The title page is framed by a highly decorative border. At the top center is a triangular emblem containing the letters 'S. S.' with rays emanating from it. Below this is a tiered altar with a crown on top. On either side of the altar are figures: on the left, a kneeling figure holding a staff, labeled 'FIDES'; on the right, a seated figure with a staff, labeled 'SPELIO'. The main text is enclosed in a rectangular frame supported by two columns decorated with grapevines. At the bottom center, a seated figure is depicted. The entire page is printed in a classic serif typeface.

THE
BOOKE OF
COMMON PRAYER
and administration of the
SACRAMENTS:

And other RITES and CEREMONIES of the CHURCH of ENGLAND.

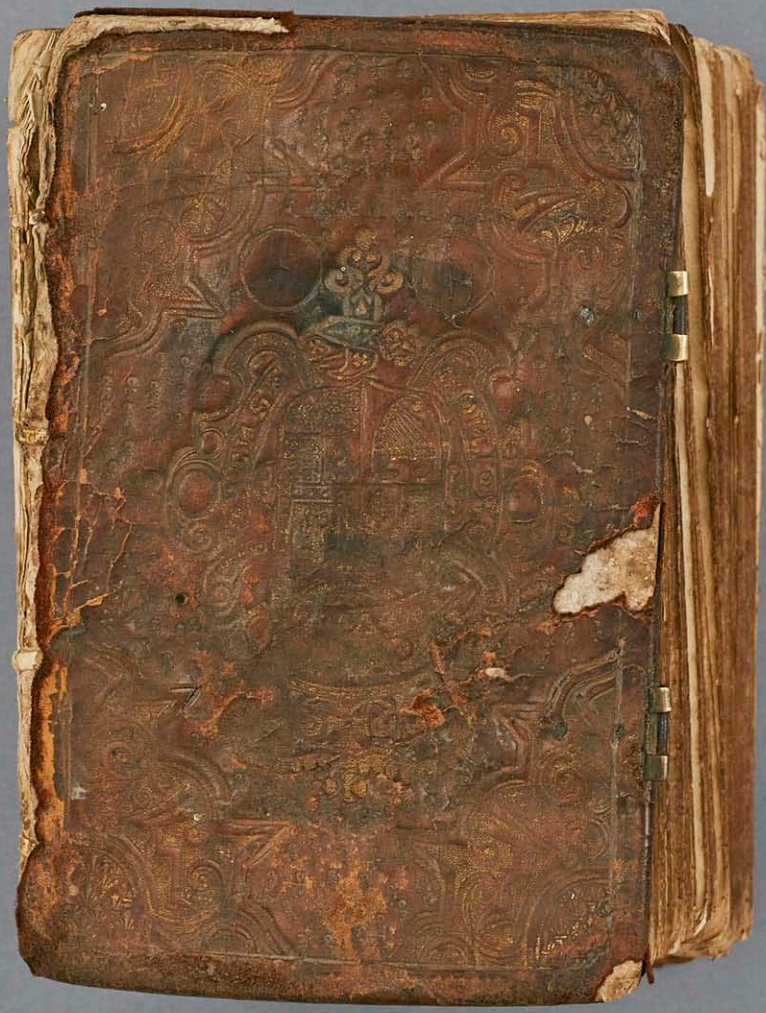
Imprinted at London by ROBERT BARKER, Printer to the Kings most Excellent Maestie, and by the Assignes of IOHN BILL.
M. DC. XXXI.

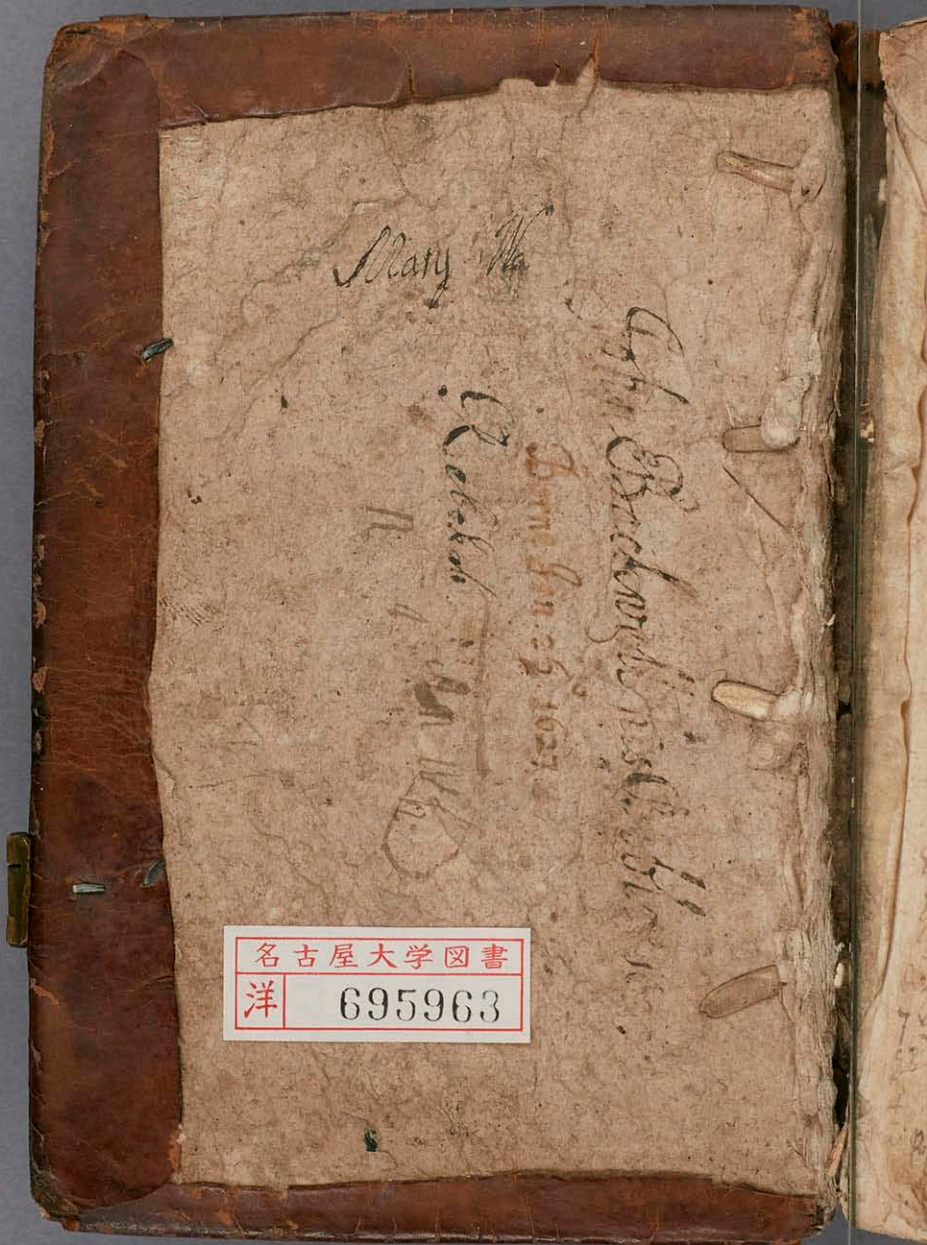
¶ Cum Privilegio.

Cor mundum crea in me Deus Psal. 51.

Mary Dyer her Booke

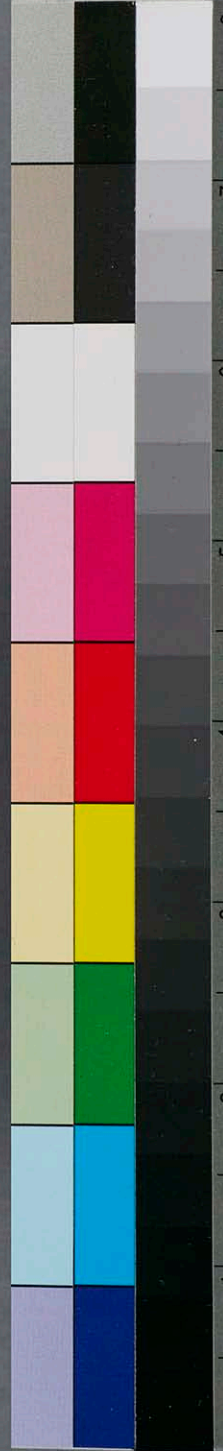






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John Backwell
I take you to be
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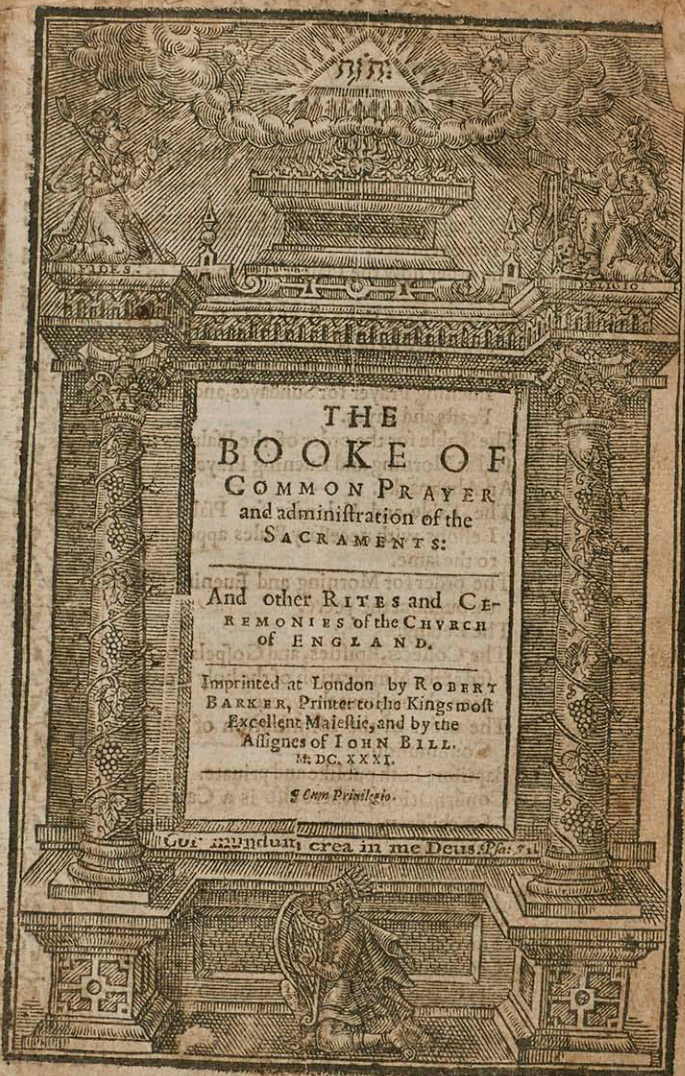
1727
at last I have got a better
way of writing the words
of the Lord's prayer for
the children of the
Church of England.

April 10
I have got a new way of
writing the words of the
Lord's prayer for the
children of the Church of
England.

1728
I have got a new way of
writing the words of the
Lord's prayer for the
children of the Church of
England.

April 13
I have got a new way of
writing the words of the
Lord's prayer for the
children of the Church of
England.

1729



THE
BOOKE OF
COMMON PRAYER
and administration of the
SACRAMENTS:

And other RITES and CE-
REMONIES of the CHURCH
of ENGLAND.

Printed at London by ROBERT
BARKER, Printer to the Kings most
Excellent Maestie, and by the
Assignes of IOHN BILL.
MDC. XXXI.

¶ Cum Privilegio.

Deus mundum crea in me Deus Patris

Mary Dyer her Booke

The Contents of this Booke.

- 1 **A**N Act for the Vniformity of Common Prayer.
- 2 **A** Proclamation for the Authorizing of the same.
- 3 A Preface.
- 4 Of Ceremonies, why some be abolished, and some retained.
- 5 The order how the Psalter is appointed to be read.
- 6 The order how the rest of holy Scripture is appointed to be read.
- 7 Proper Psalmes and Lessons at Morning and Euening Prayer for Sundayes, and certaine Feasts and dayes.
- 8 The Table for the order of the Psalmes to be said at Morning and Euening Prayer.
- 9 An Almanacke.
- 10 The Table and Kalender for Psalmes and Lessons, with necessary Rules appertaining to the same.
- 11 The order for Morning and Euening prayer throughout the yeere.
- 12 The Letany.
- 13 The Collects, Epistles, and Gospels, to be vsed at the Ministration of the holy Communion throughout the yeere.
- 14 The order of the Ministration of the holy Communion.
- 15 Baptisme both publike and priuate.
- 16 Confirmation, where also is a Catechisme for children.
- 17 Matrimonie.
- 18 Visitation of the sicke.
- 19 The Communion of the sicke.
- 20 Buriall.
- 21 The thanksgiuing of women after childbirth.
- 22 A commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ AN

AN ACT FOR THE VNIFORMITIE
of COMMON PRAYER, and SERVICE,
in the CHVRCH, and administration of the
SACRAMENTS.

Where at the death of our late Soueraigne Lord, King Edward the sixth, there remained one vniforme order of Common Service and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of Parliament, holden in the first and sixt yeeres of our said late Soueraigne Lord, King Edward the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, Queene Mary, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and every thing therein contained, onely concerning the said Booke, and the Service, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said Booke, shalbe void and of none effect, from and after the Feast of the Natiuities of Saint Iohn Baptist next comming. And that the said Booke, with the order of Service, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from and after the said feast of the Natiuities of Saint Iohn Baptist in full force and effect, according to the tenor and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all singular Ministers, in any Cathedral or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuities of S. Iohn Baptist next comming, bee bounden to say and vte the Mattes, Euen song, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said first and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to bee vied on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from and after

the Feast of the Natiuities of S. Iohn Baptist next comming, refuse to vte the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should vte to minister the same, in such order and forme as they bee mentioned and set forth in the said Booke, or shall wilfully or obstinately stand in the same, vte any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords Supper openly or privately, or Mattes, Euen song, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Booke (Open prayer in and throughout this Act, it means that Prayer which is for other to come vnto or heare, either in common Churches or private Chappels, or Oratories, commonly called, the service of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauiing of the said Booke, or any thing therein contained, or of any part thereof, and shall bee thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact, shall lose and forfeit to the Queenes Highnesse, her Heires and Successors, for his first offence, the profit of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Mainprise. And if any such person, once conuict of any offence concerning the premises, shall after his first conuiction, offend againe, and bee thereof in forme foresaid lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprived *Ipso facto* of all his spirituell promotions. And that it shall bee lawful to all Patrons or Donours of all and singular the same spirituell promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice conuicted in forme foresaid, shall offend against any of the premises the third time, and shall be thereof in forme foresaid lawfully conuicted: that then the person so offending, and conuicted the third time, shall be deprived *Ipso facto* of all his spirituell promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme foresaid, concerning any of the premises, shall not bee Beneficed, nor haue any spirituell promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Baile or Mainprise. And if any such person, not having any spirituell promotion, after his first conuiction, shall offend againe in any thing concerning the premises, and shall in forme foresaid be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority

An Act for the Vniformity of Common prayer.

above said, that if any person or persons whatsoever, after the said feast of the Nativite of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or speake any thing in the derogation, depraving, or despising of the same Booke, or of any thing therein contained, or any parte thereof, or shall by open fact, deed, or by open threatening, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedral, or Parish Church, or in Chappell, or in any other place, to sing or say any Common & open prayer, or to minister any Sacrament, or otherwise, or in any other manner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister in any Cathedral or Parish Church, Chappell, or in any other place, to sing or say Common & open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the said Booke: that then every such person being thereof lawfully convicted in forme above said, shall for the first offence our Soueraigne Lady, her heires and successours, for the first offence a hundred markes, And if any person or persons, being once convicted of any such offence, afterwards offend against any of the last recited offences, and shall in forme aforesaid be thereof lawfully convicted: that then the same person so offending and convicted, shall for the second offence forfeit to the Queene our Soueraigne Lady her heires and successours, four hundred markes. And if any person or persons, in forme aforesaid, shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme aforesaid lawfully convicted: that then every person so offending and convicted, shall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, shall be convicted in forme aforesaid, doe not pay the summe to be payd by vertue of his conviction, in such manner and forme as the same ought to be payd within six weekes next after his conviction: that then every person so convicted, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe monthes, without baile or maineprie. And if any person or persons, that for his second offence concerning the premises, shall be convicted in forme aforesaid, doe not pay the said summe to be paid by vertue of his conviction and this statute, in such manner and forme as the same ought to be paid, within six weekes next after his said second conviction: that then every person so convicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue monthes, without baile or maineprie. And that from and after the said Feast of the Nativite of Saint Iohn Baptist next comming, all and every person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappell accustomed, or vpon reasonable let therof, to some vnusual place where common prayer and such Service of God shall be used in such time or let, vpon every Sunday, and other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Service of God: where to be vsed or ministered, vpon paine

of punishment by the Censures of the Church: And also vpon paine that every person so offending, shall forfeit for every such offence twelue pences, to be leued by the Churchwardens of the Parish, where such offence shall be done, to the use of the poore of the same Parish, of the goods, lands, and tenements of such offender, by way of distresse. And for due execution hereof, the Queenes most excellent Maiesty, the Lords Temporal, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the vttermost of their knowledge, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answer before God, for such euils and plague as wherewith Almighty God may iustly punish his people for neglecting his good & wholesome Law. And for the authoritie in this behalf, be it further enacted by the authoritie aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall iurisdiction, as well in place exempt as not exempt, within their Diocesse, shall have full power and authority by this Act, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their Iurisdiction or Diocesse, after the said feast of the Nativite of Saint Iohn Baptist next comming, against this Act and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that all and every Iustice of Oyer and Determiner, or Iustices of Assise, shall have full power and authoritie in every of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make process: for the execution of the same, as they may doe against any person being indicted before them of trespassse, or lawfully convicted thereof.

Provided also, and be it enacted by the authoritie aforesaid, that all and every Archbishop & Bishop, shall at all time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at every of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquire, hearing and determining of the offences aforesaid.

Provided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Services, shall at the colles and charges of the Parishes, of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativite of S. Iohn Baptist next following: and that all such Parishes and Cathedral Churches, or other places where the said bookes shall be attained and gotten, before the said Feast of the Nativite of Saint Iohn Baptist, shall within three weekes next after the said bookes be attained and gotten, vie the said Service, and put the same in vie according to this Act.

And be it further enacted by the authoritie aforesaid, that no person or persons shall be at any time hereafter impeached, or otherwise molested, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they be offending, be thereof indicted at the next

An Act for the Uniformity of Common Prayer.

General Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peeres.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Baylives, and other head Officers, of all and singular Cities, Boroughs, and Towns Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe see commonly repair, shall have full power and authority by vertue of this Act, to enquire, heare, and determine the offences abovesaid, and eury of them, yearly within fifteene dayes after the Feasts of Easter and Saint Michael the Archangel, in like manner and forme as Iustices of Assise, and Oyer, and Determiner may doe.

Provided always, and be it ordeined and enacted by the authority aforesaid, That all and singular Archbishops and Bishops, and eury of their Chancellors, Commisaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiasticall jurisdiction, shall have full power and authoritie by vertue of this Act, avell to enquire in their Visitation, Synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and eury the things above mentioned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath bene used, in like cases by the Queenes Ecclesiasticall Lawes,

Provided always, and be it enacted, that whatso ever person offending in the premises, shall for the first offence receive punishment of the Ordinary, having a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence be convicted before the Iustices: and likewise, receiving for the said first offence punishment by the Iustices, hee shall not for the same offence afterwards receive punishment of the Ordinary: any thing contained in this Act to the contrary, notwithstanding.

Provided always, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained, and be in use, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King Edward the sixth, untill other order shall be therein taken by authoritie of the Queenes Maiestie, with the advice of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitan of this Realme. And also that if there shall happen any contempt or irreuerence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like advice of the said Commissioners, or Metropolitan, ordaine and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And bee it further enacted by the authority aforesaid, that all Lawes, Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth utterly be void, and of none effect.



A 3

By



By the King.

A Proclamation for the authorizing an vniformitie
of the Booke of Common Prayer to bee vsed
throughout the Realme.

Although it cannot bee knowne to Our Subiects by the former Declarations we haue published, what Our purposes & proceedings haue bene in matters of Religion since Our coming to this Crowne: Yet the same being now by Us reduced to a settled forme, Wee haue occasion to reapeate somewhat of that which hath passed: And how at Our very first entry into the Realme, being entertained and impoertuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, aswell in matter of Doctrine, as of Discipline: Although Wee had no reason to presume that things were so far amisse, as was pretended, because Wee had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was therewith well pleased,) Yet because the importunitie of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very suspicious: Wee were moued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly duties, that is, to settle the affaires of Religion, and the Seruice of God before their owne. Which while Wee were in hand to doe, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who mistooke the state of Religion here established, presuming more of Our intents then either Wee gaue theme cause to doe, and transported with humour, began

such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed formes of publike seruing of God not here allowed, held assemblies without Authority, and did other things carrying a very apparant shew of Sedition, more then of Zeale: whom Wee restrained by a former Proclamation in the moneth of October last, and gaue intimation of the conference Wee intended to bee had with as much speede as conveniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court, where before Our Selfe, and Our Primate Councell were assembled many of the grauest Bishops and Prelates of the Realme, and many other learned men, aswell of those that are conformable to the State of the Church established, as of those that dissented. Among whom what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our iudgement in determining, Wee leane to the report of those who heard the same, contenting our Selfe with the sinceritie of Our owne heart therein. But Wee cannot conceale, that the successe of that Conference was such, as happeneth to many other things, which mouing great expectation before they be entred into, in their issue produce small effects. For Wee found mightie and vehement Informations supported with so weak and slender proofes, as it appeareth vnto Us and Our Councell, that there was no cause why any change should haue bene at all in that which was most impugned, the booke of Common Prayer, containing the forme of the publike Seruice of God here established, neither in the doctrine which ap-
peared

A Proclamation for the Vniformity of Common prayer.

reated to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitive Church. Notwithstanding, wee thought meet, with consent of the Bishops and other learned men there present, That some small things might rather bee explained then changed, nor that the same might not very well haue bene borne with by men, who would haue made a reasonable construction of them: but for that in a matter concerning the Seruice of God wee were nice, or rather lea- sious, that the publike Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Adversary should haue advantage to wrest ought therein contained, to o- ther sense then the Church of England kneweth, nor any troublesome or igno- rant person of this Church bee able to take the least occasion of euill against it: And for that purpose gaue forth Our Commission vnder Our great Seale of England, to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be used, to make the said Explanation, and to cause the whole Booke of Common prayer, with the same Explanations, to be newly printed. Which being now done, and established anew after so le- uous a deliberation, although wee doubt not, but all our Subjects both Ministers and others, will receive the same with such reuerence as appertai- neth, and conformance themselves there- unto every man in that which him con- cerneth: Yet haue wee thought it ne- cessary, to make knowne by Proclama- tion Our authorizing of the same, And to require & enioyne all men, aswell Ec- clesiasticall as Tempozall, to conformance themselves vnto it, and to the practise thereof, as the onely publike forme of Seruing of God, established and allowed to be in this Realme. And the rather, For that all the learned men who were here present, aswell of the Bishops as

the practise of it, onely making suit to vs, that some few might bee borne with for a time.

Wherefore wee require all Archbi- shops, Bishops, and all other publike Ministers, aswell Ecclesiasticall as Ciuill, to doe their duties in causing the same to be obeyed, and in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said Booke of Common prayer. And wee thinke it also necessary, that s^r said Archbishops and Bishops, doe each of them in his Diouince and Diocesse take order, That every parish do procure to them- selues within such time as they shall thinke good to limite, one of the said bookes to explained. And last of all, wee doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and publike forme of Gods Seruice, from this which is now established, for that neither will wee giue way to any pre- sume, that Our obare iudgement ha- uing determined in a matter of this weight, shall be swaied to alteration by the vniuolous suggestions of any light spirit: neither are wee ignorant of the inconueniences that doe arise in Go- uernment, by admitting inuouation in things once settled by mature delibera- tion: And how necessary it is to vse con- stancie in the vpholding of the publike determinations of States, for that such is the inquietnesse and vnfedfast- nesse of some dispositions, affecting e- uery yeere new formes of things, as if they should be followed in their in- constancie, would make all actions of States ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths.

Given at Our Palace of Westminster, the 5. day of March, in the first yeere of Our reigne of Eng- land, France and Ireland, and of Scotland the seven and thirtieth.

God save the King.

THE PREFACE.

Here was neuer any thing by the wit of man so well doubt'd; or so sure established, which in continuance of time hath not bene corrupted (as among other things) it may plainly appear by the Common prayers in the Church, commonly called Divine service. The first original and ground whereof, if a man would be more able to exhort others by wholesome doctrine, and to convince them that were deserters to the truth. And further, that the people by daily hearing of holy Scripture read in Church, should continually profite more and more in the knowledge of God, and bee the more inflamed with the love of his true Religion. But these many yeeres passed, this godly and decent order of the ancient Fathers hath bin altered, broken, and neglected, by planting in vnclear fables, legends, responses, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out all the rest were vnread. And in this sort the booke of Esay was begun in Aduent; and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorow. After like sort were other bookes of holy Scripture vsed. And moreover, whereas S. Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing the same: the service in this Church of England (in these many yeeres) hath bene read in Latine to the people, which they vnderstand not: so that they haue heard with their eares onely, and their hearts spirit and minde haue not bene edified thereby.

And farther more, notwithstanding that the ancient Fathers haue diuided the Psalmes into tenen portions, wherof eury one was called a *Notturmo*: now of late time a few of them haue bene dayly said, & often repeated, and the rest vtterly omitted.

Moreover, the number and hardnesse of the rules called the Pye, and the manifold changings of the Service, was the cause, that to turne the booke onely, was so hard and intricate a matter, that many times there was more businesse to find out what should be read, then to read it when it was found out. These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for readinesse in this matter, here is drawn out a Kalender for that purpose, which is plain and easie to be vnderstood, wherein (so much as may be) the reading of holy Scriptures without breaking one yeere thereof from another. For this cause be cut off Antiphones, Responses, litanies, and such like things as did brake the continual course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules, therefore certaine rules are here set forth, which as they be few in number,

so they be plain and easie to be vnderstood. So that here you haue an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpose of the old Fathers, and a great deale more profitable and commodious, then that which of late was vsed. It is more profitable because here are left out many things, wherof some be vaine, some vncertaine, some vaine and superstitious, and nothing is ordained to be read, but that which is evidently grounded vpon the same, and that in such a language and order, as is most easie and plain for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore by this order the Curates shall need none other bookes for their publique service, but this booke and the Bible: by the meanes wherof the people shall not be at so great charges for bookes as in times past they haue bene. And where heretofore there hath bene great diversity in saying and singing in Churches within this Realme, some following Salisbury, some Hereford, some of Lincoln: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they could say many things by heart: if those men will weigh their labour with the profit and knowledge, which daily they shall obtaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profite that shall ensue thereof.

And forasmuch as nothing can almost bee so plainly set forth, but doubts may arise in the vse and practise of the same: to appeale all such difficulties (if any arise) and for the resolution of all doubts concerning the manner how to vnderstand, do, and execute the things contained in this booke, the parties that so doubt, or diuersly take any thing, shall alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order bee not contrary to any thing contained in this booke. And if the Bishop of the Diocesse be in any doubt, then hee may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written Preface that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may thereby be edified: yet it was meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe vnderstand.

And all Priests and Deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let by sickness, Absolving of Sinners, or some other urgent cause.

And the Curate that ministrereth in eury Parishes Church or Chappell, being at home, and not being otherwise lesed, shall say the same in the Parishes Church or Chappell where he ministrereth, and shall call a Bell thereto, a convenient time before he begin, that such as bee disposed, may come to heere Gods word, and pray with him.

OF CEREMONIES, WHY SOME BEE abolished, and some retained.

T such Ceremonies as bee used in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entered into the Church by vnderstanded deuotion, and such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vaprofitableness, but also because they haue much blinded the people, and obscured the glory of God, see worthy to bee cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to relesse them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing, yet the willfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things bee done among you, sixth S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes: and againe on the other side, some bee so new fangled, that they would inuente all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profite them both. And yet lest any man should be offended, whom good reason might satisfie, here be certaine causes reuered, why some of the accustomed Ceremonies bee put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in their latter dayes, that the burthen of them was intolerable, wherof S. Augustine in his time complained, that they were growen to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Iewes. And he counselled, that such yokes and burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if he had seene the Ceremonies of late dayes vsed among vs? wherunto the multitude vsed in his time was not so bee compared. This our excessiue multitude of Ceremonies was so great, and many of them so

darke, that they did more confound and darken then declare and set forth Christs benefits vnto vs.

And besides this, Christs Gospe is not a ceremonial Law (as much of Moyses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedom of the Spirit, being content onely with those Ceremonies which doe serue to a decent order, and godly discipline, and such as be apt to stir vp the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certaine Ceremonies was, that they were so farre abused, partly by the superstitious blindness of the rude and vnlearned, and partly by the vnsustainable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those petitions, which peraduenture will bee offended, for that some of the olde Ceremonies are retained still: if they consider, that without some Ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the olde doe remaine, and would rather haue all deuised anew: then such men, granting some Ceremonies content to be had, surely where the old may be well vsed, there they cannot reasonably reprocure the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselves to bee more studious of vniuersity and concord, then of innovations and new fanglenesse, which (as much as may bee, with the true setting forth of Christs Religion) is alwayes to be eiewed. Furthermore, such shall haue no iust cause with the Ceremonies referred to bee offended. For as those bee taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine, are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they bee neither darke, nor dumbe Ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vnto they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene.

And in their orderings wee condemne no other Nations, nor prescribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery Countrey should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly lining, without error or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often sheweth diuersly, in diuers Countreys.

The Table and Kalender expressing the order of the Psalmes, to be said at Morning and Euening Prayer thorow- out the yeere, except certaine Proper Feasts, as in the Rules following more plainly appeare.

The order how the Psalter is appointed to be read.

The Psalter shall be read through once every moneth. And because that some Moneths be longer then some other be, it is thought good to make them even by this meanes. To every moneth shall be appointed, as concerning this purpose, such thirtie dayes.

And because Ianuary and March haue one day aboue the said number: and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie shall borrow of either of the Moneths of Ianuary and March one day: and for the Psalter which shall be read in Februarie, must begin at the last day of Ianuary, and end the first day of March.

And whereas May, Iuly, August, October and December haue xxxi. dayes apiece: it is ordered that the Psalmes shall be read the last day of the said

moneths, which were read the day before, so that the Psalter may beginne againe the first day of the next moneth ensuing.

Now to know what Psalms shall be read every day, looke in the Kalender the number that is appointed for the Psalmes, & then find the same number in this Table placed at the end of the Kalender for that purpose & vpon that number shal you see what Psalms shall be said at Morning and Euening prayer.

And where the Cxxx. Psalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read a boue foure or five of the said portions, as you shall perceiue to be noted in this Table following.

And here is also to be noted, that in this Table and in all other parts of the Seruice, where any Psalme are appointed, the number is expressed after the great English Bible, which from the ix. Psalme, vnto the Cxlviii. Psalme, following the diuision of the Hebrewes, doth vary in number from the common Latine translation.

The order how the rest of the holy Scripture (beside the Psalmes) is appointed to be read.

The Old Testament is appointed for the first Lessons at Morning and Euening prayer, and shall be read through every yeere once, except certaine Books and Chapters which be least edifying, and might best be spared, and therefore be left vntread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shall be read our orderly every yeere thrice beside the Epistles and Gospels: except the Revelation, out of the which there be only certaine Lessons appointed vpon diuers proper Feasts.

And to know what Lessons shall be read every day: Find the day of the moneth in the Kalender following, and there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that wheneuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, inuocable or vnuocable: then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and

Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some Feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is every fourth yeere then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the 23. day of Februarie, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table seruing to that purpose.

Also, wherefoerer the beginning of any Lesson, Epistle or Gospel is not expressed; there ye must begin at the beginning of the Chapter.

And wherefoerer is not expressed how farre shall be read: there ye shall reade to the end of the Chapter.

Item, so often as the first Chapter of S. Matthee is read, either for Lesson or Gospel, ye shall begin the same at verse 12. Now the first of Iohns (Christ), &c. And the third Chapter of S. Lukes Gospel shall be read vnto the middle of verse xxiii. Being as was supposed the forme of Iosaph, &c.

PROPER

**PROPER LESSONS TO BE READ FOR
THE FIRST LESSONS BOTH AT MORNING
and Evening prayer, on the Sundays throughout the yeere,
and for some also the second Lessons.**

<i>Sundeyes of Advent.</i>	<i>S Mattens.</i>	<i>S Euenfong.</i>
T he first ii. iii.	Esaï. i. v. xxv. xxx.	Esaï. ii. xxii. xxvi. xxxii.
<i>Sundeyes after Christmas.</i> The first ij.	Esaï. xxxv. xli.	Esaï. xxxviii. xliv.
<i>Sundeyes after the Epiphany.</i> The first ii. iii. iiii. v.	Esaï. xliii. li. lv. lvii. lix.	Esaï. xlv. liii. lvi. lviii. lxiii.
<i>S Septuagesima.</i> <i>S Sexagesima.</i> <i>S Quinquagesima.</i>	Genes. i. Genes. iii. Genes. ix.	Genes. ii. vi. xi.
<i>S Lent.</i> First Sunday. ii. iii. iiii. v. vi.	Genes. xix. xxvii. xxxix. Genes. xliii. Exod. iii. ix.	Genes. xxii. xxxiii. xliii. Genes. xlv. Exod. v. x.
<i>S Easter day.</i> i. Lesson. ii. Lesson.	Exod. xii. Rom. vi.	Exod. xiiii. Actes ii.

Sundeyes after Easter.

	<i>S Mattens.</i>	<i>S Euenfong.</i>
T he first ii. iii. v.	Num. xvi. xxii. Deut. iiii. vi. vii.	Num. xxii. xxv. Deut. v. vii. ix.
<i>S Sunday after ascension day.</i>	Deut. xli.	Deut. xxxii.
<i>S Whitsunday.</i> i. Lesson. ii. Lesson.	Deut. xvi. Actes. x. Then Peter opened his mouth, &c.	Wisd. i. Act. xix. it fortanied, &c. unto After these, &c.
<i>S Trinitie Sunday.</i> i. Lesson. ii. Lesson.	Genes. xviii. Matth. ii.	Matth. i.

Sundeyes after Trinity.

<i>First Sunday.</i>	<i>S Mattens.</i>	<i>S Euenfong.</i>
F irst Sunday. ii. iii. iiii. v. vi. vii. viii. ix. x. xi. xii. xiii. xv. xvi. xvii. xviii. xix. xx. xxi. xxii. xxiii. xxv. xxvi.	Iosua. x. iudicum iiii. i. Sam. ii. i. Sam. xii. xv. ii. Sam. xii. xxii. i. King. xiii. xviii. xix. ii. King. v. x. xix. lerem. v. xxxv. Ezec. ii. xvi. xx. Dan. ii. Ioel ii. Abac. ii. Prouerbes ii. xi. xiii. xv. xvii.	Iosua. xxiii. iudicum v. i. Sam. iii. i. Sam. xiii. xvi. ii. Sam. xx. & i. xxiii. i. King. xvii. xix. xxii. ii. King. ix. xviii. xxiii. lerem. xxii. xxxvi. Ezec. xliii. xviii. Daniel vi. Mich. vi. Prouerb. i. iii. xii. xiii. xvi. xix.

Lessons proper for holy dayes.

<i>S. Andrew.</i> <i>S. Tho.</i>	<i>S Mattens.</i>	<i>S Euenfong.</i>
S Andrew. <i>S. Tho.</i> i. Lesson. ii. Lesson.	Prouerbes xx. xxiii. Esaï. ix. Luke ii. unto And when men good will.	Prouerbes xxii. xxiii. Esaï. vii. God spake once againe to Achaz. Titus iii. The kindeaffe and loue, &c. Eccles. iiii.
<i>S. Steven.</i> i. Lesson. ii. Lesson.	Prouerbes xxviii. Actes vi and vii. Steven full of faith, &c. unto And when forsie yeres &c.	Actes vii. When forty yeres were &c. unto Steven full of the holy Ghost, &c. Eccles. vi. Apoca. xxii.
<i>S. Iohn.</i> i. Lesson. ii. Lesson.	Eccle. w. Apoca. i.	

Inuentus.

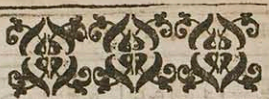
Proper Lessons.

	¶ Massens.	¶ Evensong.	¶ Ascension day	¶ Matins.	
¶ Innocents day.	Iere. xxxi. vnto Morecur I heard Ephraim Genſa xvii.	Wifdome l.	¶ Monday in Whiſſonweeke. i. Leſſon.	Deut. x.	ii King. ii.
¶ Circumciſion. i. Leſſon.	Rom. ii.	Deu. x. vnto And now Iſrael, &c. Colloſ. ii.	¶ Tuesday in Whiſſonweeke. i. Leſſon.	Gen. xi. vnto Theſe are the generations of Sen.	Num. xj. Gather vnto me, &c. vnto Moſes and the, &c.
¶ Epiphania. i. Leſſon. ii. Leſſon.	Eſay ix. Iake iiii. vnto So the he was ſup- poſed to be &c.	Eſai. xlix. Iohn ii. vnto Af- ter this he went to Capernaum.	¶ Wednesday Whiſſonweeke. i. Leſſon.	i. Cor. xii. I Sam. xix. Da- uid came to Samuel, &c.	Deut. xxx.
¶ Conuerſion of S. Paul i. Leſſon. ii. Leſſon.	Wifdome v. Acts xxii. vnto They heard him.	Wifdome vi. Acts xxii.	¶ Thursday Whiſſonweeke. i. Leſſon. ii. Leſſon.	¶ S. Barnabe. i. Leſſon. ii. Leſſon.	
¶ Purificatiō of Marie.	Wifdome ix.	Wifdome xii.	¶ Evensong.	Eccle. x. Acts xiiii.	Eccle. xii. Acts xv. vnto Af- ter certain daies.
¶ S. Mathias.	Wifdome xix.	Eccle. i.	¶ S. Iohn Bap- tiſt. i. Leſſon. ii. Leſſon.	¶ Mala. ii. March. xiii.	
¶ Annūciati. of Marie.	Eccleſiaſtes ii.	Eccle. iii.	¶ S. Pet. & i. Leſſon. ii. Leſſon.	Eccle. xv. Acts iii.	¶ Mala. iii. March. xiii. vnto March Ieſus, &c.
¶ Wedneſday be- fore Eaſter.	Oſee xiii.	Oſee xiiii.	¶ S. James.	Eccle. xvi.	Eccle. xix. Act. iiii.
¶ Thurſday be- fore Eaſter.	Daniel ix.	Ierem. xxxi.	¶ S. Bartholow.	Eccle. xxi.	Eccle. xxii.
¶ Good Friday.	Gen. xxii.	Eſai. liii.	¶ S. Mattheu.	xxxv.	xxxix.
¶ Eaſter euen.	Zach. ix.	Exodus xiii.	¶ S. Miſhael.	xxxv.	xxxviii.
¶ Monday in Ea- ſter weeke. i. Leſſon. ii. Leſſon.	Exodus xvi. Matth. xxviii.	Exodus xvii. Acts iii.	¶ S. Luk.	xxxix.	xliii.
¶ Tueſday in Ea- ſter weeke. i. Leſſon. ii. Leſſon.	Exodus xx. Luc. xxiii. vnto And behold two of them.	Exod. xxxii. i. Cor. xv.	¶ S. Simon & Iude i. Leſſon. ¶ All Sain- t. i. Leſſon. ii. Leſſon.	Iob xxxiii. xxv.	Iob xliii.
¶ S. Mark.	Eccle. iiii.	Eccle. v.	¶ S. Iohn Bap- tiſt. i. Leſſon.	Wifdome. lii. vnto. Bleſſed is rather the, &c. ¶ Eccl. xix. Sain- ces by faith vnto, Iſ ye endure, &c.	Wifdome v. vnto His kelouſie alſo A poe. xix. vnto And Iaw an Angel ſtand.
¶ Philip and Ja- cob.	Eccle. vii.	Eccle. ix.			

¶ Proper Pſalmes on certain dayes.

	¶ Matins.	¶ Evensong.	¶ Ascension day	¶ Matins.	¶ Evensong.
¶ Chriſtmas day.	Pſalmes xix. xiv. lxxxv.	Pſal. lxxxix. cx. cxxxii.		Pſalm. viii. xv. xxd.	Pſalm. xlviii. lxxvii. cxvii.
¶ Eaſter day.	ii. lvii. cix.	cxlii. cxliii. cxvii.	¶ Whiſſon day.	xix. xlvi.	cxviii. cxix.

¶ THE



THE ORDER OF THE
Psalmes to be said at Morning
and Evening Prayer.

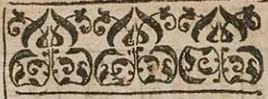
Morning prayer. | Evening prayer.

1	1.2.3.4.5.	6.7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.



These to be obserued for Holy dayes,
and none other.

That is to say, All Sundayes in the yere. The dayes of the Feasts of the Circumcision of our Lord Iesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthis the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Euangelist. Of S. Philip and Iacob the Apostles. Of the Ascension of our Lord Iesus Christ. Of the Nativity of S. Iohn Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Inde the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Steuen the Martyr. Of S. Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitson weeke.



To finde Easter for euer.

Day	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	13	14	15
ii	Mar. 26.	27	28	29	30	31	Apr. 1
iii	Apr. 16	17	18	19	20	21	22
iiii	Apr. 9.	10	11	12	13	14	15
v	Mar. 26.	27	28	29	30	31	Apr. 1
vi	Apr. 16	17	18	19	20	21	22
vii	Apr. 2.	3	4	5	6	7	8
viii	Apr. 23	24	25	26	27	28	29
ix	Apr. 9.	10	11	12	13	14	15
x	Apr. 2.	3	4	5	6	7	8
xi	Apr. 16	17	18	19	20	21	22
xii	Apr. 9.	10	11	12	13	14	15
xiii	Mar. 26.	27	28	29	30	31	Apr. 1
xiiii	Apr. 16	17	18	19	20	21	22
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	29	30	31	Apr. 1
xvii	Apr. 16	17	18	19	20	21	22
xviii	Apr. 2.	3	4	5	6	7	8
xix	Apr. 23	24	25	26	27	28	29

When yee haue found the Sunday Letter in the vppermost Line, guide your eye downward from the same, till ye come right ouer the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yere.

Septuagesima. } before } ix. weekes.
 Sexagesima. } Easter, } viij. weekes.
 Quinquagesima. } } vij. weekes.
 Quaresima. } } vj. weekes.
 Rogations. } } v. weekes.
 Whitsunday. } after } viij. weekes.
 Trinitie Sunday. } Easter, } viij. weekes.

**A rule to know when the Terme be-
 ginneth and endeth.**

Hillarie Terme begetteth the xxiii. day of Ianuarie (if it be not Sunday: if it be Sunday, then the next day after) and endeth the xij. of February.
After Terme begetteth xvij. dayes after Easter day, and endeth foure dayes after the Ascension day.
Trinities Terme begetteth twelue dayes after Whitsunday, and endeth the Wednesday fore-night after.
Michaelmas Terme begetteth the ix. day of October, if it be not Sunday, and endeth the xxviij. of Nouember.

TAN

AN ALMANACKE FOR XLV. YEERES.

The year of our LORD.	The Golden number.	Dominical Letter.	Septuage- sima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsun- day.	Advent Sunday.	
1597.	ii.	B	23. January	9. Febr.	March 27.	April 16.	2. Mai.	5. Mai.	15. Mai.	27. Nou.
1598.	iii.	A	12. Febr.	1. March.	1. March.	22.	25.	4. June.	3. Decem.	
1599.	iiii.	G	4. Febr.	21. Febr.	8.	14.	17.	27. Mai.	2.	
1600.	v.	F E	20. Ian.	6.	March 23.	18. Apr.	10.	11.	30. Nou.	
1601.	vi.	D	8. Febr.	25.	April 12.	4.	10.	29.	29.	
1602.	vii.	C	3. Ian.	17.	17.	24.	30.	2. Iune.	28.	
1603.	viii.	B	20. Febr.	9. March.	31.	14.	17. Mai.	12. Iune.	27.	
1604.	ix.	A G	5.	22. Febr.	8.	6.	9.	19. Mai.	2. Decem.	
1605.	x.	F	27. Ian.	13.	March 31.	26.	29.	8. Iune.	1.	
1606.	xi.	E	16. Febr.	5. March.	April 20.	11.	14.	24. Mai.	30. Nou.	
1607.	xii.	D	1. Febr.	18. Febr.	5.	2.	5.	24. Mai.	29.	
1608.	xiii.	C B	24. Ian.	10.	March 27.	22.	25.	4. Iune.	3. Decem.	
1609.	xiiii.	A	12. Febr.	1. March.	April 16.	8.	14.	27. Mai.	2.	
1610.	xv.	F	4.	21. Febr.	6.	March 24.	19. Apr.	2.	12.	
1611.	xvi.	E D	20. Ian.	6.	April 12.	18. Mai.	21.	12.	2.	
1612.	xvii.	B	9. Febr.	25.	24.	10.	13.	23.	28.	
1613.	xviii.	C	3. Ian.	17.	9.	30.	2. Iune.	12. Iune.	27.	
1614.	xix.	B A	20. Febr.	9. March.	24.	6.	9.	19. Mai.	2. Decem.	
1615.	i.	G F	5.	22. Febr.	8.	26.	29.	3. Iune.	30. Nou.	
1616.	ii.	A	28. Ian.	7.	March 31.	11.	14.	24. Mai.	29.	
1617.	iii.	D	16. Febr.	18.	April 20.	18.	21.	11.	2.	
1618.	iiii.	E	1.	10.	March 28.	1.	7.	20. Mai.	3. Decem.	
1619.	v.	B A	24. Ian.	13.	April 16.	22.	25.	4. Iune.	2.	
1620.	vi.	C	12. Febr.	1. March.	1.	7.	10.	30. Mai.	3. Decem.	
1621.	vii.	F	28. Ian.	14. Febr.	1.	7.	10.	30. Mai.	3. Decem.	
1622.	viii.	G	17. Febr.	6. March.	13.	19.	22.	1.	30. Nou.	
1623.	ix.	E C	9. Febr.	16. Febr.	21.	28.	3. Mai.	6.	16. Mai.	
1624.	x.	D C	25. Ian.	11.	March 28.	9.	15.	18.	5. Iune.	
1625.	xi.	B	13. Febr.	2. March.	April 17.	23.	26.	5. Iune.	27.	
1626.	xii.	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.	
1627.	xiii.	G	21. Ian.	7.	March 25.	30. Apr.	3.	12.	2.	
1628.	xiiii.	F E	10. Febr.	27.	April 13.	19. Mai.	22.	1. Iune.	30. Nou.	
1629.	xv.	D	1.	18.	5.	11.	14.	24. Mai.	29.	
1630.	xvi.	C	24. Ian.	10.	March 28.	3.	6.	16.	28.	
1631.	xvii.	B	6. Febr.	23.	April 10.	16.	19.	29.	27.	
1632.	xviii.	A G	29. Ian.	20.	1.	7.	10.	20.	2. Decem.	
1633.	xix.	F	17. Febr.	6. March.	April 21.	27.	30.	9. Iune.	1.	
1634.	i.	E	2. Febr.	19. Febr.	6.	13.	15.	25.	30. Nou.	
1635.	ii.	D	25. Ian.	11. Febr.	March 29.	4.	7.	19. Mai.	29.	
1636.	iii.	C B	14. Febr.	2. March.	April 17.	13.	26.	5. Iune.	27.	
1637.	iiii.	A	5.	22. Febr.	9.	15.	18.	28. Mai.	3. Decem.	
1638.	v.	G	21. Ian.	7.	March 25.	30. Apr.	3.	13.	2.	
1639.	vi.	F	10. Febr.	27.	April 13.	20. Mai.	23.	7. Iune.	30.	
1640.	vii.	E D	2.	19.	5.	11.	14.	24. Mai.	29. Nou.	
1641.	viii.	C	21. Ian.	10. March.	25.	31.	3. Iune.	17. Iune.	28.	

THE GOLDEN NUMBER.

THE GOLDEN NUMBER is so called, because it was written in the Kalender with letters of Gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the Summer and therefore it is also called the Circle of the Moone, in the which the Solstices and Equinoxials doe returne to al one point in the Zodiacque.

To finde it every yeere, you must adde one yeere of CHRIST (for CHRIST was borne one yeere of the 19. already past) then diuide the whole by

19. and that which resteth, is the GOLDEN NUMBER for that yeere: if there be no surplasse, let it then 19.

Note that the GOLDEN NUMBER and Dominical letter doeth change every yeere the first day of January.

Note also that the yeere of our LORD beginneth the xxv. day of March, the same day supposed to be the first day upon which the world was Created, and the same day when CHRIST was conceived in the Wombe of the Virgin Mary.

January hath xxxij. dayes.

Morning prayer. | Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	A New yeres day.	Gen. 1.	Roma. 1.	Deut. 10.
2		2	2	2
3		3	3	3
4		4	4	4
5	Epiphanie.	Matth. 1.	Gene. 2	Rom. 1
6		2	3	3
7	Lucian.	3	4	4
8		4	5	5
9		5	6	6
10		6	7	7
11	Solin. Ag.	7	8	8
12	Hillarie.	8	9	9
13		9	10	10
14		10	11	11
15		11	12	12
16		12	13	13
17	Prisca.	13	14	14
18		14	15	15
19	Fabian.	15	16	16
20	Agnes.	16	17	17
21	Vincent.	17	18	18
22		18	19	19
23		19	20	20
24	Comu. of Paul.	20	21	21
25		21	22	22
26		22	23	23
27		23	24	24
28		24	25	25
29		25	26	26
30		26	27	27
31		27	28	28

February hath xxvij. dayes.

Morning prayer. | Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	Falt.	Exo. 11	Mar. 1.	Exo. 12.
2	Pur. Mary.	2	2	2
3	Blasit.	3	3	3
4		4	4	4
5	Agathe.	5	5	5
6		6	6	6
7		7	7	7
8		8	8	8
9		9	9	9
10		10	10	10
11	Solin. Pij.	11	11	11
12		12	12	12
13		13	13	13
14	Valentine.	14	14	14
15		15	15	15
16		16	16	16
17		17	17	17
18		18	18	18
19		19	19	19
20		20	20	20
21		21	21	21
22		22	22	22
23		23	23	23
24	Falt.	24	24	24
25	S. Valent.	25	25	25
26		26	26	26
27		27	27	27
28		28	28	28

March hath xxx. dayes.

Morning prayer. | Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	Dauie.	Deut. 16.	Leuk. 12.	Deut. 17.
2	Cedde.	12	12	12
3		13	13	13
4		14	14	14
5		15	15	15
6		16	16	16
7	Perpetue.	17	17	17
8		18	18	18
9		19	19	19
10		20	20	20
11	Squin.	21	21	21
12	Solin. Av.	22	22	22
13	Gregor.	23	23	23
14		24	24	24
15		25	25	25
16		26	26	26
17		27	27	27
18		28	28	28
19		29	29	29
20		30	30	30
21		31	31	31
22		1	1	1
23		2	2	2
24		3	3	3
25		4	4	4
26		5	5	5
27		6	6	6
28		7	7	7
29		8	8	8
30		9	9	9
31		10	10	10

April hath xxx. dayes.

Morning prayer. | Evening prayer.

	1. Lesson	2. Lesson	1. Lesson	2. Lesson
1		1. Sam. 6	Ioh. 19.	1. Sam. 7
2		8	20	9
3	Richard.	10	21	11
4	Ambros.	12	Actu. 1.	13
5		14	2	15
6		16	3	17
7		18	4	19
8		20	5	21
9		22	6	23
10		24	7	25
11	Solin. Yeu.	26	8	27
12	ro.	28	9	29
13		30	10	31
14		1. Sam. 1	11	2. Sam. 2
15		8	12	3
16		5	13	4
17		7	14	5
18		9	15	6
19	Alphage.	11	16	7
20		13	17	8
21		15	18	9
22		17	19	10
23	S. Georg.	19	20	11
24		21	21	12
25	Marke.	Eccle. 4.	22	Eccle. 5
26	Euangel.	2. Sam. 23	23	2. Sam. 24
27		1. kin. 1.	24	1. king. 2
28		3	25	4
29		5	26	5
30		7	27	6

May hath xxxj. dayes.

	Morning prayer.	Evening prayer.
1 b	Philip & Jacob. (King. 9.)	1. Lef. 7. Act. 9. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12. 1. Lef. 12.
2 c	Invention of the croffe.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
3 d	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
4 e	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
5 f	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
6 g	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
7 A	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
8 b	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
9 c	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
10 d	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
11 e	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
12 f	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
13 g	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
14 A	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
15 b	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
16 c	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
17 d	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
18 e	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
19 f	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
20 g	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
21 A	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
22 b	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
23 c	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
24 d	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
25 e	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
26 f	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
27 g	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
28 A	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
29 b	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
30 c	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.
31 d	John. 17.	1. Lef. 12. 2. Lef. 12. 1. Lef. 12. 2. Lef. 12.

July hath xxxj. dayes.

	Morning prayer.	Evening prayer.
1 g	Vin. Ma. Prout. 2. Luk. 13.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
2 A	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
3 b	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
4 c	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
5 d	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
6 e	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
7 f	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
8 g	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
9 A	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
10 b	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
11 c	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
12 d	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
13 e	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
14 f	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
15 g	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
16 A	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
17 b	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
18 c	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
19 d	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
20 e	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
21 f	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
22 g	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
23 A	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
24 b	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
25 c	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
26 d	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
27 e	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
28 f	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
29 g	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
30 A	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
31 b	Martin. 16.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.

June hath xxx. dayes.

	Morning prayer.	Evening prayer.
1 a	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
2 b	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
3 c	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
4 d	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
5 e	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
6 f	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
7 g	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
8 A	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
9 b	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
10 c	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
11 d	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
12 e	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
13 f	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
14 g	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
15 A	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
16 b	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
17 c	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
18 d	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
19 e	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
20 f	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
21 g	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
22 A	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
23 b	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
24 c	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
25 d	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
26 e	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
27 f	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
28 g	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
29 A	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
30 b	Heft. 6. Mar. 2.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.

August hath xxxj. dayes.

	Morning prayer.	Evening prayer.
1 c	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
2 d	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
3 e	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
4 f	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
5 g	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
6 A	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
7 b	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
8 c	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
9 d	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
10 e	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
11 f	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
12 g	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
13 A	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
14 b	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
15 c	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
16 d	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
17 e	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
18 f	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
19 g	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
20 A	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
21 b	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
22 c	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
23 d	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
24 e	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
25 f	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
26 g	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
27 A	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
28 b	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
29 c	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
30 d	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.
31 e	Lamm. 1. Lef. 30. Ioh. 20.	1. Lef. 1. Lef. 1. Lef. 1. Lef. 1.

*) Note that the 13 of Daniel, touching the History of Susanna, is to be read untill these words And King Ahasuerus, &c.

September hath xxx. dayes.

		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
a	f	1. Leff. 13.	Mat. 2.	1. Leff. 10.	1. Leff. 14.
a	g	Gyles.	1. Leff. 3.	1. Leff. 3.	1. Leff. 3.
3	a		3.	3.	3.
4	b		4.	4.	4.
5	c	Dog daies	Amos. 2.	5.	5.
6	d	ends	6.	6.	6.
7	e	Emr. bish.	7.	7.	7.
8	f	Nat. of Ma.	8.	8.	8.
9	g		9.	9.	9.
10	a		10.	10.	10.
11	b		11.	11.	11.
12	c	Sol in Lib.	12.	12.	12.
13	d		13.	13.	13.
14	e	Holy croff.	Nah. 1.	14.	14.
15	f	Agrippa.	15.	15.	15.
16	g	Autum.	16.	16.	16.
17	a	Lambert.	17.	17.	17.
18	b		18.	18.	18.
19	c	Fast.	19.	19.	19.
20	d	S. Mathew	20.	20.	20.
21	e		21.	21.	21.
22	f		22.	22.	22.
23	g		23.	23.	23.
24	a		24.	24.	24.
25	b		25.	25.	25.
26	c	Cyprian.	26.	26.	26.
27	d		27.	27.	27.
28	e	S. Michael.	28.	28.	28.
29	f	Hierome.	29.	29.	29.

November hath xxx. dayes.

		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
a	d	All Saints	1. Leff. 14.	1. Leff. 14.	1. Leff. 14.
a	e		15.	15.	15.
3	f		16.	16.	16.
4	g	Papa conp.	17.	17.	17.
5	a	Leonard.	18.	18.	18.
6	b		19.	19.	19.
7	c		20.	20.	20.
8	d		21.	21.	21.
9	e		22.	22.	22.
10	f		23.	23.	23.
11	g	S. Martin.	24.	24.	24.
12	a	Sol in Sag.	25.	25.	25.
13	b	Bojce.	26.	26.	26.
14	c		27.	27.	27.
15	d	Machuce.	28.	28.	28.
16	e		29.	29.	29.
17	f	Hugh Bish.	30.	30.	30.
18	g		1.	1.	1.
19	a	Edmswad	2.	2.	2.
20	b	Baruc. 2.	3.	3.	3.
21	c	Cicely.	4.	4.	4.
22	d		5.	5.	5.
23	e		6.	6.	6.
24	f		7.	7.	7.
25	g		8.	8.	8.
26	a		9.	9.	9.
27	b		10.	10.	10.
28	c		11.	11.	11.
29	d		12.	12.	12.
30	e		13.	13.	13.

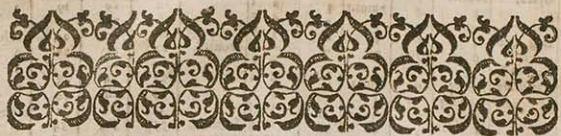
October hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	A	Remige. (*)	Mar. 4.	Tobias. 1.	Co. 16.
2	b		5.	2. Cont.	8.
3	c		6.	10.	2.
4	d		7.	11.	3.
5	e	Esith.	8.	12.	4.
6	f	Judit.	9.	13.	5.
7	g		10.	14.	6.
8	a	Dennis.	11.	15.	7.
9	b		12.	16.	8.
10	c		13.	17.	9.
11	d	Sol in Sc.	14.	18.	10.
12	e	Edward.	15.	19.	11.
13	f	Wifda. Lu. di.	16.	20.	12.
14	g		17.	21.	13.
15	a		18.	22.	14.
16	b	Norw.	19.	23.	15.
17	c	Echldr.	20.	24.	16.
18	d	Wifda. 9.	21.	25.	17.
19	e		22.	26.	18.
20	f		23.	27.	19.
21	g		24.	28.	20.
22	a		25.	29.	21.
23	b		26.	30.	22.
24	c		27.	31.	23.
25	d		28.		24.
26	e		29.		25.
27	f		30.		26.
28	g		31.		27.
29	a				28.
30	b				29.
31	c				30.

(*) Note that the 6. of Exodus is to be read the first of October at Morning prayer, vnto these words: These be the heads, &c.

December hath xxxj. dayes.

		Morning prayer.		Evening prayer.	
		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	f	Esai 14.	Ad. 2.	Esai 15.	Heb. 7.
2	g		3.	17.	8.
3	a		4.	18.	9.
4	b		5.	19.	10.
5	c	Nicholas.	6.	20.	11.
6	d		7.	21.	12.
7	e		8.	22.	13.
8	f	Concep.	9.	23.	14.
9	g	Ma.	10.	24.	15.
10	a		11.	25.	16.
11	b	Sol in Cap.	12.	26.	17.
12	c		13.	27.	18.
13	d		14.	28.	19.
14	e		15.	29.	20.
15	f		16.	30.	21.
16	g		17.	31.	22.
17	a		18.		23.
18	b		19.		24.
19	c		20.		25.
20	d		21.		26.
21	e		22.		27.
22	f		23.		28.
23	g		24.		29.
24	a		25.		30.
25	b		26.		31.
26	c		27.		
27	d		28.		
28	e		29.		
29	f		30.		
30	g		31.		



THE ORDER WHERE MORNING
and Euening Prayer shall
bee vsed and sayd.

THe Morning and Euening Prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall bee otherwise determined by the Ordinarie of the place: And the Chancells shall remaine as they haue done in times past.

And heere is to bee noted, that the Minister at the time of the Communion, and at all other times in his Ministeration, shall vse such Ornaments in the Church, as were in vse by authoritie of Parliament in the second yeere of the raigne of King Edward the sixt, according to the Acte of Parliament set in the beginning of this Booke.

¶ A N



AN ORDER FOR MORNING PRAYER daily throughout the yeere.

At the beginning both of Morning prayer, and likewise Evening prayer, the Minister shall reade with a loud voyce some one of these sentences of the scriptures that follow: And then hee shall say that which is written after the said sentences.

1 Ezek. 18
24, 22.

WHat time soever a sinner doth repent him of his sin, from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* Psal.

I doe know mine own wickednesse, and my sin is alwaies against me.

57. 3.

* Turne thy face away from our finnes (O Lord) and blot out all our offences.

* Psal.

* A sorrowfull spirit is a sacrifice to God: despite not (O Lord) humble and contrite hearts.

51. 17.

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

* Ioei.

* To thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in the lawes which thou hast appointed for vs

2. 13.

* Converte vs, O Lord, and yet in thy judgement: not in thy fury, lest we should be consumed and brought to nothing.

* Dan.

* Amend your lives: for the kingdome of God is at hand.

9. 10.

* I will goe to my Father, and say unto him, Father I have sinned against heaven and against thee: I am no more worthy to be called thy sonne.

* Jerem.

* Enter not into judgement with thy servants, O Lord: for no flesh is righteous in thy sight.

10. 24.

* If we say that we have no sinne, we deceive our selves, and there is no truth in vs.

Psal. 6. 1.

Dearely beloved brethren, the Scripture mooveth vs in sundry places to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cloake them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the end we may obtaine forgiveness of the same by his infinite goodnesse and mercy. And although wee ought at all times humbly to acknowledge our finnes before God, yet ought we most chiefly so to doe when wee assemble and mee together, to render thanks for the great benefites that wee have received at his hands, to set forth his most worthy praise, to heare his most holy word, and to alke those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray, and beseech you as many as be here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

* Math.

A general confession to be said of the whole congregation, after the Minister kneeling.

5. 2.

Almighty and most mercifull father, we have erred and strayed from thy wayes like lost sheepe: we have followed to much the desires and desires of our own hearts: we have offended against thy holy Lawes; we have left undone those things

* Luke

15. 18, 20.

which we ought to have done, and wee have done those things which we ought not to have done: and wee have done those things which we ought not to have done: and there is no health in vs: but thou, O Lord, have mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults: restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesus our Lord: and grant O most mercifull Father for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

* Psal.

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

243. 2.

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 live: and hath giuen power and commaundement to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins: hee pardoneth and absolveth all them which truly repent, and unfeignedly beleeve his holy Gospel. Wherefore we beseech him to grant vs true repentance, and his holy Spirit, that those things which 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 joy, through Iesus Christ our Lord.

* 1. Iohn

1. 9.

The people shall answer. Amen.

2. 8.

Then shall the Minister begin the Lords prayer with a loud voyce.

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The people shall answer. Amen.

Then shall the Minister begin the Lords prayer with a loud voyce.

Our 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 daily bread. And forgie vs our trespases, as we forgie them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answe. And our mouth shall shew forth thy praise.

Priest. O God make ipead to face vs.

Answe. O Lord make hast to helpe vs.

Priest. Glory be to the Father, &c.

Answe. As it was in the beginning, &c.

Praise ye the Lord.

Then shall be said or sung this Psalme following.

Come let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation. Let vs come before his presence with thanksgiving: & let vs our claes glad in him with Psalmes. For the Lord is a great God: and a great King above all gods. In his hand are all the corners of the earth: and the strength of the hills is his alfo. The Sea is his, and he made it: and his handys prepared the dry land. O come let vs worship and fall downe: and kneele before the Lord our Maker.

Denise exultemus Deo mino. Psal. 95.

For

Morning Prayer.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

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

When your Fathers tempted me: proued mee, and saw my workes.

Forty yeeres long was I grieved with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowne my wayes.

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

Glory be to the Father, and to the &c. As it was in the beginning, is now, &c.

Then shall 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 Psalmes throughout the yeeres, and likewise in the end of Benedicite, Magnificat, and Nunc dimittis shall be repeated.

Glory be to the Father, and to the &c. As it was in the beginning, is now, &c.

Then shall be read euery Lesson distinctly with a loud voyce, that the people may heare. The first of the old Testament, the second of the new, like as they be appointed in the Kalender, except there be 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 shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end 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 plain tone after the manner of distinct reading, and likewise the Epistle and Gospel.

After the first Lesson shall follow Te Deum laudamus English daily throughout the whole yeere.

To Deum laudamus

WE praise thee (O God:) we acknowledge thee to be the Lord.

All the earth doeth worship thee: the Father euersliding.

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

To thee Cherubin and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabaoth. Heauen and earth are full of the Maiesty: of thy glory.

The glorious company of the Apostles: praise thee. The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee. The holy Church throughout all the world: doth knowledge thee.

The Father: of an infinite Maiesty. Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter. Thou art the King of glory: O Christ.

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

When thou hadst overcome the sharpnesse of death: thou didst open the Kingdome of heauen to all beleeuers.

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

Wee beleeue that thou shalt come to bee our iudge.

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

Make them to bee numbered with thy Saints: in glory euersliding.

O Lord save thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer. Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day without sinne.

O Lord haue mercy vpon vs haue mercy 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 never be confounded.

Or this Canticle. Benedicite omnia opera Domini.

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 Lord: praise him and magnifie him for euer.

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

O ye waters that be aboute the firmament, blesse ye the Lord: praise him & magnifie him for euer.

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

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

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

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

O ye winds 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 ye Winter and Summer, blesse ye the Lord: praise him and magnifie him for euer.

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

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

O ye 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.

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

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

O let the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

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

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

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

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

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

O all ye foules of the ayre, blesse ye the Lord: praise him and magnifie him for euer.

O all ye beastes and cattell, blesse ye the Lord: praise him and magnifie him for euer.

Morning Prayer.

O ye children of men, bleſſe yee the Lord: praife him and magnifie him for euer.

O le Iſrael bleſſe the Lord: praife him and magnifie him for euer.

O ye Priests of the Lord, bleſſe ye the Lord: praife him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praife him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praife him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe ye the Lord: praife him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: praife him and magnifie him for euer.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ And after the ſecond leſſon ſhall be read and ſaid, Benedicimus in Engliſh, as followeth.

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

And hath raiſed vp a mighty ſaluation for vs in the boſe of his ſeruant Dauid.

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

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

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

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

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

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

And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his waies.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their finnes.

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

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

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ Or this 100. Pſalme.

O Beuyill in the Lord, all ye laudſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Reyefare that the Lord he is God: it is hee that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankſgiving, and into his courts with praye: be thankfull vnto him, and ſpeake good of his Name.

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

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ 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 only Sonne our Lord, which was conueiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate, was crucified, dead and buried, hee deſcended into hell, the third day hee roſe againe from the dead, hee 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 Ghoſt, the holy Catholike Church, the Communion of Saints, the forgiveneſſe of finnes, the reſurrection of the body, and the life euerlaſting. Amen.

¶ And after that, theſe prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling, the Miniſter ſhall pronouncing with a loud voyce.

The Lord be with you.

And with thy Spirit.

¶ Let vs praye.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Miniſter, Clearkes and people ſhall ſay the Lords prayer in Engliſh with a loud voyce.

Our Father which art in heauen, &c.

¶ Then the Miniſter ſtanding ſhall ſay.

O Lord ſhew thy mercy vpon vs.

And grant vs thy ſalutations.

O Lord ſaue the King.

And mercifully heare vs when we call vpon thee.

Endue thy Miniſters with righteousneſſe.

And make thy choſen people ioyfull.

O Lord ſaue thy people.

And bleſſe thine inheritance.

Giue peace in our time, O Lord.

Becauſe there is none other that ſighteth for vs

but onely thou, O God.

O God, make cleane our hearts within vs,

And take not thy holy ſpirit from vs.

¶ Then ſhall follow three Collets. 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 Collets ſhall neuer alter, but dayly be ſaid at Morning prayer, throughout all the yeere, as followeth.

The ſecond Collet for peace.

O God which art Author of peace, and loue

of concord, in knowledge of whom ſtandeth

our eternall life, whoſe ſeruice is perfect freedom: defend vs thy humble ſeruants in all ſuallts of

our enemies, that we ſurely truſting in thy defence,

may not leaſe the power of any aduerſaries, thar

row the might of Ieſus Chriſt our Lord, Amen.

The third Collet for grace.

O Lord our heauently Father, Almighty and e

uerlaſting God, which haſt faſtly 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 run into any kind

of danger: but that all our doings may be ordered

by thy gouernance, to doe alwaies that is righteous

in thy ſight, through Ieſus Chriſt our Lord, Amen.

Reue. Luke. 24. 6.

habilate 24.

AN ORDER FOR EVENING PRAYER
throughout the yeere.

¶ The Priest shall say.
V. Father which art in heauen, Hal-
lowed be thy Name. Thy kingdome
come. Thy will be done in earth as
it is in heauen. Give vs this day our
daily bread. And forgine vs our
trespasse, as we forgine them that trespasse agaiust
vs. And leade vs; not into temptation; but deli-
uer vs from euill. Amen.

¶ Then likewise he shall say.
O Lord open thou our eyes.

Answer.
And our mouth shall shew forth thy praise.

Minister.
O God make speede to saue vs.

Answer.
O Lord make hast to helpe vs.

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

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

Praefye the Lord.

*¶ Then the Psalms in order as they be appointed
in the Table for Psalms, excepte here be proper
Psalms appointed for that day, Then a lesson of
the Old Testament, as is appointed likewise in
the Kalender, excepte there be proper Lessons in
English as followeth.*

Many soule doth magnifie the Lord: and my spirit
hath reioycied in God my Saniour.

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

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

For he that is mighty hath magnified mee: and
holly is his Name.

And his mercy is on them that feare him: tho-
rowout all generations.

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

He hath put downe the mighty from their seat:
and hath exalted the humble and mecke.

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

Hee remembering his mercy hath holpen his ser-
uant Israel: as he promised to our forefathers, Ab-
raham and to his seed for euer.

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

Or the 98. Psalme.
O Sing vnto the Lord a new song: for he hath
done maruellous things.

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

The Lord declared his saluation: his righteous-
nesse 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 ioyfull vnto the Lord, all yee
lands: sing, reioyce, and giue thanks.

Praefye the Lord vpon the harpe: sing to the
harpe with a Psalme of thanksgiving.

with trumpets also and shawmes: O shew your
selues 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 righteousnesse shall he iudge the worlds
and the people with equitie.

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

**¶ Then a lesson of the new Testament. And after
that, Nunc dimittis, in English, as followeth.**

Lord now letteth thou thy seruant depart in
peace: according to thy word.

For mine eyes haue seene thy saluation.
Which thou hast prepared: before the face of all
people.

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

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

Or else this Psalme.
God be mercifull vnto vs, and blesse vs: and be
mercifull vnto vs.

That thy way may be knowne vpon the earth:
saiuing 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: and gouerne the
nations vpon earth.

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

Then shall the earth bring forth 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 feare him.

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

**¶ Then shall follow the Creed, with other prayers, as
is before appointed at Morning Prayer after Be-
nediculus, and with three Collects, First, for the daye
The second for Peace: I be Thank for aid against
all perils, as hereafter followeth: which two last
Collects, shall be daily said at Evening Prayer
without alteration.**

¶ The second Collect at Evening Prayer.
O God from whom all holy desires, all good
counselles, and all iust woorkes doe proceede: giue
vnto thy seruants that peace which the world
cannot giue, that both our hearts may be set to
o-be thy commandments, and also that by thee we
being deliued from the fear of our enemies, may
passe our time in rest and quietnesse, through the
merits of Iesus Christ our Saniour. Amen.

¶ The third Collect for aide against all perils.
Lighen our darkenes, we beseech thee, (O Lord)
and by thy great mercy defend vs from all pe-
rils and dangers of this night, for the lone of thy
only Sonne our Saniour Iesus Christ. Amen.

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Magnificat.
Luk. 1. 46.

Cantate
Domino
Psal. 98.

The Letany.

In the Feast of Christmas, the Epiphany, S. Mathias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Iudas, S. Andrew, and Trinitie Sunday shall be sung or said immediately after Benedicamus, this Confession of our Christian faith.

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

Which faith except every one doe keepe whole and vnfiled: without doubt he shall perish euertlastingly.

And the Catholike faith is this: that wee worship one God in Trinitie, and Trinitie in Vnity. Neither confounding the persons: nor dauiding 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 Majesty conuall.

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 eternal, the Sonne eternal, and the holy Ghost eternal.

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

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

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

And yet they are not three Almighties: 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 likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

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

So are we forbidden by the Catholike 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 Ghost 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 Son, not three Sons: one holy Ghost, not three holy Ghosts.

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

But the whole three persons be coeternal together: and coequal.

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

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

Furthermore, it is necessary to euertlasting saluation: that he also beleue rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that wee holden and confesse: that our Lord Iesus Christ the Sonne of God, is God and man.

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

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

Equall to the Father as touching his Godhead: and inferior to the Father touching his manhood. Who although he bee God and man: yet hee is not two, but one Christ.

One, not by conuerſion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vinity of person.

For as the reasonable soule and flesh is one man: so God and man is 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 whose coming all men shall rise againe with their bodies: and shall giue account for their owne works.

And they that haue done good, shall goe into life euertlasting: and they that haue done euill, into euertlasting fire.

This is the Catholike faith: which except a man beleue faithfully, he cannot be saved.

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

¶ Thus endeth the order of Morning and Evening Prayer throughout the whole year.

¶ Here followeth the Letany to be used vpon Sundayes, Wednesdays, and Fridaies, and at other times when it shall be commanded by the ordaining.

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

○ God the Father of heauen, &c.

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

○ God the Sonne redeemer, &c.

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

○ God the holy Ghost, &c.

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

○ Holy, blessed, and glorious Trinitie, &c.

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

Spare vs good Lord.

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

Good Lord adiuer vs.

From all blindness of heart, from pride, vainglory, and hypocricie, from enuy, hatred, and malice, and all vncharitable esse.

Good Lord adiuer vs.

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

The Letany.

Good Lord deliuer vs.
From lightning and tempest, from plague, pestilence
and famine, from bartell, and murder, and from
fudden 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 ho-
ly Nativity and Circumcision, by thy baptisme, fas-
ting and temperance.

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

Good Lord deliuer vs.
We sinners doe beseech thee to heare vs O Lord
God that it may please thee to rule and gouerne
thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.
That it may please thee to keepe and strengthen
in the true worshipping of thee, in righteouesse,
and halimesse of life, thy seruant *C H A R L E S*,
our most gracious King and Governour.

We beseech thee, &c.
That it may please thee to rule his heart in thy
faith, feare, & loue, and that he may euermore haue
assistance in thee, and euer seeke thy honour and
glory.

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

We beseech thee, &c.
That it may please thee to bleesse and preserve
our gracious Queene *Mary*, Prince *Charles*, *Fred-
ericke* the Prince Elector Palatine, the Lady *Eliza-
berth* his wife, with all their Princely issue.

We beseech thee, &c.
That it may please thee to illuminate all Bishops,
Pastours and Ministers of the Church, with true
knowledge and vnderstanding of thy word, and
that both by their preaching and lining, they may set
it forth, and shew it accordingly.

We beseech thee, &c.
That it may please thee to endue the Lords of the
Council, and all the Nobility, with grace, wisdom
and vnderstanding.

We beseech thee, &c.
That it may please thee to bleesse and keepe the
Magistrates, giuing them grace to execute iustice,
and to maintaine truth.

We beseech thee, &c.
That it may please thee to bleesse and keep all thy
people.

We beseech thee, &c.
That it may please thee to giue to all nations,
waity, peace, and concord.

We beseech thee, &c.
That it may please thee to giue vs an heart to
Ioue and dread thee, and diligently to liue after
thy Commandements.

We beseech thee, &c.
That it may please thee to giue to all thy people
increase of grace, to heare meckely thy word, and to
receiue it with pure affection, and to bring forth
the fruits of the spirit.

We beseech thee, &c.
That it may please thee to bring into the way of
truth, all such as haue erred and are deceiued.

We beseech thee, &c.
That it may please thee to strengthen such as
doe stand, and to comfort and helpe the weake
hearted, and to raise vp them that fall, and finally
to beate downe Satan vnder our feet.

We beseech thee, &c.
That it may please thee to succour, helpe, and com-
fort all that be in danger, necessity & tribulation.

We beseech thee, &c.
That it may please thee to procure all that tra-
uell by land or by water, all women labouring of
child, all sicke persons and young children, and to
shew thy pittie vpon all prisoners and captiues.

We beseech thee, &c.
That it may please thee to defend and provide
for the fatherlesse children, and widowes, and all
that be desolate and oppressed.

We beseech thee, &c.
That it may please thee to haue mercy vpon all
men.

We beseech thee, &c.
That it may please thee to foigie our enemies,
persecuters and slanderers, and to curne their hearts.

We beseech thee, &c.
That it may please thee to giue and preserve to
our vie the kindly fruits of the earth, so as in due
time we may enioy them.

We beseech thee, &c.
That it may please thee to giue vs true repen-
tance, to forgiue vs al our finnes, offences and ig-
norances, and to endue vs with the grace of thy ho-
ly Spirit, to amend our liues according to thy ho-
ly Word.

We beseech thee, &c.
Some of God: we beseech thee to heare vs.

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

Grant vs thy peace.
*O Lambe of God, that takest away the sinnes of
the world.*

Haue mercy vpon vs.
O Christ heare vs.

Lord haue mercy vpon vs.
O Christ heare vs.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.

Christ haue mercy vpon vs.
Lord haue mercy 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 versicle.
O Lord deale not with vs after our finnes.

Answer. Neither reward vs after our iniquities.
¶ Let vs pray.

O God mercifull Father, that despitest not the
sighing of a contrite heart, nor the desire of
such as be sorrowfull, mercifully assist our pray-
ers that we waite before thee in all our troubles
and aduersities whensoever they oppress vs, and
graciously heare vs that those euils which the craft
and subtilty of the deuill or man worketh against
vs be brought to nought, and by the prouidence of
thy goodnesse they may be dispersed, that we thy
seruants being hurt by no persecutions, may encre-
more giue thanks vnto thee in thy holy Church
through Iesus Christ our Lord,

O Lord

The Letany.

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

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

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

Glory be to the Father, &c. As it was, &c. From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgive the finnes of thy people.

Reasonably with mercy heare our prayers.

O some of Dauid haue mercy vpon vs.

Both now and euer vouchsafe vs heare vs O Christ.

Graciously heare us, O Christ, graciously heare us, O Lord Christ.

The Psalme.

O Lord, let thy mercy be shewed vpon vs.

As we doe put our trust in thee.

Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmitas: and for the glory of thy Names sake, ierue from vs all those euils that we most righteously haue deserved, and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and enermore serue thee in holinesse and purenesse of living, to thy honour and glory, through our onely Mediator & Advocate Iesus Christ our Lord. Amen.

A Prayer for the Kings maiesty.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of Princes, which dost from thy Throne behold all the dwellers vpon earth, most heauenly we beseech thee, with thy labour to behold our most gracious Soueraigne Lord King Charles, and so remember him with the grace of thy holy Spirit, that he may alway incline to thy will and walke in thy way, endure him plentifully with heauenly gifts, grant him in health and wealth long to liue, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attaine everlasting toy and felicity, through Iesus Christ our Lord. Amen.

A Prayer for the Queene, Prince Charles, Prince Fredericke, the Lady Elizabeth his wife, and their children.

Almighty God, which hast promised to be a Father of thine Elect and of their seed, wee humbly beseech thee to bless our gracious Queene Mary, Prince Charles, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their Princely issue, endure them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Iesus Christ our Lord, Amen.

Almighty and everlasting God, which onely A work of great manueties, send down vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, poure vpon them the continual dew of thy blessing, grant this (O Lord) for the honour of our Aduocate and Mediatour Iesus Christ. Amen.

A Prayer of Chrysolome.

Almighty God, which hast given vs grace at this time with one accord, to make our common supplications vnto thee, and dost promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now,

O Lord, the desires and petitions of thy seruantes, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

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

For raine, if the time require.

O God, heauenly Father, which by thy Sonne Iesus Christ, hast promised to all them that seeke thy kingdome, and the rightcouines thereof, all things necessary to their bodily sustentance, send vs, we beseech thee, in this our necessity, such moderate raine and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord, Amen.

For faue weather.

O Lord God, which for the sin of man didst once drowne all y world, except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: Wee humbly beseech thee, that although we for our iniquities haue worthily deserved this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weathers, whereby we may receive y fruits of the earth in due season, & learne 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 d. work and famine.

O God, heauenly Father, whose gift it is that the earth is fruitful, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we doe now most intly suffer for our iniquity) 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 all honour, &c.

In the time of warre.

O Almighty God, King of all kings, & gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be merciful to them that truly repent: Saue and deliuer vs, we humbly beseech thee, from the hands of our enemies, abate their pride, awaige their malice, and confound their diuices, that we being armed with thy defence, may be preferred enermore from all perils, to glorifie thee, which art the onely giuer of all victory, through the merits of thy only Sonne Iesus Christ our Lord, Amen.

In the time of any common plague or sickness.

O Almighty God, which in thy wrath, in the time of King Dauid, didst slay with the plague of pestilence threecore and ten thousand, and yet remembering thy mercy, didst saue the rest: haue pittie vpon vs miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from vs this plague and grievous sickness, through Iesus Christ our Lord, Amen.

O God, whose nature & property is ever to haue mercy and to forgive, receive our humble petitions, and though we be sicke and bound with the chains of our finnes, yet let the pitifulnesse of thy great mercy loose vs, for the honor of Iesus Christe sake, our Mediatour and Aduocate, Amen.

A thanksgiving for raine.

O God our heauenly Father, who by thy gracious providence, dost cause the former and the latter raine to descend vpon the earth, that it

1 Cor. 13

The Collects.

fully bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee in our greatest necessity, to send vs a joyful raine vpon thine inheritance, & to refresh it when it was dry, to the great comfort of vs thy vworly seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord, Amen.

A thanksgiving for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast releued and comforted our soules by this reasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy mercy, and will alwaies declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord, Amen.

A thanksgiving for plenty.

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

A thanksgiving for peace and victory.

O Almighty God, which art a strong towre of defence vnto thy seruants against the face of their enemies, we yeeld thee praise and thanksgiving for thy deliuerance from those great and apparant dangers, wherewith we were compassed: we

acknowledge it thy goodnes, that we 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 Saviour and mightie Deliuerer, through Iesus Christ our Lord, Amen.

A thanksgiving for deliuerance from the plague.

O Lord God, which hast wounded vs for our sinnes, and coultimed vs for our transgressions by thy late heauy and dreadfull visitation, and now in the midst of iudgement remembering mercy, hast redeemed our soules from the lawes of death, wee offer vnto thy fatherly goodnesse, our selues, our sinnes and bodies, which thou hast deliuered to be a living sacrifice vnto thee, alwaies praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord, Amen.

A Oratio.

WE humbly acknowledge before thee (O most mercifull Father) that all the punishment 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 mercy, vpon our weak and vworly humiliation, to alwaies the noisome pestilence wherewith we lately haue beene tormented, and to restore the voice of ioy and health into our dwellings: We offer vnto thy diuine Maiesie, the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy prerogation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

The end of the Letany.



The Collects, with the order how to find the beginning and end of the Epistles and Gospels in the New Testament, by the Chapter and the verse, as it is appointed in the Booke of Common Prayer.

The first Sunday in Advent.

The Collect.

Almighty God, give vs grace that we may cast away the workes of darknesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiesie, to iudge both the quick and the dead, we may rise to life immortall, through him who liueth and reigneih with thee and the holy Ghost, now and ouer, Amen.

The Epistle.

Owe nothing to any man.

Rom. 13.

verse 8. vnto the end.

The Gospel.

And when they drew neere.

Matth. 23.

verse 1. vnto verse 14.

The second Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning, grant that we may in such wise heare them, read, mark, learne, and inwardly digest them, that by patience, & comfort of thy holy word, we may embrace, & neuer hold fast the blisse of euertlasting life, which thou hast giuen vs in our Saviour Iesus Christ, Amen.

The Epistle.

For what soeuer things.

Rom. 15.

verse 4. vnto verse 14.

The Gospel.

Then there shall be signes in the

verse 25. vnto verse 34.

Luke 23.

The third Sunday in Advent.

The Collect.

Lord, we beseech thee, give care to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Iesus Christ, Amen.

The Epistle.

Let a man so esteeme of vs.

1. Cor. 6.

verse 1. vnto verse 6.

The Gospel.

And when Iohn heard in the.

Matth. 11.

verse 2. vnto verse 11.

The fourth Sunday in Advent.

The Collect.

Lord, raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse, we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs to whom with thee and the holy Ghost be honour and glory, world without end, Amen.

The Epistle.

Reioyce in the Lord alway,

Phil. 4.

verse 4. vnto verse 8.

The Gospel.

Then this is he record of Iohn.

Ioh. 1.

verse 19. vnto verse 29.

G On

The Collects

¶ On Christmas day.

Almighty God, which hast given vs thy only begotten Sonne to take our nature. vpon him, and this day to be borne of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle. At sundry times and in diuers. Hebr. 1. verse 1. vnto verse 13.

The Gospel. In the beginning was the. Iohn 1. verse 1. vnto verse 15.

¶ Saint Steuens day.

Grant vs, O Lord, to learne to loue our enemies by the example of thy Martyr Saint Steuen, who prayed for his persecuters, to thee which liuest and reignest, &c.

¶ Then shall follow a Collect of the Nativity, which shall be said continually until New-yeeres day.

The Epistle. Bathe being full of the holy Ghost. Acts. 7. verse 55. vnto the end.

The Gospel. Wherefore behold, &c. Mat. 23. verse 34. vnto the end.

¶ Saint Iohn Euangelists day.

Mercifull Lord, we beseech thee, to cast thy bright beames of light vpon thy church, that it being lighted by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy everlasting glist through Iesus Christ our Lord. Amen.

The Epistle. That which was from the. I. Iohn 1. verse 1. vnto the end.

The Gospel. He said vnto him, Follow me. Iohn 21. verse 15. vnto the end.

¶ Innocents day.

Almighty God, whose praise this day the young innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith which with our tongues we doe confesse, through Iesus Christ our Lord.

The Epistle. Then I looked, and loe, a lambe. Reuel. 14. verse 1. vnto the end.

The Gospel. The Angel of the Lord appeared. Mat. 2. verse 13. vnto verse 19.

¶ The Sunday after Christmass day.

Almighty God, which hast given vs thine only begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgine: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth, &c.

The Epistle. Then I say, that the heire. Gal. 4. verse 1. vnto verse 8.

The Gospel. The Booke of the generation. Mat. 1. verse 1. vnto the end.

¶ The Circumcision of Christ.

Almighty God, which madest thy blessed Sonne to be circumcised & obedient to the law for many, grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle. Blessed is the man to whom. Rom. 4. verse 8. vnto verse 15.

The Gospel. And it came to passe, when the. Luke 1. verse 15. vnto verse 22.

¶ If there be a Sunday betwene the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Circumcision, which was used vpon the day of Circumcision.

The Epiphany.

God, which by the leading of a Star, diddest manifest thy onely begotten Sonne to the Gentiles, mercifullly grant that we which knowe thee now by Faith, may after this life haue the fruition of thy glorious God head, through Christ our Lord.

The Epistle. For this cause I Paul. Ephes. 3. verse 1. vnto verse 13.

The Gospel. When Iesus then was borne. Mat. 2. verse 1. vnto verse 12.

¶ The first Sunday after the Epiphany.

Lord, we beseech thee mercifullly to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle. I beseech you therefore brethren. Rom. 12. verse 1. vnto verse 6.

The Gospel. And when he was twelue yeres. Luke 2. verse 42. vnto the end.

¶ The second Sunday after the Epiphany.

Almighty and euertlasting God, which dost gouerne all things in heauen and earth, mercifullly heare the supplications of thy people, and grant vs thy grace all the dayes of our life, through Iesus Christ our Lord.

The Epistle. Seeing then that we haue gifts. Rom. 12. verse 6. end in verse 15 at, Be not wise, &c.

The Gospel. And the third day was there. Iohn 2. verse 1. vnto verse 12.

¶ The third Sunday after the Epiphany.

Almighty and euertlasting God, mercifullly looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs through Christ our Lord.

The Epistle. Be not wise in your selues. Rom. 12. verse 16. vnto the end.

The Gospel. Now when he was come downe. Mat. 3. verse 1. vnto verse 14.

The Collect.

¶ The fourth Sunday after the Epiphany.
The Collect.

God which knowest vs to be set in the midst of so many and great dangers, that for mans frailtynesse we cannot alway stand uprightly: grant vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may well passe and overcome, through Christ our Lord.

The Epistle. Rom. 13.
Let every soule be subiect
verse 1. vnto verse 8.

The Gospel. Mat. 8.
And when he was entered in
verse 23. vnto the end.

¶ The first Sunday after the Epiphany.
The Collect.

Lord we beseech thee to keepe thy Church and household continually in thy true religion, that they which do leane only vpon the hope of thy heavenly grace, may euermore be defended by thy mighty power, through Christ our Lord.

The Epistle. Col. 3.
Now therefore as the Elect of
verse 12. vnto verse 18.

The Gospel. Mat. 13.
The kingdom of heauen is
verse 23. vnto verse 23.

¶ The sixt Sunday (if there be so many) shall have the same Collect, Epistle, and Gospel, that was vpon the fift Sunday.

¶ Septuagesima Sunday.
The Collect.

Lord, we beseech thee favourably to heere the prayers of thy people, that we which are justly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Saviour, who liueth and reigneth, &c.

The Epistle. 2 Cor. 9.
Know ye not that they which
verse 24. vnto the end.

The Gospel. Mat. 20.
For the kingdom of heauen.
verse 1. vnto verse 17.

¶ Sexagesima Sunday.
The Collect.

Lord God which seest that we put not our trust in any thing that wee doe, mercifully grant that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle. 2 Cor. 5.
For ye suffer foolishly.
verse 19. vnto verse 22.

The Gospel. Luke 8.
Now when much people were,
verse 4. vnto verse 16.

¶ Quinquagesima Sunday.
The Collect.

Lord, which dost teach vs, that all our doings without charity are nothing worth, send thy holy Ghost, and powre into our hearts that most excellent gift of charity, the very bond of peace, and all vertues, without the which no other lieth is counted dead before thee: grant this for thy only sonne Iesus Christs sake.

The Epistle. 1 Cor. 13.
Though I speake with the tongues,
verse 1. vnto the end.

The Gospel. Luke 18.
Then Iesus tooke vnto him,
verse 31. vnto the end.

¶ The first day of Lent.
The Collect.

Almighty and everlasting God, which hast created nothing that thou hast made, and dost forgive the finnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our finnes, and acknowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle. Joel 2.
Turne you vnto me with all
verse 12. vnto verse 18.

The Gospel. Matth. 6.
Moreouer when ye fast, looke
verse 16. vnto verse 22.

¶ The first Sunday in Lent.
The Collect.

Lord, which for our sakes diddest fast forty dayes and forty nights: giue vs grace to vie such abstinence, that our flesh being subdued to the Spirit, we may ener obey thy goodly motions in righteousnes and true hollinesse, to thy honour and glory, which liueth and reigneth, &c.

The Epistle. 2 Cor. 6.
So we therefore as workers
verse 1. vnto verse 11.

The Gospel. Matth. 24.
Then was Iesus led of the
verse 1. vnto verse 12.

¶ The second Sunday in Lent.
The Collect.

Almighty God, which dost see that we haue no power of our selues to helpe our selues, keep thou vs both outwardly in our bodies, and inwardly in our soules: that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may affaite and hurt the soule, through Iesus Christ, &c.

The Epistle. 1 Thess. 4.
And furthermore we beseech
verse 1. vnto verse 5.

The Gospel. Matth. 27.
And Iesus went thence,
verse 21. vnto verse 29.

¶ The third Sunday in Lent.
The Collect.

We beseech thee Almighty God, looke vpon the hearty desires of thy humble seruantes, and stretch forth the right hand of thy Majesty to bee our defence against all our enemies, through Iesus Christ our Lord, Amen.

The Epistle. Ephes. 5.
Be ye therefore followers of
verse 1. vnto verse 19.

The Gospel. Luke 11.
Then he cast out a deuill.
verse 14. vnto verse 29.

¶ The fourth Sunday in Lent.
The Collect.

Grant we beseech thee Almighty God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Iesus Christ.

The Epistle. Gal. 4.
Tell me, ye that will be vnder
verse 21. vnto the end.

The Gospel. Iohn 8.
Iesus went his way ouer the
verse 1. vnto verse 15.

¶ The

The Collects.

¶ The first Sunday in Lent.
The Collect.

WEE beseech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

The Epistle.
Christ being come an high-
verse 11. vnto verse 15.

Hebr. 9.

Which of you can rebake me of.
verse 46. vnto the end.

John 8.

¶ The Sunday next before Easter.

The Collect.

Almighty and euermlasting God, which of thy tender loue towards man, hast sent our Saviour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant that we both follow the example of his patience and be made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

Let the same mind be in you,
verse 5. vnto verse 12.

Phil. 2.

The Gospel.

And it came to passe when,
verse 1. vnto Chap. 26 verse 50.

Mat. 26.

¶ Monday next before Easter.

The Epistle.

Who is this that commeth,
verse 1. vnto the end.

Esa. 53.

The Gospel.

And two dayes after followed,
verse 1. vnto the end.

Marke 14.

¶ Tuesday before Easter.

The Epistle.

The Lord God hath opened,
verse 5. vnto the end.

Esa. 50.

The Gospel.

And anon in the dawning,
verse 1. vnto the end.

Mark. 15.

¶ Wednesday before Easter.

The Epistle.

For where a Testament is,
verse 16. vnto the end.

Hebr. 9.

The Gospel.

Now the Feast of vnto the bread,
verse 1. vnto the end.

Luke 22.

¶ Thursday next before Easter.

The Epistle.

Now in this that I declare,
verse 17. vnto the end.

1. Cor. 11.

The Gospel.

Then the whole multitude,
verse 1. vnto the end.

Luke 23.

¶ On good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betrayed, and given vs into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth, &c.

Almighty and euermlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified, rectifie our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that every member of the same, in his vocation and ministry, may truly and godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

Merfull God, who hast made all men, and hast left nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be conuerted and haue mercy vpon all Iewes, Turkes, Infidels and Hereticks, and take from them all ignorance, hardnesse of heart, and contempt of thy Word, and so fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepherd, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

For the Law hauing the,
verse 1. vnto verse 26.

Hebr. 10.

The Gospel.

When Iesus had spoken these,
verse 1. vnto the end of Chap. 19.

Iohn 19.

¶ Easter Euen.

The Epistle.

For it is better (if the will of,
verse 17. vnto the end.

1. Pet. 3.

The Gospel.

And when the Euen was come,
verse 57. vnto the end.

Matth. 27.

¶ Easter day.

¶ A morning Prayer in stead of the Psalms.
O come let vs, &c. These Antiphons shall be sung or said.

Christ rising againe from the dead, now dieth not, death from henceforth hath no power vpon him, for in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God: and so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleepe, for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adm all men doe die, so by Christ all men shall be restored to life.

The Collect.

Almighty God which through thine only begotten Son Iesus Christ, hast overcome death, and opened vs the gate of euermlasting life, wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires, so by thy continuall helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

If ye then be risen with Christ,
verse 1. vnto verse 3.

Colos. 3.

The Gospel.

Now the first day of the,
verse 1. vnto verse 11.

Iohn 20.

¶ Monday in Easter weeke.

The Collect.

Almighty God, &c. As vpon Easter day.

As vpon Easter day.

The Epistle.

Then Peter opened his,
verse 34. vnto verse 44.

Act. 15.

The Gospel.

And behold two of them went,
verse 13. vnto verse 36.

Luk. 24.

¶ Tuesday in Easter weeke.

The Collect.

Almighty Father, which hast given thine only Son to die for our sins, and to rise againe for our iustificacion: grant vs to put away the leaues of malice and wickednes, that we may alway feare thee in purenesse of liuing and truth, through Iesus Christ our Lord. Amen.

The

The Collects.

The Epistle.
Ye medd and brethren children of
verse 26. vnto verse 42.

The Gospel.
Iesus himselfe stood in the
verse 35. vnto verse 49.
The first Sunday after Easter.
The Collect.

Almighty God, &c. *As upon Easter day.*
The Epistle.
For all that is borne of God.
verse 4. vnto verse 13.

The Gospel.
The same day then at night.
verse 19. vnto verse 24.
The second Sunday after Easter.
The Collect.

Almighty God, which hast giuen thine onely
Sonne, to be vnto vs both a sacrifice for sinne,
and also an example of good life, giue vs the grace
that we may alwayes most thankfully receiue that
his inestimable benefite, and also dayly endeauour
our selues to follow the blessed steps of his most
holly life.

The Epistle.
For this is thanke worthy.
verse 19. vnto the end.

The Gospel.
I am the good Shepheard.
verse 11. vnto verse 17.

The third Sunday after Easter.
The Collect.

Almighty God, which shewest to all men that be
in error, the light of thy truth, to the intent
that they may returne into the way of righteousnes,
grant vnto all them that be admitted into the fel-
lowship of Christs Religion, that they may eschew
those things that be contrary to their profession,
and follow all such things as bee agreeable to the
same: through our Lord Iesus Christ.

The Epistle.
Dearly beloved, I beseech you.
verse 11. vnto verse 18.

The Gospel.
A little while and ye shall
verse 16. vnto verse 23.

The fourth Sunday after Easter.
The Collect.

Almighty God, which doest make the mindes of
all faithfull men to be of one will, grant vnto
thy people, that they may loue the thing that thou
commandest, and desire that which thou doest pro-
mise, that among the sundry and manifold changes
of the world, our hearts may surely there be fixed,
whereto true ioyes are to be found, through Christ
our Lord. Amen.

The Epistle.
Every good giuing and every
verse 17. vnto verse 22.

The Gospel.
But now I goe my way.
verse 3. vnto verse 16.

The fifth Sunday after Easter.
The Collect.

Lord, from whom all good things doe come,
grant vs thy humble seruants, that by thy holy
inspiration, we may thinke those things that bee
good, and by thy mercifull guiding may performe
the same, through our Lord Iesus Christ. Amen.

The Epistle.
And be ye doers of the word.
verse 22. vnto the end.

The Gospel.
Verely, verely I say vnto you.
verse 23. vnto the end.

The Ascension day.
The Collect.

Grant we beseech thee Almighty God, that like
as we doe beleene thine onely begotten Son our
Lord, to haue ascended into the heauens: so we may
also in heart and mind thither ascend, and with him
continually dwell: who liueth and reigneth with
thee & the holy Ghost one God world without end.

The Epistle.
I haue made the former.
verse 1. vnto verse 12.

The Gospel.
Physically, he appeared vnto.
verse 14. vnto the end.

The Sunday after Ascension day.
The Collect.

O God the King of glory, which hast exalted
thine onely Sonne Iesus Christ, with great
triumph into the Kingdome of heauen: wee be-
seech thee leaue vs not comfortlesse, but send to vs
thine holy Ghost to comfort vs, and exalt vs vnto
the same place whither our Saviour Christ is gone
before, who liueth and reigneth, &c.

The Epistle.
Now the end of all things is at hand.
verse 7. vnto verse 12.

The Gospel.
But when the Comforter shall.
verse 26. end Chap. 16. in verse 4. at, And thine.

The Sunday.
The Collect.

God which as vpon this day, hast taught the
hearts of thy faithfull people, by the sending
to them the light of thy holy Spirit, grant vs by
the same Spirit to haue a right iudgement in all
things, and enermore to reioyce in his holy Com-
fort; through the merits of Christ Iesus our Sani-
our; who liueth and reigneth with thee in the
vnty of the same Spirit, one God world without
end. Amen.

The Epistle.
And when the day of Pentecost.
verse 1. vnto verse 12.

The Gospel.
If ye loue me, keepe my
verse 15. vnto the end.

The Monday in Whitsun weeke.
The Collect.

God which as, &c. *As vpon Whitsunday.*
The Epistle.
Then Peter opened his mouth.
verse 24. vnto the end.

The Gospel.
For God so loued the world.
verse 16. vnto verse 22.

The Tuesday in Whitsun weeke.
The Collect.

God which as, &c. *As vpon Whitsunday.*
The Epistle.
Now when the Apostles which.
verse 14. vnto verse 18.

The Gospel.
Verely, verely I say vnto you.
verse 1. vnto verse 11.

The Trinitie Sunday.
The Collect.

Almighty and euerslasting God, which hast giuen
vnto vs thy seruants grace, by the confession of
a true faith, to acknowledge the glory of the eternal
Trinitie,

The Collects:

Trinity, and in the power of the divine Majesty to overthrow the vniuersity: we beseech thee, that through the steadfastness of this faith: wee may enermore be defended from all aduersity, which licentious and reigne, &c.

The Epistle.

After this I looked, and behold,

verse 1. vnto the end.

The Gospel.

There was now a man of the,

verse 1. vnto verse 16.

The first Sunday after Trinity.

God the strength of all them that trust in thee, mercifully accept our prayers: and because the weakness of our mortall nature, can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements we may please thee both in will and deed, through Iesus Christ our Lord.

The Epistle.

Beloued, let vs loue one,

verse 7. vnto the end.

The Gospel.

There was a certaine rich man,

verse 19. vnto the end.

The second Sunday after Trinity.

Lord, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and govern them, whom thou dost bring vp in thy steadfast loue: grant this, &c.

The Epistle.

Marselle nor my brethren, though,

verse 13. vnto the end.

The Gospel.

A certaine man made a great,

verse 16. vnto verse 25.

The third Sunday after Trinity.

Lord we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty aid wee may be defended, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery,

verse 5. vnto verse 12.

The Gospel.

Then referred vnto him all the,

verse 1. vnto verse 11.

The fourth Sunday after Trinity.

God the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our Ruler and guide, we may so passe through things temporal, that we finally lose not the things eternal: grant this, O heavenly Father for Iesus Christs sake our Lord.

The Epistle.

For I count that the afflictions,

verse 18. vnto verse 23.

The Gospel.

Be ye therefore mercifull as,

verse 36. vnto verse 42.

The fifth Sunday after Trinity.

Grant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietness: through Iesus Christ our Lord.

Finally, be ye all of one mind, verse 8. and in verse 17, and be ready,

The Gospel.

Then it came to passe as this,

verse 1. vnto verse 12.

The sixth Sunday after Trinity.

The Collect.

God, which hast prepared to them that be of thee, such good things as passe all mens vnderstanding: pouere into our hearts: such lone toward thee, that we loving thee in all things, may obtaine thy promises, which exceed all that we can desire: through Iesus Christ, &c.

The Epistle.

Know ye not that all we which,

verse 3. vnto verse 12.

The Gospel.

For I say vnto you, Except you,

verse 20. vnto verse 27.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, which art the author and giuer of all good things: graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I speake after the manner of man,

verse 19. vnto the end.

The Gospel.

In those dayes when there was,

verse 1. vnto verse 10.

The eighth Sunday after Trinity.

The Collect.

God whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt pur away from vs all hurtfull things, and giue those things, which be profitable for vs through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are debtors,

verse 12. vnto verse 18.

The Gospel.

Beware of false Prophets,

verse 15. vnto verse 22.

The ninth Sunday after Trinity.

The Collect.

Grant vs Lord, we beseech thee, the spirit of righte, that wee which cannot be without thee, may by thee be able to line according to thy will, through Iesus Christ o. r Lord.

The Epistle.

Moreover brethren, I would,

verse 1. vnto verse 14.

The Gospel.

And he said also vnto liis,

verse 1. vnto verse 10.

The tenth Sunday after Trinity.

The Collect.

Let thy mercifull cares, O Lord, be open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

Now concerning spirituall gifts,

verse 1. vnto verse 12.

1 Pet. 5

Luke 5

Rom. 6

Math. 6

Rom. 6

Mark. 8

Rom. 8

Math. 7

1 Cor. 12

Luke 10

1 Cor. 12

The

The Collects.

The Gospel.
And when he was come neere, Luke 19.
verse 41. end in verse 47. at. and the high Priest.
The xi. Sunday after Trinity.
The Collect.

GOD which declareth thy Almighty power, most chiefly in shewing mercy and pity: give vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly creature, through Iesus Christ our Lord.

The Epistle.
Moreover brethren, I declare. 1 Cor. 15.
verse 1. vnto verse 12.

The Gospel.
He spake also this parable vnto. Luk. 18.
verse 9. vnto verse 15.

The xxiij. Sunday after Trinity.
The Collect.

Almighty and euerlasting God, which art alwayes more ready to heare then we to pray, and art wont to give more then either we desire or deserue: poure downe vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, what our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.
And such trust haue we through. 2 Cor. 3.
verse 4. vnto verse 10.

The Gospel.
And he departed againe. Marke 7.
verse 31. vnto the end.

The xliij. Sunday after Trinity.
The Collect.

Almighty and mercifull God, of whose only gift it cometh, that thy faithfull people doe vnto thee true and laudable seruice: Grant wee beseech thee, that we may so runne to thy heavenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.
Now to Abraham and his seed. Gal. 3.
verse 16. vnto verse 21.

The Gospel.
Blessed are the eyes which see. Luke 10.
verse 23. vnto verse 28.

The xliij. Sunday after Trinity.
The Collect.

Almighty and euerlasting God, give vnto vs the increase of faith, hope, and charity, and that wee may obtaine that which thou dost promise, make vs to loue that which thou dost command, through Iesus Christ our Lord.

The Epistle.
Then I say, Walke in the Spirit. Gal. 5.
verse 16. vnto verse 25.

The Gospel.
And so it was when he went. Luke 17.
verse 11. vnto verse 20.

The xvi. Sunday after Trinity.
The Collect.

Keepe we beseech thee, O Lord, thy Church with thy continuall mercy, and because the frailty of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable so our saluation, through Iesus Christ our Lord.

The Epistle.
See see how large a letter. Galat. 6.
verse 11. vnto the end.

The Gospel.
No man can serue two masters. Matt. 6.
verse 24. vnto the end.

The xvij. Sunday after Trinity.
The Collect.

Lord, wee beseech thee, let thy continuall pittie cleaue and defend thy Congregation: and because it cannot continue in safety without thy fauour, preserve it enermore by thy helpe and goodness, through Iesus Christ our Lord.

The Epistle.
Wherefore I desire that ye. Ephes. 6.
verse 13. vnto the end.

The Gospel.
And it came to passe the day after. Luk. 9.
verse 11. vnto verse 18.

The xvij. Sunday after Trinity.
The Collect.

Lord we pray thee, that thy grace may alwayes present and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.
I therefore being prisoner. Ephes. 4.
verse 1. vnto verse 7.

The Gospel.
And it came to passe that when. Luk. 14.
verse 1 vnto verse 12.

The xvij. Sunday after Trinity.
The Collect.

Lord, we beseech thee, grant thy people grace to auoid the infections of the deuil, and with pure heart and mind to follow thee, the only God, through Iesus Christ our Lord.

The Epistle.
I thanke my God alwayes. 1 Cor. 13.
verse 4. vnto verse 9.

The Gospel.
But when the Pharisees had. Mat. 23. 2.
verse 34. vnto the end.

The xix. Sunday after Trinity.
The Collect.

O God, so farre as without thee wee are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.
This I say therefore and testifie. Ephes. 4.
verse 17 vnto the end.

The Gospel.
Then he entred into a ship. Mat. 9.
verse 1. vnto verse 9.

The xx. Sunday after Trinity.
The Collect.

Almighty and mercifull God, of thy bountifull goodness keepe vs from all things that may hurt vs, that we being ready both in body and soule may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.
Take heede therefore that ye. Ephes. 5.
verse 15. vnto verse 22.

The Gospel.
The kingdom of heauen is. Mat. 23.
verse 2. vnto verse 15.

The xxi. Sunday after Trinity.
The Collect.

Grant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleauesd from all their finnes, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Collects.

The Epistle.
Finally my brethren, be strong.
verse 10. vnto verse 21.

The Gospel.
And there was a certaine Ruler.
verse 46. vnto the end.

¶ *The xxxj. Sunday after Trinity.*
The Collect.

Lord, we beseech thee to keepe thy household the Church in continual godlinesse, that through thy protection, it may be free from all aduersities, and devoutly giuen to frme thee in good workes, to the glory of thy Name, through Iesus Christ our Lord. Amen.

The Epistle.
I thanke my God, having
verse 3. vnto verse 12.

The Gospel.
Then came Peter to him.
verse 21. vnto the end.

¶ *The xxxij. Sunday after Trinity.*
The Collect.

God our refuge and strength, which art the Author of all godlinesse, be ready to heare the devout prayers of thy Church, and graunt that those things which we aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.
Brethren, be followers of me.
verse 17. vnto the end.

The Gospel.
Then went the Pharisees, and
verse 15. vnto verse 23.

¶ *The xxxij. Sunday after Trinity.*
The Collect.

Lord, we beseech thee, assolve thy people from their offences, that through thy bountifull goodness we may be deliuered from the bands of all those sinnes, which by our frailty we haue committed. Grant this, &c.

The Epistle.
We giue thanks to God.
verse 3. vnto verse 13.

The Gospel.
While he thus spake.
verse 18. vnto verse 27.

¶ *The xxxj. Sunday after Trinity.*
The Collect.

Stirre vp, we beseech thee, O Lord, the wils of thy faithful people, that thy plenteously bringing forth the fruit of good workes, may of thee be plentifully rewarded, through Iesus Christ, &c.

The Epistle.
Behold, the dayes come.
verse 5. vnto verse 9.

The Gospel.
Then Iesus lift vp his eyes.
verse 5. vnto verse 13.

¶ *If there be any more Sundayes betwene Advent Sunday, to supply the same, shall be taken the Collect, the Epistle, and the Gospel of some of those Sundayes that were omitted betwene the Epiphany and Septuagesima.*
¶ On Saint Andrewes day.
The Collect.

Almighty God, which didst giue such grace vnto thy holy Apottle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue our ouer (sides obediently to follow thy holy Commandments, through the same Iesus Christ our Lord.

The Epistle.
Ephes. 6. For if thou shalt confesse.
verse 9. vnto the end.

The Gospel.
John 4. And Iesus walking by.
verse 18. vnto verse 27.

¶ *On Saint Thomas day.*
The Collect.

Almighty and euermlasting God, which for the more confirmation of the faith, diddest suffer thy holy Apottle Thomas to be doubtfull in thy Sons resurrection: grant vs so perfectly, and without all doubt, to beleene in thy Sonne Iesus Christ, that our faith in thy sight neuer bee reprooued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Epistle.
Phil. 1. Now therefore ye are no.
verse 15. vnto the end.

The Gospel.
Matth. 18. But Thomas one of the.
verse 24. vnto the end.

¶ *The Conversion of Saint Paul.*
The Collect.

God which hast taught all the world, through the preaching of thy blessed Apottle S. Paul, grant wee beseech thee, that we which haue his wonderful consercion in remembrance, may follow and fulfill thy holy doctrine which he taught, through Iesus Christ our Lord.

The Epistle.
And Saul yet breathing out.
verse 1. vnto verse 23.

The Gospel.
Then answered Peter, and said.
verse 27. vnto the end.

¶ *The Purification of S. Mary the virgin.*
The Collect.

Almighty and euermlasting God, we humbly beseech thy Majesty, that as thy onely begotten Sonne was this day presented in the Temple, in the substance of our flesh: so grant that wee may be presented vnto thee with pure and cleane mindes, by Iesus Christ our Lord.

The Epistle.
¶ The same Epistle appointed the Sunday before.
The Gospel.

And when the dayes of her.
verse 22. end in verse 27. at, And when the.
¶ *On Saint Marthins day.*
The Collect.

Almighty God, which in the place of the traitour Iudas, diddest chuse thy faithful seruant Mathias, to be of the number of the twelue Apottles: Grant that thy Church, being alwayes preferred from falsse Apottles, may be ordered and guided by faithful and true Pastours, through Iesus Christ our Lord.

The Epistle.
And in those dayes Peter.
verse 15. vnto the end.

The Gospel.
At that time Iesus answered.
verse 25; vnto the end.

¶ *The Annunciation of the virgin Mary.*
The Collect.

We beseech thee, Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sons incarnation by the message of an Angel, so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord. Amen.

Rom. 10.

Matth. 4.

Ephes. 2.

John 20.

Actes 9.

Matth. 19.

Luke 25.

Actes 15.

Matth. 11.

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The Collects.

And the Lord spake againe unto.
verse 10. vnto verse 16.

And in the sixth moneth.
verse 26. vnto verse 39.

Almighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Evangelist S. Marke: giue vs grace that wee be not like children caried away with euery blast of vaine doctrine: but firmly to be established in the truth of thy holy Gospel, through Iesus Christ, &c.

But vnto euery one of vs is.
verse 7. vnto verse 17.

I am the true vine, and my.
verse 1. vnto verse 15.

Almighty God, whom truly to know, is everlasting life: grant vs perfectly to know thy Son Iesus Christ, to be the Way, the Truth, and the Life, as thou hast taught Saint Philip, and other the Apostles: through Iesus Christ our Lord.

James a seruant of God.
verse 1. vnto verse 13.

And he said to his Disciples.
verse 1. vnto verse 15.

Lord Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of thy manifold gifts, nor yet of grace to vie them alway to thine honour and glory, through Iesus Christ our Lord.

Then tidings of these things.
verse 22. vnto the end.

This is my Commandment.
verse 12. vnto verse 17.

Almighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully born, & sent to prepare the way of thy Son our Saviour, by preaching of penance; make vs so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example, constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

Comfort ye, comfort ye my.
verse 1. vnto verse 12.

Now Elizabeths time was come.
verse 57. vnto the end.

Almighty God, which by thy Son Iesus Christ, hast giuen to thy Apostle Saint Peter, many excellent gifts, and commanded him earnestly to feed thy flock: make (wee beseech thee) all Bishops, and Pastours diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crowne of everlasting glory, through Iesus Christ our Lord.

Now about that time Herod.
verse 1. vnto verse 12.

Now when Iesus came.
verse 13. vnto verse 20.

Grant O mercifull God, that as thy holy Apostle Sainr James, leaving his father, and all that he had, without delay was obedient vnto the calling of thy Son Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore ready to follow thy Commandments, through Iesus Christ our Lord.

In those dayes also came.
verse 27. end chap. 12. in ver. 3. at, Then were the.

Then came to him the.
verse 29. vnto verse 29.

O Almighty and everlasting God, which hast giuen grace to thine Apostle Saint Bartholomew, truly to beleene and preach thy Word: Grant, we beseech thee, vnto thy Church, both to loue that he belueed, and to preach that he taught, through Christ our Lord. Amen.

Thus by the hands of the.
verse 12. vnto verse 17.

And there arose also a strife.
verse 24. vnto verse 31.

Almighty God, which by thy blessed Son, didst call Matthew from the receipt of custome, to bee an Apostle and Euangelist: Grant vs grace to forsake all conetous desires, and inordinate loue of riches, and to follow thy said Son Iesus Christ, who liueth and reigneth, &c.

Therefore seeing that we.
verse 1. vnto verse 7.

And as Iesus passed forth.
verse 9. vnto verse 14.

Everlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant, that they which alwayes doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

And there was a battell.
verse 7. vnto verse 13.

The same time the Disciples.
verse 1. vnto verse 11.

Almighty God, which calledst Luke the Physician of the soules: it may please thee by the wholesome medicines of his doctrine to heale all the diseases of our soules, through thy Sonne Iesus, &c.

But watch thou in all things.
verse 5. vnto verse 16.

The Communion.

The Gospell.
After these things the Lord. Luke 10.
verse 1. end in verse 7. at, Goe not from house.
of Simon and Iude Apostles.

The Collect.
Almighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in unity of Spirit by their doctrine, that wee may be made an holy temple acceptable vnto thee, through Iesus Christ our Lord.

The Epistle.
Iude a servant of Iesus Christ. Reuel. 7.
verse 1. vnto verse 5.
The Gospell.
These things commands. Iohs 15.
verse 1. vnto verse 13.

verse 17. vnto the end.
All Saints days.
The Collect.

Almighty God, which hast knit together thy Elect in one communion and fellowship, in the mystical Bodie of thy Sonne Iesus Christ our Lord: grant vs grace so to follow thy holy Sainces in all vertuous and godly liuing, that wee may come to those vnpeakeable ioyes which thou hast prepared for them that vnfaignedly loue thee, through Iesus Christ, &c.

The Epistle.
And I saw another Angel come. Reuel. 7.
verse 2. vnto verse 13.
The Gospell.
And when he saw the. Math. 3.
verse 1. vnto verse 13.

The end of the Collects.



THE ORDER FOR THE ADMINISTRATION OF THE LORDS SUPPER, or holy COMMUNION.

SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate on the night, or els in the morning, before the beginning of Morning prayer, or immediately after.

And if any of those be an open & notorious carter, or such, that the Curate hearing knowledge thereof, shall call him, and aduertise him in any wise not to presume to come to the Lords Table, until he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby, be satisfied which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiueth malice and hatred to vexe by not suffering them to be partakers of the Lords Table, until he 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 offended against him, and to make amends for that he himselfe hath offended, and the other party will not be persuaded to a godly writie, his repenace still in his brow-wines and malice: the Minister in this case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, having a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with the Collect following.

THE COMMUNION.

WHether 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 trespasses, as we forgiue them that trespass against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Almighty God, vnto whom all hearts be open, All desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Iesus Christ our Lord, Amen.

Then shall the Priest reuerse distinctly all the ten Commandments, and the people kneeling, shall after every Commandment, saye God mercy for their transgression of the same after this sort.

God spake these words, and said, I am the Lord thy God: Thou shalt haue none other Gods but mee.
Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Thou shalt not make to thy selfe any graven Image, nor the likeuelt of any thug that is in hea-

uen above, or in the earth beneath, or in the water vnder the earth, Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a ialous God, and visite the finnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and show mercy vnto thousands in them that loue mee, & keepe my Commandements.

People.
Lord haue mercy vpon, &c.
Minister.

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.

People. Lord haue mercy vpon vs, &c.
Minister.

Remember that thou keep holy the Sabbath day, fixe dayes shalt thou labour and doe all that thou hast to doe: but the seventh 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-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: For in fixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

People.

The Communion.

Lord haue mercy vpon vs. &c.
Minister. Honour thy father and thy mother, that thy doles may bee long in the land which the Lord thy God giveth thee.

Lord haue mercy vpon vs. &c.
Minister. Thou shalt doe no murder.

Lord haue mercy vpon vs. &c.
Minister. Thou shalt not commit adultery.

Lord haue mercy vpon vs. &c.
Minister. Thou shalt not steale.

Lord haue mercy vpon vs. &c.
Minister. Thou shalt not beare false witness against thy neighbour.

Lord haue mercy vpon vs. &c.
Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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 Minister standing up, and saying,

Almighty God, whose Kingdome is everlasting and power infinite, kinge mercy vpon thy whole Congregation, and so rule the heart of thy chosen servant Charles our King and Governour, that he (knowing whose Minister hee is) may aboue all things seeke thy honour and glory, and that we his subiects (duly considering whole authority he hath) may faithfully seru, honour, and humble obeyhim, in thee: & 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 everlasting God, we be taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and trunne them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and governe the heart of Charles thy servant, our King and Governour, that in all his thoughts, words and works, he may euer seeke thy honor and glory, and study to prelerue thy people committed to his charge, in wealth, peace, and godliness.

Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

Immediately after the Collects, the Minister shall reade the Epistle, beginning thus.

The Epistle written in the Chapter of And the Epistle ended, hee 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.

I beleue in one God, the Father Almighty, Maker of heauen and earth, and of all things visible and invisible, and in one Lord Iesus Christ the only

begotten Son of God, begotten of his Father, before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with y Father, by whom all things were made: who for vs men, & for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, & was made man, and was crucified also for vs under Pontius Pilate. Hee suffered and was buried, and the third day he rose againe, according to the Scriptures, & ascended into heauen, and sitteth on the right hand of the Father. And he shall come again with glory to iudge both the quick & the dead: whose Kingdome shall haue no end. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholike & Apostolike Church. I acknowledge one Baptisme for the remission of finnes. And I looke for the resurrection 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 Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or exhortation, the Curate shall declare vnto the people, whether there be any holidays or fasting daies the week following, and earnestly exhort them to remember the poore, saying, one or more of these sentences following, as he thinketh most convenient by his discretion.

Let your light to shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Lay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt: and where theues breake thorow and steale, but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theues doe not breake thorow and steale.

Whatsoeuer ye would that men should do vnto you, euen so doe vnto them: for this is the Law and the Prophets.

Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but he that doth the will of my Father which is in heauen.

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

Who goeth a warfare at any time of his owne will? who planteth a vineyard, and eateth not of the fruit thereof? or who seedeth a flouke, and eateth not of the milke of the flouke?

If wee haue sowed vnto you spiriual things, is it a great matter if wee shall reape your worldly things?

Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wait on 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.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe accordings as he is disposed in his heart, not grudging, or of necessity: For God loueth a cheerefull giuer.

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 whatsoever a man soweth that shall he reape.

While ye haue time, let vs doe good vnto men,

men and of Faith. Godlines with that worlde. Charge they be reape vp in their gainst the all life. God is worke as haue ye be haue minis. To doe Who so ther haue lum, howe from an shall not Be me gene ple gene p rich the outine He that the Lord he paid Blessid and needy of troubl of Thom ebeu and pa op me no man eadme for that sin that milite and top and lope our alme wee offe men to the in the Spirit been shall tar all the age in the words of vint, an acceting and diste our almes uerous he left our King the gome and to their mi to the mar Gise ge stonis, life and Word, Sacrae uenly gra here pree rance the truly reme the depre hith the

1 Tim. 6. 7. 1 Tim. 6. 17, 18, and 19. Heb. 6. 10. Heb. 13. 16. 1 John. 1. 7. 1 John. 4. 7. 1 John. 4. 8. 1 John. 4. 10. 1 John. 4. 17. 1 John. 4. 19. 1 John. 4. 20. 1 John. 4. 21. 1 John. 4. 22. 1 John. 4. 23. 1 John. 4. 24. 1 John. 4. 25. 1 John. 4. 26. 1 John. 4. 27. 1 John. 4. 28. 1 John. 4. 29. 1 John. 4. 30. 1 John. 4. 31. 1 John. 4. 32. 1 John. 4. 33. 1 John. 4. 34. 1 John. 4. 35. 1 John. 4. 36. 1 John. 4. 37. 1 John. 4. 38. 1 John. 4. 39. 1 John. 4. 40. 1 John. 4. 41. 1 John. 4. 42. 1 John. 4. 43. 1 John. 4. 44. 1 John. 4. 45. 1 John. 4. 46. 1 John. 4. 47. 1 John. 4. 48. 1 John. 4. 49. 1 John. 4. 50. 1 John. 4. 51. 1 John. 4. 52. 1 John. 4. 53. 1 John. 4. 54. 1 John. 4. 55. 1 John. 4. 56. 1 John. 4. 57. 1 John. 4. 58. 1 John. 4. 59. 1 John. 4. 60. 1 John. 4. 61. 1 John. 4. 62. 1 John. 4. 63. 1 John. 4. 64. 1 John. 4. 65. 1 John. 4. 66. 1 John. 4. 67. 1 John. 4. 68. 1 John. 4. 69. 1 John. 4. 70. 1 John. 4. 71. 1 John. 4. 72. 1 John. 4. 73. 1 John. 4. 74. 1 John. 4. 75. 1 John. 4. 76. 1 John. 4. 77. 1 John. 4. 78. 1 John. 4. 79. 1 John. 4. 80. 1 John. 4. 81. 1 John. 4. 82. 1 John. 4. 83. 1 John. 4. 84. 1 John. 4. 85. 1 John. 4. 86. 1 John. 4. 87. 1 John. 4. 88. 1 John. 4. 89. 1 John. 4. 90. 1 John. 4. 91. 1 John. 4. 92. 1 John. 4. 93. 1 John. 4. 94. 1 John. 4. 95. 1 John. 4. 96. 1 John. 4. 97. 1 John. 4. 98. 1 John. 4. 99. 1 John. 4. 100.

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men, and specially to them that are of the household of Faith.

1. Tim. 6. 6. 7. Godlineſſe is great riches, if a man bee content with that he hath; for we brought nothing into the world, neither may we carry any thing out.

1. Tim. 6. 17, 18, and 19. Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb. 6. 10. God is not unrighteous, that he will forget your works and labours: that proceedeth of love, which love ye have shewed for his Names sake, which have ministered vnto the Saints, & yet doe minister.

Heb. 13. 15. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1. Iohn. 3. 17. Whoſo hath this worlds good, and ſeeth his brother haue need, & ſhutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob. 4. 7. Give 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. 8, 9. Be mercifull after thy power: if thou haſt much giue plentifully. If thou haſt little, do thy diligence gladly to giue of that little, for so gatherest thou thyſelfe a good reward in the day of neceſſitie.

Prou. 19. 17. He that hath pittie vpon the poore, leadeth vnto the Lord: and looke what he laith out, it ſhall bee paid him againe.

Psal. 41. 1. Blessed be the man that provideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble.

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

¶ Let vs pray for the whole ſtate of Chriffs Church militant here in earth.

Almighty and euerlaſting God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: we humbly beſeech thee moſt mercifully (to accept our almes and) to receive theſe our prayers, which we offer to thy Divine Maieſtie, beſeeching thee vnto the Spirit of truth, vnty, and concord; and grant that all they that doe confeſſe thy holy Name, may agree in the truth of thy holy word, and liue in words of vnty, and godly loue. We beſeech thee alſo to ſaue accepting and defend all Chriſtian Kings, Princes, and Go- our almes vntuous, and ſpecially thy ſeruant Charles, our be left out King, that vnder him we may be godly and quietly governed: and grant vnto his whole Counſell, and to all that be put in authority vnder him, that they may truly and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Pa- ſtrous, and Curates, that they may both by their life and Doctrine, ſet forth thy true and iuſteli Word, and rightly and daely adminiſter thy holy Sacraments: And to all thy people giue thy hea- uenly grace: and ſpecially to this Congregation here preſent, that with meekeheart and due reuerence they may heare and receive thy holy Word, truly ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And wee ſeek humbly be- ſeech thee of thy goodneſſe, O Lord, to comfort and

ſuccor all them which in this tranſitory life bee in trouble, ſorrow, need, ſickeſſe, or any other aduerſity. Grant this, O Father, for Ieſus Chriffs ſake, our only Mediator and Advocate. Amen.

¶ Then ſhall follow this Exhortation as certaine times, when the Curate ſhall for the people negligēt to come to the holy Communion.

We bee come together at this time, & dearly beloved brechren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all, that be here preſent, and beſeech you for the Lord Ieſus Chriffs ſake, that yee will not reſuſe to come thereto, being ſo longly called and bidden of God himſelfe. Ye know how grievous and vnkind decked his table with all kind of prouidiſon, ſo that there lacketh nothing but the gueſts to ſit downe, and yet they which be called (without any cauſe) moſt vthankefully reſuſe to come. Which of you in ſuch a caſe would not be moued? Who would not thinke a great iniury and wrong done vnto him? Wherefore, moſt dearly beloved in Chriſt, take ye good heed, leſt ye, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe lected with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay; I am a grievous ſinner, and therefore am afraid to come: Wherefore then doe you not repent and amend? When God calleth you, he you not aſhamed to ſay, you will not come? when yee ſhould returne to God, will you excuſe your ſelues and ſay, That you be not ready? Conſider earnestly with your ſelues, how little ſuch ſinners excuſes ſhall auaile before God. They that reſuſed the Feaſt in the Goſpel, becauſe they had bought a ſarme, or would trie their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heauenly Feaſt. If for my parte an here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriffs behalfe, I exhort you, aſon you loue your owne ſalutation, that ye will bee partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeeld vp his ſoule by death vpon the Croſſe for your health: euen ſo it is your dutie to receive the Communion together in the remembrance of his death, aſhee himſelfe commanded. Now if you will in no wiſe thus doe, conſider with your ſelues how great iniury you doe vnto God, and how ſore puniſhment he ſendeth oner your heads for the ſame. And whereas ye offend God for in reuſing this holy banquet, I admoniſh, exhort, and beſeech you, that vnto this vnkindneſſe ye will not adde any more: which thing yee ſhall doe, if ye ſtand by as gazers and lookerson them that do communicate, and be not partakers of the ſame your ſelues. For what thing can this be accounted eſte then a further contempt and vnkindneſſe vnto God? Truly it is a great vthankfulneſſe to ſay nay, when yee be called: but the fault is much greater, when men ſtand by, and yet will neither eate nor drinke this holy Communion with others. I pray you what cauſe this be elſe, but euen to ſeare the myſteries of Chriſt in deriſion? It is ſaid vnto-ll, Take ye and eat, Take and drinke ye all of this, doe this in remembrance of me. With what face then, or with what countenance ſhall ye heare theſe words? what will this be elſe, but a neglecting, a deſpiſing, and mocking of the Teſtament of Chriſt? Wherefore rather then ye ſhould ſo doe, depart you hence, and giue

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give place to them that bee godly disposed. But when you depart, I beseech yee ponder with your selues from whom yee depart. Yee depart from the Lords Table, yee depart from your brethren, and from the banquet of most heavenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better mind: for the obtaining whereof, wee shall make our humble petitions while we shall receive the holy Communion.

¶ And sometime this shalbe said also at the disvention of the Cup.

Dearely beloved: Inasmuch as our duty is to render vnto Almighty God our heavenly Father, most hearty thanks, for that he hath giuen his Sonne, our Saviour Iesus Christ, not only 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 Sacrament of his blessed body and blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery; and the great perill of the unworthy receiving thereof; and to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly Feast, so that in no wise you come, but in the marriage garment required of God in holy Scripture, and so come and be received as worthy partakers of such a heavenly Table. The way and meane thereto is: First, to examine your liues and conversation, by the rule of Gods Commandments, and whereinsoever ye shall perceive your selues to have offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to bee such, as bee not only against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the veremost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would haue forgiveness of your offences at Gods hand: For otherwile the receiving of the holy Communion doth nothing else but increase 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 meane afore said cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or to some other discreet and learned minister of Gods Word, and open his grieffe, that hee may receive such ghostly counsell, aduice, and comfort, as his conscience may bee relieved, and that by the ministry of Gods Word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Then shall the Priest say this Exhortation.

Come to the holy Communion of the body & blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves before they presume to eat of the Bread and drinke of the Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drinke his blood,

then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs.) So is the danger great if we receive the same unworthily: for then we be guilty of the body and blood of Christ our Saviour, we eat and drinke our owne damnation, not considering the Lords Body: we kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore if any of you be a blasphemor of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or enuie, or in any other grievous crime, bewaile your sins, and come not to this holy Table, lest after the taking of that holy Sacrament, the death enter into you, as he entered into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truly for your sinfull past: haue a lively and stedfast faith in Christ our Saviour. Amend your liues, and be in perfect charity with all men, so shall yee bee meet partakers of this holy mysteries. And about all things ye 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 Saviour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkness and shadow of death, that hee might make vs the children of God, and exalt vs to everlasting life. And to the end that wee should alway remember the exceeding great loue of our Maker, and only Saviour Iesus Christ thus dying for vs, and the innumerable benefits which by his precious blood-shedding he hath obtained to vs: hee hath instituted and ordained most honorable pledges of his loue, and continuall remembrance of his death, to our great and endless comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holiness and righteousness all the dayes of our life.

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

You that doe truly and earnestly repent you of your sins, and be in loue and charity with your neighbours, and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: draw neerer, 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, meekly kneeling vpon your knees.

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

Almighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, wee knowledge and bewaile our manifold finnes and wickednes, which we from time to time most grievously haue committed by thought, word & deed, against thy Divine Maiesty: prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, & be heartily sorry for these our misdoings, the remembrance of them is grievous vnto vs, the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most merciful Father, for thy Son our Lord Iesus Christs sake, forgive vs

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all that is past, and grant that wee may ener here- after serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest, or the Bishop (being present) stand up, and turning himselfe to the people, say thus.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of finnes: to all them which with heary repentance, and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to euertlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

¶ Heare what comfortable words our Sauour Christ saith to all that truly turne vnto him. Come vnto mee all that trauaile, and are 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 beleene in him, should not perish, but haue life euertlasting.

¶ Heare also what S. Paul saith.

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

¶ Heare also what S. Iohn saith.

If any man sinne, we haue an Advocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our finnes.

¶ After which the Priest shall proceed, saying, Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answer.

It is meet and right so to doe.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thanks vnto thee, O Lord, holy Father, Almighty, and euertlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.

Therefore with Angels, and Archangels, &c.

¶ Proper Prefaces.

¶ Upon Christmas day, and seuen dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Upon Easter day, and seuen dayes after.

We chiefly are bound to praise thee for the glorious resurrection of thy Son Iesus Christ our Lord: for hee is the very Paschall Lamb which was offered for vs, and hath taken away the sin of the world, who by his death, hath destroyed death, and by his rising to life againe, hath restored to vs euertlasting life. Therefore with Angels, &c.

¶ Upon Ascension day, and seuen dayes after.

THrough thy most dearly beloved Sonne Iesus Christ our Lord, who alter his most glorious resurrection, manfully appeared to all his Appostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where hee is, thither

might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise, the holy Ghost came downe this day from heauen, with a sudden great found, as it had bene a mighty wind, in the likeness of fiery tongues, lighting vpon the Appostles, to teach them, and to leade them to all truth, giuing them both the gift of diuers languages, and also boldnes, with seruent zeale, constantly to preach the Gospell vnto all nations, whereby wee are brought out of darke nesse and error, into the cleare light, and true knowledge of thee, and of thy Son Iesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity onely.

IT is very meet, right, and our bounden duty, that wee should at all times, and in all places, giue thanks vnto thee, O Lord, Almighty and euertlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that which we beleene of the glory of the Father, the same we beleene of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately.

Therefore with Angels, and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy Lord God of hostes, heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest, kneeling downe at Gods board, say in the Name of all them that shall receive the Communion, this prayer following.

WE do not presume to come to this thy Table, (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbles vnder thy Table: but thou art the same Lord, whose property is alwayes to haue mercy: Grant vs therefore, gracious Lord, io to eat the flesh of thy deare Son Iesus Christ, and to drinke his blood, that our sinfull bodys 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 hee in vs. Amen.

¶ Then the Priest standing up,

shall say as followeth.

Almighty God our heavenly Father, which of thy tender mercy didst giue thine onely Sonne Iesus Christ, to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the finnes of the whole world, and did institute, and in his holy Gospell command vs to continue a perpetuall memory of that his precious death, vntill his coming againe: heare vs, O mercifull Father, we beseech thee, and grant, that we receiving the 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, & when hee had giuen thanks, he brake it, and gaue it to his Disciples, saying, Take, eat, this is my body which is giuen for you: doe this in remembrance of mee. Likewise after supper hee tooke the cup, and when hee had giuen thanks, he gaue it to them, saying, Drink ye all of this, for this is my blood of the new Testament

which

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which is shed for you, and for many, for the remission of finnes: doe this as oft as ye shall drinke it in remembrance of me.

¶ Then shall the Minister so receive the Communion in both kinds himselfe, and next deliver it to other Ministers, if any be there present: that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he hath receiveth the bread, he shall say.

The Body of our Lord Iesus Christ, which was given for thee, preferre thy body and soule into everlastig life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup shall say.

The Blood of our Lord Iesus Christ, which was shed for thee, preferre thy body and soule into everlastig life: and drinke this in remembrance that Christs Blood was shed for thee, and be thankfull.

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

O Lord and heavenly Father, wee thy humble servants, entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thankesgiving, most humbly beseeching 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 finnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selves, our soules and bodies, to be a reasonable, holy, and lively sacrifice vnto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold finnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom in the vinity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

¶ Or this.

Almighty and everlastig God, we most heartily thanke thee, for that thou dost vouchsafe to feed vs, which have duely received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Sonne our Saviour Iesus Christ, and dost assure vs thereby of thy favour and goodnes toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithful people, and be also heires, through hope, of thy everlastig kingdom, by the merites of the most precious death and passion of thy deare Sonne: Wee now most humbly beseech thee, O heavenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe 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.

Glory be to God on High, and in earth peace, good will towards men. We praise thee, we beseech thee, we worship thee, we glorifie thee, we

give thanks to thee, for thy great glory. O Lord God heavenly King, God the Father Almighty, O Lord, the only begotten Son Iesu Christ, O Lord God, Lambe of God, Son of the Father, that takest away the finnes of the world, have mercy vpon vs. Thou that takest away the finnes of the world, have mercy vpon vs. Thou that takest away the finnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, haue mer. y vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

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

The peace of God which passeth all understanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Son Iesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you always. Amen.

¶ Collects to be said after the Offertory, when there is no Communion, every sabbid day. And the same may be said also at other as occasion shall serue, after the Collects either of Morning and Evening Prayer, Communion, or Letany, to the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, towards the attainment of everlastig saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

Almighty Lord, and everlastig God, vouchsafe we beseech thee, to direct, iudice, and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandments, that through thy most mighty protection, both here and euer, we may be preferred in body and soule, through our Lord & Saviour Iesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring forth in us the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

Present vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine everlastig life, through Iesus Christ our Lord. Amen.

Almighty God the fountaine of all wisdome, and our ignorance in all things: wee beseech thee to haue compassion vpon our inirmities, and those things, which for our unworthinesse we dare not, and for our blindness we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee, mercifully to excline thine eares to vs, that haue made now our prayers and supplications vnto thee, and grant that those things which wee haue faithfully asked according to thy will, may effectually bee obtained to the reliefe of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Vpon

Publike Baptisme.

Upon the body dayes (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer for the whole state of Christs Church, which shall be said in words and one or more of these Collicles before rehearsed as occasion shall serve.

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

And if there be no aloneswery persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except five or three at the least Communicate with the Priest.

And in Cathedrall or Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister, every Sunday, at the least except they have a reasonable cause to the contrary.

And to take away the superstition which any person hath or might have in the Bread and Wine, it shall

justice that the Bread be such as it shall be eaten as the Table with other meats, but the best and the purest Wheate bread that conveniently may be gotten. And if any of the Bread or Wine remaine, the Curate shall have it to his owne use.

The Bread and Wine for the Communion shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such summes of money, or other duties, which hitherto they have paid for the same by order of their houses every Sunday.

And note, that every Parishioner shall Communicate at the least three times in the yee e so which Easter to be one, and shall also receive the Sacraments, and other Rites, according to the order in this Booke appointed. And yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiasticall duties, accustomed to due them, and as those rates to be paid.

THE ADMINISTRATION OF Baptisme to be used in the Church.

It appeared by ancient Writers that the Sacrament of Baptisme in the old time was not commonly ministered, but at two times in the yee: At Easter and Whitsunside. At which times it was openly ministered in the presence of all the Congregation: which custome now being grown out of use (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not be administered, but upon Sundayes, and other holy dayes, when the most number of people may come together, as would for that the congregation there present may receive the receiving of them that be newly baptized, into the number of Christs Church, as also because in the Baptisme of Infants, every 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 ministered in the English tongue: Nevertheless (if necessity so require) children may at all times be baptized as home.

When there are children to be baptized upon the Sunday or holy day, the Parents shall give knowledge ones 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 Evening Prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children be baptized, or no. If they answer, No, then shall the Priest say thus.

Dearely beloved, forasmuch as all men be conceived and borne in sin, and that our Saviour Christ saith, Noe can enter into the kingdom of God, except hee be regenerate, and borne a new of water and of the holy Ghost, I beseech you to call upon God the Father, through our Lord Iesus Christ, that of his bounteous mercy hee will grant to these children that thing, which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

Then shall the Priest say.

¶ Let vs pray.

Almighty and everlasting God, which of thy great mercy didst save Noe and his family in the Arke from perishing by water, and also didst safely leade the children of Israel thy people thow- rove the red Sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbelovd Son Iesus Christ, didst sanctifie the flood Jordan, and all other waters, to the mysticall washing away of sinne: we beseech thee for thine infinite mercies, that thou wilt mercifully looke upon these children, sanctifie them; and wash them with the holy

Ghost, that they being delivered from thy wrath, may be received into the Arke of Christ Church, and being redfast in faith, ioyfull through hope, and rooted in charity, may to passe the wates of this troublefome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

Almighty and immortal God, the aide of all that need, the helper of all that see vnto thee for succour, the life of them that beleue, & the resurrection of the dead: we call upon thee for these infants, that they comming to thy holy Baptisme, may receive remission of their finnes by spirituall regeneration. Receive them (O Lord) as thou hast promised by thy welbelovd Son, saying, Alite, and you shall have: seeke and you shall finde: knocke, and it shall be opened vnto you. So give now vnto vs that alite: let vs that seeke, finde: open the gate vnto vs that knocke: that these Infants may enjoy the everlasting benediction of thy heavenly walking, and may come to the eternall kingdom, which thou hast promised by Christ our Lord. Amen.

¶ Then the Priest shall say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

Publike Baptisme.

AT several times they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeas'd, 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, Who soeuer doth see receiue the kingdome of God as a little childe, he shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

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

Friends, you heare in this Gospel the words of our Saviour Christ, that hee commanded the childrea to be brought vnto him, how hee blamed those that would haue kept them from him, how hee exhorted all men to follow their innocency, You perceiue how by his outward gethure and deed, he declared his good will toward them, for he embraced them in his armes, hee laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleene, that hee will likewise fauourably receiue these present infants, that hee will embrace them with the armes of his mercy, that hee will giue vnto them the blessing of eternal life, and make them partakers of his euertlasting kingdome, wherefore we being thus persuaded of the good will of our heauenly Father toward these infants, 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 holy Baptisme; lets vs faithfully and devoutly giue thanks vnto him, and say,

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

¶ Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

Whelbeloued friends, yee haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to bless them, to release them of their finnes, to giue them the kingdome of heauen, and euertlasting 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 hee for his parte 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 surerities, that they will forsake the deuil and all his workes, and constantly beleene Gods holy Word, and obediently keepe his Commandements.

¶ Then shall 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 concupiscences of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.
I forsake them all.

Doest thou beleene in God the Father Almighty, maker of heauen and earth? and in Iesus Christ his onely begotten Son our Lord? and that hee was conceived by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Poncius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the third day, that hee 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 beleene in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of finnes, the resurrection of the flesh, and euertlasting life after death?

Answer.
All this I Redd fastly beleene.

Minister.
Wilt thou be baptized in this faith?

Answer.
That is my desire.

¶ Then shall the Priest say.

OMercifull God, graunt that the old Adam in these children may be to buried, that the new man may be raised vp in them. Amen.

Grant that all carnal 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 strenght to haue victory, and to triumph against the deuil, the world, and the flesh. Amen.

Grunt that who soeuer is here dedicated to thee, by our Office and Ministry, may also be endued with heauenly vertues, and euertlastingly rewarded through thy mercy, O blessed Lord, who doest liue and governe all things, world without end, Amen.

Almighty euertlasting God, whose most dearly beloued Son Iesus Christ, for the forgiveness of our finnes, did shed out of his most precious side both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and graunt that all thy seruants which shall be baptized in this water, may receiue the fullness of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

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

NI baptize thee in the Name of the Father, and of the Son, & of the holy Ghost. Amen.

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

NI baptize thee 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 chilles forehead, saying,

We receiue this childe into the Congregation of Christs flocke, and do signe him with the signe of the Crosse, in token that hereafter hee shall not be ashamed to confesse the faith of Christ crucified, and manfully fight vnder his banner, against

Private Baptisme.

against sinne, the world, and the deuil, and to continue Christs faithfull Souldier and seruant vnto his liues end. Amen.

¶ Then shall the Priest say,

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

¶ Then shall he say,

Our Father which art in heauen, &c.

¶ Then shall the Priest say,

W^E seelede thee heary thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that hee being dead vnto sin and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the old man, and venterly abolish the whole body of sin, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, may be inheritor of thine everlasting Kingdom, through Christ our Lord. Amen.

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



FOR THEM THAT ARE TO BE BAP.

tized in priuatehouses in time of necessitie, by the

Minister of the Parish, or any other lawfull

Minister that can be procured.

THE Pastors and Curates shall seeke admonish the people, that they deserre not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, unless upon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause and necessitie they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall be administered on this fashion.

First, let the lawfull Minister and then that be present, call vpon God for his grace, and say the Lords prayer, if time will suffer. And then the child being naked by some one that is present, let the said lawfull Minister shall dip it in water, or pour water vpon it, saying these words.

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

And let vs now not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuertheless, if the child, which is after this sort baptized, doe afterward lue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him privately before. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish, where the child was borne or christened, shall examine and try whether the child be lawfully baptized or no. In which case, if those that bring any child to the Church, doe answer, that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the Child baptized?

Who was present when the Child was baptized?

And because some things essentiall to this Sacrament may happen to be omitted through care or

FORasmuch as these children haue promised by Tyon to forsake the deuil and all his works, to beleue in God, and toserue him, you must remember, that it is your parts and duties, to see that these infants be taught, so soone as they shall be able to learne, what a solenne vow, promise, & 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 tenne Commandments 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 be vtruously brought vp to leade a godly and a Christian life, remembering alwaies, that Baptisme doth represent vnto vs our profession, which is to follow the example of our Saniour Christ, and to be made like vnto him, that as he died and arose againe for vs, so should we that are baptized, die from sinne, and rise againe vnto righteousness, continually mortifying all our euil and corrupt affections, and daily proceeding in all vertue and godlienesse of liuing.

¶ The Minister shall command that the child be brought to the Bishop, 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 Commandments, and be further instructed in the Casechisme set forth for that purpose, according as it is there expressed.

haste in such times of extremity: therefore I demand further of you,

With what matter was the Child baptized?

With what words was the child baptized?

Whether thinke you the child to be lawfully and perfectly baptized?

And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be, then shall not be christen the child againe, but shall receive him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this child, which being borne in originall sinne, and in the wrath of God, is now by the lauer of Regeneration in Baptisme, receiued into the number of the children of God, and heires of euertlasting life. For our Lord Iesus Christ doth not deny his grace and mercy to such infants, but most lovingly doeth call them vnto him, as the holy Gospel doth witness to our comfort on this wise.

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AT certain time they brought children vnto Christ, that he should touch them, & his disciples rebuked those that brought them. But when Iesus saw it, he was displeas'd, and said vnto them, Suffer little children to come vnto me, and forbid them not, for vnto such becometh the Kingdome of God. Verely I say vnto you. Whosoever doth not receiue the Kingdome of God as a little child, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this Exhortation vpon the words of the Gospel.

Friends, you heare in this Gospel the words of our Saviour Christ, that hee commanded the children to be brought vnto him, how he blamed those that would haue kept them from him, how he exhort'd all men to follow their innocency. Ye 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 beleene, that he hath likewise fauourably receiued this present Infant, that he hath embraced him with the armes of his mercy, & he hath giuen vnto him the blessing of eternal life, and made him partaker of his euermlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ towards this Infant, let vs faithfully and deuotly giue thanks vnto him, and say the prayer which the Lord himselfe 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 child: which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this child forsake the deuil and all his workes, the vaine pompe and glory of the world, with all the concupiscent desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this child profess this faith, to beleene in God & Father Almighty, Maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of & Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended vnto heauen, and sitteth at the right hand of God the Father Almighty, and from thence hee 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 Catholike Church, the communion of Saints, the remission of sinnes, resurrection, and euermlasting life after death?

Answer.

All this I steadfastly beleuee.

¶ Let vs pray.

Almighty & euermlasting God, heavenly Father, we giue thee humble thanks, for that thou hast vouchsafed to call vs vnto 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, & he being borne againe, and being made heire of euermlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vinity of the same holy Spirit euermlastingly. Amen.

¶ Then shall the Minister make this Exhortation to the Godfathers and Godmothers.

Forsomuch as this child hath promised by you, to forsake the deuil and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duty, to see that this infant be taught to soone as hee shall be able to learne, what a solemne vow, promise and profession hee hath made by you. And that hee may know these things the better, ye shall call vpon him to heare Sermons, and chiefly you shall prouide that he may learne the Creed, & 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, & that this child may be veruonally brought vnto lead a godly & Christian life, remembering alway that Baptisme doth represent vnto vs our profession, which is, to follow & example of our Saviour Christ, and be made like vnto him, that as he died and rose againe for vs: so should we which are baptized, die from sin, and rise againe vnto righteousnes, continually mortifying all our euill and corrupt affections, & daily proceeding in all vertue and godlinesse of liuing.

¶ And to fourth, as in publike Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine answers to the Priests questions, as that he cannot appeare that the child was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, seeing that at the dipping of the Child in the Font, he shall use this forme of words. If thou be not already bapuzed, 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.

TO the end this Confirmation may be ministered, to the more easying of such as shall receiue it (according to S. Pauls doctrine, who teacheth, that all things should be done in the Church, so the confirmation of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their own words the Articles of the Faith, the Lords Prayer, and the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion approve there in. And this order is most convenient to be obserued for diuers confirmations.

The Catechisme.

First, because that when children come to the yeres of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keepe such things, as they in their owne mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministered unto them that be baptized, that by imposition of hands, and prayer they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devill, it is most meet to be ministered when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world and the devill, they begin to be in danger to fall into sinfull kindes of sinne.

Thirdly, for that it is agreeable with the usage of the Church in times past, whereby it was ordained that Confirmation should be ministered to such as have attained to the yeres of perfect age, that they being instructed in Christi religion, should openly profess their owne faith, and promise to be obedient unto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certaine by Gods Word, that children being baptized have all things necessary for their salvation, and bee undoubtedly saved.

A Catechisme, that is to say, An instruction to be learned of every child, before hee bee brought to be confirmed by the Bishop.



Question. What is your name?

Answer. N. or M.

Question. Who gave you this name?

Answer. My Godfathers and Godmothers, in my Baptisme, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of heaven.

My Godfathers and Godmothers, in my Baptisme, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of heaven.

Question. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should forsake the devill and all his workes, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeve 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. Doeest thou not thinke that thou art bound to beleve, and to doe as they have promised for thee.

Answer. Yes verely, and by Gods help so I will. And I heartily thanke our heauenly Father, that he hath called mee to this state of salvation, thorow Iesus Christ our Saviour, and I pray God to give me his grace, that I may continue in the same unto my liues end.

Question. Rehearse the Articles of thy beliffe.

Answer. I beleve in God, the Father Almighty, Maker of heauen and earth. And in Iesus Christ his only Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose againe from the dead, he ascended into heaven and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Question. What doest thou chiefly learne in these Articles of thy beliffe?

Answer. First, 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 mankind.

Thirdly in God the holy Ghost, who sanctifieth me and all the elect people of God.

Question. You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements, Tell me how many there be?

Answer. Tenne.

Question. Which be they?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt haue none other gods but mee.

2 Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth, thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a iecalous God, and visite the sinnes of the fathers, vpon the children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands in them that loue mee, and keepe my Commandements.

3 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.

4 Remember that thou keepe holy the Sabbath day. Six daies shalt thou labour & 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 work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, the oxen & the ass, and thy man: for in sixe dayes the Lord made heauen and earth, the sea, and all that is therein, and rested the Seuenth day. Wherefore the Lord blessed the Seuenth day, and hallowed it.

5 Honour

The Catechisme.

5 Honour thy father and thy mother ; that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murder.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his seruant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What doest thou chiefly learne by these Commandements ?

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

Question. What is thy duty towards God ?

Answer. My duty towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my mind, 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 duty towards thy neighbour ?

Answer. My duty towards my neighbor, is to loue him as my selfe, & to do to all men, as I would they should do vnto me. To loue, honor, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirital Pastrours, and masters. To order my selfe lawfully and reverently to all my betters. To hunt no body by word or deed. To be 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 flandering. To keepe my body in temperance, sobernes, & chastity. Not to covet nor desire other mens goods, but to learne and labour truly to get my owne liuing, & to doe my duty in that state of life vnto the which it shall please God to call me.

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

Answer. Our 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 daily bread. And forgiue vs our trespasses, as wee forgiue them that trespass against vs. And lead vs not into temptation : but deliuer vs from euill. Amen.

Question. What desirest thou of God in this prayer ?

Answer. I desire my Lord God our heauenly Father, who is the giuer of all goodes, to send his grace vnto me, and vnto all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things, that be needfull both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our

sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednes, and from our ghostly enemy, and from euertlasting death. And this I trust he will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say ; Amen. So be it.

Question. How many Sacraments hath Christ ordained in his Church ?

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

Question. What meanest thou by this word Sacrament ?

Answer. I meane an outward and visible signe, of an inward and spirittual grace, giuen vnto vs, ordained by Christ himselfe, as a meane whereby we receiue the same, and a pledge to assure vs thereof.

Question. How many parts be there in a Sacrament ?

Answer. Two : the outward visible signe, and the inward spirittual grace.

Question. What is the outward visible signe, or forme in Baptisme ?

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

Question. What is the inward and spirittual grace ?

Answer. A death vnto sinne, and a new birth vnto righte outnesse : For being by nature borne in sinne, and the children of wrath, wee are thereby made the children of grace.

Question. What is required of persons to be baptized ?

Answer. Repentance, whereby they forsake sin, and faith, whereby they stedfastly beleeue 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 ?

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

Question. Why was the Sacrament of the Lords Supper ordained ?

Answer. For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

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

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

Question. What is the inward part, or thing signified ?

Answer. The body and blood of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

Confirmation

Question.
What are the benefits wherof we are partakers thereby?

Answer.
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 them which come to the Lords Supper?

Answer.
To examine themselves, whether they repent them truly of their former sins, Reddantly purpo-

sing to leade a new life, haue a liuely faith in Gods mercy through Christ, with a thankfull remembrance of his death, & be in charity with all men.

So soon as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements: and also can answer to such questions of this sort (as touching as the Bishop (or such as he shall appoint) shall by his discretion appoint them in: then shall they be brought to the Bishop by one that shall be his Godfather, or Godmother, that every child may haue a witness of his Confirmation. And the Bishop shall confirme them on this wise.

CONFIRMATION, OR LAYING on of Hands.

Minister.
Vr helpe is in the Name of the Lord.

Answer.
Which hath made heauen and earth.

Minister.
Blessed be the Name of the Lord.

Answer.
Henceforth world without end.

Minister.
Lord heare our prayers.

Answer.
And let our cry come vnto thee.

Let vs pray.

Almighty and euertlasting God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiveness of all their finnes: strengthen them, we beseech thee, O Lord, with the holy Ghost thy Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and vnderstanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare, Amen.

Then the Bishop shall lay his hand vpon every child severally, saying,

Diance, that hee may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill hee come vnto thine euertlasting kingdom. Amen.

Then shall the Bishop say.

Let vs pray.
Almighty and euertlasting God, which maketh vs both to wil and to do those things that be good and acceptable vnto thy Majesty, we make our humble supplications vnto thee, for these children vpon whom (after the example of the holy Apo-

stles) we haue laid our hands to certifye them (by this signe) of thy fauour, and gracious goodnes toward them: let thy fatherly hand, we beseech thee, care be ouer them: let thy holy Spirit euer be with them, and so leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euertlasting 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 shall bless the children saying thus.

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

The Curate of every parish, or some other as his appointment, shall diligently vpon Sundayes and Holidayes, halfe an houre before Evening song, or peny 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 convenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames, shall cause their children, seruants and prestices, which haue not learned their Catechisme) to come to the Church as 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 convenient place for their confirmation, then shall the Curate of every Parish, either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, or also how many of them can answer 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 Matrimonic.

First the Banes must be asked three severall Sundayes or Holydayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that shall be married dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonic betwene them, without a Certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for the solemnization of Matrimonic, the persons to be married shall come into the body of the Church, with their friends and neighbours, and there the Priest shall say thus.

Dearely

Dearely belov'd friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying unto vs the myſticall union that is betwixt Chriſt and his Church: which holy estate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised, nor taken in hand vnadvisedly, lightly, or wantonly, to fatiſie mens carnall luſts and appetites, like brut beaſts that have no vnderſtanding, but reuerently, diſcreetly, aduisedly, soberly, and in the feare of God, ſincerely conſidering the cauſes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nature of the Lord, and praife of God. Secondly, it was ordained for a remedy againſt ſin, and to auoid fornication, that ſuch perſons as haue not the gift of continency, might marry, and keep themſelues vndefiled members of Chriſts body. Thirdly, for the mutuall ſociety, helps, and comfort that the one ought to haue of the other, both in proſperity, and aduerſity: into the which holy estate theſe two perſons preſent come now to be ioynd. Therefore if any man can ſhew any iuſt cauſe, why they may not lawfully be ioynd together, let him now ſpeake, or elſe hereafter for ever hold his peace.

¶ And alſo ſpeaking to the perſons that ſhall be married, he ſhall ſay,

I require and charge you, (as you will anſwere at the dreadfull 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 lawfully be ioynd together in Matrimony, that ye conſeſſe it. For be ye well aſſured, that ſo many as be coupled together, otherwiſe then Gods Word alſo allowes, are not ioynd together by God, neither is their Matrimony lawfull.

¶ As which day of marriage, 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 ſweetnes 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 be deferred vnto ſuch time as the cauſe ſhall be tried. If no impediment be alleged, 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 ſickneſſe and in health, and forſaking all other, keepe thee onely vnto her, ſolong as you both ſhall liue?

¶ The man ſhall anſwere.

I will.

¶ Then ſhall the Miniſter ſay to the woman.

N wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſolong as you both ſhall liue?

¶ The woman ſhall anſwere.

I will.

¶ Then ſhall the Miniſter ſay.

Who giueth this woman to be married vnto this man?

¶ And the Miniſter reaching the woman at her fathers or friends 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 thereto 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 it ſhe ſhould, with the accuſtomed duty to the Miniſter ſo ſhould ſay, and the Miniſter taking the Ring, ſhall deliuer it vnto the man ſo ſhould ſay vpon it ſhe ſhould finger of the womans left hand.

¶ And the man taught by the Miniſter, ſhall ſay.

With this Ring I thee weſt, 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 taking the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay.

O Eternal God, Creator and preſeruer of all mankinde, giuer of all ſpirituall grace, the Author of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants, this man and this woman, whom we bleſſe in thy Name, that as Iſaac and Rebecca liued faithfully together, ſo theſe perſons may faithfully performe & keepe the vow & covenant betwixt them made, (whereof this Ring giuen & received is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the Prielt ioyne their right hands together, and ſay,

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

¶ Then ſhall the Miniſter ſpeake vnto the people.

Oraſmuch as N. and N. haue conuicnted together in holy wedlocke, and haue witneſſed the ſame before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the ſame by giuing and receiving of a Ring, and by ioyning of hands, I pronounce that they be man and wife together, in the Name of the Father, of the Sonne, and of the holy Ghoſt. Amen.

¶ And the Miniſter ſhall adde this bliſſing.

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

¶ Then the Miniſter or Clerks going to the Lords Table, ſhall ſay or ſing the ſeuen following.

Deuotion. Pſal. 128.

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

For

Of Matrimonic.

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

Thy wife shall be as the fruitful vine: vpon the wallis of thy house.

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

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

The Lord from out of Sion shall so blesse thee: that thou shalt see Ierusalem in prosperie all thy life long.

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

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalm.

God be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

That thy way may bee knowne vpon the earth: thy saving health among all nations.

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

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

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

Then shall the earth bring forth 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 feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalm ended, and the men and the women kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

But deliuer vs from euill. Amen.

Which put their trust in thee.

Lord send them helpe from thy holy place.

And enermore defend them.

Be vnto them a tower of strenght.

From the face of their enemies.

Lord heare our prayer.

And let our cry come vnto thee.

God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sowe the seed of eternal life in their minds, that whatsoever in thy holy word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully

vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

Thy prayer next following shall be omitted, where the woman is yaf child lesse.

Mercifull Lord, and heavenly Father, by whose gracious gift mankind is increased: wee beseech thee asist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

God, which by thy mighty power hast made all things of nought, 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, didst teach, that it should neuer be lawfull to put asunder those, whom thou by Matrimony hast made one: O God, which hast consecrated the state of Matrimony to such an excellent mystere, that in it is signified and represented the spiritual marriage and vniue husband: Christ and his Church: Iooke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word (as Christ did loue his spouse the Church, who gave himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may bee louing and amiable vnto her husband as Rachel, wife as Rebekah, faithfull and obedient as Sarah, and in all quietnes, sobriety, and peace, bee a follower of holy and godly matrons: O Lord blesse them both, and grant them to inherit thine euertlasting kingdome, through Iesus Christ our Lord, Amen.

Then shall the Priest say.

Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioine them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall the Priest say.

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Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioine them together in marriage, powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

When shall the Priest say.

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When shall the Priest say.

When shall the Priest say.

Deut misericorditer. Psal 67.

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the third

the fourth

the fifth

The visitation of the sicke.

cherisheth 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 bee ioyned vnto his wife, and they two shall be one flesh. This mystery is great, but I speake of Christ, and of the Congregation: Nenerthelesse, let euery one of you so leaue his owne wife, euen as himselfe.

Colof. 3.

Likewise the same S. Paul writing to the Colofians, speaketh thus to all men that be married. Ye men loue your wives, and be not bitter vnto them.

1 Pet. 3.

Hear also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married: Yee husbands dwell with your wives according to knowledge, giuing honour to the wife as vnto the weaker vessel, and as heeres together of the grace of life, so that your prayes be not hindered.

Ephes. 5.

Hitherto yee haue heard the duty of the husband toward the wife: now likewise yee wites heare and learne your duties towards your husbands, euen as it is plainly set forth in holy Scripture.

S. Paul in the forenamed Epistle to the Ephesians teacheth you this: Yee women, submit your selves vnto your owne husbands, as vnto the Lord: for the husband is the wites head, euen as Christ is the head of the Church, and he is also the Saviour

of the whole body. Therefore as the Church or Congregation is subiect vnto Christ, so likewise let the wites also bee in subiection vnto their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in the Epistle to the Colofians S. Paul giueth you this short lesson: Yee wites submit your selves vnto your owne husbands as it is contented in the Lord.

Colof. 3.

S. Peter also doeth instruct you very goodly, thus saying, Let wites bee subiect vnto their owne husbands, so that if any obey not the Word, they may bee wome without the Word, by the conuersion of the wites, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward with brayded haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart bee without all corruption, so that the spirit bee mild and quiet, which is a precious thing in the sight of God. For after this maner (in the old time) did the holy women which trusted in God, apparell themselves, being subiect to their owne husbands, as Sara obeyed Abraham, calling him lord; whose daughters ye are made, doing well, and not being dismayed with any feare.

1 Pet. 3.

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



¶ The order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say.

Peace be to this house, and to all that dwell in it. ¶ When he cometh into the sicke persons presence he shall say, kneeling downe.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs. Christ haue mercy vpon vs. Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c. And leade vs not into temptation.

Answer.
Bar deliuer vs from euill. Amen.

¶ Lord saue thy seruant.
Answer.

Which putteth his trust in thee.
Minister.

Send him helpe from thy holy place.
Answer.

And euermore mightily defend him.
Minister.

Let the enemy haue no aduantage of him.
Answer.

Nor the wicked approach to hurt him.
Minister.

Be vnto him, O Lord, a strong tower.
Answer.

From the face of his enemy.
Minister.

¶ O Lord, heare our prayes.
Answer.

And let our cry come vnto thee.
Minister.

¶ O Lord looke downe from heauen, behold & visit, and releeue this thy seruant: Looke vpon him

with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetual peace and safety, through Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God to this thy seruant which is grieued with sicknesse: Visit him, O Lord, as thou didst visit Peters wifes mother, and the captiues seruant: So visit and releeue to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme or other like.

Dearely beloved, know this, that Almighty God is the Lord of life and death, and ouer all things to them appertaining, as youth, strength, health, age, weaknesse, and sicknesse. Wherefore whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be sonnd in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity, or else it be sent vnto you, to correct and amend in you whatsoever doeth offend the eyes of your heavenly Father: he knowe ye certainly, that if you truly repent, you of your finnes, and beate your sicknesse patient, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take

The vifitation of the ficke.

Take therefore in good worth the chastifement of the Lord: for whom the Lord loneth, he chastifeth: yea, as Paul faith, he scourgeth every fomme which he receiveth. If ye endure chastifement, he offereth himselfe unto you, as unto his owne children. What fonne is he that the father chastifeth not? If ye be not vnder correction, (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: that we not now much rather be obedient to our fpirituall Father, and fo liue? And they for a few daies doe chastise vs after their owne pleasure: but he doth chastise vs for our profite, to the intent he may make vs partakers of his holinesse. Their words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently, & with thanksgiving beare our heavenly Fathers correction, whensoever by any manner of aduerfity it shall please his gracious goodnes to visit vs. And there should be no greater comfort to Christian perions, than to be made like vnto Christ by inferring patiently aduerfities, troubles, & ficknelles. For he himselfe went not vp to loy, out fith he fuffred paine, he entered not into his glory, before hee was crucified. So truly our way to eternal loy, is to suffer here with Christ, and our doore to enter into eternal life, is gladly to die with Christ, that we may rise againe from death, & dwell with him in everlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this lite there is account to be given to righteous Iudges, of whom all must bee iudged without respect of persons: I require you to examine your selfe, and you late foorth toward God & man, so that accusing & condemning your selfe for your own faultes, you may find mercy at our heavenly Fathers hand, for Christs sake, and not be accused & condemned in that fcarefull Iudgement. Therefore I shall shortly rehearse the Articles of your faith, that you may know whether you doe beleeeue as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus.

Dost thou beleeeue in God the Father Almighty, Maker of heauen and earth? &c. as it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that haue offended him, & if he haue offended others, to ask the forgiveness: & where he hath done injury or wrong to any man, that hee make amends to the utmost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, & what is owing unto him, for discharging of his conscience, and quietnes of his Executors. But men must be especially good and goodly, when they be in health.

The words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the ficke person (and that most earnestly) so liberally towards the poore.

Here shall the ficke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession the Minister shall absolve him after this sort.

OVr Lord Iesus Christ, who hath left power to his Church to absolve all sinners, which truly repent, and beleeeue in him, of his great mercie forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And when shall the Minister say this Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies dost so put away the finnes of those which truly repent, that thou rememberest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him (most louing Father) whatsoever hath bene decayed by the fraud and malice of the deuil, or by his owne carnall will and frailties: preserve and continue this sick member in the unity of the Church, consider his contrition, accept his teares, assuage his paine, as shall bee: fene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impare not vnto him his former finnes, but take him vnto thy fauour, through the merits of thy most dearly beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion: but doe me and deliuer me in thy right confidence, incline thine eare vnto mee, and saue me.

In re Domine speraui Psal. 71.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vngodly and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hopeeuen from my youth.

Through thee haue I bene holien vp ever since I was born: thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a mouler vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honor all the day long. Cast mee not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee: and they that lay wait for my soule, take their counsell together, saying, God hath forsaken him, persecute him, & take him, for there is none to deliuer him.

Goe not far from mee, O God: my God, haue thee to helpe me.

Let them bee confounded and perishe, that are against my soule: let them be covered with shame and dishonour that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousness and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou (O God) hast laughd me from my youth vp vntill now: therefore will I tell of thy wonderful works.

Forsake me not, O God, in mine old age, when I am gray-headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet los to come.

D a

Thy

The visitation of the sicke.

Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faime when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded and

brought vnto shame that seeked to doe mee euill. Glory be to the Father, and to the Sonne, &c. As it was in the beginning, is now, &c.

Adding this.
O Saviour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say.
The Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and evermore thy defence, and make thee know and feele, that there is none other name vnder heauen quita to man, in whom, and through whom thou maist receiue health and saluation, but only the Name of our Lord Iesus Christ. Amen.



The Communion of the sicke.

Forasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesses, and euer runne in what time they shall depart out of this life, therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they do, they shall haue no cause in their iudiciall iudgement to be damned for lacke of the same. But if the sicke person be not able to come to the Church, yet is desirous to receiue the Communion in his house, then he must giue knowledge euer night, or else early in the morning to the Curate: Residing all so long may be appointed to communicate with him. And hauing a convenient place in the sicke mans house, where the Curate may conveniently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall euer minister the holy Communion.

The Collect.

Almighty euertlasting God, Maker of mankind, which doest correct those whom thou dost lene, and chastisest euery one whom thou dost reueue: we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to graunt that he may take his sickness patiently, and recover his bodily health, (if it bee thy gracious will) and whensoever his soule shall depart from the body, it may bee without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Hebr. 12. 516. My son, despite not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth yea, and he scourgeth euery sonne whom he receiueth.

John 5. 28.

Verely, verely I say vnto you, He that heareth my word, and beleueth on him that sent me, hath euill lasting life, and shall not come into damnation, but passeth from death vnto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after that vnto them that be appointed to communicate with the sicke.

But if a man either by reason of extremity of sickness, or for want of warning in due time, the Curate, or for lacke of company to receiue with him, or by any other iust impediment do not receiue the Sacrament of Christs body & blood: then the Curate shall instruct him, that if he doe truly repent him of his sin, and steadfastly beleene that Iesus Christ hath suffered death vpon the crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, & giuing him hearty thanks therefore, he doth eate and drinke the body and blood of our Saviour Christ profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

When the sicke person is visited, and receiueth the holy Communion all at one time, then the Priest for more expedition shall eate of the same of the visitation at the Palace. (In the O Lord, haue I put my trust) and go straight to the Communion.

In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the Parish, or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may only communicate with him.



The order for the buriall of the dead.

The Priest meeting the corps at the Church stile, shall say, or else the Priest and Clerkes shall say, and go eithers into the Church, or toward the graue.

John 11. 318.

Am the resurrection and the life (saith the Lord) he that belieueth in me, yea, though he were dead, yet shall he liue. And whosoener liueth, and be-

leueth in mee, shall not die for euer.

I 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, nor with others, but with these same eyes.

Where brought nothing into this world, neither may we carry any thing out of this world. 1. Tim. 6. 7.

At the buriall of the dead.

Job v. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so cometh things to passe: Blessed be the Name of the Lord.

¶ When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, the Priest and Clerkes shall sing;

Job 14. **M**AN that is borne of a woman, hath but a short time to liue, and is full of misery. He cometh vp, and is cut downe like a floure: he seeth as it were shadow, and neuer continueth in one stay. In the midst of life we be in death: of whom may we seeke for succour but of thee, O Lord, which for our finnes art iustly displeas'd? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, decliner 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 prayes: but haue vs Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last houre for any 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,

Forasmuch 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 this body to the ground, earth to earth, ashes to ashes, dust to dust, in full hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdall all things vnto himselfe.

¶ Then shall be said or sung,

Reuel. **I** Heard a voye from Heauen, saying vnto mee, that die in the Lord. Euen so saith the Spirit, that they rest from their labours.

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

2. Cor. **C**Hrist is risen from the dead, and become the first frutes 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 shall all be made aliuie, but every man in his owne order. The first is Christ, then they that are Christs in his coming. Then cometh the end, when hee hath deliuered vp the Kingdome to God the Father, when he hath put downe all rule, and all authority and power. For he must reigne till he haue put all his enemies vnder his feet. The last enemy that shall be destroyed is death. For hee hath put all things vnder his feet. But when hee saith, all things are put vnder him: It is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Son also himselfe be subiect vnto him, that put all things vnder him, that God may be all in all, els what do 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 jeopardy? By our reioycing which I haue in Christ Iesus our Lord I die daily. That I haue fought with beasts at Ephesus after manner of men, what aduantage it me, if the dead rise not againe? Let vs eate and drinke, for to morrow we shall die. Bee not vs decieued, euill words corrupt good maners. Awake truly out of sleepe and sin now. For some haue not the knowledge of God, I speake this to your shame. But some will say, How arise the dead? With what body shall they comethon 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 cornes, of wheat or some other, but God giueth it a body at his pleasure, to eury seed his owne body. All flesh is not one maner of flesh, but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds: there are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Stars: for one Star 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 honor. It is sown in weaknesse, it riseth againe in power. It is sown a naturall body, it riseth againe a spirituall body. There is a naturall 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 quickning spirit. Howbeit that is not first which is spirituall, but that which is natural, and then that which is spirituall. The first man is of the earth, earthy: The second man is the Lord from heauen, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as wee haue borne the image of the earthy, so shall we beere the image of the heavenly. This I brethren, that flesh and blood cannot inherite the Kingdome of God, neither doth corruption inherit incorruption. Behold I show you a mystery, yee shall not all sleepe, but wee shall all be changed, and that in a moment, in the twinkling of an eye, by the last Trump. For the Trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, & this mortall hath put on immortality, then shall be brought to passe, the saying that is written: Death is swallowed vp into victory. Death where is thy sting? Hell where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ. Therefore, my deare brethren, be ye steadfast and vnmouable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say,
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.
Our father which art in heauen, &c.
And lead vs not into temptation.
Answer.
But deliuer vs from euill. Amen.
Priest.

Almighty 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 reioy and felicity: we giue thee hearty thanks, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this fustall world, by becoming thee that it may please thee of thy grations goodnesse shortly to accomplish the number of thine Elect, & to hasten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect continuation and blisse, both in body and soule, in thy eternall and meritorious glory. Amen.

The Churching of women.

The Collect.
O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whoeuer beleueth shall liue though he die; and whoeuer leueth & 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 meekly beseech thee, O Father, to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shall depart

this life, we may rest in him: as our hope is this our brother doeth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloued Son shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receive the Kingdome prepared for you from the beginning of the world. Grant for this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.



¶ The thanksgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The women shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words or such like, as the cause shall require.

I Or as much as it hath pleased Almighty God of his goodnes to giue you safe deliuerance, and hath preserved you in the great danger of Childbirth: ye shall therefore giue hearty thanks vnto God and pray.

¶ Then shall the Priest say this psalme.
 Psal. 121. I haue lifted vp mine eyes vnto the hilles from whence cometh my helpe.

My helpe cometh euen from the Lord that hath made heauen and earth.

He will not suffer my foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is euen hee that shall keepe thy soule.

The Lord shall preserve thy going out, and thy coming in: from this time forth for euermore, Glory be to the Father, &c.

As it was in the beginning, &c.
 Lord haue mercy vpon vs.
 Christ haue mercy vpon vs.
 Lord haue mercy vpon vs.
 ¶ Our Father which art in heauen, &c.

And lead vs not into temptation.
Answer.
 But deliuer vs from euill. Amen.

Minister.
 O Lord giue this woman thy seruant,

Which putteth her trust in thee.
Minister.

Be thou to her a strong tower.
Answer.

From the face of her enemy.
Minister.

O Lord heare our prayer.
Answer.

And let our cry come vnto thee.
Minister.

¶ Let vs pray.
 O Almighty God, which hast deliuered this woman thy seruant, from the great paine and perill of childbirth: grant we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation according to thy will in this life present, and also may be partaker of euerglasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The women that cometh to giue her thanks must offer accustomed offerings. And if there be a Communion, it is conuenient that shee receive the holy Communion.



¶ A Communion against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Litany shall be said, after the accustomed manner, which ended, the Priest shall goe into the Pulpit, and say thus.

Brethren, in the Primitiue Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might bee saued in the day of the Lord: and that others admonished by their example might be the more afraid to offend.

In the head whereof, we all the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time, (in your

presence) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture: and that you should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes: fleeing from such vices, for the which you asseme with your owne mouthes the curse of God to be due.

¶

A Commination.

Deut. 27.15. Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftiman: and putteth it in a secret place to worship it.

And the people shall answer and say,

Amen.

Minister.

Deut. 27.16. Cursed is he that curseth his father and mother.

Amen.

Minister.

Deut. 17.17. Cursed is he that remoeth away the marke of his neighbours land.

Amen.

Minister.

Dan. 27. 28. Cursed is hee that maketh the blind to goe out of his way.

Amen.

Minister.

Deut. 27.16. Cursed is he that letteth in judgement the right of the stranger, of them that be fatherlesse, and of widows.

Amen.

Minister.

Deut. 27.24. Cursed is hee that smiteth his neighbour secretly.

Amen.

Minister.

Leuit. 20.10. Cursed is he that lieth with his neighbours wife.

Amen.

Minister.

Deut. 27.25. Cursed is he that taketh reward to slay the soule of innocent blood.

Amen.

Minister.

Iere. 27.5. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Amen.

Minister.

Mat. 25. 41. 1. cor. 6. 9. 10. gal. 5. 20. 26. 21. Cursed are the vnmerefull, the fornicators and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Amen.

Minister.

Psal. 119. 21. Now seeing that all they be accused, as the Prophet Dauid beareth witness, which doe erre and goe astray from the Commandements of God, let vs (remembering the dreadfull judgement hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God with all contrition & meekenes of heart, bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put to the root of the tree, so that euery tree that bringeth not forth good fruit, is heuen downe and cast into the fire.

Mat. 3. 10. It is a fearful thing to fall into the hands of the living God: he shall powre downe raine vpon the fanners, hares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe,

Isa. 26. 21. The Lord is come out of his place to visit the wickednesse of such as dwell vpon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? his fan is in his hand, and he will purge his floore, and gather his wheat into the bane: but he will burne the chaffe with vnquenchable fire.

The day of the Lord cometh as a thiefe in the night: and when men shall say, peace, and all things are safe, then shall sudden destruction come vpon them, as sorow cometh vpon a woman travailling with child, and they shall not escape. Then shall appeare the wrath of God, in the day of vengeance which obdurate sinners, through the stubbornnesse of their heart, haue heaped vnto themselves, which despised the goodnesse, patience and long sufferance of God, when hee called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare: they shall seeke mee early, but they shall not find mee: and that because they hated knowledge, and receiued not the feare of the Lord, but scorned my counsell and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to cry for mercy, when it is the time of iustice. O terrible voice of most iust judgement which shall be pronounced vpon them, when it shall be said vnto them, Goe ye cursed into the fire euerslasting, which is prepared for the deuill and his Angels.

Therefore brethren, Take wee heed betime, while the day of Iudgement lasteth: for the night cometh when none can worke. But let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into the vter darkenesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pity, promitteth vs forgiveness of that which is past: (with a whole mind and true heart) we returne vnto him. For though our finnes be as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as wool.

Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not bee your destruction. Cast away from you all your vngodlinesse, that ye haue done. Make you new hearts and a new spirit. Wherefore will ye die (O ye house of Israel) seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? Turne you then, and ye shall liue. Although wee haue sinned, yet haue wee an Advocate with the Father, Iesus Christ the righteous, and he it is that obtaieth grace for our finnes.

For he was wounded for our offences, & smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiver of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, if wee will take his yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and be ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and seruing him duely in our vocation with thanksgiving; This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, & giue vs the blessed

benediction.

A Commination.

basedition of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy, Amen.

¶ Then shall they all kneele vpon their knees: and the Priest and Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalm.

*Miserere mei Deus
Psal. 51.*

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

Wash me thoroughly from my wickednes: and cleanse me from my sinne.

For I knowledg my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest bee iustificed in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sin hath my mother conceived me.

But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wiidome secretly.

Thou shalt purge me with hyssop, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my finnes: and put out all my misdeeds.

Make me a cleaneheart (O God:) and renew a right spirit within me.

Cast mee not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe: gaine: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.

Deliuer mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes, (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, wilt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness: with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glorie be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Lord haue mercy vpon vs.

Christ haue mercy 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.

O Lord saue thy seruants.

Which put their trust in thee.

Send vnto them helpe from aboue.

And euermore mightily defend them.

Helpe vs, O God our Saniour.

And for the glory of thy Names sake deliuer vs, O mercifull vnto vs sinners, for thy Names sake.

O Lord heare our prayers.

And let our cry come vnto thee.

Let vs pray.

Lord wee beseech thee mercifullly heare our prayers, and spare all those which confesse their finnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldst not the death of a sinner, but rather that hee should turne from sine and be faced: mercifullly forgie vs our trespasses, receive and comfort vs, which be grieued and wearied with the burden of our finnes. Thy property is to haue mercy, to thee onely appertaineth to forgie finnes: spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants which be vile earth, and miserable sinners, but so vnto thee iue from vs, which meekly acknowledge our vilnesse, and truly repent vs of our faultes: so make haste to help vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this short Sorroweth, after the Minister.

True thou vs, O good Lord, and so shall wee be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou sparest, when wee deserve punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mesy is great, and after the multitude of thy mercies, looke vpon vs.

THE



¶ THE PSALMES OF DAVID,
of that Translation which is commonly
vsed in the CHVRCH.

Beatus vir qui non abiit. Psal. 1.

Morning
prayer.

Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners: and hath not sat in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

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

4 His lease also shall not wither: and looke whatsoeuer he doth it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe, which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

Why doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their coards from vs.

4 He that dwelleth in heauen shall laugh them to scorn: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: Thou art my Sonne, this day haue I begotten thee.

8 Defre of me, and I shall giue thee the heauen for thine inheritance: and the vttermoost parts of the earth for thy possession.

9 Thou shalt bruite them with a rod of iron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned, ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kill the Sonne lest he be angry, and so ye pe-

rish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

Lord, how are they increased that trouble me: many are they that rise against me.

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

3 But thou, O Lord, art my defender: thou art my worship, and the liuer vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp against: for the Lord sustained me.

6 I will not be afraid of ten thousands of people: that haue set themselves against mine round about.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bones: thou hast broken the teeth of the vngodly.

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

Cum invocarem. Psal. 4.

Heare mee when I call O God of my righteousness: for thou hast set mee at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe and sinne not: commune with your own heart, and in your chamber and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnes in my heart: since the time that their corne, and wine and oile increased.

9 I will lay mee downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safety.

Verba mea auribus. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King and my God: for vnto thee will I make my prayer.

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

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

5 Such as be foolish, shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfullnesse in his mouth: their inward parts are very wickednesse.

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

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

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

13 For thou Lord, wilt giue thy blessing vnto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

Domine, ne in favore. Psal. 6.

Evening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weaker: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thee thanks in the pit?

6 I am weary of my groaning: every night waffe I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned backe, and put to shame suddenly.

Domine, Deus meus, Psal. 7.

O Lord my God, in thee haue I put my trust: giue mee from all them that persecute me, and deliuer me.

2 Left he denoure my soule like a lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and

take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to thy righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God striceth the very hearts and reines.

11 My helpe commeth of God: which preferreth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked every day.

13 If a man will not turne, he will whet his sword: he hath bent his bow and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecuters.

15 Behold he travaileth with mischief: he hath conceived sorrow: and brought forth vngodlinesse.

16 He hath graven and digged a pit, and is fallen himselfe into the destruction that he made for other.

17 For his trauel shall come vpon his own head: and his wickednes shall fall on his owne pate.

18 I will giue thanks vnto the Lord according to his righteousnesse: and I will praise the Name of the Lord the most High.

Domine Dominus, Psal. 8.

O Lord our Governour, how excellent is thy Name in all the world: thou that hast set thy glory about the heauens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the aungel.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindful of him: and the soune of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feet.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The foules of the aire, and the fishes of the Sea: and whatsoever walketh through the parkes of the Seas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor tibi, Psal. 9.

I will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marvellous workes.

2 I will be glad & reioyce in thee, yea, my soules will I make of thy Name, O thou most High.

3 While mine enemies are driven backe: they shall fall and perish at thy presence.

4 For

4 For thou hast maintained my right and my cause: thou art set in the Throns that iudget right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O Thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memorials are perished with them.

7 But the Lord shall endure for euer: hee hath also prepared his seat for iudgement.

8 For hee shall iudge the world in righteousness: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: vnto a refuge in due time of trouble.

10 And they that know thy name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Zion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liest me vp from the gates of death.

14 That I may shew all thy prayes within the ports of the daughter of Zion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the fume net which they hid priuily, is their foot taken.

16 The Lord is knowne to execute iudgement: the vngodly is strapp'd in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord): that the heathen may know themselves to be but men.

Psalm 109. Psal. 10.

Why standest thou so farre off (O Lord): and hiddest thy face in the needfull time of trouble?

2 The vngodly for his owne lust, doeth persecute the poore: let them be taken in the crafty wile of themselves that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes cruellous: thy iudgements are farre above out of his sight, and therefore desisteth he all his enemies.

6 For he hath said in his heart, Truth, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraud: vnder his tongue is vngodlinesse and vanity.

8 He sitteth lurking in the thicket corners of the streets: and priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurketh here in his dens: that hee may ransh the poore.

10 He doth ransh the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his captaines.

12 He hath said in his heart, Truth, God hath forgotten: he liideth away his face, and hee will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Truth, thou God, carest not for it.

15 Sweely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt find none.

18 The Lord is iking for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine care hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

In the Lord put I my trust: how say yee then to my soule, that he should sicke as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiner: that they may priuily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the vngodly and him that delighten in wickednesse, doth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loueth righteousness: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Help me Lord, for there is not one godly man left for the faithfull are diminished from among the children of men.

2 They talke of vanity euerie one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceiptfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue wee will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord) and will helpe euerie one from him that swelleth against him, and will let them at rest.

Evening prayer.

7 The words of the Lord are pure wordes: euen as the siluer which from the earth is tried, and purified seuen times in the fire.
8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

vsqueque Danone? P. sal. 13.
How long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from mee?

2 How long shall I seeke counsell in my soule; and be so vexed in my heart: how long shall mine enemies triumph ouer mee?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I seepe not in death.

4 Left mine enemy say I hate perissiled against him: for if I be cast downe, they that trouble mee will reioyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit iustitiam. P. sal. 14.
The foole hath said in his heart: there is no God.

2 They are corrupt, and become abominable in their doings: there is not one that doeth good (no not one.)

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

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their zongues haue they dected: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitterness: their feet are swit to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knownt: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of iniquitie: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare: euen where no feare was: for God is in the generation of the righteous.

10 As for you, yee haue made a mocke at the counsell of the poore: because he purteth his trust in the Lord.

11 Who shall giue saluation vnto Istacl out of Sion: when the Lord turneth the captiuitie of his people, then shall Istacl reioyce, and Istacl shall be glad.

Morning prayer.
Dominus quis habitabit? P. sal. 15.

Lord, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen heeth that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath vsed no deceit in his tongue: nor done euill to his neighbour: and hath not slandered his neighbour.

4 He that seetheth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsure: nor taken reward against the innocent.
7 Who doth these things: shall neuer fail.

Confirma me. P. sal. 16.
Preserve mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that came after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen to mee in a faire ground: yea, I haue a goodly heritage.

8 I will thank the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. P. sal. 17.
Hear the right, O Lord, consider my complaint: and hearken vnto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is euill.

3 Thou hast proued and vised mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am vercelly purposed, that my mouth shall not offend.

4 Because of mens workes that are done against the words of thy lips: I haue kept mee from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous loving kindnesse, thou that art the Sautour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compass me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lye waiting in our way: on euery side: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his prey: as it were a Lyons whelp lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their

their portion in this life, whose bellies thou fillst with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake vp after thy likeness, I shall be satisfied with it.

Diligens. Psal. 18.

Evening prayer.

I Will loue thee (O Lord) my strength, the Lord is my Rony rocke, and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horn also of my saluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorowes of death compassed mee : and the ouerflowings of vsgodlinesse made me afraid.

4 The pines of hell came about me : the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord : and complain vnto my God.

6 So shall hee heare my voyce out of his holy Temple : and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked : the very foundations also, of the hills shooke, and were remoued, because he was wroth.

8 There went a smoke out of his presence : and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also, and came downe : and it was darke vnder his feet.

10 Hee rode vpon the Cherubims, and did flie ; he came flying vpon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with darke water, & thicke clouds to couer him.

12 At the brightness of his presence his cloudes remoued : hailestones and coales of fire.

13 The Lord also thundered out of heauen, and the Highest gaue his thunder : hailestones and coales of fire.

14 He sent out his arrowes, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me : and shall take me out of many waters.

17 Hee shall deliuer me from my strongest enemies : and from them which hate mee, for they are too mighty for me.

18 They presented mee in the day of my trouble : but the Lord was my vpholder.

19 Hee brought mee forth also into a place of liberty : he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lord : and haue not forsaken my God, as the wicked doeth.

22 For I haue an eye vnto all his Lawes : and will not cast out his Commandements from me.

23 I was also vncorrupt before him : and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing : and according vnto the cleanness of my hands in his eye sight,

25 With the holy, thou shalt be holy : and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane : and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersity : and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an hoste of men : and with the helpe of my God, I shall leape ouer the wall.

30 The way of God is an vndefiled way, the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord : or who hath any strength except our God ?

32 It is God that giueth mee with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me vp on high.

34 Hee teacheth mine hands to fight : and mine armes shall breake euen a bow of Steele.

35 Thou hast giuen me the defence of thy saluation : thy right hand also shall hold me vp, and thy louing correction shall make me great.

36 Thou shalt make roome enough vnder mee for to goe : that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them : neither will I tume againe vntill I haue destroyed them.

38 I will smite them that they shall not be able to stand : but fall vnder my feet.

39 Thou hast girded me with strength vnto the battell : thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to helpe them : yea, euen vnto the Lord shall they cry, but he shall not heare them.

42 I will bear them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I haue not knowne : shall serue me.

45 As soone as they heare of me, they shall obey mee : but the strange children shall dissemble with me.

46 The strange children shall fall : and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper : and praised be the God of my saluation.

48 Euen the God that seeth that I bee auenged : and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries : thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles : and sing praises vnto thy Name.

51 Great prosperitie giueth hee vnto his King : and sheweth louing kindnesse vnto David his Anointed, and vnto his seed for euermore.

Cant. euang. Psal. 19.

The heauens declare the glory of God: and the firmament sheweth his handy worke.

Morning prayer.

2 One day telleth another: and one night certifieth another.
 3 There is neither speech nor language: but their voyces are heard among them.
 4 Their found is gone out into all lands: and their words into the end of the world.
 5 In them hath he set a Tabernacle for the Sunne: which cometh forth as a buld grooms out of his chamber: and reioycech as a gyant to runne his course.
 6 It goeth forth from the vttermost part of the heauen: and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.
 7 The Law of the Lord is an vndefiled Law, conuerting the soule: the Testimony of the Lord is pure, it giueth wisdom vnto the simple.
 8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.
 9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous all together.
 10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey and the honeycombe.
 11 Moreover, by them is thy seruant taught: and in keeping of them there is great reward.
 12 Who can tell how oft he offendeth: O cleane thou me from my secrete faults.
 13 Keep thy seruant also from presumptuous finnes, lest they get the dominion ouer mee: so shall I be vndefiled and innocet from the great offence.
 14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.
 15 O Lord: my strength and my redempter.

Exaudi te Domine. Psal. 20.

The Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.
 2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.
 3 Remember all thy offerings: and accept thy burnt sacrifice.
 4 Grant thee thy hearts desire: and fulfill all thy mind.
 5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.
 6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.
 7 Some put their trust in charrets, and some in horses: but we will remember the Name of the Lord our God.
 8 They are brought downe and fallen: but we are risen and stand vpright.
 9 Saue Lord, and heare vs, O King of Heauen: When we call vpon thee.

Domine in virtute. Psal. 21.

The King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.
 2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.
 3 For thou shalt preuent him with the blessings of goodnesse: and shall set a crowne of pure gold vpon his head.
 4 He asked life of thee, and thou gapest him a long life: euen for euer and euer.
 5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.
 6 For thou shalt giue him everlasting fel-

city: and make him glad with the ioy of thy countenance.
 7 And why? because the King putteth his trust in the Lord, and in the mercy of the most High, he shall not miscarie.
 8 All thine enemies shall see the hand of thy right hand shall find out them that hate thee.
 9 Thou shalt make them like a fiery conu in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.
 10 Their fruit shall thou root out of the earth: and their seed from among the children of men.
 11 For they intended mischief against thee: and imagined such a deuaice as they are not able to performe.
 12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.
 13 Be thou exalted Lord in thine owne strength: so will we sing and praye thy power.

Deus Deus meus. Psal. 22.

My God, my God (looke vpon me) why hast thou forsaken me: and art so far from my prayer.
 2 O my God I cry in the day time, but thou hearest not and in the night season also I take no rest.
 3 And thou continuest holy: O thou worship of Israel.

4 Our Fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.
 5 They called vpon thee and were holpen: they put their trust in thee, and were not confounded.
 6 But as for me, I am a worme and no man: a very soorne of men, and the outcast of the people.
 7 All they that see me, laugh me to some: they flout out their lips, and shake their heads, saying,
 8 Hee trusted in God that he would deliuer him: let him deliuer him, if he will haue him.
 9 But thou art he that tooke me out of my mothers wombe: thou wast my hope when I hangd yet vpon my mothers breasts.
 10 I haue bene left to thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from mee, for trouble is hard at hand: and there is none to helpe me.
 12 Many oxen are come about me: fat bulles of Babilon also me in on euer side.
 13 They gape vpon me with their mouths: as it were a ramping and roaring Lion.
 14 I am powdered out like waxe, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.
 15 My strength is dried vp like a pot, and heard, and my tongue cleaueth to my gummes: and thou shalt bring me to the dust of death.
 16 For (many) dogs are come about mee: and the counsell of the wicked lately sieged against mee.
 17 They pierced my hands and my feet: I may tell all my bones, they stand straying and looking vpon me.
 18 They part my garments among themselves: and cast lots vpon my vesture.
 19 But be not thou far from me, O Lord: thou art my incoeur, make thee to helpe me.
 20 Deliue my soule from the sword: my darling from the power of the dog.
 21 Saue me from the Lyons mouth: thou hast heard me also among the horns of the Unicorne.
 22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

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23 O praise the Lord, ye that feare him: magnifie him, all ye of the seed of Iacob, and feare him all ye feed of Israel.

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

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for ener.

27 All the ends of the world shall remember themselves, and be turned vnto the Lord: and all the kindereds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust, shall kneele before him: and no man hath quickned his owne soule.

31 My feed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Domini regis ms. Psal. 23.

The Lord is my Shepherd: therefore can I lacke nothing.

2 Hee shall feed mee in a greene pasture: and leade me forth beside the waters of comfort.

3 Hee shall comfort my soule: and bring mee forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke thorow the valley of the shadow of death, I will feare none euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou shalt anoint my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow mee all the dayes of my life: and I will dwell in the house of the Lord for ener.

Domini est terra. Psal. 24.

Morning prayer. **T**he earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

2 For he hath founded it vpon the Sea: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his mind to vanitie, nor sworne to deceiue his neighbour.

5 He shall receive the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye everlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, and be ye lift vp ye everlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hosts, he is the King of glory.

Ad te Domine. Psaes.

Vnto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let mee not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy pathes.

4 Leade me forth in thy truth, and learne mee: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath bene euer of old.

6 O remember not the sins and offences of my youth: but according to thy mercy, thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in Iudgement: and such as be gentle, them shall hee keepe his way.

9 All the paths of the Lord are mercy and truth: vnto such as keepe his Couenant and his Testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my time, for it is great.

11 What man is he that feareth the Lord: him shall hee reach in the way that he shall chuse.

12 His soule shall dwell at ease: and his feeble shall inherit the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon me: for I am desolate and in misery.

16 The forrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not be confounded, for I haue put my trust in thee.

20 Let periclitnesse and righteous dealing wait vpon me: for mine hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Indica me Domine. Psal. 25.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thanksgiving: and tell of all thy wondrous workes.

8 Lord, I haue loved the habitation of thy house: and the place where thine honour dwelleth.

9 O flout not vp my soule with the sinners: nor my life with the blood-thirsty.

10 In whose hands is wickednesse: and their right hands are full of galls.

11 But as for mee, I will waſke innocently: O Lord deliuer me, and be mercifull vnto me.
 12 My foot ſtandeth ſight: I will praife the Lord in the Congregations.

Dominus Illuminatio. Pſal. 27.

Evening Prayer.

The Lord is my light and my ſaluation, whom ſhall I feare: the Lord is the ſtrength of my life, of whom ſhall I be afraid?
 2 When the wicked ſee me mine enemies and my foes) came vpon me to eat vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe vp warre againſt me, yet will I put my truſt in him.

4 One thing haue I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to offer his Temple.

5 For in the time of trouble he ſhall hide me in his Tabernacle: yea, in the ſecrer place of his dwelling ſhall he hide me, and ſet me vp vpon a rocke of ſtone.

6 And now ſhall he liſt vp mine head: aboute mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeake praifes vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me and heare me.

9 Mine heart hath talked of thee, ſeake yee my face: thy face Lord will I ſeek.

10 Hide not thou thy face from me: nor caſt thy ſeruant away in diſpleaſure.

11 Thou haſt bene my ſuccour: leaue me not, neither forſake me, O God of my ſaluation.

12 When my father and my mother forſake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, becauſe of mine enemies.

14 Deliuer me not oute into the will of mine aduerſaries: for there are falſe wurneſſes riſen vp againſt me, and ſuch as ſpeake wrong.

15 I ſhould vterly haue fainted: but that I beleene verily to ſee the goodneſſe of the Lord in the land of the liuing.

16 O tary thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Pſal. 28.

Vnto thee will I cry, O Lord my ſtrength: thinke no ſceme of mee, leſt if thou make as though thou heareſt not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp mine hands towards the Mercy ſeat of thy holy Temple.

3 O plucke me not away (nether deſtroy me) with the vngodly and wicked doers: which ſpeake friendly to their neighbours, but imagine miſchiefe in their hearts.

4 Reward them according to their deeds: and according to the wickedneſſe of their owne inventions.

5 Recompence them after the worke of their hands: pay them that they haue deſerued.

6 For they regard not in their mind the worke of the Lord, nor the operation of his hands: therefore ſhall he breake them downe, and not build them vp.

7 Praiſed be the Lord: for hee hath heard the voyce of my humble petitions.

8 The Lord is my ſtrength and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for ioy, and in my ſong will I praife him.

9 The Lord is my ſtrength: and he is the wholeſome defence of his anointed.

10 ſaue thy people, and giue thy bleſſing vnto thine inheritance: feed them, and ſee them vp for euer.

Aſſerit Dominus. Pſal. 29.

Bring vnto the Lord (O yee mightie) bring young rammes vnto the Lord: aſcribe vnto the Lord worſhip and ſtrength.

2 Giue the Lord the honour due vnto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voice of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 Hee made them alſo to ſkip like a calf: Libanus alſo and Syron like a yong Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voyce of the Lord ſhakeh the wilderneſſe: yea, the Lord ſhakeh the wilderneſſe of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth young, and diſtoreth the thicke buſhes in his Temple doeth every man ſpeake of his honour.

9 The Lord ſitteth above the water flood: and the Lord remaineth a King for euer.

10 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall giue his people the bleſſing of peace.

Exaltabo te Domine. Pſal. 30.

I will magnifie thee, O Lord, for thou haſt ſerue me: and not made my foes to triumph ouer me.

2 O Lord, my God, cried vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing praifes vnto the Lord (O yee Saints of his) and giue thanks to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heauenly may endure for a night, but ioy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall neuer be remoued: thou Lord of thy goodneſſe haſt made me ſhall ſo ſtrong.

7 Thou diſdeſt turne thy face (from me:) and I was troubled.

8 Then cried I vnto thee, O Lord: and gaue me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the duſt giue thanks vnto thee: or ſhall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou haſt turned my heauenly into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therefore ſhall every good man ſing of thy praife without ceaſing: O my God, I will giue thanks vnto thee for euer.

In the Dominus sperauit. Psal. 31.

1 In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest faue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw mee out of the net that they haue laid prouly for me: for thou art my strength.

6 Into thy hands I comend my spirit: for thou hast redeemed mee, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemy: but hast let my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did see mee without, conueyed themselves from mee.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thine hand, deliuer mee from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance, and faue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vagardly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and deiphtfully speake against the righteous.

21 O how plentiful is thy goodness, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them prouly by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marvellous great kinnesse in a strong city.

24 And when I made halfe, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord, all ye his Saints: for the Lord preferreth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

1 Blessed is he whose vnrightheousnes is forgiven: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heavy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledg my sinne vnto thee: and mine vnrightheousnesse haue I not hid.

6 I said I will confesse my sinnes vnto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide mee in, thou shalt preferre me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be yenero like to horse and mule, which haue no vnderstanding: whose mothes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vagardly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

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

Exultate in ist. Psal. 33.

1 Reioyce in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He looueth righteousness and iudgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape: and laieti vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord: Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling, he considered all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saved by the multitude of an hoste: neither is any mighty man deliuered by much strength.

Evening Prayer

- 16 An horse is counted but a vaine thing to face a man neither shall hee deliuer any man by his great strength.
- 17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.
- 18 To deliuer their soules from death: and to feed them in the time of death.
- 19 Our soule hath patiently waited for the Lord: for he is our helpe and our shield.
- 20 For our heart shall reioyce in him: because we haue hoped in his holy Name.
- 21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicamus Domino. P. sal. 34.

- I Will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.
- 2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.
- 3 O praise the Lord with me: and let vs magnific his Name together.
- 4 I fought the Lord, and he heard me: yea, hee deliued me out of all my feare.
- 5 They had an eye vnto him, and were lightned: and their faces were not ashamed.
- 6 Loe, the poore crieth, and the Lord heareth him: yea, and saureth him out of all his troubles.
- 7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.
- 8 O taste and see how gracious the Lord is blefled is the man that trusteth in him.
- 9 O feare the Lord, yea that bee his Saints: for they that feare him, lacke nothing.
- 10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.
- 11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.
- 12 What man is he that listeth to lye, and would faine see good: yea, keepe thy tongue from euill, and thy lips that they speake no guile.
- 13 Eighen euill, and doe good: seeke peace, and enioyce it.
- 14 The eyes of the Lord are ouer the righteous: and his cares are open vnto their prayers.
- 15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.
- 16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.
- 17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.
- 18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.
- 19 He keepeth all his bones: so that not one of them is broken.
- 20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be delolate.
- 21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him shall not be destitute.

Iudicame Domine. P. sal. 35.

Morning Prayer.

- P Lead thou my cause, O Lord, with them that strue with mee: and fight thou against them that fight against mee.
- 2 Lay hand vpon the shield and buckler: and stand vp to helpe me.
- 3 Bring forth the peare, and stop the way against them that persecute mee: say yee my soule, I am thy saluation.

- 4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned backe, and brought to confusion that imagine mischief for me.
- 5 Let them bee as the dust before the winde: and the Angel of the Lord scatter them.
- 6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.
- 7 For they haue priuily laid their net to defroy me without a cause: yea, euen without a cause haue they made a pit for my soule.
- 8 Let a sudden destruction come vpon him vnawares, and his net that he hath laid priuily, catch himselfe: that hee may fall into his owne mischief.
- 9 And my soule be ioyfull in the Lord: it shall reioyce in his saluation.
- 10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore, from him that is too strong for him: yea, the poore, and him that is in misery, from him that spoyleth him.
- 11 Palle witness that hee did rise vp: they laid to my charge things that I knew not.
- 12 They rewarded mee euill for good: to the great discomfort of my soule.
- 13 Neuertheless, when they were sicke, I put on sackcloth and humbled my soule with fasting: and my prayer shall come into mine owne bosome.
- 14 I behated my selfe as though it had been my friend or my brother: I went heauily as one that mourneth for his mother.
- 15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abjects came together against me vnawares, making moues at me and ceased not.
- 16 With the flatterers were busie mockers: which gnawed vpon me with their teeth.
- 17 Lord, how long wilt thou looke vpon this? O deliuer my soule from the calamities which they bring on me, and my darling from the Lyons.
- 18 So will I giue thee thanks in the great Congregation: I will prayse thee among much people.
- 19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.
- 20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.
- 21 They gaped on me with their mouths, as if said: Fie on thee, he on thee, we saw it with our eyes.
- 22 This thou hast seene, O Lord: hold not thy tongue then, doe not farre from me, O Lord.
- 23 Awake, and stand vp to iudge my quarrell: avenge thou my cause, my God and my Lord.
- 24 Iudge me, O Lord, my God, according to thy righteousnesse: and let them not triumph ouer mee.
- 25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.
- 26 Let them be put to confusion and shame together, that reioyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.
- 27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them say alway, Blefled be the Lord, which hath pleasure in the prosperitie of his seruant.
- 28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

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Dixit iniquitas. Pſal. 36.

My heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are variegous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischief vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfullnesse vnto the clouds.

6 Thy righteousnesse standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beaſt, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteouſnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riner.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli amari. Pſal. 37.

Refrayn not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and he doing good: dwell in the land, and verely thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall makethy righteousnesse as cleere as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doth after euill counsils.

8 Leane off from wrath, and let goe displeasure: free not thy selfe, els shall thou be mooued to doe euill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall be euen gone: thou shalt looke after his place, and hee shall be away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for hee hath seene that his day is coming.

14 The vngodly haue drawne out the sword, and

haue bent their bow: to cast downe the poore and needy, and to slay such as bee of a right conuerſation.

15 Their sword shall goe thorow their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheriance shall endure for euer.

19 They shall not be confounded in the perillous time: and in the dayes of death they shall haue enough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall continue as the fat of lambes: yea, euen as the smooke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberal.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene young, and now an old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord looth the thing that is right: if hee forsake not his that be godly, but they are preferred for euer.

29 The righteous shall be punished: as for the seed of the vngodly it shall be rooted out.

30 The righteous shall inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom: and his tongue will bee talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and hee shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 In my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and locht was gone: I sought him, but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for, that shall bring a mans peace at the last.

39 As for the transgressours, they shall perishe together: and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Morning Prayer.

Domine ne in furore. Psal. 38.

P Vnt mee not to rebuke (O Lord) in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrowes stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesse are gone ouer mine head: and are like a fore burden too heauy for mee to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loines are filled with a fore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinnesmen stood as farre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became enen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee O Lord, haue I put my trust: thou shalt answer for me, O Lord, my God.

16 I haue required that they (euē mine enemies) should not triumph ouer mee: for when my foot slips, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euē in my sight.

18 For I will confesse my wickednesse: and bee sorry for my sinne.

19 But mine enemies line and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against mee: because I follow the thing that good is.

21 For like me not, O Lord my God: hee not thou farre from me.

22 Haſte thee to helpe me: O Lord, God of my ſaluation.

Diui. custodia. Psal. 39.

I ſaid, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vagabondy is in my sight.

3 I held my tongue, and ſpake nothing: I kept ſilence, yea euē from good words, but it was paine and griefe to me.

4 My heart was hot within me, and while I was thus thinking, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may bee certified how long I haue to line.

6 Behold, thou haſt made my dayes as it were a ſpan long: and mine age is euē as nothing in reſpect of thee, and verely euery man liuing is altogether vanity.

7 For man walketh in a vaine ſhadow, and diſquieteth himſelfe in vaine: hee heareth vp riches, and cannot tell who ſhall gather them.

8 And now Lord, what is my hope: truly my hope is euē in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the fooliſh.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euē conſumed by the meanes of thy heauy hand.

12 When thou with rebukes doeſt chaſtiſe many for ſinne, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares conſider my calling: hold not thy peace at my teares.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare mee a litle, that I may recouer my ſtrength: before I goe hence, and bee no more ſeene.

Expellens expellat. Psal. 40.

I waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feet vpon the rocke, and ordered my goings.

3 And he hath put a new ſong in my mouth: ſeuē a thankſgiving vnto our God.

4 Many ſhall ſee it, and ſcare: and ſhall put their truſt in the Lord.

5 Blessed is the man that hath ſet his hope in the Lord: and turned not vnto the proud, and to ſuch as goe about with lies.

6 O Lord my God, greates are thy wonderous workes which thou haſt done: like as be alſo thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and ſpeake of them: they ſhould be more then I am able to expreſſe.

8 Sacrifice and meat offering thou wouldeſt not haue: but mine eares haſt thou opened.

9 Burnt offerings and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the Booke, it is written of mee, that I ſhould fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousneſſe in the great Congregation: loe, I will not reſiſt my lips, O Lord, and that thou knoweſt.

12 I haue not hid thy righteousneſſe within my heart: my talking hath bene of thy Truth, and of thy Saluation.

13 I haue not kept backe thy louing mercy and truth: from the great Congregation.

14 With ſorrow not thou thy mercy from me, O Lord: let thy louing kindneſſe and thy truth alway preferre me.

15 For innumerable troubles, are come about me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp: yea they are more in number then the haire of my head, and mine heart hath failed me.

16 O Lord, let it be thy pleaſure to deliuer mee, make haſt (O Lord) to helpe me.

17 Let them be aſhamed and confounded, togeather that ſeek after my ſoule to deſtroy it: let them be driuen backward, and put to rebuke that with me euill.

38 Let

12 Let them bee desolate and rewarded with shame, that say vnto mee: Hee vpon thee, hee vpon thee.

13 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be prayed.

14 As for me, I am poore and needy: but the Lord careth for me.

15 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. P.sal. 41.

Entering Prayer.

Blessed is hee that considereth the poore (and speedy) the Lord shall deliuer him in the time of trouble.

1 The Lord preserve him and keepe him aliuie, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

2 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickness.

3 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

4 Mine enemies speake euill of mee, when shall he die, and his name perish?

5 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himselfe, and when he commeth forth he telleth it.

6 All mine enemies whisper together against me: euen against me doe they imagine this euill.

7 Let the sentence of guiltinesse proceede against him: and now that he lieth, let him rise vp no more.

8 Yea, euen mine owne familiar friend, whom I trusted: which did also eate of my bread, hath laid great waite for me.

9 But be thou mercifull vnto me, O Lord: raise thou mee vp againe, and I shall reward thee.

10 By this I know thou fauorest me: that mine enemy doth not triumph against me.

11 And when I am in my health, thou vpheldest me: and shalt let me before thy face for euer.

12 Blessed bee the Lord God of Israel: world without end, Amen.

Quemadmodum. P.sal. 42.

Like as the heare desireth the water brooke: so longeth my soule after thee, O God.

2 My soule is a thurst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue benee my meate day and night: while they daily say vnto me, Where is now thy God?

4 Now when I thinke thereon, I power out my heart by my selfe: for I went with the multitude & brought them forth into the house of God.

5 In the voyce of praise and thanksgiving: among such as keepe holy day.

6 Why art thou so full of heavinesse (O my soule): and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within mee therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calletn another, because of the noise of the water-pipe: all thy wayes and Rorimes are gone ouer me.

10 The Lord hath granted his louing kindeesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me: Why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smitten a fander as with a sword, while mine enemies (that trouble me) cast mee in the teeth.

13 Namely while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the helpe of my countenance, and my God.

Iudica me Deus. P.sal. 43.

Give sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily while the enemy oppresseth me.

3 O send out thy light and thy truth, that they may leade mee, and bring mee vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the Harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auxilium. P.sal. 44.

Who haue heard with our eares, O God, our Fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and plained them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession: they throw their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest fauour vnto them.

5 Thou art my King, O God: send helpe vnto Iacob.

6 Thorow thee will we overthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and putteth them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art far off, & putteth vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou letteth vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and thou keest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorn: and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before mee: and the shame of my face hath covered me.

17 For the voyce of the slanderer and blasphemer: for the enemy and aenger.

18 And though all this be comē vpon vs: doe we not forget theenor behaue our selues forwardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of the way.

20 No, not when thou hast smitten vs into the place of Dragons: and covered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strong god: shall not God search it out? for he knoweth the very secreters of the heart.

22 For thy sake also are we killed a the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou? Awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise, and helpe vs: and deliuer vs for thy mercies sake.

Exultauit cor meum. Psal. 45.

My heart is inditing of a good matter: I aspeake of the things which I haue made vnto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meeknesse, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thine arrows are very sharpe, and the people shall be sabdued vnto thee, euen in the midst among the Kings enemies.

7 Thy Seat (O God,) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquity: wherefore God, (euen thy God) hath annoynd thee with the oyle of gladnesse about thy fellows.

9 All thy garments smell of Myrre, Aloes and Cassia: out of the Iuory pallaces, wherby they haue made thee glad.

10 Kings daughters were among thy honorable women: vpon thy right hand did stand the Queene in a vesture of gold wrought about with diuers colours.

11 Hearken (O daughter) and consider, incline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee shall be brought vnto the King in raiment of needle-worke: the virgins that be her fellowes, shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnes shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt haue children whom thou might make Princes in all lands,

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thanks vnto thee, world without end.

Deus iustus refugium. Psal. 46.

God is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be annoynd: & though the hills bee carried into the midst of the Sea.

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

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall shee not be remoued: God shall helpe her, and char right early.

6 The heathen make much adoe, and the Kingdomes are annoynd: but God hath shewed his voice, and the earth shall in melt away.

7 The Lord of hostis is with vs: the God of Iacob is our refuge.

8 Come hither, and behold the worker of the Lord: what destruction he hath brought vpon the earth.

9 Hee maketh wars to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostis is with vs: the God of Iacob is our refuge.

Omnes gentes laudite. Psal. 47.

Clap your hands together (all ye people:) O sing vnto God with the voyce of melodie.

2 For the Lord is high: and to be feared: hee is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the Nations vnder our feet.

4 He shall chaufe out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye prayes with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy Seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magis Dominus. Psal. 48.

Reare is the Lord, and highly to be prayed: in the Citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and thiey of the whole earth: vpon the North-side lieth the City of the great King, God is well knowne in her palaces as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauell.

6 Thou shalt breake the Ships of the Searcherow the Eastwind.

7 Like as we haue heard, so haue we seene in the Citie

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Prayer.

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citye of the Lord of hostes, in the citye of our God: God vpholdeh the same for euer.

8 We wait for thy louing kindeesse (O God:) in the midst of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hoc omnes. Psal. 49.

0 Heare ye this all yee people: ponder it with your eares, all yee that dwell in the world.

1 High and low, rich and poore: one with another.

2 My mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

3 I will encline mine eare to the parable: and my heart to my darke speech vpon the harpe.

4 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

5 There bea some that put their trust in their goods: and boast themselves in the multitude of their riches.

6 But no man may deliuer his brother: nor make agreement vnto God for him.

7 For it cost more to redeme their soules: so that he must let that alone for euer.

8 Yea, though hee line long: and see not the graue.

9 For hee seeth that wisemen also die and perish together: as well as the ignorant and foolish, and leaue their riches for other.

10 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

11 Neare theesse, man will not abide in honour: fearing he may be compared vnto the beasts that perish, this is the way of them.

12 This is their foolishnesse: and their posterity praise their saying.

13 They lie in the hel like sheep, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

14 But God hath deliuered my soule from the place of hell: for he shall receive me.

15 Be not thou afraid though one be made righteous: or if the glory of his house be increased.

16 For hee shall carry nothing away with him when hee dieth: neither shall his pompe follow him.

17 For while hee liued, he counted himselfe an happy man: and so long as thou dost well vnto thy selfe, men will speake good of thee.

18 He shall follow the generation of his fathers: and shall neuer see light.

19 Man being in honour hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

0 Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sun vnto the going downe thereof.

1 Out of Sion hath God appeared: in perfect beauty.

2 Our God shall come, and shall not keepe silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred vp round about him.

3 He shall call the heauen from aboue: and the earth that he may iudge his people.

4 Gather my Saints together vnto me: those that haue made a covenante with me, with sacrifice.

5 And the heauens shall declare his righteousness: for God is iudgement itselfe.

6 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

7 I will not reprove thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

8 I will take no bullocke out of thine house: nor hee goates out of thy folds.

9 For all the bestes of the Forrest are mine: and so are the cattels vpon a thousand hills.

10 I know all the foules vpon the mountaines: and the wild beasts of the field are in my sight.

11 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

12 Thinkest thou that I will eate buls flesh: and drinke the blood of goats?

13 Offer vnto God thanksgiving: and pay thy vowes vnto the most High.

14 And call vpon mee in the time of trouble: so will I heare thee, and thou shalt praise me.

15 But vnto the vagabond, and God: Why dost thou preach my Lawes, and takest my Couenant in thy mouth?

16 Whereas thou hast to be reformed: and hast cast my words behind thee.

17 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

18 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

19 Thou hast set and spakst against thy brother: yea, and hast slandered thine owne mothers fountain.

20 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.

21 O consider this, yee that forget God: lest I plucke you away, and there be none to deliuer you.

22 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

0 Lord, haue mercy vpon me, O God: after thy great goodnesse: according to the multitude of thy mercies, doe away mine offences.

1 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

2 For I knowledg my fault: and my sinne is euer before me.

3 Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustificd in thy saying, and cleare when thou art iudged.

4 Behold, I was liappen in wickednesse: and in sinne hath my mother conceiued me.

5 But lo, thou requirest truth in the inward parts: & thine make me to vnderstand widome secretly.

6 Thou shalt purge me with hyssop, and I shall be cleane: thou shalt wash me and I shall be whiter then snow.

7 Thou shalt make me heare of ioy and gladnes, 8 Thou shalt make me heare of ioy and gladnes,

Adorning prayer.

that the bones which thou hast broken may reioyce.

9 Turne thy face from my finnes: and put out all my misdeeds.

10 Make me a cleane heart (O God:) and renew a right spirit within me.

11 Cast me not away, from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuere me from blood-guiltinesse, O God, thou that art the God of my health: & my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice: would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Quid gloriaris? Psal. 52

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with kes thou cuttest like a sharpe razor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnesse.

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

6 Therefore shall God destroy thee for euer: hee shall take thee, and pluck thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this and feare: and shall laugh him to scorne.

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

9 As for me, I am like a greene Olive tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thanks vnto thee, for that thou hast done: and I will hope in thy Name for thy Saints like it well.

Dixit insipiens. Psal. 53

The foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand: seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no nor one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eat beaust? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of them that offered

Evening prayer.

thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the Saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie!

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

AUme O God, for thy Names sake: and avenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God! is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my troubles: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

Heare my prayer, O God: and hide not thy helpe from my petition.

2 Take heed vnto mee, and heare mee: how I mourne in my prayer and am vexed.

3 The enemy cryeth so, and the vngodly cometh on to slay: for they are minded to doe mee some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon mee: and an horrible dread hath ouerwhelmed mee.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, (O Lord) and diside them: for I haue spied varnicecountnesse and strife in the city.

10 Day and night they goe about within the walles thereof: mischiefe also and sorrow are in the midst of it.

11 Wickednesse is therein deceit and guile goe not out of their streets.

12 For it is not an open enemy that hath done me this dishonor: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thow my companion: my guide, and mine owne familiar friend.

15 We tooke (twere counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them: and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the evening and morning, and at noon day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace from

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Morning prayer.

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from the battell that was against me: for there were many with me.

20 Yes, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 He laide his hands vpon such as bee at peace with him: and he brake his Covenant.

22 The words of his mouth were softer then butter, hauing war in his heart: his words were smoother then oyle, and yet be they very sword.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men, shall not line out halfe their dayes: neuertheless my trust shall be in thee, O Lord.

Miserere mei Deus. P sal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to denoure me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine is to doe me euill.

6 They hold all together and keepe themselves close: and make my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou O God in thy displeasure shalt cast them downe.

8 Thon tellest my sinings, put my teares into thy booke: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce in the Lords word will I comfort me.

11 Yea in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee O God will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. P sal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most high God, euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproche of him that would eat me vp.

4 God shall send forth his mercy and truth: my soule is among lions.

5 And I lie euen among the children of men (that are set on fire) whose teeth are speeres and arrowes, and their tongues sharpe sword.

6 Set vp thy selfe, O God, aboute the heauens: and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the clouds.

12 Set vp thy selfe, O God, aboute the heauens: and thy glory aboue all the earth.

Si uere uisique. P sal. 58.

ARise your mindes let vpon righteousnesse, O ye Congregation: and doe ye iudge the thing that is right, O ye sonnes of men.

2 Yea, ye imagine mischief in your heart vpon the earth: and your hands deale with wickednesse.

3 The vapoury are froward euen from their mothers wombe: as soone as they be borne, they goe astray and speake lies.

4 They are as venomous as the poyson of a Serpent: euen likethe deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Bleske their teet (O God) in their mouthes, smite the lawbones of the Lyons, O Lord: let them fall away like water that runneth apes, and when they flouor their arrowes, let them be rooted out.

7 Let them consume away like a snail, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce, when he seeth the vengeance: shall wash his footsteps in the blood of the vapoury.

10 So that a man shall say, Verily there is a reward for the righteous: doublelesse there is a God that iudgeth the earth.

Eripe me de inimicis. P sal. 59.

Deliuer me from mine enemies, (O God:) defend me from them that rise vp against mee.

Evening prayer.

2 O Deliuer me from the wicked doers: and saue me from the blood-thirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves withoute my fault: arise thou therefore to helpe me, and behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the evening: they grin like a dog, and runne about through the city.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plentifully: and God shall let me see my desire vpon mine enemies.

11 Slay them not lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the worde of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them that they may perishe and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the evening they will returne: graine like a dog, and will goe about the Citie.

15 They will rume here and there for meate and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus respiciat nos. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast also bene displeas'd, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the fores thereof, for it shaketh.

3 Thou hast shew'd thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuer'd: helpe me with thy righthand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasse is mine: Ephraim also is the strength of my head, Iudah is my lawgiver.

8 Moab is my washpot, ouer Edome will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread dowe our enemies.

Exaudi Deus. Psal. 61.

HEre my crying, O God: giue care vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauensse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for ever: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy louing mercy and faithfulnessse, that they may preferre him.

8 So will I alwaies sing praise vnto thy Name: that I may daily performe my vowes.

Nomen Deo. Psal. 62.

MY soule truly waiteth still vpon Gods for of him cometh my saluation.

2 Heuently is my strength, and my saluation: it is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man? ye shall be staine all the fore of you, yet, as a rotting wall, shall ye be, and like a broken hedge.

4 Their deuise is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuerthelesse, my soule, waite thou still vpon God: for my hope is him.

6 He truly is my strength, and my saluation: it is my defence, so that I shall not fall.

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

8 O put your trust in him alway (ye people): poure out your hearts before him, for God is our hope.

9 As for the children of men they are but vaine: the children of men are deceitfull vpon y weights, they are altogether lighter then vanity it selfe.

10 O trust not in wrong, and robbery, giue not your selues vnto vanity: if riches increase, see not your heart vpon them.

11 God spake once and twice: I haue also heard the same: that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest enemy man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God early will I seeke thee, my soule thirsteth for thee, my Reffs also longeth after thee in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my liue will I magnifie thee.

5 As long as I liue will I magnifie thee in this manner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marrow and fatnesse: when my mouth praisth thee with ioyfull lips.

7 Haue I not remembered thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy righthand hath upholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies shall be stopp'd.

Exaudi Deus. Psal. 64.

HEre my voyce, O God, in my prayer: presented I a life from feare of the enemy.

2 Hide me from the gathering together of the forward: and from the insurrection of wicked doers.

3 Which haue whet their tongues like a sword: and shoot out their arrowes, euen bitter words.

4 That they may prittily shoot at him, that is persecuted: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselves, every man in the doope of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yet their owne tongues shall make them fall: so inso much that who so seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

20 The

Morning
Prayer.

Nomen Deo. Psal. 62.

MY soule truly waiteth still vpon Gods for of him cometh my saluation.

2 Heuently is my strength, and my saluation: it is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man? ye shall be staine all the fore of you, yet, as a rotting wall, shall ye be, and like a broken hedge.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

To this hymnus. P. sal. 65.

11 Thou, O God, are praised in Zion: and vnto thee that the vow be performed in Ierusalem.

12 Thou that hearest the prayer: vnto thee shall all flesh come.

13 My misdeedes preuaile against me: O be thou mercifull vnto our finnes.

14 Blessed is the man whom thou chusest, and reioycest vnto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy Temple.

15 Thou shalt shew vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

16 Which in his strength fetcheth last the mountains: and is girded about with power.

17 Which stilleth the raging of the Sea: and the noise of his waves, and the madnesse of his people.

18 They also that dwell in the vttermoost parts of the earth, shall be afraid at thy tokens: thou that makest the ongoings of the morning and evening to praise thee.

19 Thou visitest the earth, and blestest it: thou makest it very plentiful.

20 The river of God, is full of water: thou preparest their course, for so thou providest for the earth.

21 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blestest the increase of it.

22 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

23 They shall drop vpon the dwellings of the wilderness: and the little hills shall reioyce on euery side.

24 The folds shall be full of sheepe: the valleys also shall stand fo thick with corne, that they shall laugh and sing.

Jubilate Deo. P. sal. 66.

1 O Beioyfull in God allye lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the Sea into dry land: so that they went thorow the water on foot, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soule in life, and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare, and laydest trouble vpon our loynes.

11 Thou sufferest men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misericors. P. sal. 67.

1 God be mercifull vnto vs and blest vs: and shew vs the light of his countenance, and be mercifull vnto vs.

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

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

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

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

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

7 God shall blest vs: and all the ends of the world shall feare him.

Exurgat Deus. P. sal. 68.

1 Let God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vaniseth, so shalt thou disint them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse: praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one mind in a house, and bringeth the prisoners out of captivity: but letteth the rannagates continue in fearnesse.

7 O God when thou wentest fourth before the people: when thou wentest thorow the wilderness.

8 The earth shooke, & the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou O God sentest a precious raigne vpon thine inheritance: and reueldest it when it was weary.

10 Thy Congregation shall dwell therein: for thou O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household diuided the spoyle.

Evening Prayer.

Morning Prayer.

12 Though ye haue life among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: then were they white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen at high hill, as the hill of Basan.

16 Why hope ye saye high hills? this is Gods hill; in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The chaires of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captivity captive, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised bee the Lord daily: euen the God which helpeth vs, & powreth his benefites vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom wee escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogges may be red thorough the same.

24 It is well seene, O God, how thou goest: how thou, my God and King, goest in the Sanctuary.

25 The fingers goe before, the Minstrels follow after: in the midst are the damoysels playing with the Timbrels.

26 Give thanks, O Israel, vnto God the Lord in the Congregations: vnto the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they hungrily bring peeces of silver:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voyce, yea, and that a mighty voyce.

34 Ascrib ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull are thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people. Blessed be God.

Saluum me fac. Psal. 69.

*Eximij
Prayer.*

1 Save me, O God: for the waters are come in euen vnto my soule.

2 I Rick fish in the deepe myre, where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my

fight faileth me, for weising so long vpon my God.

4 They that hate me without a cause, are more then the haire of my head: they that are mine enemies and would destroy me pulle themselves, are mighty.

5 I payed them the things that I neuer tooke: God thou knowest my simplicitie, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of Israel, let not them that trust in thee, O Lord God of Israel, let not those that seeke thee bee confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reprooche: shame hath covered my face.

8 I am become a stranger vnto my brethren: euen an alien vnto my mothers childe.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reprooche.

11 I put on sackcloth also: and they rested vpon mee.

12 They that sit in the gate, speake against me: and the drunkards make songs vpon me.

13 But, Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: euen in the truth of thy saluation.

15 Take me out of the myre that I sinke nor: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindeesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haile thee and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowne my reprooche, my shame and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauynesse: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vinegar to drinke.

23 Let their table be made a snare to take themselves withall: and let the things that should haue bene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauynesse: thy helpe (O God) shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then of bullocke that hath hornes and hooves.

32 The humble shall consider this, and be glad: seeke ye after God, and your soule shall liue.

33 For the Lord heareth the poore: and despiseth not his prisoners.

34 Let heauen and earth praise him: the Sea and all that moueth therein.

35 For God will saue Sion, and build the cities of Iudah: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

I After thee, O God to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded, that seeke after my soule: let them bee turned backward and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for mee, I am poore and in misery: haue thee vnto me (O God.)

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te Domine speraui. Psal. 71.

I In thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, wherewith I may alway resort: thou hast promised to helpe me, for thou art my house of defence and my castle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the varighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all y day long.

8 Cast me not away in the time of age: for like me not when my strength faileth me.

9 For mine enemies speak against me: and they that lay wait for my soule, take their counsell together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not far from me, O God: my God, haue thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be covered with shame and dishonour that seek to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God, and will make mention of thy righteousnesse openly.

15 Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderful works.

16 For sake me not O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet to come.

17 Thy righteousnesse (O God) is very high, and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faime when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame: I seeke to doe me euill.

Deus Iudicium. Psal. 72.

Gue the King thy Iudgements (O God): and thy righteousnesse vnto the Kings soune.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountains also shall bring peace: and the little hills righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 Hee shall come downe like the raie into a sheete of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall bee also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall lick the dust.

10 The Kings of Tharsis and of the yles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 Hee shall be favourable to the simple and needy: and shall preferre the soules of the poore.

14 Hee shall deliuer their soules from falsehood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shall bee an heape of corne in the earth: high vpon the hills: his fruit shall shake like Libanus, and shall be Greene in the city like grass vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which only doeth wonderful things.

19 And blessed be the Name of his Maiesty for euer: and all the earth shall bee filled with his Maiesty. Amen, Amen.

Quam bonus Israel. Psal. 73.

Truly God is louing vnto Israel: euen vnto such as are of a cleane heart.

5 Nether Prayer

Morning Prayer

2 Neuertheless my feet were almost gone: my
 treadings had well nigh slipt.
 3 And why? I was grieued at the wicked: I doe
 also see the vngodly in such prosperitie.
 4 For they are in no perill of death: but are
 lusty and strong.
 5 They come in no misfortune like other folke:
 neither are they plagued like other men.
 6 And this is the cause that they be so holden
 with pride: and overwhelmed with cruelty.
 7 Their eyes swell with fatnesse: and they doe
 euen what they lust.
 8 They corrupt other, and speak of wicked blas-
 phemy: their talking is against the most Highest.
 9 For they stretch forth their mouth vnto the
 heauen: & their tongue goeth through the world.
 10 Therefore fill the people vnto them: and
 therout sucke they no small advantage.
 11 Truth (say say) how should God percieve it:
 is there knowledge in the most Highest?
 12 Ioe these are the vngodly, their prosper in the
 world, and these haue riches in possession: and I
 said, Then haue I cleaned my heart in waie, and
 washed mine hands in innocencie.
 13 All the day long haue I bene punished: and
 chastised euery morning.
 14 Yea, and I had almost said euen as they: but
 Ioe, then should I haue condemned the generation
 of thy children.
 15 Then thought I to vnderstand this: but it was
 too hard for me.
 16 Vntill I went into the Sanctuary of God: then
 vnderstood I the end of these men.
 17 Namely, how thou dost set them in slippe-
 ry places: and castest them downe and destroyest
 them.
 18 Oh how suddenly doe they consume: perishe,
 and come to a deservell end?
 19 Yea, euen like as a dreame when one awa-
 keth: so shall thou make their image to vanish
 out of the City.
 20 Thus my heart was grieued: and it went
 euen through my reines.
 21 So foolish was I, and ignorant: euen as it
 were a beaft before thee.
 22 Neuertheless, I am alwaies by thee: for thou
 hast holden me by my right hand.
 23 Thou shalt guide me with thy counsell: and
 after that receive me with glory.
 24 Whom haue I in heauen but thee: and there is
 none vpon earth: y I desire in companie of thee.
 25 My flesh and my heart faile: but God is the
 strength of my heart, and my portion for euer.
 26 For loe, they that forsake thee shall perish:
 thou hast destroyed all them that commit fornication
 against thee.
 27 But it is good for me to hold me fast by God,
 to put my trust in the Lord God: and to speak of
 all thy works, in the gates of the daughter of Zion.
Vs quid Deus? P sal. 74.
O God, wherefore art thou absent from vs so
 long? why is thy wrath so hot against the
 sheepe of thy pasture?
 2 O thinke vpon thy Congregation: whom thou
 hast purchased and redeemed of old.
 3 Thinke vpon the tribe of thine inheritance:
 and mount Sion, wherein thou hast dwelt.
 4 Lift vp thy feet, that thou mayest vterly de-
 stroy euery enemy: which hath done cuill in thy
 Sanctuary.
 5 Thine aduersaries roate in the midst of thy
 congregation: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke
 trees: was knowne to bring it to an excellent
 worke.
 7 But now they breake downe all the carued
 worke thereof: with axes and hammers.
 8 They haue set fire vpon thy holy places: and
 haue defiled the dwelling place of thy Name, euen
 vnto the ground.
 9 Yea, they said in their hearts, Let vs make
 hanocke of them all together: thus haue they
 burnt vp all the houses of God in the land.
 10 We see not our tokens, there is not one Pro-
 phet more: no nor one is there among vs that vnder-
 standeth any more.
 11 O God, how long shall the aduersary doe this
 dishonour: how long shall the enemy blaspheme
 thy Name, for euer?
 12 Why withdrawest thou thy hand, why pluck-
 est not thou thy right hand out of thy boosome, to
 consume the enemy?
 13 For God is my King of old: the helpe that
 is done vpon earth, he doeth it himselfe.
 14 Thou diddest divide the Sea through thy
 power: thou brakest the heads of the dragon, in
 the waters.
 15 Thou inuestest the heads of Lebanon in pie-
 ces: and gauest him to be meat for the people in
 the wilderness.
 16 Thou broughtest out founteyns & waters out
 of the hard rocks: thou driedst vp mighty waters.
 17 The day is thine, and the night is thine: thou
 hast prepared the light and the sunne.
 18 Thou hast set all the borders of the earth,
 thou hast made Summer and Winter.
 19 Remember this, O Lord, how the enemy hath
 rebuked: and how the foolish people hath blas-
 phemed thy Name.
 20 O deliuer not the soule of thy Turtle Dove
 vnto the multitude of the enemies: and forget not
 the congregation of the poore for euer.
 21 Looke vpon the Covenant: for all the earth
 is full of darkenesse, and cruell habitations.
 22 OI see not the simple goe away ashamed: but
 let the poore & needy giue praise vnto thy Name.
 23 Arise, O God, maintaine thine owne cause: &
 remember how the foolish man blasphemeth thee
 daily.
 24 Forget not the voice of thine enemies: the
 presumption of them that hate thee, increaseth
 euer more and more.
Confitebor tibi. P sal. 75.
Vnto thee (O God) doe we giue thanks: yea,
 vnto thee doe we giue thanks.
 2 Thy Name also is so high: and that doe thy
 wondrous works declare.
 3 When I receive the Congregation: I shall
 iudge according vnto right.
 4 The earth is weak, and all the inhabitants
 thereof: I beare vp the pillars of it.
 5 I said vnto the lootes, Deale not so madly, and
 to the vngodly: Set not vp your horne,
 6 Set not vp your horne on high: and speakes
 not with a stiffe necke.
 7 For promotion commeth neither from the
 East nor from the West: nor yet from the South.
 8 And why? God is the Iudge: hee putteth
 downe one, and leueth vp another.
 9 For in the hand of the Lord there is a cup,
 and the wine is red: it is full mixt, and hee pow-
 reth out of the same.
 10 As for the dregs thereof, all the vngodly of
 the earth shall drinke them, and sucke them out.
 11 But

Morning Prayers

11 But I will talke of the God of Jacob : and praise him for ever.
12 All the hornes of the vngodly also will I breake : and the hornes of the righteous shall be exalted.

Notus in Judea. P/sal. 76.

In Iury is God knowne; his Name is great in Israel.

1 At Salem is his Tabernacle; and his dwelling in Sion.

2 There brake hee the arrowes of the bow : whe shield the sword, and the battell.

3 Thou art of more honour and might: then the bulles of the robbers.

4 The proud are robbed, they have slept their sleepe: and all the men whose hands are mighty, have found nothing.

5 At thy rebuke (O God of Jacob :) both the charet, and the horse are fallen.

6 Thou, even thou art to be feared: and who may stand in thy fight when thou art angry?

7 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled, and was still

8 When God arose to iudgement: and to helpe all the meeke vpon earth.

9 The fiercenes of man shall turne to thy praise, and the fiercenes of them shalt thou reuaine.

10 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.

11 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voces mea ad Dominum. P/sal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and hee shall hearken vnto me.

2 In the time of my trouble I fought the Lord: my fore ran and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble, that I cannot speake.

5 I haue considered the dayes of old: and the yeres that are past.

6 I call to remembrance my Song: and in the night I commune with mine owne heart, and search out my spirit.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to mind thy wondrous of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued and shooke withall.

19 Thy way is in the Sea, and thy paths in the great waters: and thy footstepes are not knowne.

20 Thou ledest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. P/sal. 78.

Hear me my Law, O my people: encline your eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowe: and such as our Fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 Hee made a Couenant with Iacob, and gaue Israel a Law: which hee commanded our forefathers to teach their children.

6 That their posterity might know it: and that the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation, that set not their heart aright, and whose spiric cleueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed, and carying bowes, turned themselves backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull workes that he had shewed for them.

13 Maruclous things did he in the sight of our forefathers in the land of Egypt euen in the field of Zoan.

14 He diuided the Sea and let them goe thorow: he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rockes in the wildernes: and gaue them drinke thereof, as it had bene out of the great depth.

17 He brought waters out of the stony rockes: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernes.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernes?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed wichall: but can he giue bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Iacob, and there came vp heauy displeasure against Israel.

23 Because they beleued not in God: and put not their trust in his helpe.

24 So hee commanded the clouds about: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eat: and gaue them food from heauen.

26 So man did eat Angels food, for hee sent them meat enough.

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the South-west wind.

28 He rained flesh vpon them as thicke as dust: and feathered fowles like as the fard of the Sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleened not his wondrous workes.

33 Therefore their dayes did hee consume in vanitie: and their yeeres in trouble.

34 When hee slew them they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Nene, these, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But hee was so mercifull that hee forgate their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to afile.

40 For hee considered that they were but flesh: and that they were euen a wind that passeth away, and cometh not againe.

41 Many a time did they prouoke him in the wildernesse: and grieved him in the desert.

42 They turned backe and tempted God: and moued the holy One in Israel.

43 They thought not of his hand: and of the day when hee deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and denoured them vpon: and frogs to destroy them.

47 Hee gaue their frunt vnto the caterpillar: and their labour vnto the grasshopper.

48 Hee destroyed their Vines with hailestones: and their mulberry trees with the frost.

49 He smote their cattell also with hailestones, and their flockes with hot thunderbolts.

50 Hee cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill Angels among them.

51 Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all y^e first borne in Egypt: y^e most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like sheepe: and carried them in the wildernesse like a flocke.

54 He brought them one safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeas'd the most high God: and kept not his Testimonies.

58 But turned their backs, and fell away like their forefathers: Barting aside like a broken bow.

59 For they grieved him with their hill Altars: & prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captivity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder part: and put them to a perpetual shame.

68 He refused the Tabernacle of Ioseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Iudah: tenne the hill of Sion, which hee loued.

70 And there hee builded his Temple on high: and laid the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepe-folds.

72 As hee was following the Ewes great with yong ones, hee took him: that hee might feed Iacob his people, and Israel his inheritance.

73 So hee fed them with a lizifull and true heart: and ruled them prudently with all his power.

Deus, veniunt. Psal. 79.

God, the heathen are come into thine inheritance: thy holy Temple haue they desiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very come and derision vnto them: that are round about vs.

5 Lord, how long wilt thou bee angry: shall thy zealous fire burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowne thee: and vpon the Kingdomes, that haue not called vpon thy Name.

7 For they haue denoured Iacob: and laid waste his dwelling place.

8 O remember not our old finnes, but haue mercy vpon vs, and that soone: for wee are come to great misery.

9 Helpe vs, O God of our situation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our finnes for thy Names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

Morning Prayers

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12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power, preferre thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seven fold into their bosome.

14 So wee that be thy people, and sheepe of thy pasture, shall give thee thanks for ever: and will alway be theeowing fourth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEAR, O thou shepherd of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasseh: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with the people that praye.

5 Thou feedest them with the bread of teares: and givest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strite vnto our neighbours: and our enemies laugh vs to scorn.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the river.

12 Why hast thou then broken down her hedge: that all they that goe by, plucke off her grapes?

13 The wild Bore out of the wood doth root it vp: and the wild beasts of the field denoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the son of man whom thou madest so strong for thine owne selfe.

18 And fo will not we goe backe from thee: O let vs lue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Enlatae Deo. Psal. 81.

SING we merrily vnto God our strength: make a cheerefull noise vnto the God of Israel.

2 Take the Psalm, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appointed, and vpon our solemne Feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a Testimony: when he came out of the land of Egypt, and had heard a strange Language.

6 Iexed his shoulder from the burden: and his hands were deliuered from making the pot.

7 Thou collectst vpon me in troubles, and I de-

liuered thee: and heard thee what time as the storme fell vpon thee.

8 I prosoud thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their own imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should some haue put down their enemies: and turned mine hand against their aduersaries.

16 The haters of the Lord should haue bene found liars: but their time should haue endured for euer.

17 He should haue fed them also with the finest wheat flower: and with hony out of the stony rocke should I haue satisfied thee.

Deus Sedit. Psal. 82.

GOD standeth in the Congregation of Princes: *Evening Prayer.*

1 He is a Iudge among gods.

2 How long will yee giue wrong Iudgement: and accept the perious of the vngodly?

3 Defend the poore and fatherlesse: see that such as he is in need and necessity, haue right.

4 Deliuer the out-cast and poore: saue them from the hand of the vngodly.

5 They will not be learned nor vnderstand, but walke on still in darknesse: all the foundations of the earth be out of conser.

6 I haue said, ye are gods: and yee all are children of the most High.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOLD not thy tongue, O God, keepe not still silence: reffraime not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come and let vs root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Itmaelites, the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Asshur also is ioyued vnto them: and haue holpen the children of Ior.

9 But do thou to them as vnto the Madianites: vnto Siler, and vnto Iabin, at the brooke of Kilon.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmans.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheeled, and as the stubble before the wind.

14 Like as the fire that burneth vp the wood :
and as the flame that consumeth the mountaines :
15 Perfecme them euen so with thy tempti-
on and make them afraid with thy thorne.
16 Make their faces aflamed, O Lord : that they
may seeke thy Name.
17 Let them be confounded and vexed euer more
and more : let them be put to shame and perih.
18 And they shall know that thou whose Name
is Iehouah : art ouerly the most Highest ouer all
the earth.

Quam dilecta ? Psal. 84.

O How amiable are thy dwellings : thou Lord
of hostes?
2 My soule hath a desire and longing to enter
into the courts of the Lord: my heart and my flesh
reioyce in the liuing God.
3 Yea, the sparrow hath found her an house, and
the swallow a nest where she may lay her young :
euen thy Altars, O Lord of hostes , my King and
my God.
4 Blessed are they that dwell in thy house : they
will be alway praising thee.
5 Blessed is the man whose strength is in thee :
in whose heart are thy wayes.
6 Which going through the vale of misery, yf
it for a well : & the pools are filled with water.
7 They will go from strength to strength : and
vnto the God of gods appeareth eury one of them
in Sion.
8 O Lord God of hosts, heare my prayer : hea-
ken, O God of Iacob.
9 Behold, O God, our defender : and looke vpon
the face of thine Anointed.
10 For one day in thy Courts : is better then a
thousand.
11 I had rather be a doore-keeper in the house of
my God : then to dwell in the tents of vngodlines.
12 For the Lord God is light, and defence: the
Lord will giue grace and worship, and no good
thing shall he withhold from them that liue a
godly life.
13 O Lord God of hosts: blessed is the man that
putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious vnto thy land :
thou hast turned away the captiuitie of Iacob.
2 Thou hast forgiven the offence of thy people:
and couered all their sinnes.
3 Thou hast taken away all thy displeasure, and
turned thy selfe from thy wrathfull indignation.
4 Turne vs ther, O God our Saviour : and let
thine anger cease from vs.
5 Wilt thou be displeas'd at vs for euer : and
wilt thou stretch out thy wrath from one genera-
tion to another?
6 Wilt thou not turne againe and quicken vs :
that thy people may reioyce in thee?
7 Shew vs thy mercy, O Lord : and grant vs thy
saluation.
8 I will hearken what the Lord God will say
concerning me : for he shall speake peace vnto his
people, and to his Saints that they turne not
again.
9 For his saluation is nigh them that feare him :
that glory may dwell in our land.
10 Mercy and truth are met together : righte-
ousnesse and peace haue kissed each other.
11 Truth shall flourish out of the earth : and
righteousnesse shall be looked downe from heauen.
12 Yea, the Lord shall shew his kindness :
and our land shall giue her increase.

12 Righteousnesse shall goe before him : and he
shall direct his going in the way.

Inclina Domine. Psal. 86.

Bow downe thine eare, O Lord, and heare me : Morning
Prayer.
1 For I am poore and in misery.
2 Prefere thou my soule, for I am holy : my
God, saue thy seruant that putteth his trust in thee.
3 Be mercifull vnto me, O Lord : for I will call
daily vpon thee.
4 Comfort the soule of thy seruant : for vnto
thee (O Lord) doe I lift vp my soule.
5 For thou Lord, art good and gracious: and of
great mercy vnto all them that call vpon thee.
6 Giue care, Lord, vnto my prayer : and ponde-
re the voyce of mine humble desires.
7 In the time of my trouble I will call vpon
thee : for thou hearest me.
8 Among the gods, there is none like vnto thee
(O Lord :) there is not one that can doe as thou
doest.
9 All nations whom thou hast made, shall come
and worship thee, O Lord : and shall glorifie thy
Name.
10 For thou art great, and doest wondrous things:
thou art God alone.
11 Teach me thy way, O Lord, and I will walke
in thy truth : O knit my heart vnto thee, that I
may feare thy Name.
12 I will thanke thee, O Lord my God, with all
my heart: and wil praise thy Name for euermore.
13 For great is thy mercy toward me : and thou
hast deliuered my soule from the nethermost hell.
14 O God, the proud are risen against me : and
the congregations of naughty men haue sought a-
ter my soule, and haue not set thee before their
eyes.
15 But thou (O Lord God) art full of compas-
sion and mercy : long-suffering, plenteous in good-
nesse and truth.
16 O turne thee then vnto mee, and haue mercy
vpon me : giue thy strength vnto thy seruant, and
helpe the some of thine handmaid.
17 Shew some good token vpon mee for good,
that they which hate me may see it, and be abash-
med : because thou, Lord, hast holpen me, and com-
forted me.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hillles : the
Lord toucheth the gates of Sion, more then all
the dwellings of Iacob.
2 Very excellent things are spoken of thee :
thou City of God.
3 I will thinke vpon Rahab and Babylon : with
them that know me.
4 Behold ye the Phillistines also : and they of
Tyre, with the Moabites, Ios there was he borne.
5 And of Sion it shall be reported, that he was
borne in her: and the most High shall establish her.
6 The Lord shall recheate it when he writeth
vp the people: that he was borne there.
7 The fingers also and trumpeters shall he re-
hearse : all my fresh springs shall be in thee.
8 *Domine Deus. Psal. 88.*
9 Lord God of my saluation, I haue cryed day
and night before thee : O let my prayer en-
ter into thy preiencie, imagine thine care vnto my
calling.
10 For my soule is full of trouble : and my life
draweth nigh vnto hell.
11 I am counted as one of them that goe downe
into the pit : and I haue bene euen as a man that
hath no strength.

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4 Free among the dead, like vnto them that
bee wounded: and lie in the graue; which bee out
of remembrance and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place
of darkenesse, and in the deepe.

6 Thine indignation lieth hard vpon me: and
thou hast vexed me with all thy formes.

7 Thou hast put away mine acquaintance farre
from me, and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth

9 My sight faileth for very trouble: Lord I haue
called daily vpon thee, I haue stretched out mine
hands vnto thee.

10 Dost thou shew wonders among the dead:
or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindeesse bee shewed in the
grauel: or thy faithfullnesse in destruction?

12 Shall thy wondrous workes be knowne in the
darke: and thy righteousnesse in the land where
all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early
shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest
thou thy face from me?

15 I am in misery, and like vnto him that is at
the point to die: (suen from my youth vp) thy
terrors haue I suffered with a troubled mind.

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

17 They came round about me dayly like water:
and compell'd me together on euery side.

18 My louers and friends haue thou put away from
me: and hid mine acquaintance out of my sight.

Miserordias Domini. Psal. 89.

My song shall be alway of the louing kindnesse
of the Lord: with my mouth will I utter
shewing thy truth from one generation to another.

2 For I haue said, Mercy shall be set vp for euer:
thy truth shall thou stablish in the heauens.

3 I haue made a covenant with my chosen: I
haue sworn vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp
thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wondrous
workes: and thy truth in the Congregation
of the Saints.

6 For who is he among the clouds: that shall
compare vnto the Lord?

7 And what is he among the gods: that shall
be like vnto the Lord?

8 God is very greatly to be feared in the coun-
sell of the Saints: and to be had in reuerence of all
them that are about him.

9 O Lord God of hosts, who is like vnto thee:
thy truth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest
the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it:
thou hast scattered thine enemies abroad with thy
mighty arme.

12 The heuens are thine, the earth also is thine:
thou hast laid the foundation of the round world,
and all that therein is.

13 Thou hast made the North and the South:
Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand,
and high is thy right hand.

15 Righteousnesse and equitie is the habitati-
on of thy seat: mercy and truth shall goe before
thy face.

16 Blessed is the people (O Lord) that can re-

ioyce in thee: they shall walke in the light of thy
countenance.

17 Their delight shall be dayly in thy Name: and
in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in
thy louing kindeesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of
Israel is our King.

20 Thou spakest sometime in visions vnto thy
Saints, and saidst: I haue laid helpe vpon one that
is mighty: I haue exalted one chosen out of the
people.

21 I haue found Dauid my seruant: with my ho-
ly oyle haue I anointed him.

22 My hand shall hold him fast: and mine arme
shall strengthen him.

23 The enemy shall not be able to doe him vio-
lence: the sonnes of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face:
and plague them that hate him.

25 My truth also and my mercy shall be exalted:
and in my Name shall his horne be exalted.

26 I will set his dominion also in the Sea: and
his right hand in the floods.

27 Hee shall call mee, Thou art my Father: my
God, and my strong saluation.

28 And I will make him my first borne: higher
then the Kings of the earth.

29 My mercy will I keepe for him: for euermore
and my Covenant shall stand fast with him.

30 His seed also will I make to endure for euer:
and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke
not in my Iudgements.

32 If they breake my Statutes, and keepe not my
Commandements: I will visit their offences with
the rod, and their sinne with scourges.

33 Neuertheless, my louing kindeesse will I
not utterly take from him: nor suffer my truth
to faile.

34 My Covenant will I not breake, nor alter the
thing that is gone out of my lips: I haue sworn
once by my holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seat is
like as the Sunne before me.

36 He shall stand fast for euermore as the Moones
and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine
Anointed: and art displeas'd at him.

38 Thou hast broken the Covenant of thy ser-
uant: and cast his crowne to the ground.

39 Thou hast ouerthrowne all his hedges: and
broken downe his strong holds.

40 All they that see by, spote him: and hee is
become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his ene-
mies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his wordes:
and giest him not victory in the battell.

43 Thou hast put out his glory: and cast his
throne downe to the ground.

44 The dayes of his youth hast thou shortened:
and covered him with dishonour.

45 Lord how long wilt thou hide thy selfe, for
euer: and shall thy wrath burne like fire?

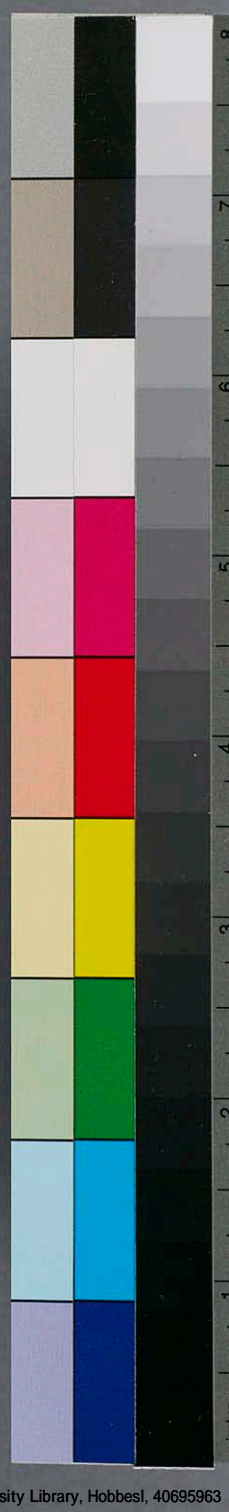
46 O remember how short my time is: where-
fore hast thou made all men, for naught?

47 What men is he that lieth, and shall not see
death: and shall he deliuer his soule from the hand
of hell?

48 Lord, where are thy old louing kindeesses:
which thou swearst vnto Dauid in thy truth?

Eurning
Prayer.

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49 Remember (O Lord) the rebuke that thy ser- uants haue: and how I do beare in my boosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine Anointed: Praised bee the Lord for evermore. Amen.

Dominus, refugium. P. sal. 50.

Morning Pray. **L**ord, thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euertlasting and world without end.

3 Thou turnest man to destruction: againe, thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleep: and fade away suddenly like the grass.

6 In the morning it is greene, and groweth vp: but in the evening it is cut downe, dried vp, and withereth.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret finnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong, that they come to foarescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdome.

13 Turne thee againe, (O Lord): at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe, now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and thy children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. P. sal. 91.

Who so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee vnder his wings: and thou shalt be safe vnder his feathers: his faithfulness and truch shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darknesse: nor for the sicknes that destroyeth in the noon day.

7 A thousand shall fall before thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold; and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me: therefore shall I deliuer him: I shall set him vp because hee hath knowne my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and I will raise him my saluation.

Bonus est confiteri. P. sal. 92.

It is a good thing to giue thanks vnto the Lord: and to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindnesse earely in the morning: and of thy truth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grass, and when all the workers of wickednes doe flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for evermore.

8 For loe thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horne shall bee exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his last of mine enemies: and mine care shall heare his desire of the wicked that arise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth moore fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vniuerse in him.

Dominus exauit. P. sal. 93.

The Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 Hee hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began hath thy feat been prepared: thou art from euertlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waves.

5 The waves of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

Evening Pr. 93.

6 Thy

6 Thy Testimonies, O Lord, are very sure: holinesse becometh thy house for ever.

Domino Dominus. V. 94.

7 O Lord, God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

8 Arise thou Judge of the world: and reward the proud after their deserving.

9 Lord, how long shall the vngodly: how long shall the vngodly triumph?

10 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

11 They smite downe thy people, O Lord: and trouble thine heritage.

12 They murder the widow and the stranger: and put the fatherlesse to death.

13 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

14 Take heed, ye vnwise among the people: O ye foolishe when will ye vnderstand?

15 He that planced the care, shall see not heare: or he that made the eye, shall hee not see?

16 To he that nurturcth the heathen it is hee that teacheth man knowledges, shall not he punish?

17 The Lord knoweth the thoughts of man: that they are but vaine.

18 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.

19 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for y vngodly.

20 For the Lord will not faile his people: neither will he forsake his inheritance.

21 Vntill righteouines turne againe vnto iudgement: all such as be true in heart shall follow it.

22 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

23 If the Lord had not helped mee: it had not failed, but my soule had bene put to silence.

24 But when I said, My foot hath slipped: thy mercy (O Lord) held me vp.

25 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

26 Wilt thou haue any thing to doe with the floole of wickednesse: which imagineth mischief as a law?

27 They gather them together against the soule of the righteous: & condemne the innocent blood.

28 But the Lord is my refuge: and my God is the strength of my confidence.

29 He shall recompense them their wickednes, and destroy them in there owne malice: yea, the Lord our God shall destroy them.

Domine exultemus. P. sal. 95.

1 Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thanksgiving: & shew our felicitie glad in him with Psalms.

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

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

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come let vs worship and fall downe: and kneele before the Lord our Maker.

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

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

9 When your Fathers tempted me: proved me and saw my works.

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

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

Cantate Domino. P. sal. 96.

1 Sing vnto the Lord a new Song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his Saluation from day to day.

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

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kindreds of the people) ascribe vnto the Lord worship & power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the Sea make a noise, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteouines to iudge the world, and the people with his truth.

Domine regnate. P. sal. 97.

1 The Lord is King, the earth may be glad thereof: yea the multitude of the Isles may be glad thereof.

2 Clouds and darkenesse are round about him: righteouines and iudgement are the habitation of his seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteouines: and all the people haue seen his glory.

7 Confounded be all they that worship cursed images, and that delight in vaine gods: worship him all yee gods.

8 Sion heard of it, and reioyced: and the daughters of Iudah were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre above all gods.

10 O ye that loue the Lord, see that yee hate the thing which is euill: the Lord preferreth the foibles of his Saints, hee shall deliuer them from the hand of the vngodly.

11 There is sprung up a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. P. sal. 98.

1 Sing vnto the Lord a new Song: for he hath done marvellous things.

Morning Prayer.

1 Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thanksgiving: & shew our felicitie glad in him with Psalms.

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

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

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come let vs worship and fall downe: and kneele before the Lord our Maker.

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

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

9 When your Fathers tempted me: proved me and saw my works.

Evening Prayer.

1 Sing vnto the Lord a new Song: for he hath done marvellous things.

- 2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.
- 3 The Lord declared his Salvation: his righteousness hath kee openly shewed in the sight of the heathen.
- 4 Hee hath remembered his mercy and truth towards the house of Israel: and all the ends of the world have seene the Salvation of our God.
- 5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.
- 6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiving.
- 7 With Trumpets also, and Shalmes: O shew your selues ioyfull before the Lord the King.
- 8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.
- 9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.
- 10 With righteousness shall he iudge the world: and the people with equity.

Domini regnauit. Psal. 99.

- T**he Lord is King, hee the people neuer so vnpopular: he sitteth betwene the Cherubims, be the earth neuer so vnquiet.
- 2 The Lord is great in Sion: and high aboue all people.
- 3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.
- 4 The Kings power loneth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousness in Iacob.
- 5 O magnifie the Lord our God: and fall downe before his footstool, for he is holy.
- 6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
- 7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.
- 8 Thou heardest them (O Lord our God): thou forgettest them, O God, and punishedst their owne inuentions.
- 9 O magnifie the Lord our God, & worship him vpon his holy hill: for the Lord our God is holy.

Lulatus Deo. Psal. 100.

- O** Be ioyfull in the Lord, all ye lands: serue the Lord with gladnes, and come before his presence with a Song.
- 2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we: our selues: we are his people, and the sheepe of his pasture.
- 3 O goe your way into his gates with thanksgiving, and into his Courts with praise: bee thankfull vnto him, and speake good of his Name.
- 4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Miserationem & iudicium. Psal. 101.

- M**y Song shall bee of mercy and iudgement: vnto thee, O Lord, will I sing.
- 2 O let mee haue vnderstanding: in the way of godlinesse.
- 3 When wilt thou come vnto me: I will walke in my house with a perfect heart.
- 4 I will take no wicked thing in hand, I hate the finnes of vnchastitullacite: there shall no such cleaue vnto mee.
- 5 A froward heart shall depart from me: I will not know a wicked person.
- 6 Who so prauely slandereth his neighbour: him will I destroy.

- 7 Who so hath also a proud looke, and high stomacke: I will not suffer him.
- 8 Mine eyes looke vpon such as bee faithfull in the land: that they may dwell with mee.
- 9 Who so leadeth a godly life: he shall be my seruant.
- 10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.
- 11 I shall soone destroy all the vngodly that are in the land: that I may root out all wicked doers from the City of the Lord.

Domini exaudi. Psal. 102.

- H**ear my prayer, O Lord: and let my crying come vnto thee.
- 2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.
- 3 For my dayes are consumed away like smoake, and my bones are burnt vp as it were a fire-brand.
- 4 My heart is smitten downe and withered like grasse: so that I forget to eat my bread.
- 5 For the voyce of my moaning: my bones will scarce cleaue to my flesh.
- 6 I am become like a Pelican in the wilderness: and like an Owle that is in the desert.
- 7 I haue watched, and am euen as it were a Sparrow: that sitteth alone vpon the house top.
- 8 Mine enemies reuile me all the day long: and they that are mad vpon mee, are sworne together against mee.
- 9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.
- 10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.
- 11 My dayes are gone like a shadow: and I am withered like grasse.
- 12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.
- 13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her: yea, the time is come.
- 14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
- 15 The heathen shall Reare thy Name, O Lord: and all the Kings of the earth thy Majesty.
- 16 When the Lord shall build vp Sion: and when his glory shall appeare.
- 17 When hee toucheth him vnto the prayer of the poore destitute: and despiseth not their desire.
- 18 This shall be written for those that come after and the people which shall bee borne, shall praise the Lord.
- 19 For he hath looked down from his Sanctuary: out of the heauen did the Lord behold the earth.
- 20 That he might heare the mourning of such as bee in captivity: and deliuer the children appointed vnto death.

Morning Prayers

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they shall be changed: but thou art the same, and thy yeeres shall not faile.

23 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 105.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.
2 Praise the Lord, O my soule: and forget not all his benefites.

3 Which forgueth all thy iniquitie: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindeesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an Eagle.

6 The Lord executeth righteousnes and iudgement: for all them that are oppressed with wrong.
7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodnesse.

9 Hee will not alway be chiding: neither keepe he his anger for euer.

10 He hath not dealt with vs after our sins: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our finnes from vs.

13 Yea, like as a father pitteth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof wee be made: he remembereth that we are but dust.

15 The dayes of man are but as grassie: for hee flourisheth as a flower of the field.

16 For as soone as the wind poech ener it: it is gone, and the place thereof: that know it no more.

17 But the mercifull goodnes of the Lord endureth for euer and ener, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: yee that fulfill his Commandement, and hearken vnto the voyce of his Words.

21 O praise the Lord, all ye his holts: yee seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiesty and honour.

2 Thou deckest thy selfe with light, as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which lieth the beames of his chamber in the waters: and maketh the clouds his chaire, and walketh vpon the wings of the wind.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should mooue at any time.

6 Thou coveredst it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hills, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to cover the earth.

10 He fendeth his springs into the rivers: which run among the hills.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the fowles of the ayre haue their habitations: and sing among the branches.

13 He watereth the hills from aboute: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the Storkes.

18 The high hills are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkness, that it may be night: wherein all the beasts of the Forrest doe moue.

21 The Lions roaring after their prey: do seeke their meat at God.

22 The Sunne riseth, and they get them away together: and lay them downe in their dens.

23 Man goeth forth to his worke, and to his labour: vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them, all the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, and there is that Leniathan: whom thou hast made to take his pasture therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou guctest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou letteth thy breath goe forth, they shall be made: & thou shalt renew the face of the earth.

31 The glorious maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smooke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the righteous shall come to an end: O praise thou the Lord, O my soule, praise the Lord.

Confitebini Domino. Psal. 105.

O Gine thanks vnto the Lord, and call vpon Morning his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: & let your talking be of all his wondrous workes.

F 4 3 Reioyce

Evening
Prayer

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.
 4 Seeke the Lord and his strength: seeke his face euermore.
 5 Remember the maruellous worke that he hath done: his wonders & the iudgments of his mouth.
 6 O ye seed of Abraham his seruaut: yee children of Iacob his chosen.
 7 He is the Lord our God: his iudgments are in all the world.
 8 He hath bene euermore mindfull of his Couenant and promise: that he made to a thousand generations.
 9 Euen the Couenant that he made with Abraham: and the oath that he sware vnto Isaac.
 10 And appointed the same vnto Iacob for a law: and to Israel for an euermore Testament.
 11 Saying, vnto thee will I giue the land of Canaan: the lot of your inheritance.
 12 When there were yet but a few of them: and they strangers in the land.
 13 What time as they went from one nation to another: from one Kingdome to another people.
 14 He suffered no man to doe them wrong: but reprimoued euen Kings for their iakes.
 15 Touch not mine Anointed: and do my Prophets no harme.
 16 Moreouer, hee called for a death vpon them: and destroyed all the prouision of bread.
 17 But he had sent a man before them: euen Ioseph, which was sold to be a bond-seruant.
 18 Whose feet they hurt in the stocks: the iron entred into his soule.
 19 Vntill the time came that his cause was knowne: the word of the Lord tried him.
 20 The King sent and deliuered him: the Prince of the people let him goe free.
 21 He made him lord also of his house: and ruler of all his substance.
 22 That hee might informe his Princes after his will: and teach his Senators wisdom.
 23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.
 24 And he increased his people exceedingly: and made them stronger then their enemies.
 25 Whose heart turned so, that they hated his people: and dealt vnto usely with his seruants.
 26 Then sent he Moses his seruant: and Aaron whom he had chosen.
 27 And these shewed his tokens among them: and wonders in the land of Ham.
 28 He sent darkness, and it was darke: and they were not obedient vnto his word.
 29 He turned their waters into blood: and slew their fish.
 30 Their Land brought forth frogs: yea, euen in their Kings chambers.
 31 He spake the word, and there came all manner of flies: and lice in all their quarters.
 32 He gaue them haile-stones for raine: and flames of fire in their land.
 33 He smote their vines also and fig trees: and destroyed the trees that were in their coasts.
 34 Hee spake the word, and the grasshoppers came, and caterpillars innumerable: and did eate vp all the grasse in their land: and denoured the fruit of their ground.
 35 Hee smote all the first borne in their land: euen the chiefe of all their strength.
 36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.
 38 He spread out a cloud to be a covering: and fire to giue light in the night season.
 39 At their desire he brought quails: and hee filled them with the bread of heauen.
 40 He opened the rocke of flint, and the waters flowed out: so that riuers ran in dry places.
 41 For why? he remembred his holy promise: and Abraham his seruant.
 42 And he brought forth his people with ioye and his chosen with gladnesse.
 43 And gaue them the lands of the heathen: and they tooke the labours of the people in possession.
 44 That they might keepe his Statutes: and obserue his Lawes.

Confitebori Domino. Psal. 106.
 Give thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.
 Who can expre the noble acts of the Lord: or shew forth all his praife?
 Blessed are they that alwayes keepe iudgement: and doe righte in iustesse.
 Remember mee, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.
 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.
 Wee haue sinned with our fathers: we haue done amisse, and dealt wickedly.
 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the red Sea.
 Neuertheless, he helped them for his Names sake: that he might make his power to be known.
 He rebuked the red Sea also, and it was dried vp: so he led them thorow the deepe, as thorow a wilderness.
 And he saved them from the adversaries hand: and deliuered them from the hand of the enemy.
 As for those that troubled them, the waters overwhelmed them: there was not one of them left.
 Then beleued they his words: and sang praife vnto him.
 But within a while they forgate his workes: and would not abide his counsell.
 But lust came vpon them in the wilderness: and they tempted God in the desart.
 And he gaue them their desires: and sent leanness withall into their soule.
 They angered Moses also in the tents: and Aaron the Saint of the Lord.
 So the earth opened, and swallowed vp Dathan: and covered the Congregation of Abiram.
 And the fire was kindled in their company: the flame burnt vp the vngodly.
 They made a calfe in Horeb: and worshipped the molten image.
 Thus they turned their glory: into the similitude of a calfe that eateth hay.
 And they forgate God their Saviour: which had done so great things in Egypt.
 Wonderful workes in the land of Ham: and fearefull things by the red Sea.
 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation: lest hee should destroy them.
 Yea, they thought scoorne of that pleasant land: and gaue no credence vnto his word.

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25. But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26. Then lift hee vp his hand against them: to overthrow them in the wilderness.

27. To cast o. t. their seed among the nations: and to scatter them in the lands.

28. They loyned themselues vnto Baal-Peor: and ate the offerings of the dead.

29. Thus they provoked him to anger with their owne inuentions: and the plague was great among them.

30. Then flood vp Princes and prayed: and so the plague ceased.

31. And that was counted vnto him for righteousness: among all posterities for evermore.

32. They angered him also at the waters of strife: so that he punished Moyses for their sakes.

33. Because they provoked his spirit: so that hee spake vnto them in wrath.

34. Neither destroyed they the heathen: as the Lord commanded them.

35. But were mingled among the heathen: and learned their workes.

36. In such sort that they worshipped their idols, which turned to their owne decay: yea, they offered their soanes and daughters vnto demils.

37. And shed innocent blood, even the blood of their sonnes and of their daughters: whom they offered vnto the idols of Canaan, and the land was defiled with blood.

38. Thus were they stained w. their owne workes: and wait a whoring with their owne inuentions.

39. Therefore was the wrath of the Lord kindled against his people: in such sort that hee abhorred his owne inheritance.

40. And he gaue them ouer into the hand of the heathen: and they that hated them were lords ouer them.

41. Their enemies oppressed them: and had them in subjection.

42. Many a time did hee deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43. Neuertheless, when he saw their aduersity: he heard their complaint.

44. Hee thought vpon his Couenant, and piued them according to the multitude of his mercies: yea, he made all those that had led them away captiue, to pley them.

45. Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may give thanks vnto thy holy Name, and make our boast of thy praise.

46. Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitebor Domino. Psal. 107.

1. Gue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2. Let them give thanks whom the Lord hath redeemed: and deliuered from the hand of the enemy.

3. And gathered them out of the lands, from the East, and from the West: from the North, and from the South.

4. They went astray in the wilderness out of the way: and found no city to dwell in.

5. Hungry and thirsty: their soule fainted in them.

6. So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7. Hee led them forth by the right way: that

they might goe to the city where they dwell.

8. O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9. For he satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10. Such as sit in darknesse, and in the shadow of death: being fast bound in misery and iron.

11. Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

12. Hee also brought downe their heart through heavinesse: they fell downe, and there was none to helpe them vp.

13. So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14. For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15. O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16. For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17. Foolish men are plagued for their offence: and because of their wickednesse.

18. Their soule abhorred all manner of meat: and they were euen hard at death doore.

19. So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20. He sent his word and healed them: and they were saued from their destruction.

21. O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22. That they would offer vnto him the sacrifice of thanksgiving: and tell out his workes with gladnesse.

23. They that goe downe to the Sea in ships: and occupy their businesse in great waters.

24. These men see the workes of the Lord: and his wonders in the deepe.

25. For at his word the stormy wind ariseth: which lifteth vp the waves thereof.

26. They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27. They reele to and fro, and stagger like a drunken man: and are at their wits end.

28. So when they cry vnto the Lord in their trouble: he deliuered them out of their distresse.

29. For hee maketh the storme to cease: so that the waves thereof are still.

30. Then are they glad, because they be at rest: and so he bringeth them vnto the haven where they would be.

31. O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32. That they would exalt him also in the Congregation of the people: and praise him in the seat of the elders.

33. Which turneth the floods into a wilderness: and drieth vp the water springs.

34. A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35. Againe, he maketh the wilderness a standing water: and water springs of a dry ground.

36. And there he feedeth the hungry: that they may build them a city to dwell in.

37. That they may sowe their land, and plant vineyards: to yield them fruits of increase.

Morning Prayer.

38 He bleſſeth them, ſo that they multiplied exceedingly: and ſuſtained not their cattell to decreaſe.
 39 And againe, when they are miſhred and brought low: through oppreſſion, through any plague or trouble.
 40 Though he ſuffer them to be euill intreated through tyrants: and let them wander out of the way in the wickedneſſe.
 41 Yet helpe he the poore out of miſery: and maketh him houſholds like a ſtcke of ſheepe.
 42 The righteous will confide in this, and reioyce: and the mouth of all wickedneſſe ſhall be ſtopped.
 43 Whoſo is wiſe, will ponder theſe things: and they ſhall vnderſtand the louing kindneſſe of the Lord.

Paratiſon cor meum. Pſal. 108.

Evening Prayer.

O God my heart is ready (my heart is ready) I will ſing and giue praiſe with the beſt member that I haue.
 2 Awake thou Lute and Harpe: I my ſelfe will awake right early.
 3 I will giue thanks vnto thee, O Lord, among the people: I will ſing praifes vnto thee among the nations.
 4 For thy mercy is greater then the heauens: and thy truth reacheth vnto the clouds.
 5 Set vp thy ſelfe (O God) aboue the heauens: and thy glory aboue all the earth.
 6 That they be ſeued may be diſlinerel: let thy right hand ſaue them, and heare thou me.
 7 God hath ſpoken in his holineſſe: I will reioyce therefore, and diuide Sichem, and mete out the valley of Succoth.
 8 Gilead is mine, and Manafſes is mine: Ephraim alſo is the ſtrength of my head.
 9 Iuda is my Law-giner, Moab is my waſh-pot: ouer Edom wil I caſt out my ſhoe, vpon the Philiftines will I triumph.
 10 Who will leade me into the ſtrong city: and who will bring me into Edom.
 11 Haſt not thou forſak n vs, O God: and wilt not thou, God, goe ſooth with our hortes?
 12 O helpe vs againſt the enemy: for vaine is the helpe of man.
 13 Through God we ſhall doe great actes: and it is he that ſhall tread downe our enemies.

Deus laudem. Pſal. 109.

Hold not thy tongue, O God of my praiſe: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.
 2 And they haue ſpoken againſt me with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.
 3 For the loue that I had vnto them, I ſee they take now my contrary part: but I giue my ſelfe vnto prayer.
 4 Thus haue they rewarded me euill for good: and hatred for my good will.
 5 Set thou an vngodly man to bee ruler ouer him: and let Satan ſtand at his right hand.
 6 When ſentence is giuen vpon him, let him be condemned: and let his prayer be turned into ſin.
 7 Let his dayes bee few: and let another take his office.
 8 Let his children bee fatherleſſe: and his wife a widow.
 9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.
 10 Let the extortioner conſume all that he hath: and let the ſtranger ſpoile his labour.
 11 Let there be no man to pity him: nor to haue compaſion vpon his fatherleſſe children.

22 Let his poſterity be deſtroyed: and in the next generation let his Name be cleane put out.
 23 Let the wickedneſſe of his fathers bee had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.
 24 Let them alway be before the Lord: y he may root out y memoriall of them from off the earth.
 25 And that becauſe his miſdeede was not to doe good: but perſecuted the poore helpleſſe man, that he might ſlay him that was vexed at the heart.
 26 His delight was in curſing, and it ſhall happen vnto him: hee loued not bleſſing, therefore ſhall it be farre from him.
 27 Hee clothed himſelfe with curſing, like as with a raiment: and it ſhall come into his bowels like water, and like oyle into his bones.
 28 Let it be vnto him as the cloſe that he hath vpon him: and as the girdle that he is alway girded withall.
 29 Let it thus happen from the Lord vnto mine enemies: and to chote that ſpeake euill againſt my ſoule.
 30 But deale thou with me (O Lord God) according vnto thy Name: for ſweet is thy mercy.
 31 O deliuer me, for I am helpleſſe and poore: and my heart is wounded within me.
 32 I goe hence like the ſhadow that departeth: and am drinen away as the graſshopper.
 33 My knees are weake through faſting: my fleſh is dried vp for want of fatneſſe.
 34 I became alſo a rebuke vnto them: they that looked vpon me ſhaked their heads.
 35 Helpe me (O Lord my God): Oh ſaue mee according to thy mercy.
 36 And they ſhall know how that this is thy hand: and that thou Lord haſt done it.
 37 Though they curſe, yet bleſſe thou: and let them be confounded that riſe vp againſt me: but let thy ſeruant reioyce.
 38 Let mine aduerſaries be clothed with ſhame: and let them come themſelues with their owne confuſion as with a cloſe.
 39 As for me, I will giue great thanks vnto the Lord with my mouth: and praiſe him among the multitude.
 40 For hee ſhall ſtand at the right hand of the poore: to ſaue his ſoule from vnrighuous Iudges.

Diſni Domini. Pſal. 110.

The Lord ſaid vnto my Lord, Sit thou at my right hand: vntill I make thine enemies thy footſtoole.
 2 The Lord ſhall ſend the rod of thy power out of Sion: bee thou Ruler euen in the miſt among thine enemies.
 3 In the day of thy power ſhall the people offer thee free-will offerings with an holy worſhip: the dew of thy birth is of the wombe of the morning.
 4 The Lord ſware & will not repent: Thou art a Prielt for euer after the order of Melchizedech.
 5 The Lord vpon thy right hand: ſhall wound euen Kings in the day of his wrath.
 6 He ſhall iudge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diuers countries.
 7 Hee ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.
Conſitebatur tibi. Pſal. 111.
I Will giue thanks vnto the Lord with my whole heart: ſecretly among the faithfull, and in the Congregation.
 2 The workes of the Lord are great: fought out of all them that haue pleaſure therein.

Morning Prayer.

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Evening Prayer.

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- 3 His workes is worthy to be praised and had in honour: and his righteousnesse endureth for ever.
- 4 The mercifull and gracious Lord hath so done his mercifull workes: that they ought to be had in remembrance.
- 5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.
- 6 He hath showed his people the power of his workes that he may giue them the heritage of the heathen.
- 7 The workes of his hands are verity and iudgement: all his Commandements are true.
- 8 They stand fast for euer and euer: and are done in truth and equity.
- 9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.
- 10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

- B**lessed is the man that feareth the Lord: he hath great delight in his Commandements.
- 2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.
 - 3 Riches and plenty shall be in his house: and his righteousness endureth for euer.
 - 4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.
 - 5 A good man is mercifull, and lendeth: and will guide his words with discretion.
 - 6 For he shall neuer be moued: and the righteous shall be had in an euerlasting remembrance.
 - 7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.
 - 8 His heart is stablished, and will not shrink: vntill he see his desire vpon his enemies.
 - 9 He hath dispersed abroad, and giuen to the poore: and his righteousness remaineth for euer, his home shall be exalted with honour.
 - 10 The vngodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueros. Psal. 113.

- P**raise the Lord (ye seruants) O praise the Name of the Lord.
- 2 Blessed be the Name of the Lord: from this time forth for euermore.
 - 3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.
 - 4 The Lord is high about all heathen: and his glory aboute the heauens.
 - 5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?
 - 6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.
 - 7 That he may set him with the Princes: euen with the Princes of his people.
 - 8 He maketh the barren woman to keepe house: and to be ioyfull mother of children.

In exitu Israel. Psal. 114.

- W**hen Israel came out of Egypt: and the house of Iacob from among the strange people.
- 2 Iuda was his Sanctuary: and Israel his dominion.
 - 3 The Sea saw that, and fled: Jordan was driuen backe.
 - 4 The mountaines skipped like rams: and the little hills like young sheepe.
 - 5 What aight thou O thou sea that thou fled-

- dest: and thou Jordan that thou wast driuen backe?
- 6 Ye mountaines, that ye skipped like rams: and ye little hills like young sheepe?
- 7 Tremble thou earth at the presence of the Lord: at the presence of the God of Iacob.
- 8 Which turned the hard rocke into a standing water: and the flint stone into a springing Well.

Non nobis Domine. Psal. 115.

- N**ot vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truth sake.
- 2 Wherefore shall the heathen say: Where is now their God?
 - 3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.
 - 4 Their idoles are siluer and gold: euen the worke of men hands.
 - 5 They haue mouthes and speake not: eyes haue they, and see not.
 - 6 They haue eares and heare not: noses haue they, and smell not.
 - 7 They haue hands, and handle not, feet haue they and walke not: neither speake they thorow their throat.
 - 8 They that make them are like vnto them: and so are all such as put their trust in them.
 - 9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.
 - 10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.
 - 11 Ye that feare the Lord, put your trust in the Lord: he is their helper and defender.
 - 12 The Lord hath bene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.
 - 13 He shall blesse them that feare the Lord: both small and great.
 - 14 The Lord shall increase you more and more: you and your children.
 - 15 Ye are the blessed of the Lord: which made heauen and earth.
 - 16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
 - 17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.
 - 18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

- I** am well pleased: that the Lord hath heard the voice of my prayer.
- 2 That he hath inclined his care vnto me: therefore will I call vpon him as long as I liue.
 - 3 The snares of death compassed mee round about: and the paines of hell gat hold vpon me.
 - 4 I shall find trouble and heavynesse: and I shall call vpon the Name of the Lord: O Lord, I beseech thee, deliuer my soule.
 - 5 Gracious is the Lord, and righteous: yea, our God is mercifull.
 - 6 The Lord preferreth the simple: I was in misery and he helped me.
 - 7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
 - 8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my soule from falling.
 - 9 I will walke before the Lord: in the land of the liuing.
 - 10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.
 - 12 What reward shall I giue vnto the Lord: for all

Morning Prayer.

Evening Prayer.

all the benefites that he hath done vnto mee?

12 I will receive the cap of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy hand-maide, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people in the Courts of the Lords house, euen in the middert of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Give thanks vnto the Lord, for he is gracious: all ye nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the truth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept mee in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall, but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liuet and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may go into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard mee: and are become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is maraculous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be gald in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wishted you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath stued vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O Give thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

Blessed are those that are vndisfiled in the way: and walke in the law of the Lord.

2 Blessed are they that keepe his Testimonies: and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfinid heart: while I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy Ceremonies: O forsake mee not vterly.

In quo corriget.

Wherewithall shall a young man cleanse his way: euen by ruling himselfe after thy Word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed are thou, O Lord: O teach mee thy Statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy Word.

Rebibe sermo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy Word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from mee shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellors.

Adhæsit pavimento.

My soule cleauech to the dust: O quicken thou mee according to thy Word.

2 I haue

Evening Prayer.

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Morning Prayer.

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- 1 I have knowledged my wayes, and thou heardest me: O teach me thy Statutes.
- 2 Make me to vnderstand the way of thy Commandements: and so shall I talke of thy wondrous workes.
- 3 My soule melteth away for very heauinesse: comfort thou me according vnto thy Word.
- 4 Take from mee the way of lying: and cause thou me to make much of thy Law.
- 5 I have chosen the way of truth: and thy Iudgements haue I laid before me.
- 6 I haue sicken vnto thy Testimonies: O Lord, confound me not.
- 7 I will run the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone.

Morning Prayer.

- 1 Teach mee, O Lord, the way of thy Statutes: and I shall keepe it vnto the end.
- 2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.
- 3 Make mee to goe in the path of thy Commandements: for therein is my desire.
- 4 Incline my heart vnto thy Testimonies: and not to cōuersatione.
- 5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.
- 6 O stablish thy Word in thy seruant: that I may feare thee.
- 7 Take away the rebuke that I am afraid of: for thy Iudgements are good.
- 8 Behold, my delight is in thy Commandements: O quicken thou me in thy righteousnesse.

Es ueniat super me.

- 1 Earthy louing mercy come also vnto mee, O Lord: euen thy Saluation according vnto thy Word.
- 2 So shall I make answers vnto my blasphemers: for my trust is in thy Word.
- 3 Take not the Word of thy truth vterly out of my mouth: for my hope is in thy Iudgements.
- 4 So shall I alway keepe thy Law: yea, for euer and euer.
- 5 And I will walke at liberty: for I seeke thy Commandements.
- 6 I will speake of thy Testimonies also euen before Kings: and will not be ashamed.
- 7 And my delight shall bee in thy Commandements: which I haue loved.
- 8 My hands also will I lift vp vnto thy Commandements: which I haue loued: and my study shall be in thy Statutes.

Memor esto uerbi tui.

- 1 Thinke vpon thy seruant, as concerning thy Word: wherein thou hast caused me to put my trust.
- 2 The same is my comfort in my trouble: for thy Word hath quickened me.
- 3 The proud hath had me exceedingly in derision: yet haue I not shrinked from thy Law.
- 4 For I remembered thine euerslasting Iudgements, O Lord: and received comfort.
- 5 I am horribly afraid: for the vngodly that forsake thy Law.
- 6 Thy Statutes haue bene my Songs: in the house of my pilgrimage.
- 7 I haue thought vpon thy Name, O Lord, in the night seasons: and haue kept thy Law.
- 8 This I had: because I kept thy Commandements.

Portio mea, Domine.

Thou art my portion, O Lord: I haue promised to keepe thy Law.

- 1 I made my honorable petition in thy presence, with my whole heart: O bee mercifull vnto mee according to thy Word.
- 2 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.
- 3 I made haste, and prolonged not the time to keepe thy Commandements.
- 4 The congregation of the vngodly haue robbed mee: but I haue not forgotten thy Law.
- 5 At midnight I will rise to giue thanks vnto thee: because of thy righteous Iudgements.
- 6 I am a companion of all them that feare thee: and keepe thy Commandements.
- 7 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

- 1 O Lord, thou hast dealt graciously with thy seruant: according vnto thy Word.
- 2 O learne mee true vnderstanding and knowledge: for I haue beleued thy Commandements.
- 3 Before I was troubled, I went wrong: but now haue I kept thy Word.
- 4 Thou art good and gracious: O teach me thy Statutes.
- 5 The proud haue imagined a lie against mee: but I will keepe thy Commandements with my whole heart.
- 6 Their heart is as fat as brawn: but my delight hath bene in thy Law.
- 7 It is good for me that I haue bene in troubles: that I may learne thy Statutes.
- 8 The Law of thy mouth is dearer vnto mee: than thousands of gold and silver.

Manus tue fecerunt me.

- 1 Thy hands haue made me and fashioned me: O giue me vnderstanding that I may learne thy Commandements.
- 2 They that feare thee will be glad when they see me: because I haue put my trust in thy Word.
- 3 I know (O Lord) that thy Iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.
- 4 O let thy mercifull kindnesse be my comfort: according to thy Word vnto thy seruant.
- 5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.
- 6 Let the proud bee confounded: for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.
- 7 Let such as feare thee, and haue knowne thy Testimonies: be turned vnto me.
- 8 O let my heart be found in thy Statutes: that I be not ashamed.

Deficit animamea.

- 1 My soule hath longed for thy Saluation: and I haue a good hope because of thy Word.
- 2 Mine eyes long fore for thy Word: saying, O when wilt thou comfort me.
- 3 For I am become like a bottle in the smoakes: yet doe I not forget thy Statutes.
- 4 How many are the dayes of thy seruant: when wilt thou bee auenged of them that persecute mee?
- 5 The proud haue digged pits for mee: which are not after thy Law.
- 6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.
- 7 They had almost made an end of mee vpon earth: but I forooke not thy Commandements.
- 8 O quicken me after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In eternum Domine.

O Lord, thy Word: endureth for ever in heaven.

1 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

2 They continue this day according to thine ordinance: for all things serve thee.

3 If my delight had not bene in thy Law: I should have perished in my trouble.

4 I will never forget thy Commandements: for with them thou hast quickened me.

5 I am thine, Oh save mee: for I have sought thy Commandements.

6 The vngodly laid wait for me to destroy me: but I will consider thy Testimonies.

7 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

Lord, what love have I vnto thy Law: all the day long is my study in it.

1 Thou through thy Commandements hast made mee wiser then mine enemies: for they are ever with mee.

2 I have more understanding then my teachers: for thy Testimonies are my study.

3 I am wiser then the aged: because I keep thy Commandements.

4 I have refrained my feet from every euill way: that I may keepe thy Word.

5 I haue not thrunk from thy Iudgements: for thou teachest mee.

6 O how sweet are thy words vnto my throat: yea, sweeter then honey vnto my mouth.

7 Through thy Commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Thy Word is a Lantern vnto my feet: and a light vnto my pathes.

1 I sinee sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

2 I am troubled about measure: quicken mee (O Lord) according to thy Word.

3 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

4 My soule is alway in my hand: yet doe I not forget thy Law.

5 The vngodly have laid a snare for mee: but yet I swarne: not from thy Commandements.

6 Thy Testimonies haue I claimed as mine heritage for ever: and why? they are the very joy of my heart.

7 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquus vnto habit.

I hate them that imagine euill things: but thy Law doe I loue.

1 Thou art my defence and shield: and my trust is in thy Word.

2 Away from mee yee wicked: I will keepe the Commandements of my God.

3 O stablish mee according to thy Word, that I may liue: and let mee not bee disappointed of my hope.

4 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy Statutes.

5 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

6 Thou puttest away all the vngodly of the earth like drasse: therefore I loue thy Testimonies.

7 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Fecit iudicium.

I Deale with the thing that is lawfull and right: O giue mee not ouer vnto mine oppressours.

1 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

2 Mine eyes are wasted away with looking for thy health: and for the Word of thy righteousnesse.

3 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

4 I am thy seruant, O grant mee vnderstanding: that I may know thy Testimonies.

5 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

6 For I loue thy Commandements: aboue gold and precious stone.

7 Therefore hold I straight all thy Commandements: and all false wayes I vterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doth my soule keepe them.

1 When thy Word goeth forth: it giueth light and vnderstanding vnto the simple.

2 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

3 O looke thou vpon me: and be mercifull vnto mee: as thou vilst to doe vnto those that loue thy Name.

4 Order my steps in thy Word: and so shall no wickednesse haue dominion ouer me.

5 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy Commandements.

6 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

7 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

Righteous art thou, O Lord: and true is thy Iudgement.

1 The Testimonies that thou hast commanded are exceeding righteous and true.

2 My zeale hath euen consumed mee: because mine enemies haue forgotten thy Words.

3 Thy Word is tried to the vttermost: and thy seruant loueth it.

4 I am small and of no reputation: yet doe I not forget thy Commandements.

5 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.

6 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.

7 Trouble and heavinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is everlasting: O grant mee vnderstanding, and I shall liue.

Clamauit in toto corde meo.

I Call with my whole heart: heare me, O Lord, I will keepe thy Statutes.

1 Yee, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

2 Early in the morning doe I cry vnto thee: for in thy Word is my trust.

3 Mine eyes preuent the night watches: that I might be occupied in thy Words.

4 Heare my voyce, O Lord, according vnto thy louing kindness: quicken mee according as thou art wont.

5 They draw nigh that of malice persecute mee: and are farre from thy Law.

6 Bee thou nigh at hand, O Lord: for all thy Commandements are true.

7 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for ever.

Evening Prayer.

Morning Prayer.

Morning Prayer.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee:
 for I doe not forget thy Law.
 2 Avenge thou my cause, and deliuer me: quicken me according vnto thy Word.
 3 Health is far from the vngodly: for they regard not thy Statutes.
 4 Great is thy mercy, O Lord: quicken me as thou art wont.
 5 Many there are that trouble me, and persecute me: yet doe I not swaue from thy Testimonies.
 6 It grieueth me when I see the transgressours: because they keepe not thy Law.
 7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindeesse.
 8 Thy word is true from everlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRINCES haue persecuted mee without a cause:
 but my heart standeth in awe of thy word.
 2 I am as glad of thy word: as one that findeth great spoiles.
 3 As for lies, I hate and abhorre them: but thy Law doe I loue.
 4 Seven times a day doe I praise thee: because of thy righteous iudgements.
 5 Great is the peace that they haue which loue thy Law: and they are not offended at it.
 6 Lord, I haue looked for thy saving health: and done after thy Commandements.
 7 My soule hath kept thy Testimonies: and loved them exceedingly.
 8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquat deprecatio.

LET my complaint come before thee, O Lord: giue me vnderstanding according to thy word.
 2 Let my supplication come before thee: deliuer me according to thy Word.
 3 My lips shall speake of thy praise: when thou shalt taught me thy Statutes.
 4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.
 5 Let thine hand helpe mee: for I haue chosen thy Commandements.
 6 I haue longed for thy saving health, O Lord: and in thy Law is my delight.
 7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.
 8 I haue gone altray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

WHEN I was in trouble, I called vpon the Lord: and he heard me,
 2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.
 3 What reward shall bee giuen, or done vnto thee, thou false tongue: euen mighty and sharpe arrowes, with hot burning coales.
 4 Woe is mee that I am constrained to dwell with Melech: and to haue mine habitation among the tents of Cedar.
 5 My soule hath long dwelt among them: that be enemies vnto peace.
 6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuani oculos. Psal. 121.

I will lift vp mine eyes vnto the hilles: from whence cometh my helpe.

1 My help cometh euen from the Lord: which hath made heauen and earth.
 2 He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.
 3 Behold, he that keepeth Israel: shall neither slumber nor sleepe.
 4 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.
 5 So that the Sun shall not burne thee by day: neither the Moone by night.
 6 The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.
 7 The Lord shall preserve thy going out, and thy coming in: from this time forth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto me: We will goe into the house of the Lord.
 2 Our feet shall stand in thy gates: O Ierusalem.
 3 Ierusalem is builded as a city: that is as vinity in it selfe.
 4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.
 5 For there is the seat of Iudgement: euen the seat of the house of David.
 6 O pray for the peace of Ierusalem: they shall prosper that loue thee.
 7 Peace be within thy walles: and plenteousnesse within thy palaces.
 8 For my brethren and companions sakes: I will wish thee prosperity.
 9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad se leuani oculos meos. Psal. 123.

VNTO thee lift I vp mine eyes: O thou that dwellest in the heauens.
 2 Behold, euen as the eyes of seruants looke vnto the hand of their masters: and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.
 3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vterly despitid.
 4 Our soule is filled with the scornfull reproche of the wealthy: and with the despitesnesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not bene our side, (now may Israel say:) If the Lord himselfe had not bene on our side, when men rose vp against vs.
 2 They had swallowed vs vp quicke: when they were so wrathfully displeasid at vs.
 3 Yea, the waters had drowned vs: and the fresse had gone ouer our soule.
 4 The deep waters of the proude: had gone euen ouer our soule.
 5 But praised be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.
 6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.
 7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be remoued, but shall stand fast for euermore.
 2 The hilles stand about Ierusalem: euen so standeth the Lord round about his people from this time forth for euermore.
 3 For the rod of the vngodly cometh not into the

the lot of the righteous: lest the righteous put their hand vnto wickedness.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickedness: the Lord shal leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Evening Prayer.

When the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth fourth good seed: shall doublese come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but lost labour that yee haste to rise vp early, and to late take rest, and eate the bread of carelesnesse: for so hee geth his beloued sleepe.

4 Lo, children and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the gyant: euen so are the young children.

6 Happy is the man that hath his quinner full of them: they shal not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

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

2 For thou shalt eate the labours of thy hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the wallis of thy house.

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

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Zion shall so blesse thee: that thou shalt see ierusalem in prosperity all thy life long.

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

Sepse exponaturum. Psal. 129.

Many a time haue they fought against mee from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the fures of the vngodly in pieces.

5 Let them be confounded, and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grass growing vpon the house tops: which withereth before it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that biaderh vp the sheares his bofome.

8 So that they which goe by, say not so much as

the Lord prosper you: wee wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

Of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares consider well: the voyce of my complaint.

3 If thou, Lord, wilt be extremeto marke what is done amisse: O Lord, who may abide it?

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

5 I looke for the Lord, my soule doth wait for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And hee shal redeeme Israel: from all his sinns.

Dominus non est. Psal. 131.

Lord, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I reframe my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel, trust in the Lord: from this time fourth for euermore.

Memorato Domini. Psal. 132.

Lord remember Dauid: and all his trouble.

2 How hee swore vnto the Lord: and vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the tabernacle of my house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye-lids to slumber: neither the temples of mine head to take any rest.

5 Vntill I find out a place for the Temple of the Lord: an habitation for the mighty God of Iacob.

6 Lo, wee heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulness.

10 For thy seruant Dauid: sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and hee shall not shrinke from it.

12 Of the fruit of thy body: shall I eat vpon thy seat.

13 If thy children will keepe my Covenant, and my Testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: hee hath longed for her.

15 This shall bee my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satiate her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shal I make the home of Dauid to flourish: I haue ordained a Lampere for mine Anointed.

19 As for his enemies, I shall cloath them with shame: but vpon himselfe shal his crowne flourish.

Ecce quam bonum. Psal. 133.

Behold, how good and ioyfull a thing it is: brethren to dwell together in vntie.

2 It

the Lord prosper you: wee wish you good lucke in the Name of the Lord.

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Ecce quam bonum. Psal. 133.

Behold, how good and ioyfull a thing it is: brethren to dwell together in vntie.

2 It is like the precious ointment vpon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went down to the skirts of his clothing.
 3 Like as the dew of Hermon: which fell vpon the hill of Sion.
 4 For there the Lord promised his blessing: and life for euermore.

Ecclesium. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Yee that by night stand in the house of the Lord: euen in the courts of the house of our God.
 3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue the blessing out of Sion.

Laudate omniu. Psal. 135.

O Praise the Lord, laud yee the Name of the Lord: praise it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath choſen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the Sea, and in all deepe places.

7 He braggieth forth the clouds from the ends of the world: and sendeth forth lightning with the raine, bringing the winds out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 Hee hath few tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 Hee smote diuers nations: & slew mighty kings.

11 Sehon King of the Amorites, and Og the King of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: foorth thy memoriall, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, yee house of Aaron.

20 Praise the Lord, yee house of Levi: yee that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Ierusalem.

Confiteamini. Psal. 136.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisdom made the

heavens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lightes: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand, and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, hee overthrew them in y red sea: for his mercy endureth for euer.

16 Which led his people thorow the wilderness: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruants: for his mercy endureth for euer.

23 Which remembered vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercie endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Supper Psalms. Psal. 137.

BY the waters of Babylon we sate downe, and wept: when we remembered thee, O Sion.

2 As for our harpes, we hangd them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heavynesse: sing vs one of the songs of Sion.

4 How shall wee sing the Lords Song: in a strange land?

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roole of my mouth: yea, if I preferre not Ierusalem in my delight.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods, will I sing praise vnto thee.

Evening Prayers.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kinde-nesse and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called vpon thee, thou hearest mee: and endearest my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his loving kinde-nesse toward mee: yea, thy mercy, O Lord, endureth for euer, despite not then the works of thine owne hands.

Domine, prolati. Psal. 139.

Morning Prayer.

O Lord, thou hast searched me out, and knowne mee: thou knowest my downe-sitting, and mine vp-rising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vtremost parts of the Sea.

9 Euen there also shall thy hand leade mee: and thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall cover me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reins are thine: thou hast covered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearfully and wonderfully made: marvellous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperceiued: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them!

18 If I tell them, they are more in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speake vnrighately againt thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp againt thee?

22 Yea, I hate them right fore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: prouee me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in mee: and leade me in the way euersliding.

Exipe me, Domine. Psal. 140.

Deliver mee, O Lord, from the euill man: and preferre me from the wicked man.

2 Which imagine mischief in their hearts: and stirre vp strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preferre me from the wicked men, which are purposed to overthrow my goings.

5 The wicked haue laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their owne lips: fall vpon the head of them that compass me about.

10 Let not burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy light.

Domine, clamaui. Psal. 141.

O Lord, I call vpon thee, haste thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands be an offering sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not my heart be inclined to any euill thing: let me not be occupied in vngodly workes, with the men that worke wickednesse, lest I care of such things as please them.

5 Let the righteous rather smite mee friendly: and reprove mee.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowne in thony places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keep me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocatus ad Dominum. Psal. 142.

I cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauy griefe, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

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Morning Prayer.

- 4 I looked also vpon my right hand: and saw there was no man that would know mee.
- 5 I had no place to see vnto: and no man cared for my soule.
- 6 I cryed vnto thee, O Lord, and said: Thou art my hope and my portion in the land of the liuing.
- 7 Consider my complaint: for I am brought very low.
- 8 O deliuer me from my persecutors: for they are too strong for me.
- 9 Bring my soule out of prison, that I may giue shankes vnto thy Name: which thing if thou wilt grant me, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy Truth and righteoulnesse sake.

- 2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.
- 3 For the enemy hath persecuted my soule, hee hath smitten my life downe vnto the ground: he hath said me in the darknesse, as the men that haue bene long dead.
- 4 Therefore is my spirit vexed within me: and my heart within me is desolate.
- 5 Yet doe I remember the time past; I muse vpon all thy workes yea, I exercise my selfe in the workes of thy hands.
- 6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirsty land.
- 7 Heare me, O Lord, and thine eare, for my spirit waxeth faint: thidepart thy face from me, lest I be like vnto them that goe downe into the pit.
- 8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: I shew thou me the way that I should walke in, for I lift vp my soule vnto thee.
- 9 Deliuere me, O Lord, from mine enemies: for I see vnto thee to hide me.
- 10 Teach me to doe the thing that pleaseth thee, for thou art my god: let thy louing Spirit leade me fourth into the land of righteoulnesse.
- 11 Quicken me, O Lord, for thy Names sake: and for thy righteoulnesse sake bring my soule out of trouble.
- 12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus, Dominus. Psal. 144.

Blessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

- 2 My hope and my fortresse, my castle and deliuerer, my defender in whom I trust: which subdueth my people that is vnder me.
- 3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?
- 4 Man is like a thing of nought his time passeth away like a shadow.
- 5 Bow the heauens, O Lord, and come downe touch the mountains, and they shall smooke.
- 6 Cast forth thy lightning and teare them: shoot out thine arrowes and consume them.
- 7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.
- 8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.
- 9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.
- 10 Thou hast giuen victory vnto Kings and hast

deliuered Dauid thy seruant from the perill of the sword.

- 11 Save me, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.
- 12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.
- 13 That our garners may be full and plenteous with all manner of store: that our sheep may bring fourth thousands and ten thousands in our streets.
- 14 That our oxen may be strong to labour: that there be no decay, no leading into captiuitie and no complaining in our streets.
- 15 Happy are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

- 2 Every day will I giue thanks vnto thee: and praise thy Name for euer and euer.
- 3 Great is the Lord and marvellous worthy to be praised: there is no end of his greatness.
- 4 One generation shall praise thy workes vnto another: and declare thy power.
- 5 As for me I will be talking of thy worship: thy glory, thy praise, and wondrous workes.
- 6 So that men shall speake of the might of thy marvellous actes: and I will also tell of thy greatness.
- 7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteoulnesse.
- 8 The Lord is gracious and mercifull: long suffering and of great goodnesse.
- 9 The Lord is louing vnto enery man: and his mercy is ouer all his workes.
- 10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.
- 11 They shew the glory of thy kingdome: and take of thy power.
- 12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.
- 13 Thy kingdome is an euertlasting kingdome: and thy dominion endureth throughout all ages.
- 14 The Lord vpholdeth all such as is: and lifteth vp all those that be downe.
- 15 The eyes of all wait vpon thee, O Lord: and thou givest them their meat in due season.
- 16 Thou openest thy hand: and fillest all things liuing with plenteoulnesse.
- 17 The Lord is righteous in all his wayes: and holy in all his workes.
- 18 The Lord is high vnto all them that call vpon him: yea, all such as call vpon him faithfully.
- 19 He will fulfill the desire of them that feare him: he also will heare their cry, & will helpe them.
- 20 The Lord preserveth all them that love him: but cattereth abroad all the vngodly.
- 21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda, anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue: I will praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

- 2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.
- 3 For when the breath of man goeth fourth, he shall returne againe to his earth: and then all his thoughts perill.

Morning Prayer.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.
5 Which made heauen and earth, the Sea, and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord loofeth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widowes: as for the way of the vngodly, he turneth it upside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

*Entrung
A VVAYER.*

1 Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing to stand and sing vnto our God.

2 The Lord doth build vp Hierusalem: and gathereth together the outcasts of Israel.

3 He healeth choic that are broken in heart: and giueth medicine to heale their sicknesse.

4 Hee telleth the number of the starres: and calleth them all by their Names.

5 Great is our Lord, and great is his power: yea and his wisdoms is infinite.

6 The Lord fetcheth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiving: sing praises vpon the harpe vnto our God.

8 Which conereth the heauen with clouds, and prepareth raine for the earth: and maketh the graile to grow vpon the mountaines, and herbe for the vie of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flower of wheat.

15 Hee leadeeth forth his commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his ike like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Iacob: his Statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

1 Praise the Lord of heauen: praise him in the height.

2 Praise him all ye Angels of his: praise him all his host.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauenst: and ye waters that be about the heauenst.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee dragons and all deepes.

8 Fire and haile, snow and vapours: wind and storme fulfilling his word.

9 Mountaines and all hills: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes and feathered beasts.

11 Kings of the earth, and all people: Princes and all Iudges of the world.

12 Yong men and maidens old men and children: praise the Name of the Lord: for his Name only is excellent, and his praise aboue heauen and earth.

13 He shall exalte the borne of his people: all his Saints shall praise him: euen the children of Israel, euen the people that seruech him.

Centate Dominum. Psal. 149.

1 Sing vnto the Lord, a new song: let the Congregation of the Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chains: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: Such honour haue all his Saints.

Laudate Dominum. Psal. 150.

1 Praise God in his holines: praise him in the firmament of his power.

2 Praise him in his noble atees: praise him according to his excellent greatnesse.

3 Praise him in the found of the trumpet: praise him vpon the Lute and Harp.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the loud Cymbals.

6 Let euerie thing that hath breath: praise the Lord.

FINIS.

GODLY PRAYERS.

A PRAYER CONTAINING THE
day of every true Christian.



Most mighty God, mercifull
louing Father, I wretched
finner come vnto thee in the
Name of thy dearely beloued
Sonne Iesus Christ, my onely
Saviour and Redemer: and
I most humbly beseech thee
for his sake, to bee mercifull
vnto me, and to cast all my finnes out of thy sight
and remembrance, thorow the merites of his
bloody death and passion.

Powe'r vpon mee (O Lord) thy holy Spirit of wif-
dome and grace: guide me and lead me by thy holy
Word, that it may be a lanterne vnto my feet, and
a light vnto my steps. Show thy mercy vpon mee,
and so lighten the naturall blindnesse and darknes
of my heart through thy grace, that I may daily be
renewed by the same spirit and grace by which
(O Lord) purge the grossenesse of my hearing and
vnderstanding, that I may profitably read, heare,
and vnderstand thy Word, and heavenly will, be
true and practise the same in my life and conuer-
sation, and euermore hold fast that blessed hope
of everlasting life.

Mortifie and kill all vice in me, that my life may
expresse my faith in thee: mercifully heare the
humble suit of thy seruant, and grant me thy peace
all my dayes: graciously pardon mine iniquities,
and defend mee in all dangers of body, goods, and
name: but most chiefly my soule, against all as-
saults, temptations, accusations, subtil baies and
sights of that old enemy of mankind, Satan that
roaring lyon, euer seeking whom he may deuoure.
And heare (O Lord) I prostrate with most humble
mind, craue of thy diuine Maicity, to be mercifull
vnto the vniuersall Church of thy Sonne Christ:
and especially according to my bounden dutie, be-
seech thee, for his sake, to blesse, saue, and defend
the principall member thereof, thy seruant our
most deare and Soueraigne lord, King Charles, in-
crease in his royall heart, true faith, godly zeale
and loue of the same: and grant him victory ouer
all his enemies, a long prosperous and honourable
life vpon earth, a blessed end, and life everlasting.

Moreover, O Lord, graunt vnto his Maiesties most
honourable Counsellors, and every other member
of this thy Church of England, that they and we, in
our severall callings, may truly and godly serue
thee: plant in our hearts true feare and honour of
thy Name, obedience to our Prince, and loue to our
neighbour: increase in vs true faith and Religion:
Replenish our minds with all goodnes, and of thy
great mercy keepe vs in the same, till the end of
our liues: giue vnto vs a godly zeale in prayer,
true humilitie in prosperitie, perfect patience in
aduersitie, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protecti-
on, all that thou hast giuen me, as wife, children,
and seruants: Aids me, O Lord, that I may gouern,
nourish, and bring them vpin thy feare and seruice.
And forasmuch, as in this world I must alwayes be
in warre and strife, not with one sort of enemies,
but with an infinite number, not onely with flesh
and blood, but with the deuill, which is the prince
of darkenesse, and with wicked men, executors of

his most damnable will: grant mee therefore thy
grace, that being armed with thy defence, I may
stand in this battell with an invincible constancy a-
gainst all corruption, which I am compassed with,
on every side, vntill such time as I hauing ended the
combate, which during this life I must sustaine, in
the end I may attaine to thy heavenly reit, which
is prepared for mee, and all thine elect, through
Christ our Lord and onely Saviour. Amen.

A CERTAINE GODLY PRAY-
ers for certaine dayes.

Munday.

Almighty God, the Father of mercy, and God
of all comfort, which onely forguest finnes:
forgiue vnto vs our finnes, *and* *let* *thy* *mercy* *and* *grace* *cover* *vs*,
and by the operation of the holy Ghost, seee may
haue power and strength hereafter, to resist finnes,
by our Saviour and Lord Iesus Christ. Amen.

Tuesday.

Lord God, which despisest not a contrit
heart, and forgettest the finnes and wickednes
of a sinner, in what houre soeuer he doth mourne
and lament his old manner of liuing: grant vnto
vs (O Lord) true contrition of heart, that we may
vehemently despise our sinfull life past, and whol-
ly be conuerted vnto thee, by our Saviour and
Lord Iesus Christ. Amen.

Wednesday.

Mercifull Father, by whose power & strength,
we may overcome our enemies, both bodily
and ghostly: graunt vnto vs, O Lord, that according
to our promise made in our baptime, we may
overcome the chiefe enemies of our soule, that is,
the desires of the world, the pleasures of the flesh,
and the suggestions of the wicked spirit: and so
after lead our liues in holinesse and righteousness,
that we may serue thee in Spirit and truth, and
that by our Saviour and Lord Iesus Christ. Amen.

Thursday.

Almighty and everlasting God, which not
onely giuest every good and perfect gift, but
also increasest those gifts that thou hast giuen, we
most humbly beseech thee (mercifull God) to in-
crease in vs the gift of faith, that we may truly
believe in thee, and in thy promise made vnto vs:
and that neither by our negligence, nor infirmity
of the flesh, nor by grieuousnesse of tempta-
tion, neither by the subtil craft and assaults of the
deuill wee be driuen from faith, in the blood of
our Saviour and Lord Iesus Christ. Amen.

Friday.

Grant vnto vs, O mercifull God (we most heat-
tily beseech thee) knowledge and true vnder-
standing of thy Word, that all ignorance being ex-
pelled, we may know what thy will and pleasure
is in all things, and how to doe our duties, and
truly to walke in our vocation: and that also we
may expresse in our liuing those things that wee
doe know, that wee be not onely knowers of thy
word, good Lord, but also be workers of the same,
by our Saviour and Lord Iesus Christ. Amen.

Saturday.

Almighty God, which hast prepared everlast-
ing life to all those that bee thy faithfull
seruants:

Godly Prayers.

Terminus: grant vnto vs, Lord, sure hope of the life everlasting, these were being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our desiring, but by the merits and defeating of our Saviour and Lord Iesus Christ, Amen.

Mercifull God, our onely aide, succour, and strength at all times: grant vnto vs, O Lord, that in the time of prosperitie wee bee not proud, and so forget thee, but that with our whole heart and strength we may cleave vnto thee: and in the time of aduersitie, that wee fall not into infidelity and desperation, but that alwayes with a constant faith we may call for help vnto thee: grant this, O Lord, for our Aduocates sake, and Saviour Iesus Christ, Amen.

Sunday.

Almighty and mercifull Lord, which giest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: grant vnto vs, O Lord, thy holy Spirit, that he may beare witness vnto vs, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawful pleasures, concupiscences, euill affections, contrary vnto thy will, by our Saviour and Lord Iesus Christ, Amen.

A Prayer for trust in God.

The beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Saviour Christ, which doest lead them the right way to immortal blessednesse, which truly and vnfainedly trusting in thee, commit themselves to thee: grant vs, that like as we be blind, and feeble indeed, so wee may take and repute our felicitie, that wee presume not of our felicitie, to see to our felicitie, but so farre as see, that alwayes we may haue thee before our eyes, to follow thee, being our guide, to be ready at thy call most obediently, and to commit our felicitie wholly vnto thee, that thou which only knowest the way: maist lead vs the same way vnto our heauenly desires, to thee with the Father and the holy Ghost be glory for ever. Amen.

¶ Certaine godly Prayers to be vsed for laundry purposes.

¶ A generall Confession of finnes to be said euery Morning.

Almighty God, our heauenly Father, I confesse and acknowledge that I am a miserable and a wretched sinner, and haue manifold waies most grievously transgressed thy most godly Commandements through wicked thoughts, vngodly lusts, fassall words and deeds, committed all my whole life. In same am I borne and conceived, and there is no goodnesse in me, in as much as if thou shouldst enter into thy narrow iudgement with mee, indging mee according vnto the same, I were neuer able to suffer, and abide it, but must needs perish, and be damned for ever: So little help, comfort of succour, is there either in me, or in any other creature. Only this is my comfort (O heauenly Father) that thou didst not spare thy onely deare Beloued Sonne, but didst give him vs vnto the most bitter, and most vile and fanderous death of the Crosse for mee, that he might so pay the ransom for my finnes, satisfie thy iudgement, still, and pacifie thy wrath, & reconcile mee againe vnto

thee and purchase mee thy grace and fauour, and euerslating life. Wherefore through the merite of his most bitter death and passion, and through his innocent blood-shedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto me, to forgive and pardon me all my finnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen mee with a right and a perfect faith, and to iustifie me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart walke as it becometh mee, in thy most godly commandements, and so glorifie and praise thee euerslatingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very panges of death, cry boldly, and merrily vnto thee, and say, I beleue in God the Father Almighty, Maker of heauen and earth, &c. But, O Lord God, heauenly Father, to comfort my felicitie in affliction and temptations with these Articles of the Christian Faith, I beseech thee, O Lord God, that thou wilt vouchsafe to be my power, for faith is thy gift: and called vpon for it: I come vnto thee, to pray and beseech thee, both for that, and for all other my necessities, euen as thy dearely beloued Sonne our Saviour Iesus Christ himselfe hath taught vs. And from the very bottomne of my heart, I cry, and say, Our Father which art in heauen, &c.

¶ A Prayer to be said in the Morning.

Mercifull Lord God, heauenly Father, I render most high land, praise, and thanks vnto thee, that thou hast preferred me, both this night, and all the times and spaces of my life hitherto, vnder thy protection, and hast suffered me to live vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receive mee this day, and the residue of my whole life, from henceforth into thy tuition, ruling and governing mee with thy holy Spirit, that all manner of darkness, of misbelieve, infidelity, and of carnall lusts and affections, may be utterly chased and driven out of my heart, and that I may be iustified and saved both body and soule, through a right and perfect faith, and so walke in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Saviour. Amen.

As impossible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs, and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soules, and that thou which art the true light not knowing any going downe, and which art the Sonne eternall, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds that we may not any where stumble or fall into any sin; but may through thy good guiding and conducting come to the life euerslating. Amen.

Lord Iesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe, which by thy most whollome appearing and sight, doest bring forth, preserve, nourish and refresh all things, as well that are in heauen, as also that are on earth: wee beseech thee mercifull and fauorably to shine into our hearts, that the night and darknesse of finnes, and the mists of errors on euery side driven away, thou brightly shining into our hearts, wee may all our life space goe without stumbling or offence, and may decently, and searely walke (as in the day time) being

purg

Godly prayers.

pure and cleane from the workes of darknesse, and abounding in all good workes, which God hath prepared for vs to walk in, with the Father, and with the holy Ghost, liuest and reigneth for ever and ever. Amen.

O God, and Lord Iesus Christ, thou knowest, yea, and hast also taught vs, how great the infirmity and weaknesse of man is, and how certaine a thing it is, that it can doe nothing without thy godly helpe. If man trust to himselfe, it cannot be avoided, but that he must run headlong, and fall into a thousand vniouings and micheties. Oh our Father, haue thou pity and compassion vpon the weaknesse of vs thy children, be thou present and ready to helpe vs, when we fleeing thy mercy vpon vs, and prospering whatsoever we godly go about, so that thou giuing vs light, wee may see what things are truly good indeed; thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for wee haue nothing but mistrust in our selues, to weeld and commit our selues fully and wholly vnto thee alone, which worketh all things in all creatures, by thy hand and blessing. So be it.

A prayer against temptation.

O Lord Iesus Christ, the only stay and fence of our mortall state, our only hope, our only saluation, our glory, and our triumph, who in the flesh (which thou hadst for our onely case taken vpon thee) didst suffer thy selfe to be tempted of Satan, and who onely and alone of all men didst victoriously overcome and vanquish fame, death, the world, the deuil, and all the kingdomes of hell: and whatsoever thou hast so overcome, for our behoofe it is: that thou hast overcome it, neither hath it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresaid euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise overthrow Satan in thy members, as thou hadst afore done in thine owne person, giue thou (we beleeue thee) by thy faultiers (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wanders to and fro, seeking whom he may deuoure. Thou being that same Serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs (thy filly ones) wildefire, against the deceitfull awaiting of the most subtil Serpent. Thou being a Lambe as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe, the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in the wrong and valiant, wee may withstand and overcome all assaults of the deuil, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercy, which neuer leauest him destitute that put their trust in thee, who liuest and reigneth God for ever without end. Amen.

A prayer for the obtaining of Wisdome.

O God of our Fathers, and Lord of mercy, thou that hast made all things with thy Word, and ordained man through thy wisdome, that he should haue dominion ouer the creatures which thou hast made, that he should order the world according to equity and righteousses, and execute iudgement with a true heart: giue mee wisdome which is engr about thy seat, and put mee not out

from among thy children: for I thy seruant, and some of thy hand-maid, am a feeble person, of a short time, and too young to the vnderstanding of thy Iudgement and Lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisdome be not with him, he shall be nothing worth. O send thy wisdome out of thy holy heauens, and from the throne of thy Majesty, that thou may be with me, and labour with mee, that I may know what is acceptable in thy sight, for since knoweth and vnderstandeth all things, and shall conduct me right soberly in thy workes, and preserve me in her power, so shall my workes be acceptable. Amen.

A prayer against worldly carelesnesse.

O Most deere and tender Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindness of our minds, and carelesnesse of worldly things, and put our whole study and care in keeping of thy holy Law, and that we may labour and trauell for our necessities in this life, like the birds of the ayre, and the vntill of the field without care. For thou hast promised that vpon thee we should trust, & haue commended which liuest and reigneth world without end. Amen.

A prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknowledge my selfe bound to keepe thy holy commandments, but yet vnable to performe them, and to be accepted for iustly without the righteousnesse of Iesus Christ thy onely Son, who hath perfectly fulfilled thy Law, to iustifie all men that beleue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life, to thy glory: and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sins, and not in my good workes, be they neuer so many. Giue me grace to lose thy holy Word feruently, to search the Scriptures diligently, to read them humbly, to vnderstand them truly, to live after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe mee vpright among diuersities of opinions and iudgements in the world, that I neuer swaue from thy Truth taught in holy Scripture. In prosperity,

O Lord, giue mee, that I waxe not proud. In aduersity helpe mee, that I neither despaire, nor blasphemeth thy holy Name, but taking it patiently, to giue thee thanks; and trust to be deliuered after thy pleasure, when I happen to fall into sin through frailty, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie, lowly in heart without faining, faithfull and truly without deceit, merry without lightnesse, sad without mistrust, sober without foolishnesse, content with mine owne without contemner, to call my neighbour his faults charitably without dissimulation, to instruct my household in thy Lawes truly, to obey our King and all Governours vnder him vniuersally, to receive all lawes and common ordinances (which disagree

disagree not from thy holy Word) obediently, to pay every man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, loving all goodnesse earnestly O Lord, grant mee thus to doe, for the glory of thy holy Name. Amen.

A prayer for patience in trouble.

How hast thou O Lord, humbled and plucked me downe? I dare now vnto thee make my prayers vnto thee, for thou art angry with me, but not without my deserting. Certainly I have sinned, Lord I confesse it: I will not deny it: but oh my God I pardon my trespasses: releas my debts, render now thy grace againe vnto mee, stop my wounds, for I am all to plagued and beaten: yet Lord, this notwithstanding, I abide patiently, and give mine attendance on thee continually, waiting for reliefe at thy hand, and that not without skill. For I haue receiued a token of thy fauour & grace towards me, I meane thy Word of promise concerning Christ, who for mee was offered on the crosse for a ransom, and a sacrifice, and a price for my sinnes: wherefore according to that thy promise defend mee, Lord, by thy right hand, and graciously care for mee. For all mans sinnes, mercies thine owne selfe, with thy power, which art my onely aider and protector, O Lord God Almighty. Amen.

A prayer to be said at night going to bed.

Mercifull Lord God, heavenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darknesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in mee, through a right and pure faith, and that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour. Amen.

A prayer to be said at the house of death.

O Lord Iesus, which art the onely health of all men liuing, and the everlasting life of them which die in faith: I wretched sinner, giue and submitt my selfe wholly vnto thy most blessed

will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leave this fraile and wicked flesh, in hope of the resurrection, which in better wife shall restore it to mee againe. I beseech thee, most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt comfort and defend mee with the buckler of thy mercy against all the assaults of the deuill: I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust, is in thy most mercifull goodnesse. I haue no merites, nor good workes which I may alleadge before thee. Of sinnes and euill workes (alas) I see a great heape, but through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept mee for righteous and iust, and to be the inheritor of everlasting life. Thou mercifull Lord, wofull borne for my sake, thou didst suffer both hunger and thirst for my sake, thou diddest preach and teach, thou didst pray and fast for my sake, thou didst all good workes and deeds for my sake, thou sufferdest most grieuous paines and torments for my sake. And finally, thou didst best precious Blood to die, and thy Blood to be shed on the Crosse for my sake. Now most mercifull Saviour, let all these things profit mee, which thou freely hast giuen me, that hast giuen thy selfe for me. Let thy Blood cleanse and wash away the spots and foulnesse of my sinnes. Let thy righteousnesse hide and couer mine vnrightheadnesse. Let the merits of thy passion and Blood, be the satisfaction for my sinnes. Giue me, Lord, thy grace, that my faith and saluation in thy Blood wauer not in mee, but bee euer firme and constant, that the hope of thy mercy, and life everlasting neuer decay in me, that charity wauer not cold in mee. Finally, that the weaknesse of my flesh be not overcome with the feare of death. Grant me mercifull Saviour, that when death hath thus vt the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee, that when death hath taken away the vie of my tongue and speech, yet that my heart may cry, and say vnto thee, *In manus tuas Domine commendo spiritum meum*, (that is to say) O Lord, into thy hands I giue and commit my soule: *Domine Iesu accipe spiritum meum*, Lord Iesus receive my soule vnto thee. Amen.

FINIS.

