob 1.



We brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it hath pleased the Lord so commeth things to passe: Blessed be the Name of the Lord.

¶ When they come to the graue, while the Corps is made ready to bee laid into the earth, the Priest shall say, or the Priest, and Clerkes shall sing.


Iob 14.




An that is borne of a woman hath but a short time to liue, and is full of misery. Hee commeth vp, and is cut downe like a flower, he fleeth as it were a shadow, and neuer continueth in one stay. In the mids of life we bee in death: of whom may we seeke for succour but of thee, O Lord, which for our sinnes art iustly displeas'd? Yet O Lord God most holy, O Lord most mighty,

**O** holy, and most mercifull Sauour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers : but spare vs Lord molte holy, **O** God most mighty, **O** holy and mercifull Sauour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.



**E**rasmuch as it hath pleased Almighty God of his great mercy to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body that it may bee 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.


**H**heard a voice from heauen saying vnto me, Write, from henceforth blessed are the dead, which die in the Lord. Euen so sayeth the Spirite, that they rest from their labours.

Reue. 14,  
15.

¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.


**C**hrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shal all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authority and power. For hee must reigne till he haue put his enemies vnder his feete. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feete. But when hee saith, all things are put vnder him, it

1. Corin. 15,  
20.

is manifest that he is excepted that hath put all things vnder hym. When all things are subdued vnto him, then shall the Sonne also himselfe be subiecte vnto him that put all things vnder him, that God may be all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with bealts at Ephelus after the manner of men, what aduantage it me, if the dead rise not againe? Let vs eate and drinke, for to morrow wee shall die. Bee not yee deceiued; euill words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man will say How arise the dead? With what body shall they come? Thou foole, that which thou sowest is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheat or some other : but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one manner of flesh : but there is one manner of flesh of men, another manner of flesh of bealts, another of fishes, an other of birds. There are also celestiall bodie, and there are bodie terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weaknesse, it riseth againe in power. It is sown a natural body, it riseth againe a spirituall body. There is a natural body, and there is a spirituall body : as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit that is not first which is spirituall, but that which is natureall and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the

image of the heauenly. This say I, brethren, that flesh and blood cannot inherite the Kingdome of God, neither doth corruption inherite incorruption. Behold, I shew you a myltery. We shall not all sleepe : but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the deade shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written : Death is swallowed vp in victory : Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thankes be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore my deare brethren, be yee stedfast and vnmouable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christe haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Priest.



Almightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie : Wee giue thee heartie thankes for that it hath pleased thee to deliuer this *R.* our brother, out of the mileries of this sinfull world beleeching thee, that it may please thee of thy gracious goodnelle, shortly to accomplish the numbere of thine elect, and to halten thy Kingdome, that wee with this our brother, and all other departed in the true faith



of thy holy Name, may haue our perfect consummation and blisse, both in body and soule in thy eternall and euerlasting glory. Amen.

¶ The Collect.

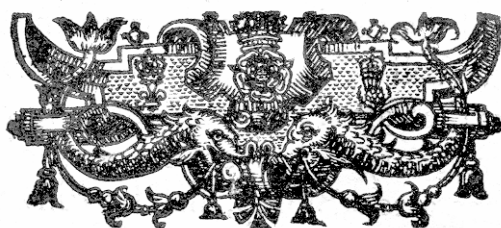


Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom wholoouer beleueth shall liue, though he die, and wholoouer liueth, and beleueth in him, shall not die eternally : who also taught vs (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleepe in him : We meekely beseeche thee (O Father) to raise vs from the death of sinne, vnto the life of righteoulnesse, that when we shall depart this life, wee may rest in him, as our hope is this our brother doeth, and that at the generall Resurrection in the last day, we may be found acceptable in thy light, and receiue that blessing which thy well beloued Sonne shall then pronounce to all that loue and fear thee, saying, Come ye blessed children of my Father, receiue the Kingdome prepared for you from the beginning of the world. Grant this, wee beseeche thee, O mercifull father, through Iesus Christe our Mediatour and Redeemer. Amen.




THE  
FORME AND  
MANNER OF MAKING  
and Consecrating BISHOPS.  
PRIESTES and  
DEACONS.

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 Imprinted at London by  
ROBERT BARKER, Printer to the  
King Most Excellent Maiefty: and by the  
Afsignes of IOHN BILL.  
Anno. 1634.



## ¶ THE PREFACE.



It is euident unto all men, diligently reading holye Scripture, and ancient Authors, that from the Apostles time, there hath bene these orders of Ministers in Christs church, Bishops, Priests, and Deacons, Which offices were euermore had in such reuerent estimation, that no man by his own priuate authoritie, might presume to execute any of them, except he were first called, tried, examined, and knowne to haue such qualities, as were requisite for the same. And also by publique prayer, with imposition of hands, approued, and admitted thereunto. And therefore to the intent these orders should bee continued, and reuerently vsed, and esteemed in this Church of England, it is requisite that no man (not being at this presente Bishop, Priest, nor Deacon) shall execute any of them, except hee bee called, tried, examined, and admitted, according to the forme hereafter following. And none shall be admitted a Deacon, except hee bee twenty one yeeres of age at the least. And euery man, which is to bee admitted a Priest, shall bee full foure and twentie yeeres old. And euery man, which is to be consecrated a Bishop, shall be fully thirtie yeeres of age. And the Bishop knowing either by himselfe, or by sufficient testimony, any person to be a man of vertuous conuersation, and without crime, and after examination and tryall, findyng him learned in the Latine tongue, and sufficiently instructed in holy Scripture, maye vpon a Sunday or holy day, in the face of the Church, admit him a Deacon in such manner and forme as hereafter followeth.



## The Forme and manner of Ordering of DEACONS.



Irst, when the day appointed by the Bishop is come, there shall be an exhortation, declaring the duetie and office of such as come to be admitted Ministers, how nece ary such orders are in the Church of Christ, and also how the people ought to esteeme them in their vocation.

After the exhortation ended, the Archdeacon or his Deputie, shall present such as shall come the Bishop to bee admitted, saying these words.

**R**euere[n]d Father in God, I presente vnto you, these persones present, to be admitted Deacons.

The Bishop.

**T**ake heed that the persons whom yee presente vnto vs, bee apt and meet, for their learning and godly conuersation, to exercise their ministerie duely, to the honour of God, and edifying of his Church.

The Archdeacon shall answer.

**I** haue enquired of them, and also examined them, and thinke them so to be.

And then the Bishop shall say vnto the people.

**B**rethren, if there be any of you, who knoweth any impediment, or notable crime, in any of these persones presented to be ordered Deacons, for the which hee ought not to bee admitted to the same, let him come forth in the name of God, and shewe what the crime or impediment is.

And if any great crime, or impediment be obiected, the Bishoppe shall surcease, from ordering that person, vntill such time as the party accused shall trie himself cleare of that crime.

Then the Bishop, commending such as shall be found meet to bee ordered to the prayers of the Congregation, with the Clearkes, and people present, shall say or sing the Letany as followeth, with the prayers.

## *The Letanie and Suffrages.*



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

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

**God the Sonne, redeemer of the world : haue mercy vpon vs miserable sinners.**

O God the Sonne, Redeemer of the world : haue mercy vpon vs miserable sinners.

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

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

**holy, blessed, and glorious Trinity, thzee persons and one God : haue mercie vpon vs miserable sinners.**

O holy, bleffed, and glorious Trinitie, three perfons 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 sinnes : spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious bloud, and be not angry with vs for euer.**

Spare vs good Lord.

**From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wzath, and from euerlasting damnation.**

Good Lord deliuer vs.

**From all blindnesse of heart, from pride, vaine glozy, and hypocrisie, from enuie, hatred, and malice, and all uncharitableness.**

Good Lord deliuer vs.

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

Good Lord deliuer vs.

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

Good Lord deliuer vs.

**From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and Commandement:**

Good Lord deliuer vs.

**By the mystery of thy holy Incarnation, by thy holy Patiuitie and Circumcision, by thy Baptisme, Fasting, and Temptation.**

Good Lord deliuer vs.

**By thine agony and bloody sweat, by thy Crosse and Passion, by**

thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulacion, in all time of our wealth, in the houre of death, and in the daye of Judgement.

Good Lord deliuer vs.

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

Wee beseech thee to heare vs good Lord.

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

Wee beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiaunce in thee, and euer seeke thy honour and glozy.

Wee beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue our gracious Queene Mary, Prince Charles, and the rest of the Royall Progenie.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing, they may set it forth and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Councell, and al the Nobility, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

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

We beseech thee to heare vs good Lord.

That it may please thee to giue to all Nations, vnity, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to geue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

**That it may please thee to succour, helpe and comfort, all that be in danger, necessity, and tribulation.**

We befeech thee to heare vs good Lord.

**That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity vpon all prisoners and captiues.**

We befeech thee to heare vs good Lord.

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

We befeech thee to heare vs good Lord.

**That it may please thee to haue mercie vpon al men.**

We befeech thee to heare vs good Lord.

**That it may please thee to forgiue our enemies, persecutozs, and slanderers, and to turne theyr hearts.**

Wee befeech thee to heare vs good Lord.

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

We befeech thee to heare vs good Lord.

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

Wee befeech thee to heare vs good Lord.

**Sonne of God: wee befeech thee to heare vs.**

Sonne of God: we befeech thee to heare vs.

**○ Lambe of God, that takest away the sinnes of the world.**

Grant vs thy peace.

**○ Lambe of God, that takest away the sinnes of the world.**

Have mercie vpon us.

**○ Christ heare vs.**

O Christ heare vs.

**Lord haue mercy vpon vs.**

Lord haue mercy vpon vs.

**Christ haue mercy vpon vs.**

Christ haue mercy vpon vs.

**Lord haue mercy vpon vs.**

Lorde haue mercy vpon vs.

**Our Father which art in heauen, &c.**

And leade vs not into temptation.

**But deliuer vs from euill. Amen.**

The Verficle.

**Lord deale not with vs after our finnes.**

Anfwere.

**Neither reward vs after our iniquities.**

**Let us pray.**



**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 wee make befoze thee, in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euils, which the craft and subtilty of the deuill, or man worketh against vs, be brought to naught, and by the prouidence of thy goodnesse, they may be disperfed, that we thy seruants, beyng hurt by no persecutions, may euermore giue thanks vnto thee, in thy holy Church, through Iesus Christ our Lord.**

O Lorde arise, helpe vs, and deliuer vs, for thy Names sake.

**God, we haue heard with our eares, and oure fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time befoze them.**

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

**Glory be to the Father, and to the Sonne: and to the holy Ghost. As it was in the begynning, is now, and euer shall be, world without end. Amen.**

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

Graciously looke vpon our afflictions.

**Pitifully behold the sorowes of our hearts.**

Mercifully forgiue the finnes of thy people.

**Fauourably with mercy heare our prayers.**

O Sonne of Dauid haue mercy vpon vs.

**Both now and euer vouchesafe to heare vs, O Christ.**

Graciously heare vs, O Christ, Graciously heare vs, O Lord Christ.

The Verficle.

**Lord let thy mercy be shewed vpon vs.**

The Anfwere.

**As we doe put our trust in thee.**



¶ Let vs pray.

**W**e humbly beseech thee, O father, mercifully to look vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and purenesse of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

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

¶ Then shall bee said also this that followeth.



**A**lmighty God, which by thy diuine prouidence, hast appointed diuers orders of Ministers in the Church, and diddest inspire thine holy Apostles to chuse vnto this order of Deacons, the first Martyr S. Stephen, with other: mercifully behold these thy seruants, now called to the like office and administration; replenishe them so with the trueth of thy doctrine, and innocency of life, that, both by word and good example, they may faithfully serue thee in this office, to the glory of thy Name, and profite of the Congregation, through the merits of our Saviour Iesu Christ, who liueth and reigneth with thee and the holy Ghost, now and for ever. Amen.

Then shall be sung or said the Communion of the day, sauing the Epistle shall be read out of Timothie, as followeth.

**L**ikewise must the Ministers be honest, not double tongued, not giuen vnto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience: and let them first be proued, and then let them minister, so that no man be able to reprove them. Even so must their wiues be honest, not euil speakers, but sober and faithful in all things. Let the Deacons be the husbands of one wife, and suche as rule their children well, and their owne households: For they that minister

well, get themselves a good degree, and a great liberty in the faith, which is in Christ Iesu.

These things write I vnto thee trusting to come shortly vnto thee; but and if I tarry long, that then thou mayest yet haue knowledge, how thou oughtest to behaue thy self in the house of God, which is the congregation of the liuing God, the pillar and ground of truth. And without doubt, great is that mystery of godlynesse. God was shewed in the flesh, was iustified in the spirit, was seene among the Angels, was preached vnto the Gentiles, was beleued on in the world, and receiued up in glory.

Or else this out of the sixth of  
the Acts.

**T**hen the twelue called the multitude of the Disciples together, and said, It is not meet that we should leaue the word of God, and serue tables. Wherefore brethren, looke yee out among you, seuen men of honest report and full of the holy Ghost and wisdom, to whom wee may commit this businesse: but wee will giue our selues continually to praier, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man ful of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanos, and Timon, and Hermenas, and Nicholas a conuert of Antioch. These they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the Disciples multiplied in Ierusalem greatly, and a great company of the Priests, were obedient vnto the faith.

And before the Gospell, the Bishop sitting in a chaire, shall cause the Oath of the Kings supremacie, and against the power and authoritie of all forreigne Pontentates, to bee ministred vnto euery of them that are to be ordered.

## The Oath of the Kings Soueraignetic.

**A.** B. do vtterly testifie and declare in my conscience that the Kings Highnesse is the onely supream Couernour of this Realme & of all other his Highnes Dominions and Countries, aswel in all spiritual or Ecclesiasticall things or causes, as Temporall, and that no forreigne Prince, Person, Prelate, State, or Potentate, hath or ought to haue any iurisdiction,

power, superiority, preeminence or authority Ecclesiasticall or Spiritual within this Realme, and therefore I doe vtterly renounce and forsake all forreigne Jurisdicions, Powers, Superiorities, and authorities, and doe promise that from henceforth I shall beare faith and true Allegiance to the kings Highnesse, his Heires and lawfull Successours, and to my power shall assist and defend all Jurisdicions, Privileges, Preeminences, and Authorities granted or belonging to the Kings Highnes, his Heires and Successours, or vnitied and annexed to the Imperiall Crowne of this Realme, so helpe me God, and the Contentes of this Booke.

Then shall the Bishop examine euery one of them that are to bee ordered, in the presence of the people, after this manner following.

**D**oe you trust that you are inwardly moued by the holy Ghost, to take vpon you this office and ministracion, to serue God, for the promotinge of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Doe you thinke that yee truly be called according to the will of our Lord Iesus Christ, and the due order of this Realme, to the Ministry of the Church?

Answer.

I thinke so.

The Bishop.

Doe you unfainedly beleue all the Canonically Scriptures, of the old and new Testament?

Answer.

I doe beleue.

The Bishop.

**W**ill you diligently reade the same vnto the people assembled in the Church, where you shall be appointed to serue?

Answer.

I will.

The Bishop.

**I**t appertaineth to the office of a Deacon in the Church, where he shall be appointed to assist the Priest in deuine Seruice, and specially when he ministrath the holy Communion, and to helpe him in distribucion thereof, and to reade holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechisme, to baptize and to preache if he bee admitted thereto by the Bishop. And furthermore, it is his office, where prouision is so made, to search for the sicke, poore, and impotent people of the Parish, and to inti-

mate their estates, names, and places where they dwell vnto the Curate, that by his exhortation they may bee relieved by the Parish or other conuenient almes: wil you doe this gladly and willingly?

Anfwere.

**I will so doe by the helpe of God.**

The Bishop.

**W**ill you applie all youre diligence to frame and fashion your owne liues, and the liues of all your familie according to the doctrin of Christ, and to make both your selues and them as much as in you lieth, wholesome examples of the flocke of Christ?

Anfwere.

**I will so doe, the Lord being my helper.**

The Bishop.

**W**ill you reuerently obey your Ordinary and other chiefe Ministers of the Church, and them to whom the gouernement and charge is committed ouer you, following with a glad minde and will their godly admonitions?

Anfwere.

**I will indeauour my selfe, the Lord being my helper.**

Then the Bishop laying his hands feuerally vpon the head of euery of them, shall saye.

**Take thou authority to execute the office of a Deacon in the Church of God committed vnto thee: In the Name of the Father, the Sonne, and the holy Ghost. Amen.**

Then shall the Bishop deliuer to euery one of them the New Testament, saying.

**Take thou authoritie to reade the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.**

Then one of them appointed by the Bishop, shall reade the Gospel of that day. Then shall the Bishop proceed to the Communion, and all that are ordered shall tarry and receiue the holy Communion the same day with the Bishop. The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.

**A**lmighty God, giuer of all good thinge, which of thy great goodnesse hast vouchsafed to accept and take these thy seruants vnto the offices of Deacons in thy Church: make them wee beseech thee (O Lord) to bee modest, humble, and constant in their ministration, to haue a ready will to obserue all spirituall discipline, that

they hauing alwayes the testimony of a good conscience, and continuing euer stable and strong in thy Sonne Christ, may so well use themselues in this inferiour office, that they may be found worthy to bee called vnto the higher ministeries in thy Church, through the same thy Sonne our Sauour Christ, to whom be glory and honour, world without end. Amen.

And here it must bee shewed vnto the Deacon that hee must continue in that office of a Deacon, the space of a whole yeere at the least (except for reasonable causes, it bee otherwise seene to his Ordinary) to the intent hee may be perfect, and well expert in the things appertaining to the Ecclesiasticall administration, in executing whereof, if he be found faithful and diligent, he may be admitted by his Diocefan to the order of Priesthood.



## ¶ The forme of Ordering *of Priests.*

When the exhortacion is ended, then shall follow the Communion. And for the Epistle shall bee read out of the twentieth Chapter of the Actes of the Apostles as followeth.

**U**om Mileto, Paul sent messengers to Ephesus, and called the Elders of the Congregation; which when they were come to him, hee said vnto them. *See know, that from the first day that I came into Asia, after what manner I haue beene with you at all seasons, seruiyng the Lord with all humbleness of minde, and with many teares and temptations which happened vnto me by the layings await of the Jewes, because I would keepe backe nothing that was profitable vnto you, but to shew you, and teach you openly throughout euery house: witnessing both to the Jewes, and also to the Greekes, the repentance that is toward GOD, and the faith which is toward our Lord Iesus. And now behold, I goe bound in the spirit vnto Hierusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in euery Citie, saying that bands*

and trouble abide mee. But none of these things mooue me, neither is my life deare vnto my selfe, that I might fulfill my course with ioy and the ministracion of the word which I haue receiued of the Lord Iesu, to testifie the Gospel of the grace of God. And now behold, I am sure that henceforth yee all (through whom I haue gone preaching the kingdome of God) shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I haue spared no labour, but haue shewed you all the counsell of God. Take heed therefore vnto your selues, and to all the flocke among whom the holy Ghost hath made you ouerscers, to rule the Congregation of God, which hee hath purchased with his blood. For I am sure of this, that after my departing, shall grieuous wolues enter in among you, not sparing the flocke. Moreover, of your owne selues shall men arise, speaking peruerse things, to draw disciples after them. Therefore awake, and remember that by the space of three yeeres I ceased not to warne euery one of you night and day, with teares.

And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified. I haue desired no mans siluer, gold, or vesture. Yea, you know your selues, that these hands haue ministred vnto my necessities, and vnto them that were with mee. I haue shewed you all things, how that so labouring yee ought to receiue the weake, and to remember the words of the Lorde Iesus, how that hee said; It is moze blessed to giue, than to receiue.

Or else this third Chapter, of the first Epistle to Timothie.



His is a true saying, If any man desire the office of a Bishop, he desireth an honest work. A Bishop therefore must be blamelesse, the husband of one wife, vigilant, sobre, discrete, a keeper of hospitalitie, apt to teach, not giuen to ouer much wine, no fighter, nor greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how shall hee care for the Congregation of God? He may not be a pong Scholer, lest he swell, and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without; lest hee fall into rebuke, and snare of the euill speaker.

Likewise must the Ministers bee honest, not double tongued, not giuen vnto much wine, neither greedy of filthy lucre; but holding

1. Tim. 3.  
This when  
Deacons and  
Priests are  
made both in  
one day.

the misterie of the faith, with a pure conscience: and let them first be prooued, and then let them minister so that no man be able to re-prooue them.

Euen so must their wiues be honest, not euill speakers: but sober and faithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their childzen well, and their owne households: For they that minister well get themselues a good degree, and great liberty in the faith which is in Christ Iesus. These things write I vnto thee, trusting to come shortly vnto thee: but if I tarry long, that then thou mayest haue yet knowledge, how thou oughtest to behaue thy selve in the house of God, which is the Congregation of the liuing God, the pillar and ground of trueth.

And without doubt, great is that mysterie of godlinesse: God was shewed in the flesh, was iustified in the Spirit, was seene among the Angels, was preached vnto the Gentiles, was beleued on in the world, and receiued up in glory.

After this shall be read for the Gospel a piece of the last Chapter of Mathew, as followeth.

**I**esus came and spake vnto them, saying: All power is giuen vnto me in heauen and in earth: Goe ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to obserue all things, whatsoever I haue commanded you: and loe, I am with you alway, euen vntil the end of the world.

Or else this that followeth, of the tenth Chapter of Iohn.

**V**erily, verely, I say vnto you, He that entreth not in by the dooze into the sheepfold, but climbeth up some other way, the same is a thiefe and a murtherer. But hee that entreth in by the dooze, is the shepeherd of the sheepe, to him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when hee hath sent forth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him, for they know not the voyce of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verely, verely, I say vnto you, I am the dooze of the sheepe: and all (euen as many as come before mee) are theues and murderers, but the sheepe did not heare them. I am the dooze: by me if any

man enter in, he shall be safe, and goe in and out, and finde pasture. A thiefe cometh not but for to steale, kill and to destroy. I am come, that they might haue life, and that they might haue it moze abundantly. I am the good shepherd. A good shepherd giueth his life for the sheepe. An hired seruant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolke comming, and lea- ueth the sheepe and fleeth, and the wolke catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruaunt, and careth not for the sheepe. I am the good shepherd and know my sheepe, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one foldm and one shepherd.

Or else this, of the xx. Chapter of Iohn.

**T**he same day at night, which was the first day of the Sab-  
bothes, when the doozes were shut (where the Disciples were  
assembled together, for feare of the Jewes) came Iesus and stood in  
the midst, and sayd vnto them, Peace be vnto you. And when hee  
had so sayd, he shewed vnto them his hands & his side. Then were  
the Disciples glad, when they saw the Lord. Then said Iesus vnto  
them againe, Peace be vnto you: As my Father sent me, euen so send  
I you also. And when he had said those words, he breathed on them  
and sayd vnto them, Receiue ye the holy Ghost: Whosoeuers sinnes  
pee remit, they are remitted vnto them: and whosoeuers sinnes ye  
retaine, they are retained.

When the Gospel is ended, then shall be sayd or sung.

**C**ome holy Ghost eternall God proceeding from aboue:  
Both from the Father and the Sonne, the God of peace and  
loue:

Visit oure minds, and into us, thy heauenly grace inspire:

That in all truth and godlinesse, we may haue true desire.

Thou art the very Comforter, in all woe and distresse:

The heauenly gifte of God most high, which no tongue can ex-  
presse.

The fountaine and the liuely spring, of ioy celestiall:

The fire so bright, the loue so cleare, and Vnction spirituall.

Thou in thy giftes art manifold, whereby Christes Church doth  
stand:

In faithfull hearts writing thy Law, the finger of Gods hand.



According to thy promise made, thou giuest speech of grace:  
That through thy helpe, the praise of God, may sound in euery  
place.

O holy Ghost, into oure wits, send downe thy heavenly light:  
Kindle our hearts with feruent loue, to serue God day and night.  
Strength and stablish all our weakenesse, so feeble and so fraile:  
That neither flesh, the world, noꝝ deuill, against us do preuaile.  
Put backe our enemye farre from us, and grant us to obtaine,  
Peace in our hearts, with God and man, without grudge oꝝ  
disdaine.

And grant O Lord that thou being, our leader and our guide:  
We may eschewe the snares of sinne, and from thee neuer slide.  
To us such plentie of thy grace, good Lord grant we thee pray:  
That thou mayest be our Comforter, at the last dreadfull day.  
Of all strife and dissention, O Lord, dissolue the bands:  
And make the knots of peace and loue, throughout all Christian  
lands.

Grant vs O Lord, through thee to know the Father most of  
might:

That of his deare beloued Sonne, we may attaine the sight,  
And that with perfect fayth also, we may acknowledge thee;  
The Spirit of them both alway, one God in persons thre.  
Laude and praise be to the Father, and to the Sonne equall:  
And to the holy Spirite also, one God coeternall.  
And pray wee that the onely Sonne, vouchsafe his Spirite to  
send:

To all that doe professe his name, vnto the worlds end. Amen.

And then the Archdeacon shall present vnto the Bishop, all them that shall  
receiue the order of Priesthood that day, the Archdeacon sayinge,

**R**euere[n]d Father in God, I present vnto you, these persons, pre-  
sent, to be admitted to the order of Priesthood,

*Cum interrogatione & responsione, vt in ordine Diaconatus.*

And then the Bishop shall say to the people,

**G**od people, these bee they whom wee purpose, God willing, to  
receiue this day vnto the holy office of Priesthood. For after  
due examination, we finde not to the contrary, but that they be  
lawfully called to their function and ministerie, and that they bee  
persons meet for the same: but yet if there bee any of you, which

knoweth any impediment, or notable cryme in any of them, for the which hee oughte not to be receiued into this holy ministerie, now in the name of God declare the same.

And if any great crime or impediment be objected,

*Vt supra in Ordine Diaconatus vsque ad finem Letanie cum hac Collecta.*

**A**lmighty God, giuer of all good thinges, which by thy holy Spirit hast appointed diuers orders of Ministers in thy Church, mercifully behold these thy servants, now called to the office of Priesthood, and replenish them so with the truth of thy doctrine, and innocencie of life, that both by worde and good example, they may faithfully serue thee in this office, to the glory of thy name, and profit of the Congregation, through the merits of our Saviour Jesus Christ, who liueth and reigneth, with thee and the holy Ghost, world without end. Amen.

Then the Bishop shall minister vnto euery of them the Oath, concerning the Kings Supremacie, as it is set forth in the order of Deacons, and that done, hee shall say vnto them, which are appointed to receiue the said office, as hereafter followeth.

**Y**ou haue heard brethren, aswell in youre priuate examination, as in the exhortation, and in the holy Lessons taken out of the Gospel, and of the writings of the Apostles, of what dignity, and of how great importance this office is, (whereunto yee be called). And now wee exhort you, in the name of our Lord Jesus Christ, to haue in remembrance into how high a dignity, and to how chargeable an office yee be called, that is to say, to be the messengers, the watchmen, the Pastours, and the Stewards of the Lords family: to seek for Christs sheepe that be dispersed abroad, and for his children which bee in the midst of this naughty world, to bee saued through Christ for euer. Haue alwayes therfore printed in your remembrance how great a treasure is committed to your charge, for they be the sheepe of Christ, which hee bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serue, is his spouse and his body.

And if it shall chance the same Church, or any membre therof, to take any hurt or hinderance, by reason of youre negligence, yee

know the greatnesse of the fault, and also of the horrible punishment which will ensue. Wherefore, consider with your selues the end of your ministry, towards the children of God, towards the spouse and body of Christ, and see that you neuer cease your labour, your care, and diligence, vntill you haue doen all that lieth in you, according to your bounden duety, to bring all such as are, or shall be committed to your charge, vnto that agreement in faith, and knowledge of God, and to that ripenesse and perfectnesse of age in Christ, that there be no place left among you, either for errour in Religion, or for viciousnesse in life.

Then, forasmuch as your office is both of so greate excellencie, and of so great difficultie, ye see with how great care and study yee ought to apply your selues, aswell that you may shewe your selues kind to that Lord, who hath placed you in so high a dignity, as also to beware, that neither you your selues offend, neither be occasion that other offend. Howbeit, ye cannot haue a mind and a wil thereto of your selues, for that power and ability is giuen of God alone. Therefore ye see how ye ought and haue need, earnestly to pray for his holy Spirit. And seeing that you cannot by any other meanes compassse the doing of so weighty a worke pertaining to the saluation of man, but with doctrine and exhortacion, taken out of holy Scriptures, and with a life agreeable vnto the same. Ye perceiue how studious yee ought to bee in reading and learning the Scriptures, and in framing the manners, both of your selues, and of them that specially pertaine vnto you, according to the rule of the same Scriptures: And for this selve same cause, ye see how yee ought to forsake and set aside (as much as you maye) all worldly cares and studies.

We haue a good hope, that you haue well weighed and pondered these things with your selues, long before this time, and that you haue clearly determined, by Gods grace, to giue your selues wholly to this vocation, wherunto it hath pleased God to call you, so that (as muche as lieth in you) you apply your selues wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heauenly assistance of the holy Ghost, from God the father, by the mediation of our onely Mediatour and Sauour Jesus Christ, that by daily reading and weighing of the Scriptures, ye may so ware riper and stronger in your ministry: And that yee may so endeouour your selues from time to time to sanctifie the liues of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye may be wholesome and godly examples and paternes for the rest of the

congregation to folowe: & that this present congregation of Christ here assembled, may also understand your mindes and wils, in these things: and that this your promise shall more moue you to do your duties, ye shal answere plainely to these things, which we in the name of the congregation shall demand of you touching the same.

Doe you thinke in your heart, that you be truely called according to the will of our Lord Iesus Christe, and the order of this Church of England, to the ministry of Priesthood?

Anfwere.

I thinke it.

The Bishop.

**B**Ee you perswaded that the holy scriptures conteine sufficiently all doctrine required of necessitie for eternall saluation, thorow faith in Iesu Christ? And are you determined with the sayd Scriptures, to instruct the people committed to your charge, and to teach nothing (as required of necessitie, to eternal saluation) but that you shall be perswaded may be concluded, and prooued by the Scripture?

Anfwere.

I am so perswaded, and haue so determined by Gods grace.

The Bishop.

**W**ill you then giue your faithfull diligence alwayes, so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realme hath receiued 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 keepe and obserue the same?

Anfwere.

I wil so doe, by the helpe of the Lord.

The Bishop.

**W**ill you bee ready with all faithful diligence, to banish and driue away all erroneous and strange doctrines, contrary to Gods word, and to use both publike and priuate monitions and exhortations, as well to the sicke as to the whole, within youre cures, as need shall require and occasion be giuen?

Anfwere.

I will, the Lord being my helper.

The Bishop.

**W**ill you bee diligent in prayers, and in reading of the holy Scriptures, and in such studies as helpe to the knowledge of the same, laying aside the study of the world and the fleshe?

Anfwere.

I will endeuour my selfe so to doe, the Lord being my helper.

The Bishop.

**W**ill you be diligent to frame and fashion your owne selues, and your families, according to the doctrine of Christ, and to make bothe your selues and them (as much as in you lieth) wholesome examples and spectacles to the flocke of Christ?

Anfwere.

I will so apply my selfe, the Lord being my helper.

The Bishop.

**W**ill you mainetaine and set forwards (as much as lyeth in you) quietnes, peace, and loue, among all Christian people, and specially among them that are, or shall be committed to your charge?

Anfwere.

I will so doe, the Lord being my helper.

The Bishop.

**W**ill you reuerently obey your Ordinarie, and other chiefe Ministers, vnto whom the gouernment and charge is committed ouer you, following with a glad minde and will, their godly admonition, and submitting your selues to their godly iudgements?

Anfwere.

I will so doe, the Lord being my helper.

Then shal the Bishop say,

**A**lmightie God, who hath giuen you this will to doe all these things, grant also vnto you strength and power to performe the same, that he may accomplish his worke which he hath begun in you, untill the time hee shall come at the latter day, to iudge the quicke and the dead.

After this, the Congregation shall bee desired secretly in their prayers, to make humble supplications to God for the foresaid things : for the whiche prayers, there shall be a certaine space kept in silence.

That done, the Bishop shall pray in this wise.

**Let us praye.**



**A**lmightie God and heauenly father, which of thy infinite loue and goodnesse towards vs, hast giuen to vs thy only & most deare beloued Son Iesus Christ, to be our redemer and author of euerlasting life: who after he had made perfecte our redemption by his death, & was ascended into heauen, sent abroad into the world his Apostles, Prophets, Euangel-

ists, Doctours and Pastours, by whose labour and ministry, hee gathered together a greate flocke in all the parts of the world, to set forth the eternall praise of thy holy Name. For these so great benefits of thy eternall goodnesse, and for that thou hast vouchsafed to call these thy seruants here present, to the same office and ministrie of the saluacion of mankind; wee render vnto thee most hearty thanks, we worship and praise thee, and we humbly beseech thee, by the same thy Sonne, to grant vnto us all, which either here, or elsewhere call upon thy Name, that wee may shew our selues thankful to thee, for these and all other thy benefits, & that we may dayly increase and goe forwards, in the knowledge and faith of thee and thy Sonne, by the holy Spirit. So that as well by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be alwayes glorified, and thy blessed kingdome enlarged, through the same thy Sonne our Lorde Jesus Christ, which liueth and reigneth with thee, in the unitie of the same holy Spirite, world without end. Amen.

When this prayer is done, the Bishop with the Priestes present shal lay their hands feuerally vpon the head of euery one that receiueth Orders. The Receiuers humbly kneeling vpon their knees, and the Bishop saying,

**R**eceiue the holy Ghost, whose sinnes thou doest forgiue, they are forgiuen: and whose sinnes thou doest retaine, they are retained: and be thou a faithful dispenser of the word of god, and of his holy Sacraments. In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The Bishop shall deliuer to euery one of them the Bible in his hand, saying.

**T**ake thou authorizty to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creed, and also they shall goe to the Communion, which all they that receiue Orders, shall take together, and remaine in the same place where the hands were layd vpon them, vntill such time as they haue receiued the Communion.

The Communion being done, after the last Collect, and immediatly before the Benediction, shall be said this Collect.

**M**ost mercifull Father, we beseech thee so to send vpon these thy seruantes thy heauenly blessing, that they may bee clad about with all iustice, and that thy word spoken by their mouthes, may haue such successe, that it may neuer be spoken in vaine. Grant also that we may haue grace to heare, and receiue the same as thy

most holy word and the meanes of our saluation, that in all our words and deeds we may seeke thy glory, and the increase of thy Kingdome, through Iesus Christ our Lord. Amen.

If the Order of Deacon and Priesthood, be giuen both vpon one day, then shall all things at the holy Communion bee used as they are appointed at the ordering of Priests, Sauing that for the Epistle, the whole third Chapter of the first to Timothie shall be read, as it is set out before in the order of Priests. And immediatly after the Epistle, the Deacons shall be ordered. And it shall suffice the Letany to be said once.



## The Forme of Consecrating of an *Archbishop, or Bishop.*

¶ At the Communion.

The Epistle.



**H**is is a true saying, If a man desire the office of a Bishop he desireth an honest work. A Bishop therefore must be blamelesse, the husband of one wife, diligent, sober, discrete, a keeper of hospitality, apt to teach, not giuen to ouermuch wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? Hee may not be a pong scholler, lest he swell and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without, lest he fall into rebuke, and the snare of the euill speaker.

The Gospel.

**I**esus said to Simon Peter, Simon Iohanna, louest thou mee, more than these? Hee said vnto him, yea, Lord, thou knowest that I loue thee: hee said vnto him, feed my Lambes. He said to him againe the seconde time: Simon Iohanna, louest thou me? Hee said vnto him, Yea Lord, thou knowest that I loue thee: hee said vnto

him, Feede my sheepe. He said vnto him the third time, Simon Iohanna, louest thou me? Peter was sorry, because he said vnto hym the third time, Lovest thou me? And hee said vnto him, Lord thou knowest all things, thou knowest that I loue thee. Iesus said vnto him, Feed my sheepe.

Or else out of the tenth Chapter of Iohn: as before in the order of Priests.

After the Gospell and Creed ended: first the elected Bishop shall be presented by two Bishops vnto the Archbishop of that Prouince, or to some other Bishop appointed by his commission: the Bishops that present him, saying.

**M**ost reuerend Father in God, we present vnto you this godly and well learned man to be consecrated Bishop.

Then shall the Archbishop demand the Kings mandate for the consecration and cause it to be read, and the Oath touching the knowledge of the Kings Supremacie, shall be ministred to the persons elected, as it is set out in the order of Deacons. And then shall be ministred also the Oath of due obedience vnto the Archbishop, as followeth.

*The Oath of due obedience to  
the Archbishop.*

**I**n the Name of God, Amen. I, B., chosen Bishop of the Church and See of B. doe profess and promise, a due reuerence and obedience to the Archbishop, and to the Metropolitall Church of B. and to their successors: so helpe me God, through Iesus Christe.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall moue the Congregation present, to praye, saying thus to them.

**B**rethren, it is written in the Gospell of S. Luke, that our Saviour Christ continued the whole night in prayer, or euer that he did chuse and send forth his twelve Apostles. It is written also in the Acts of the Apostles, that the Disciples which were at Antioche did fast and pray, or euer they laid hands vpon, or sent forth Paul and Barnabas. Let vs therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented vnto vs, to the worke wherunto we truste the holy Ghost hath called him.



And then shall be said the Letanie, as afore in the order of Deacons,

And after this place: **That it may please the to illuminate all Bishops. &c.** he shal say.

**That it may please thee to blesse this our brother elected, and to send thy grace vpon him, that he may duely execute the office wherunto hee is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name.**

Aunswere.

**We beseech thee to heare vs good Lord.**

Concluding the Letanie in the end, with this prayer.

**A**lmightie God, giuer of all good things, which by thy holy spirit hast appointed diuers orders of Ministers in thy Church, mercifully behold this thy seruant, now called to the worke and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and innocencie of life, that both by word and deed he may faithfully serue thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Sauour Jesus Christ, who liueth and reigneth with thee and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a chaire, shall say to him that is to bee consecrated.

**B**rother, for as much as holy Scripture, and the old Canons commandeth, that we should not be hasty in laying on hands, and admitting of any person to the gouernement of the Congregation of Christ, which he hath purchased with no lesse price than the effusion of his owne blood: afoze I admit you to this administration wherunto you are called, I will examine you in certaine articles, to the end the Congregation present, may haue a triall and beare witness how ye be minded to behaue your selve in the Church of God.

**Are you perswaded that you bee truly called to this ministracion according to the will of our Lorde Jesus Christ, and the order of this Realme?**

Aunswere.

**I am so perswaded.**

The Archbishop.

**A**re you perswaded that the holy Scriptures containe sufficiently all doctrine, required of necessitie for eternall saluation, through the faith in Jesus Christ? And are you determined with the same holy Scriptures, to instruct the people committed to your

charge, and to teach or maintaine nothing, as required of necessitie to eternall saluation, but that you shall be perswaded may be concluded, and proued by the same?

Anfwere.

I am so perswaded and determined by Gods grace.

The Archbifhop.

**W**ill you then faithfully exercise your selfe in the sayd holy Scriptures, and call vpon God by prayer for the true understanding of the same, so as ye may be able by them to teache and exhort with wholesome doctrine, and to withstand and conuince the gainesayers?

Anfwere.

I will so doe, by the helpe of God.

The Archbifhop.

**B**e you ready with all faithfull diligence to banish and driue away all erroneous and strange doctrine contrary to Gods word, and both priuately and openly to call vpon, and encourage other to the same?

Anfwere.

I am ready, the Lord being my helper.

The Archbifhop.

**W**ill you deny all vngodlinesse and worldly lusts, and liue soberly, righteously, and godly in this world, that you may shewe your selfe in all things an example of good works vnto other, that the aduersary may be ashamed, hauing nothing to lay against you?

Anfwere.

I will so doe, the Lord being my helper.

The Archbifhop.

**W**ill you maintaine and set forward (as much as shall lie in you) quietnesse, peace, and loue emonge all men: and such as be vnquiet, disobedient, and criminous within your Diocesse, correct and punish, according to such authoritie, as yee haue by Gods word, and as to you shall bee committed, by the ordinance of this Realme?

Anfwere.

I will doe so by the helpe of God.

The Archbifhop.

**W**ill you shewe your selfe gentle, and be mercifull for Christs sake to poore and needie people, and to all strangers destitute of helpe?

Anfwere.

I will so shewe myselke by Gods helpe.

The Archbishop.

**A** Almighty God oure heauenly Father, who hath giuen you a good will to doe all these things, grant also vnto you, strength and power to performe the same, that hee accomplishing in you, the good worke which he hath begon, yee may bee found perfect, and irreprehensible at the latter day, through Iesus Christ our Lord. Amen.

Then shall be fung or said, Come holy Ghost, &c.

As it is set out in the order of Priests.

That ended, the Archbishop shall say.

Lozde, heare our prayer.

Anfwer.

And let our cry come vnto thee.

Let vs pray.



Almighty God and most mercifull Father, which of thine infinite goodnesse hast giuen thy onely and most deare beloued Son Iesus Christ to be our Redeemer and Authoz of euerlasting life, who after that hee had made perfect our Redemption by his death, and was ascended into heauen, powzed downe his gifts abundantly vpon men, making some

Apostles, some Prophets, some Euangelists, some Pastours and Doctours, to the edifying and making perfect his Congregation: grant wee beseech thee, to this thy seruant such grace, that hee may euermore be ready to spreade abroad thy Gospell, and glad tidings of reconcilment to God, and to vse the authozitie giuen vnto him, not to destroy, but to save, not to hurt, but to helpe: so that he, as a wise and a faithfull seruant, giuing to thy family meate in due season, may at the last bee receiued into ioy, through Iesu Christ our Lord, who with thee, and the holy Ghost liueth and reigneth one God, world without end. Amen.

Then the Archbishop and Bishops present, shal lay their hands vpon the head of the elected Bishop, the Archbishop saying.

**T**ake the holy Ghost, and remember that thou stirre up the grace of God, which is in thee, by imposition of hands: for god hath not giuen vs the spirite of feare, but of power, and loue, and sobernesse.


Then the Archbishop shal deliuer him the  
Bible, faying.

**G**ue heed vnto reading, exhortation and doctrine. Thinke vpon these things contained in this booke. Be diligent in them, that the increase comming thereby, may be manifest vnto all men. Take heed vnto thyselfe, and vnto teaching, and be diligent in doing them: for by doing this thou shalt saue thy selfe, and them that heare thee. Bee to the flocke of Christ a shepherd, not a wolfe: feed them, deuoure them not: hold vp the weak, heale the sick, binde together the broken, bring againe the outcasts, seeke the lost. bee so mercifull, that yee be not too remisse: so minister discipline, that you forget not mercy, that when the chiefe Shepherd shall come, ye may receiue the immarcessible crowne of glory, through Iesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also communicate. And for the last Collect immediatly before the Benediction, shall be said this Prayer.

**M**ost merciful Father, we beseech thee, to send down vpon this thy seruant, thy heauenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not onely be earnest to reprove, beseech, and rebuke, with all patience and doctrine, but also may bee, to such as beleue, an wholesome example in word, in conuersation, in loue, in faith, in chastitie, and puritie, that faithfully fulfilling his course, at the latter day hee may receiue the Crowne of righteousnesse, laid vp by the Lord the righteous Iudge, who liueth and reigneth, one God with the Father and holy Ghost, world without end.  
Amen.

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 Imprinted at London by  
ROBERT BARKER, Printer to the  
King Most Excellent Maie ty: and by the  
Assignes of IOHN BILL.  
Anno. 1634.