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L Anthony Sparrow,
Comp.

[A collection of articles, injunctions, canons,
orders, ordinances and constitutions ecclesiastical
with other public records of the Church of
England, chiefly in the times of K. Edward VI,
Queen Elizabeth, K. James and K. Charles I.]

[London, 1547-1846]

INJUNCTIONS

Given by the most Excellent Prince, Edward VI.

By the Grace of God, KING of *England*,
France and *Ireland*, Defender
of the Faith.

And in Earth under Christ, of the Church of
England and *Ireland*, the Supreme Head :

To all and singular his loving Subjects, as well
of the Clergy as of the Laity.

Imprinted at London by Richard Grafton, MDXLVII.

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Injunctions given by the most Excellent Prince *Edward* the Sixth, by the Grace of God King of *England*, *France*, and *Ireland*, Defender of the Faith, and in Earth under Christ, of the Church of *England* and of *Ireland*, the supreme Head: To all and singular his loving Subjects, as well of the Clergy as of the Laity.



THE Kings most Royal Majesty, by the advice of his most dear Uncle the Duke of Somerset, Lord Protector of all his Realms, Dominions and Subjects, and Governor of his most Royal Person, and residue of his most honourable Council, intending the advancement of the true honour of Almighty God, the suppression of Idolatry and Superstition throughout all his Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocrisie, Enormities and Abuses, as to his duty appertaineth; doth minister unto his loving Subjects these goodly Injunctions hereafter following; whereof part were given unto them heretofore, by the Authority of his most dear beloved Father, King Henry the Eighth, of most famous memory, and part are now ministered and given by his Majesty: All which Injunctions his Highness willeth and commandeth his said loving Subjects, by his supreme Authority, obediently to receive, and truly to observe and keep, every man in their offices, degrees and states, as they will avoid his displeasure, and the pains in the same Injunctions hereafter expressed.

1. The first is, That all Deans, Archdeacons, Parsons, Vicars, and other Ecclesiastical persons, shall faithfully keep and observe, and, as far as in them may lie, shall cause to be kept and observed of other, all and singular Laws and Statutes, made as well for the abolishing and extirpation of the Bishop of Rome, his pretended and usurped power and jurisdiction, as for the establishment and confirmation of the Kings authority, jurisdiction, and supremacy of the Church of England and Ireland. And furthermore, all Ecclesiastical persons, having cure of souls, shall to the uttermost of their wit, knowledge, and learning, purely, sincerely, and without any colour or dissimulation, declare, manifest, and open four times every year at the least, in their Sermons and other Collations, that the Bishop of Rome's usurped power and jurisdiction having no establishment nor ground by the Laws of God, was of most just causes taken away and abolished, and that therefore no manner of obedience or subjection, within his Realms and Dominions, is due unto him. And that the Kings power, within his Realms and Dominions, is the highest power under God; to whom all men, within the same Realms and Dominions, by Gods Laws, owe most Loyalty and Obedience, afore and above all other Powers and Potentates in Earth.

Besides this, to the intent that all Superstition and Hypocrisie crept into divers mens hearts, may vanish away; they shall not set forth or extol any Images, Relics, or Miracles, for any Superstition or lucre, nor allure the people by any inticements to the Pilgrimage of any Saint or Image: but reproving the same, they shall teach, that all goodness, health and grace, ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

Item, That they the persons above rehearsed, shall make or cause to be made in their Churches, and every other Cure they have, one Sermon every quarter of the year at the least, wherein they shall purely and sincerely declare the Word of God: and in the same, exhort their hearers to the works of Faith, Mercy and Charity, specially prescribed and commanded in Scripture, and that works devised by mens phantasies, besides Scripture; as wandering to Pilgrimages, offering of Money, Candles, or Tapers, or Relicks, or Images, or

kissing and licking of the same; praying upon Beads, or such like superstition, have not only no promise of reward in Scripture for doing of them; but contrariwise, great threats, and maledictions of God, for that they be things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor, for that the same diminish most his honour and glory.

Item, That such Images as they know in any of their Cures to be or to have been abused with Pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall for the avoiding of that most detestable offence of Idolatry, forthwith take down, or cause to be taken down and destroy the same; and shall suffer from henceforth no Torches nor Candles, Tapers or Images of Wax to be set afore any Image or Picture, but only two lights upon the High Altar, before the Sacrament, which for the signification that Christ is the very true light of the World, they shall suffer to remain still: admonishing their Parishioners, that Images serve for no other purpose but to be a remembrance, whereby men may be admonished of the holy lives and conversation of them that the said Images do represent: which Images if they do abuse for any other intent, they commit Idolatry in the same, to the great danger of their Souls.

Item, That every holy-day throughout the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit, the Pater Noster, the Credo, and Ten Commandments in English, to the intent the people may learn the same by heart: exhorting all Parents and Householders to teach their children and servants the same, as they are bound by the Law of God, and in conscience to do.

Item, That they shall charge Fathers and Mothers, Masters and Governors, to bestow their children and servants, even from their childhood either to learning or to some honest exercise, occupation or husbandry; exhorting and counselling, and by all the ways and means they may, as well in their Sermons and Collations, as otherwise, persuading their said Fathers and Mothers, Masters and other Governors, diligently to provide and foresee that the Youth be in no manner or wise brought up in idleness lest at any time afterward for lack of some craft, occupation, or other honest means to live by, they be driven to fall to begging, stealing, or some other unthriftiness: Forasmuch as we may daily see, through sloth and idleness, divers valiant men fall, some to begging and some to theft and murder; which after brought to calamity and misery, do blame their Parents, Friends and Governors, which suffered them to be brought up so idly in their youth, where if they had been well brought up in learning, some good occupation or craft, they would (being rulers of their own household) have profited as well themselves as divers other persons, to the great commodity and ornament of the Commonwealth.

Also, That the said Parsons, Vicars, and other Curates shall diligently provide, that the Sacraments be duly and reverently ministered in their Parishes. And if at any time it happen them in any of the cases expressed in the Statutes of this Realm, or of special license given by the Kings Majesty, to be absent from their benefices, they shall leave their Cure not to a rude and unlearned person, but to an honest well learned and expert curate that can by his ability teach the rude and unlearned of their Cure wholesome Doctrine, and reduce them to the right way that do erre; which will also execute these injunctions, and do their duty otherwise, as they are bound to do in every behalf, and accordingly may and will profit their Cure no less with good example of living than with the declaration of the Word of God, or else their lack and default shall be imputed unto them, who shall straightly answer for the same if they do otherwise. And always let them see, that neither they nor their Curates do seek more their own profit, promotion or advantage, than the profit of the souls they have under their Cure, or the glory of God.

Also, That they shall provide within three moneths next after this visitation, one Book of the whole Bible, of the largest Volume in English. And within one twelve moneths next after the said Visitation, the Paraphrasis of Erasmus also in English upon the Gospels, and the same set up in some convenient place within the said Church that they have Cure of, whereas their

Parishioners may most commodiously resort unto the same, and read the same. The charges of which books shall be ratably born between the Parson and Appropriatory, and Parishioners aforesaid, that is to say, the one half by the Parson or Proprietary, and the other half by the Parishioners. And they shall discourage no man (authorized and licensed thereto) from the reading any part of the Bible, either in Latine or in English; but shall rather comfort and exhort every person to read the same, as the very lively word of God, and the special food of mans soul, that all Christian persons are bound to embrace, believe and follow, if they look to be saved: whereby they may the better know their duties to God, to their Sovereign Lord the King, and their neighbor; ever gently and charitably exhorting them, and in his Majesties Name, straightly charging and commanding them, that in the reading thereof, no man to reason or contend but quietly to hear the reader.

Also, The said Ecclesiastical person shall in no wise, at any unlawful time, nor for any other cause than for their honest necessity, haunt or resort to any Taverns or Alehouses. And after their Dinner or Supper, they shall not give themselves up to drinking or riot, spending their time idely, by day or by night, at Dice, Cards, or Tables, playing, or any other unlawful game: but at all times, (as they shall have leisure) they shall hear and read somewhat of holy Scripture, or shall occupy themselves with some other honest exercise; and that they always do the things which appertain to honesty, with endeavor to profit the Commonweal; having always in mind, that they ought to excel all other in purity of life, and should be an example to the people to live well and Christianly.

Item, That they shall in Confessions every Lent examine every person that cometh to Confession to them, whether they can recite the Articles of their Faith, the Pater Noster, and the Ten Commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare then, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to God's Board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke, that they might incur hereafter by the same.

Also, That they shall admit no man to preach within any their Cures, but such as shall appear unto them to be sufficiently licensed thereunto, by the Kings Majesty, the Lord Protectors Grace, the Archbishop of Canterbury, the Archbishop of York in his Province, or the Bishop of the Diocess; and such as shall be so licensed, they shall gladly receive to declare the Word of God, without any resistance or contradiction.

Also, if they have heretofore declared to their Parishioners any thing to the extolling or setting forth of pilgrimages, Relicks, or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such Superstition, they shall now openly, before the same recant, and reprove the same: shewing them (as the truth is) that they did the same upon no ground of Scripture, but were led and seduced by a common error and abuse, crept into the Church through the sufferance and avarice of such as felt profit by the same.

Also, If they do, or shall know any man within their Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of these the Kings Majesties Injunctions, or a fautor of the Bishop of Rome's pretended power, now by the Laws of this Realm justly rejected, extrivated, and taken away interly, they shall detect and present the same to the King or his Council, or to the Justice of Peace next adjoining.

Also, That the Parson, Vicar, or Curate, and Parishioners of every Parish within this Realm, shall, in their Churches and Chappels, keep one Book or Register, wherein they shall write the day and year of every Wedding, Christning and Burial, made within their Parish for their time, and so every man succeeding them likewise; and therein shall write every persons name that shall be so Wedded, Christned or Buried. And for the safe keeping of the same Book, the Parish shall be bound to provide of their common charges, one sure Coffer, with two Locks and Keys, whereof the one to remain with the Parson, Vicar, or Curate, and

the other with the Wardens of every Parish Church or Chappel, wherein the said Book shall be laid up : which Book they shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same, all the Weddings, Christnings and Burials made the whole week before ; and that done, to lay up the Book in the said Coffe, as afore. And for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church, iii. s. iiii. d. to be employed to the poor mens box of that Parish.

Furthermore, Because the goods of the Church are called the goods of the poor, and at these days nothing is less seen than the poor to be sustained with the same ; all Parsons, Vicars, Pensionaries, Prebendaries, and other beneficed men within this Deanery, not being resident upon their Benefices, which may dispend yearly xx. l. or above, either within this Deanery or elsewhere, shall distribute hereafter among their poor Parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest men of the Parish, the xl. part of the fruits and revenues of their said Benefices, lest they be worthily noted of ingratitude, which reserving so many parts to themselves, cannot vouchsafe to impart the xl. portion thereof among the poor people of that parish, that is so fruitful and profitable unto them.

And to the intent that learned men may hereafter spring the more, for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within this Deanery, having yearly to dispend in Benefices and other Promotions of the Church an C. l. shall give competent exhibition to one Scholar : and for so many C. l. more as he may dispend, to so many Scholars more shall he give like exhibition in the University of Oxford or Cambridge, or some Grammar-School ; which after they have profited in good learning may be partners of their Patrons Cure and charge, as well in Preaching, as otherwise, in the execution of their offices, or may (when need shall be) otherwise profit the Commonweal with their Council and Wisdom.

Also, That the Proprietaries, Parsons, Vicars, and Clerks, having Churches, Chappels, or Mansions within this Deanery, shall bestow yearly hereafter upon the same Mansions or Chancels of their Churches being in decay, the fifth part of that their Benefices, till they be fully repaired ; and the same so repaired, shall always keep and maintain in good estate.

Also, That the said Parsons, Vicars and Clerks, shall, once every quarter of the year, read these Injunctions given unto them, openly and deliberately, before all their Parishioners, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Also, For as much as by a Law established, every man is bound to pay his Tythes, no man shall by colour of duty omitted by their Curates, detain their Tythes, and so redub and requite one wrong with another, or be his own judge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution. And such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries and other Superiours hands, who, upon complaint and due proof thereof, shall reform the same accordingly.

Also, That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, or of Common-prayer or Divine Service, otherwise then is specified in these Injunctions, until such time as the same shall be otherwise ordered and transposed by the Kings Authority.

Also, That every Parson, Vicar, Curate, Chauntry-Priest, and Stipendary, being under the degree of a Batcheler of Divinity, shall provide and have of his own, within three moneths after this Visitation, the New Testament both in Latine and in English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of holy Scripture.

Also, In the time of High-Mass, within every Church, he that saith or singeth the same,

shall read or cause to be read the Epistle and Gospel of that Mass in English and not in Latine, in the Pulpit, or in such convenient place as the people may hear the same. And every Sunday and holy-day they shall plainly and distinctly read, or cause to be read, one Chapter of the New Testament in English, in the said place at Mattins immediately after the Lessons: and at Even-song, after Magnificat, one Chapter of the Old Testament. And to the intent the premises may be more conveniently done, the Kings Majesties pleasure is, that when ix. Lessons should be read in the Church, three of them shall be omitted and left out with the Responds: and at Even-song time the Responds with all the memories shall be left off for that purpose.

Also, Because those persons which be sick and in peril of death, be oftentimes put in despair, by the craft and subtilty of the Devil, who is then most busie, and especially with them that lack the knowledge, sure perswasion, and stedfast belief that they may be made partakers of the great and infinite mercy which Almighty God of his most bountifull goodness, and meer liberality, without our deserving, hath offered freely to all persons that put their full trust and confidence in him: Therefore that this damnable vice of despair may be clearly taken away, and firm belief, and stedfast hope, surely conceived of all their Parishioners, being in any danger, they shall learn and have always in a readiness such comfortable places and sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God towards all penitent and believing persons, that they may at all times (when necessity shall require) promptly comfort their flock, with the lively word of God, which is the only stay of man's conscience.

Also, To avoid all contention and strife, which heretofore had risen among the Kings Majesties Subjects in sundry places of his Realms and Dominions, by reason of fond courtesie, and challenging of places in procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth, in any Parish Church at any time, use any procession about the Church or Church-yard, or other place, but immediately before High Mass, the Priests with other of the Quire shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the Suffrages following, and none other procession or Letany to be had or used but the said Litany in English, adding nothing thereto, but as the Kings Grace shall hereafter appoint: and in Cathedral or Collegiate Churches, the same shall be done in such places as our Commissaries in our Visitation shall appoint. And in the time of the Litany, of the Mass, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and urgent cause, shall depart out of the Church; and all ringing and knolling of Bells, shall be utterly forborn at that time, except one Bell in convenient time to be rung or knowled before the Sermon.

Also, Like as the people be commonly occupied the work-day, with bodily labour, for their bodily sustenance, so was the holi-day at the first beginning godly instituted and ordained, that the people should that day give themselves wholly to God. And whereas in our time, God is more offended than pleased, more dishonored than honored upon the holy-day, because of idleness, pride, drunkenness, quarrelling and brawling, which are most used in such days, people nevertheless perswading themselves sufficiently to honor God on that day, if they hear Mass and Service, though they understand nothing to their edifying: therefore all the Kings faithful and loving Subjects shall from henceforth celebrate and keep their holy-day according to Gods holy will and pleasure, that is, in hearing the Word of God read and taught, in private and publick prayers, in knowledging their offences to God, and amendment of the same, in reconciling their selves charitably to their neighbors where displeasure hath been, in often times receiving the Communion of the very body and blood of Christ, in visiting of the poor and sick, in using all soberness and godly conversation. Yet notwithstanding all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, in the time of Harvest, labour upon the holy and festival days, and save that thing which God hath sent. And if for any

scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend, and displease God.

Also, For as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ; Curates shall in no wise admit to the receiving thereof any of their Cure and flock, who hath maliciously and openly contended with his Neighbor, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them; and nevertheless their just titles and rights they may charitably prosecute before such as have authority to hear the same.

Also, That every Dean, Arch deacon, Master of Collegiate Church, Master of Hospital, and Prebendary being Priest, shall Preach by himself personally, twice every year at the least, either in the place where he is intituled, or in some Church where he hath jurisdiction, or else which is to the said place appropriate or united.

Also, That they shall instruct and teach in their Cures, that no man ought obstinately and maliciously to break and violate the laudable ceremonies of the Church, by the King commanded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doth the same to the great peril and danger of his Souls health: as in casting holy Water upon his Bed, upon Images, and other dead things, or hearing about him holy Bread, or Saint Johns Gospel, or making of crosses of wood upon Palm-sunday, in time of reading of the Passion, or keeping of private holy-days, as Bakers, Brewers, Smiths, Shoe-makers, and such other do; or ringing of holy Bells, or blessing with the holy Candle, to the intent thereby to be discharged of the burden of sin, or to bribe away Devils, or to put away dreams and phantasies, or in putting trust and confidence of health and salvation in the same ceremonies, when they be only ordained, instituted and made, to put us in remembrance of the benefits which we have received by Christ. And if he use them for any other purpose, he grievously offendeth God.

Also, That they shall take away, utterly extinct and destroy all shrines, covering of shrines, all tables, candlesticks, trindilles or rolls of Wax, pictures, paintings, and all other monuments of feigned miracles, pilgrimages, Idolatry and Superstition: so that there remain no memory of the same in walls, glass-windows, or elsewhere within their Churches or Houses. And they shall exhort all their Parishioners to do the like, within their several houses. And that the Church-wardens, at the common charge of the Parishioners in every Church, shall provide a comely and honest Pulpit, to be set in a convenient place within the same, for the preaching of Gods Word.

Also, They shall provide and have within three moneths after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, having three Keys, whereof one shall remain in the custody of the Parson, Vicar or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year. Which Chest you shall set and fasten near unto the high Altar, to the intent the Parishioners should put into it their Oblation and Alms for their poor Neighbors. And the Parson, Vicar or Curate, shall diligently from time to time, and specially when men make their Testaments, call upon, exhort and move, their Neighbors, to confer and give, as they may well spare, to the said Chest; declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon Pardons, Pilgrimages, Trentalles, decking of Images, offering of Candles, giving to Friars, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshiping of God, required earnestly upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ himself and so is accepted of him, that he will mercifully reward the same with everlasting life: the which alms and devotion of the people, the keepers of the Keys shall at times convenient take out of the Chest, and distribute the same in the presence of their whole Parish, or six of them, to be truly and faith-

fully delivered to their most needy Neighbors: and if they be provided for, then to the reparation of high-ways next adjoining. And also the mony which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Kings Majesties Authority it be otherwise appointed) shall be put into the said Chest, and converted to the said use, and also the Rents and Lands, the profit of cattle, and money given or bequeathed to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same.

And forasmuch as Priests be publick Ministers of the Church, and upon the holy-days ought to apply themselves to the common administration of the whole Parish, they shall not be bound to go to women lying in childbed, except in time of dangerous sickness, and not to fetch any coarse before it be brought to the Church-yard; and if the woman be sick, or the coarse brought to the Church, the Priest shall do his duty accordingly in visiting the woman, and burying the dead person.

Also, To avoid the detestable sin of Simony, because buying and selling of Benefices is execrable before God; therefore all such persons as buy any benefices or come to them by fraud or deceit shall be deprived of such benefices, and be made unable at any time after to receive any other spiritual promotion. And such as do sell them, or by any colour do bestow them for their own gain and profit, shall lose the right and title of patronage, and presentment for that time, and the gift thereof for that vacation shall appertain to the Kings Majesty.

Also, Because through lack of Preachers in many places of the Kings Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curates shall read in the Churches every Sunday one of the Homilies, which are and shall be set forth for the same purpose by the Kings Authority, in such sort as they shall be appointed to do in the Preface of the same.

Also, Whereas many indiscreet persons do at this day uncharitably condemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time favored phansies rather then Gods truth; yet forasmuch as their office and function is appointed of God: the Kings Majesty willeth and chargeth all his loving Subjects, that from henceforth they shall use them charitably and reverently for their office and administration sake, and especial such as labour in the setting forth of Gods holy Word.

Also, That all manner of persons which understand not the Latine tongue, shall pray upon none other Primer, but upon that which was lately set forth in English by the authority of King Henry the eighth, of most famous memory. And that no teachers of youth shall teach any other then the said Primer. And all those which have knowledge of the Latine Tongue, shall pray upon none other Latine Primer, but upon that which is likewise set forth by the said Authority. And that all Graces to be said at Dinner and Supper, shall be always said in the English Tongue. And that none other Grammar shall be taught in any School or other place within the Kings Realms and Dominions, but only that which is set forth by the said Authority.

Item, That all Chauntry Priests shall exercise themselves in teaching youth to read and write, and bring them up in good manners, and other vertuous exercises.

Item, When any Sermon or Homily shall be had, the Prime and hours shall be omitted.

The Form of bidding the Common Prayers.

You shall pray for the whole Congregation of Christs Church, and especially for this Church of England and Ireland; wherein first I commend to your devout prayers, the Kings most Excellent Majesty, supreme Head immediately under God, of the Spirituality and Temporality of the same Church: and for Queen Katherine Dowager, and also for my Lady Mary, and my Lady Elizabeth, the Kings Sisters.

Secondly, you shall pray for the Lord Protectors Grace, with all the rest of the Kings Majesties Council: for all the Lords of this Realm, and for the Clergy and Commons of the

same: beseeching Almighty God to give every of them in his degree, grace to use themselves in such wise, as may be to Gods glory, the Kings honor, and the weal of this Realm.

Thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us, and we with them at the day of Judgment, may rest both body and soul, with Abraham, Isaac, and Jacob in the Kingdom of Heaven.

All which singular Injunctions, the Kings Majesty ministreth unto his Clergy and their Successors, and to all his loving Subjects: straightly charging and commanding them to observe and keep the same, upon pain of deprivation, sequestration of fruits or Benefices, suspension, excommunication, and such other coercion, as to Ordinaries, or other having Ecclesiastical Jurisdiction, whom his Majesty hath appointed for the due execution of the same, shall be seen convenient: charging and commanding them to see these Injunctions observed and kept of all persons, being under their jurisdiction, as they will answer to his Majesty for the contrary; and his Majesties pleasure is, that every Justice of Peace (being required) shall assist the Ordinaries and every of them for the due execution of the said Injunctions.

THE COMMUNION.

In the same year that these Injunctions were issued, the first of the Reign of King Edward the Sixth, on the 2nd of December, the Convocation declared the opinion "nullo reclamante," that the Communion ought to be administered to all persons under "both kinds." Whereupon an Act of Parliament was drawn, ordering the Communion to be so administered. And then a Committee of Bishops and other learned divines was appointed to compose "an uniform order of Communion, according to the Rules of Scripture, and the Use of the Primitive Church." In order to this, the Committee repaired to Windsor Castle, and in that retirement, within a few days, they drew up that form which will be found in the next following pages, and which is here reprinted, as being the earliest production of the original compilers of our Liturgy. This Committee consisted of—

1. Thomas Cranmer, Archbishop of Canterbury ;
2. Thomas Goodrich, Bishop of Ely ;
3. Henry Holbech, alias Render, Bishop of Lincoln ;
4. George Day, Bishop of Chichester ;
5. John Skip, Bishop of Hereford ;
6. Thomas Thirlby, Bishop of Westminster ;
7. Nicholas Ridley, Bishop of Rochester, afterwards translated to London ;
8. William Day, Dean of St. Paul's, and Master of Queen's College, Cambridge ;
9. John Taylor, Dean, and afterwards Bishop of Lincoln ;
10. Simon Heynes, Dean of Exeter ;
11. John Redmayne, Master of Trinity College, and Prebend of Westminster ;
12. Richard Cox, Dean of Christ Church, Oxford, and afterwards Bishop of Ely ;
- and 13. Thomas Robertson, Archdeacon of Leicester.

THE ORDER OF
THE COMMUNION.

With the Kings Majesties Proclamation.

Imprinted at London, by Richard Grafton,

MDXLVII.

1547

THE PROCLAMATION.



DWARD by the Grace of God, King of England, France and Ireland, Defender of the Faith, and of the Church of England and Ireland in Earth the Supreme Head: to all and singular Our loving Subjects, Greeting. For so much as in Our high Court of Parliament, lately holden at Westminster, it was, by Us, with the consent of the Lords Spiritual and Temporal, and Commons there assembled, most godly and agreeably to Christs holy institution, Enacted, That the most blessed Sacrament of the body and blood of Our Saviour Christ, should from thenceforth be commonly delivered and ministred unto all persons within Our Realm of England and Ireland, and other Our Dominions under both kinds, that is to say, of Bread and Wine, (except necessity otherways require) lest any man phansying and devising a sundry way by himself, in the use of this most blessed Sacrament of Unity, there might thereby arise any unseemly and ungodly diversity: Our pleasure is, by the advice of Our most dear Uncle the Duke of Somerset, Governour of our Person, and Protector of all our Realms, Dominions and Subjects, and other of Our Privy Council, That the said blessed Sacrament be ministred unto Our people only after such form and manner as hereafter, by Our Authority, with the advice beforementioned, is set forth and declared: willing every man with due reverence and Christian behaviour, to come to this holy Sacrament and most blessed Communion, lest by the unworthy receiving of so high mysteries, they become guilty of the body and blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they may so come to this holy Table of Christ, and so be partakers of this holy Communion, that they may dwell in Christ, and have Christ dwelling in them: And also with such obedience and conformity to receive this our Ordinance, and most godly direction, that we may be encouraged from time to time further to travel for the reformation, and setting forth of such godly Orders, as may be most to Gods glory, the edifying of Our Subjects, and for the advancement of true Religion.

Which thing, we (by the help of God) most earnestly intend to bring to effect: willing all Our loving Subjects in the mean time, to stay and quiet themselves with this Our direction, as men content to follow Our Authority, (according to the bounden duty of Subjects,) and not enterprising to run a fore, and so by their rashness become the greatest hinderers of such things, as they more arrogantly than godly would seem (by their own private Authority) most hotly to set forward. We would not have Our Subjects so much to mislike Our Judgment, so much to mistrust Our zeal, as though we either could not discern what were to be done, or would not do all things in due time: God be praised, we know both what by his word is meet to be redressed, and have an earnest mind, by the advice of Our most dear Uncle, and other of Our Privy Council, with all diligence and convenient speed so to set forth the same, as it may most stand with Gods glory, and edifying and quietness of Our people: which we doubt not, but all Our obedient and loving Subjects will quietly and reverently tarry for.

God save the KING.

THE ORDER OF THE COMMUNION.

First, the Parson, Vicar, or Curate, the next Sunday or Holy-day, or at the least one Day before he shall Minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.

DEAR Friends, and you especially upon whose souls I have cure and charge, upon day next I do intend by Gods grace to offer to all such as shall be there godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which Passion, we have obtained remission of our sins, and be made partakers of the kingdom of Heaven; whereof, we be assured and ascertained if we come to the said Sacrament with hearty repentance for our offences, stedfast faith in Gods mercy, and earnest minds to obey Gods will, and to offend no more: wherefore our duty is, to come to these holy mysteries with most hearty thanks to be given to Almighty God for his infinite mercy and benefits, given and bestowed upon us, his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsafe in a Sacrament and mystery, to give us his said body and blood spiritually to feed and drink upon. The which Sacrament, being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily; my duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly, nor after the manner of dissemblers with God: But as they which should come to a most godly and heavenly banquet: not to come but in the Marriage-garment required of God in Scripture, that you may, so much as lyeth in you, be found worthy to come to such a Table. The ways and means thereto is,

First, That you be truly repentant of your former evil life, and that you confess with an unfeigned heart to Almighty God, your sins and unkindness towards His Majesty, committed either by will, word or deed, infirmity or ignorance, and that with inward sorrow and tears, you bewail your offences, and require of Almighty God mercy and pardon, promising to him from the bottom of your hearts, the amendment of your former life. And amongst all others I am commanded of God, especially to move and exhort you, to reconcile yourselves to your neighbors, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the World, and to forgive other, as you would that God should forgive you. And if there be any of you, whose conscience is troubled and grieved at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the Law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, and that of us, as a Minister of God and of the Church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession, not to be offended wick them that do use, to their further satisfying, the auricular and secret confession to the Priest, nor those also which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them

which are satisfied with their humble confession to God, and the general confession to the Church: But in all these things, do follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other mens minds or acts, whereas he hath no warrant of Gods word for the same.

The time of the Communion, shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other Rite or Ceremony in the Mass, (until other orders shall be provided) but as heretofore usually the Priest hath done with the Sacrament of the body, to prepare, bless and consecrate so much as will serve the people: so it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest Chalice, or some fair and convenient Cup or Cups full of Wine, with some Water put unto it. And that day, not drink it up all himself, but take one onely sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

DEARLY beloved in the Lord, ye coming to his holy Communion, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread, and drink of this Cup: for as the benefit is great, if with a truly penitent heart and lively faith we receive this holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us, we be made one with Christ, and Christ with us;) so is the danger great if we receive the same unworthily: for then we become guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, because we make no difference of the Lords body, we kindle Gods wrath over us, we provoke him to plague us with divers diseases and sundry kinds of death. Judge therefore your selves, (brethren) that ye be not judged of the Lord. Let your mind be without desire to sin: Repent you truly for your sins past, have an earnest and lively faith in Christ our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy Mysteries. But above all things, you must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ both God and man, who did humble himself even to the death upon the Cross for us miserable sinners, lying in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding love our Master, and only Saviour Jesus Christ thus doing for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath left in these holy mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed body and precious blood for us spiritually to feed upon, to our endless comfort and consolation. To him therefore with the Father and the holy Ghost, let us give, as we are most bounden, continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then the Priest shall say to them which be ready to take the Sacrament,

If any man here be an open blasphemers, adulterer, in malice or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet awhile bewail his sins, and not come to this holy Table, lest after the taking of this most blessed bread, the Devil enter into him, as he did into Judas, to fulfill in him all iniquity, and to bring him to destruction, both of body and soul.

Here the Priest shall pause a while, to see if any man will withdraw himself: and if he perceive any so to do, then let him commune with him privily at convenient leisure, and see whether he can with good Exhortation, bring him to Grace: and after a little pause, the Priest shall say,

You that do truly and earnestly repent you of your sins, and offences, committed to Almighty God, and be in love and charity with your Neighbours, and intend to lead a new life,

and heartily to follow the Commandments of God, and to walk from henceforth in his holy ways, draw near and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy Church, here gathered together in his Name, meekly kneeling upon your knees.

Then shall a general 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 himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us: We do earnestly repent, and be heartily sorry for these our misdoings: The remembrance of them is grievous unto us, the burthen of them is intollerable, have mercy upon us, have mercy upon us most merciful Father, for thy Son our Lord Jesus Christs sake: Forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy Name, through Jesus Christ our Lord.

Then shall the Priest stand up, and turning him to the people, say thus:

Our blessed Lord, who hath left power to his Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy upon you, pardon and deliver you from all sins, confirm and strengthen you in all goodness, and bring you to everlasting life.

Then shall the Priest stand up, and turning him toward the people, say thus:

Hear what comfortable words our Saviour Christ saith to all that truly turn to him:

Come unto me all that travel and be heavy laden, and I shall refresh you. So God loved the world, that he gave his onely begotten Son, to the end, that all that believe in him should not perish, but have life everlasting.

Hear also what St. Paul saith,

This is a true saying and worthy of all men to be embraced and received, that Jesus Christ came into this world to save sinners.

Hear also what St. John saith,

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, he it is that obtained grace for our sins.

Then shall the Priest kneel down and 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 merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord, whose property is always to have mercy: grant us therefore gracious Lord so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, Amen.

Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the body, of Christ, he shall say to every one these words following:

The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

And the Priest delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministrereth the Bread, so shall he, for more expedition, minister the Wine, in form before written.

Then shall the Priest, turning him to the people, let the people depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.

To which the people shall answer,

Amen.

Note, That the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated bread shall be broken in two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ.

Note, That if it doth so chance, that the Wine hallowed and consecrated doth not suffice, or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the Altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise, beginning at these words, *Simili modo, postquam cœnatum est, and ending at these words, qui pro vobis & promultis effundetur in remissionem peccatorum, and without any elevation or lifting up.*

Articles to be enquired of in the Visitations to be had within the Diocese of *Canterbury*, in the second year of the Reign of our Dread Sovereign Lord *Edward* the Sixth, by the Grace of God King of *England, France, and Ireland*, Defender of the Faith, and in Earth of the Church of *England* and also of *Ireland*, the Supreme Head.



FIRST, Whether Parsons, Vicars and Curates, and every of them have purely and sincerely, without colour or dissimulation, four times in the year at the least, preached against the usurped power, pretended authority, and jurisdiction of the Bishop of Rome.

Item, Whether they have preached and declared likewise four times in the year at the least, that the Kings Majesties power, authority and preheminance, within his Realms and Dominions, is the highest power under God.

Item, Whether any person hath by writing, cyphring, preaching, or teaching, deed or act obstinately holden, and stand with to extol, set forth, maintain or defend the authority, jurisdiction, or power of the Bishop of Rome, or of his See heretofore claimed and usurped, or by any pretense, obstinately or maliciously, invented anything for the extolling of the same, or any part thereof.

Item, Whether in their Common-prayers they use not the Collects made for the King, and make not special mention of his Majesties name in the same.

Item, Whether they do not every Sunday and Holy-day, with the Collects of the English procession, say the prayer set forth by the Kings Majesty for peace between England and Scotland.

Item, Whether they have not removed, taken away and utterly extincted and destroyed in their Churches, Chappels, and Houses, all Shrines, coverings of Shrines, all Tables, Candlesticks, Trindels, or Rolls of Wax, Pictures, Paintings, and all other Monuments of feigned Miracles, Pilgrimages, Idolatry, and Superstition, so that there remain no memory of the same in walls, glass-windows, or elsewhere.

Item, Whether they have exhorted, moved and stirred their Parishioners to do the like in every of their houses.

Item, Whether they have declared to their Parishioners, the Articles concerning the abrogation of certain superfluous Holy-dayes, and done their endeavor to perswade the said Parishioners to keep and observe the same Articles inviolably; and whether any of those abrogate dayes have been kept as Holy-days, and by whose occasion they were so kept.

Item, Whether they have diligently, duly, and reverently ministred the Sacraments in their Cures.

Item, Whether they have preached, or caused to be preached purely and sincerely the word of God, in every of their Cures, every quarter of the year, once at the least, exhorting their Parishioners to works commanded by the Scripture, and not to works devised by mens phantasies besides Scripture, as wearing or praying upon Beads, or such like.

Item, Whether they suffer any Torches, Candles, Tapers, or any other lights to be in your Churches, but only two lights upon the high Altar.

Item, Whether they have not every Holy-day, when they have no Sermon, immediately after the Gospel, openly, plainly and distinctly, recited to their Parishioners in the Pulpit, the Pater Noster, the Creed, and the Ten Commandments in English.

Item, Whether every Lent they examine such persons as come to confession to them, whether they can recite the Pater Noster, the Articles of our Faith, and the Ten Commandments in English.

Item, Whether they have charged Fathers and Mothers, Masters and Governors of Youth, to bring them up in some vertuous study and occupation.

Item, Whether such beneficed men, as be lawfully absent from their benefices, do leave their Cure to a rude and unlearned person, and not an honest, well-learned and expert Curate, which can and will teach you wholsom Doctrine.

Item, Whether in every Cure they have, they have provided one book of the whole Bible of the largest Volume in English, and the Paraphrasis of Erasmus also in English upon the Gospels, and set up the same in some convenient place in the Church, where their Parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person from reading of any part of the Bible, either in Latine or in English, but rather comforted and exhorted every person to read the same, as the very lively word of God, and the special food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Priests, be common haunters and resorters to Taverns or Ale-houses, giving themselves to drinking, rioting or playing at unlawful games, and do not occupie themselves in the reading or hearing of some part of holy Scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licensed thereunto, or have refused or denied such to preach as have been licensed accordingly.

Item, Whether they which have heretofore declared to their Parishioners, anything to the extolling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such superstition, have not openly recanted and reproved the same.

Item, Whether they have one book or register safely kept, wherein they write the day of every Wedding, Christning and Burying.

Item, Whether they have exhorted the people to obedience to the Kings Majesty and his Ministers, and to charity and love one to another.

Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the body and blood of Christ, before they can perfectly rehearse the Pater Noster, the Articles of the Faith, and the Ten Commandments in English.

Item, Whether they have declared, and to their wits and power have persuaded the people, that the manner and kind of fasting in Lent, and other days in the year, is but a mere positive Law, and that therefore all persons, having just cause of sickness, or other necessity, or being licensed by the Kings Majesty may moderately eat all kind of meats without grudge or scruple of conscience.

Item, Whether they be resident upon their Benefices, and keep hospitality or no; and if they be absent, or keep no hospitality, whether they do make due distributions among the poor Parishioners or not.

Item, Whether Parsons, Vicars, Clerks, and other beneficed men, having yearly to dispend an hundred pound, do not find competently one Scholar in the University of Cambridge or Oxford, or some Grammar School, and for as many hundred pounds as every of them may dispend, so many Scholars likewise to be found by them, and what be their names that they so find.

Item, Whether Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels or Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them in due reparations.

Item, Whether they have counselled or moved their Parishioners, rather to pray in a tongue not known, then in English, or to put their trust in a prescribed number of prayers as in saying over a number of Beads or other like.

Item, Whether they have read the Kings Majesties Injunctions every quarter of the year, the first Holy-day of the same quarter.

Item, Whether the Parsons, Vicars, Curates, and other Priests being under the degree of a Batcheler of Divinity have of their own the New Testament both in Latine and English, and the Paraphrase of Erasmus upon the same.

Item, Whether within every Church he that ministreth hath read or cause to be read the Epistle and Gospel in English, and not in Latine, either in the Pulpit or some other mete place, so as the people may hear the same.

Item, Whether every Sunday and Holy-day at Matins they have read or cause to be read, plainly and distinctly in the said place, one Chapter of the New Testament in English, immediately after the Lessons, and at Even-song after Magnificat, one Chapter of the Old Testament.

Item, Whether they have not at Matins omitted three Lessons when ix. should have been read in the Church, and at Even-song the Responds with all the Memories.

Item, Whether they have declared to their Parishioners, that Saint Marks day, and the Evens of the abrogate Holy-days should not be fasted.

Item, Whether they have the Procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their Church; and whether they use any other Procession, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

Item, Whether they have put out of their Church-books this word Papa, and the name and service of Thomas Becket, and prayers having rubricks, containing pardons or indulgences, and all other superstitious legends and prayers.

Item, Whether they bid not the beads according to the order appointed by the Kings Majesty.

Item, Whether they have opened and declared unto you the true use of Ceremonies, (that is to say) that they be no workers nor works of salvation, but only outward signs and tokens to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their Parishioners, that they may with a safe and quiet conscience in the time of Harvest, labour upon the holy and festival days, and if superstitiously they abstain from working upon those days, that then they do grievously offend and displease God.

Item, Whether they have admitted any persons to the Communion, being openly known to be out of charity with the Neighbors.

Item, Whether the Deans, Archdeacons, Masters of Hospitals, and Prebendaries, have preached by themselves personally twice every year at the least.

Item, Whether they have provided, and have a strong Chest for the poor mens box, and set and fastned the same near to their high Altar.

Item, Whether they have diligently called upon, exhorted and moved their Parishioners, and specially when they make their Testaments, to give to the said poor mens box, and to bestow that upon the poor Chest, which they were wont to bestow upon Pardons, Pilgrimages, Trentals, Masses satisfactory, decking of Images, offering of Candles, giving to Friars, and upon other like blind devotions.

Item, Whether they have denied to visit the sick, or bury the dead being brought to the Church.

Item, Whether they have bought their Benefices, or come to them by fraud or deceit.

Item, Whether they have every Sunday, when the people be most gathered, read one of the Homilies, in order as they stand in the book, set forth by the Kings Majesty.

Item, Whether they do not omit prime and hours, when they have any Sermon or Homily.

Item, Whether they have said or sung any Mass, in any Oratory, Chappel, or any mans house, not being hallowed.

Item, Whether they have given open monition to their Parishioners that they should not wear Beads, nor pray upon them.

Item, Whether they have moved their Parishioners, lying upon their death-beds, or at any other time, to bestow any part of their substance upon Trentals, Masses satisfactory, or any such blind devotions.

Item, Whether they take any Trentals or other Masses satisfactory to say or sing for the quick or the dead.

Item, Whether they have given open monition to their Parishioners to detect and present to their Ordinary all adulterers and fornicators, and such men as have two wives living, and such women as have two husbands living within their Parishes.

Item, Whether they have not monished their Parishioners openly, that they should not sell, give, nor otherwise alienate any of their Churches goods.

Item, Whether they, or any of them do keep more Benefices, and other Ecclesiastical promotions than they ought to do, not having sufficient license and dispensations thereunto, and how many they be, and their names.

Item, Whether they minister the Communion any other ways then only after such form and manner as is set forth by the Kings Majesty in the book of the Communion.

Item, Whether they hallowed and delivered to the people any Candles upon Candlemas-day, and Ashes upon Ash-Wednesday, or any Palms upon Palm-Sunday last past.

Item, Whether they had upon Good-Friday last past, the Sepulchres with their lights, having the Sacrament therein.

Item, Whether they upon Easter-even last past hallowed the Font, Fire or Paschal, or had any Paschal set up, or burning in their Churches.

Item, Whether your Parsons and Vicars have admitted any Curates to serve their Cures which were not first examined and allowed either by my Lord of Canterbury, Master-Arch-deacon, or their Officers.

Item, Whether you know any person within your Parish, or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of the Kings Majesties Injunctions, or other his Majesties proceedings in matters of Religion.

Item, Whether every Parish have provided a Chest with two locks and for the book of Wedding, Christning and Burying.

Item, Whether in the time of the Letany, or any other Common-prayer in the time of the Sermon or Homily, and when the Priest readeth the Scripture to the Parishioners, any person have departed out of the Church without a just and necessary cause.

Item, Whether any Bells have been knowled or rung at the time of the premisses.

Item, Whether any person hath abused the Ceremonies, as in casting holy water upon his bed, or bearing about him holy-bread, St. Johns Gospel, ringing of holy Bells, or keeping of private holy-days, as Taylors, Bakers, Brewers, Smiths, Shoemakers, and such other.

Item, Whether the money coming and rising of any Cattle, or other moveable stocks of the Church, and money given or bequeathed to the finding of Torches, Lights, Tapers or Lamps, (not paid out of any Lands) have not been employed to the poor mens Chest.

Item, Who hath the said stocks and money in their hands, and what be their names.

Item, Whether any indiscreet persons do uncharitably contemn and abuse Priests and Ministers of the Church.

Item, Whether they that understand not the Latine do pray upon any Primer, but the English Primer, set forth by the Kings Majesties Authority; and whether they that understand Latine, do use any other then the Latine Primer, set forth by like Authority.

Item, Whether there be any other Grammar taught in any other School within this Diocess, then that which is set forth by the Kings Majesty.

Item, Whether any person keep their Church holy-day, and the Dedication day, any otherwise, or at any other time then is appointed by the Kings Majesty.

Item, Whether the service in the Church be done at due and convenient hours.

Item, Whether any have used to commune, jangle, and talk in the Church, in the time of the Common-prayer, reading of the Homily, Preaching, reading or declaring of the Scripture.

Item, Whether any have wilfully maintained and defended any Heresies, Errours or false Opinions, contrary to the faith of Christ, and holy Scripture.

Item, Whether any be common drunkards, swearers or blasphemers of the Name of God.

Item, Whether any have committed adultery, fornication, or incest, or be common Bawds, and receivers of such evil persons, or vehemently suspected of any of the premisses.

Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.

Item, Whether you know any that use Charms, Sorcery, Enchantments, Witchcraft, South-saying, or any like craft invented by the Devil.

Item, Whether the Churches, Pulpits, and other necessaries appertaining to the same, be sufficiently repaired.

Item, Whether you know any that in contempt of your own Parish Church, do resort to any other Church.

Item, Whether any Inholders or Alehouse-keepers do use commonly to sell meat and drink in the time of Common prayer, Preaching, or Reading of the Homilies, or Scripture.

Item, Whether you know any to be married within the degrees prohibited by the Laws of God, or that be separated or divorced without a just cause, allowed by the Law of God, and whether any such have married again.

Item, Whether you know any to have made privy contracts of matrimony, not calling two or more thereunto.

Item, Whether they have married solemnly, the Banns not first lawfully asked.

Item, Whether you know any Executors or Administrators of dead mens goods which do not bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high-ways, finding of poor Scholars, or marrying of poor Maids, or such other like charitable deeds.

Item, Whether any do contemn married Priests, and for that they be married, will not receive the Communion or other Sacraments at their hands.

Item, Whether you know any that keep in their houses undefaced, any abused or feigned Images, any Tables, Pictures, Paintings or other monuments of feigned miracles, Pilgrimages, Idolatry, or Superstition.

SAINT PAUL.

“ Remember them which have the Rule over you, who have spoken unto you the Word of God : whose Faith follow, considering the end of their conversation : Jesus Christ the same yesterday, and to-day, and for ever.

“ Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein.

“ Obey them that have the Rule over you, and submit yourselves ; for they watch for your souls, as they must give account, that they may do it with joy, and not with grief : for that is unprofitable for you.”

Epistle to the Hebrews, ch. xiii.

DE REBUS ADIAPHORIS.
EPISTOLA CONCIONATORUM HAMBERGENSIUM
AD D. PHILIPPUM MELANTHONEM, ET
RESPONSIO EJUSDEM.

AN EPISTLE
FROM THE CONSISTORY AT HAMBURGH
TO PHILIP MELANTHON, WITH HIS
ANSWER CONCERNING THE
ADIAPHORA.

PSALM xxvi. 4.

'I have not sat with vain persons, neither will I go in with dissemblers.'

A. D. 1549.

EPISTOLA
CONCIONATORUM HAMBURGENSIIUM,
AD
D. PHILIPPUM MELANTHONEM, ET RESPONSIO EJUSDEM,
DE REBUS ADIAPHORIS.

PSALM XXVI. 4.

“ Non consideo hominibus vanis, nec cum dolosis conversor.”

S. et G. in Jesu Christo Domino nostro !



VEREMUR ne modestia et verecundia in nobis desiderari possit, Reverendi Præceptores, quod his temporibus infelicissimis, laboribus et molestiis plenis, plus laborum et molestiarum vobis imponimus, animosque vestros jamdudum mæroribus et periculis undique oppugnatos et gravatos magis oneramus, quos justius consolari et erigere oportebat: confidimus tamen vos in meliorem partem esse accepturos nostram audaciam et hanc potius imputaturos temporibus turbulentis, et communibus Ecclesiæ periculis ac calamitatibus, quàm nobis, quæ ab invitis hanc scriptionem extorserunt. Etiam veniam merebitur nostra audacia, quòd communis salus Ecclesiæ in his, quæ scribimus ac petimus vestrum, clarum, explicatum et certum judicium requirat, quod sequatur in controversia illa, quæ agitari cepta est de Adiaphoris; sub quorum specie hodiè passim multæ mutationes in Ecclesias optimè constitutas invehunt, ut labefactetur et evertatur optimus puræ nostræ Religionis status, ut astuti et vafri quidam homines potentiorum favores et sua commoda captantes eò faciliùs Papatum astutè et tectè revehant paulatim suis dolis, hoc est, commentitiis suis Adiaphoris; vestram auctoritatem, consensum et suffragationem prætexunt suis conatibus, hacque astutia vehementissimè percellunt ac labefactant multorum piorum animos, Ecclesias turbant, ad defectionem inflectunt, et eruditorum piorumque virorum adhortationes ad constantiam, et confessionem Evangelii Christi enervant, planèque inefficaces et irritas apud multos reddunt. Eruntque nocentiores in Ecclesia Christi pestes, quàm unquam Pseudoapostoli ac Pseudoprophetæ fuerunt, dabuntque damnum gravissimum Ecclesiæ, nisi his malis et improbis conatibus in tempore obviam itum fuerit à vobis; qui auctoritate et eruditione præcellitis, quorum fides et integritas omnibus semper testatissima fuit, et qui, post D. M. Lutherum sanctissimum virum syncerum, fidum et constantem puræ doctrinæ et veri divini cultus instauratorem ac propugnatorem, Ecclesiam docuistis cum voce, tum scriptis; et qui Ecclesias nostras in Saxonia bene constitutas consilio et opera vestra ita instituistis, ut in his hactenus semper conservatus sit summus in docendo consensus, et Ecclesiastici ritus ordine, decentissimè in tranquillitatem ubique sanctè custodivimus, libenterque in posterum custodiemus adjuvante Christo. Ut autem

EPISTLE
FROM THE
CONSISTORY AT HAMBURGH,
TO
PHILIP MELANCTHON, WITH HIS ANSWER,
CONCERNING
THE ADIAPHORA.

PSALM XXVI. 4.

"I have not sat with vain persons, neither will I go in with dissemblers."

Health and Grace in Jesus Christ our Lord.

WE are apprehensive of being blamed for a want of modesty and shame, oh, Reverend Preceptors, inasmuch as we add more toils and anxieties to those you already experience in these most afflicting times, and still more oppress your mind, already burthened and besieged on all sides by cares and dangers. We nevertheless rely upon your indulgently excusing our boldness, and we trust, that you will attribute it not to us, but rather to these turbulent times, to the common perils and calamities of the Church, for these alone have reluctantly forced us to address you. The liberty we take, will we are sure deserve your pardon, since the common weal of the Church requires your clear, explicit and certain judgment concerning those matters we now write on. We ask it of you, as an authority absolutely requisite in that controversy, that has begun to be agitated concerning the Adiaphora. Under this specious name many changes now-a-days are here and there invading well ordered Churches, to the end that the present perfect state of our pure religion should be shaken and overthrown, that certain astute and subtle men, favourers of the great and studiers of their own interests, may thus craftily and stealthily more easily bring papacy insensibly back by their insidious wiles; that is by fraudulent Adiaphora of their own making, under the cloak of your authority, consent and support, they conceal their own designs, and by this craftiness, they cause the minds of many pious men to waver and totter, they disturb the churches, they incline them to defection. The exhortations of the learned and the pious to constancy and the confession of Christ's Gospels are thus weakened; nay, in many instances are evidently rendered futile and vain. These plagues in the Church of Christ will be more pernicious, than ever the false apostles and false prophets were, and they will occasion a most grievous loss to the Church, unless such evils and wicked attempts be checked in season by you, for you excel in both authority and learning, your faith and integrity have been at all times borne witness to by all. After Martin Luther, that most righteous man, that sincere, faithful, constant regenerator and bulwark of the true doctrine, of the true divine worship, it is you, who have taught the Church as well by your voice as writings, and have placed our well ordered Churches in Saxony on such a good foundation by your counsel and assistance, that the greatest consent in teaching has hitherto been constantly preserved, and the Ecclesiastical rites been everywhere observed with order, decency and tranquillity. We have until yet sacredly guarded this your sacred deposit in our Churches, and will willingly continue so

hoc melius et fœlicius fiat, necesse est, ut vestra subsidiaria opera muniatis Ecclesias à vobis in primis exædificatas, et præscriptis Ecclesiasticis constitutionibus à Pontificia ἀραξιδ̄ servitute et impietate assertas et vindicatas, et vestram sententiam de Adiaphoris Ecclesiis proponatis; in qua piæ mentes possint acquiescere in hac judiciorum varietate. Hoc nisi feceritis, profecto apud non paucos discindetur consensus, qui in Ecclesiis benè ordinatis hactenus fuit; omnia in singulis implebuntur factionibus et dissidiis; hostium Christi improbitas, hac inclinatione ad hostes nostros valde augebitur, et corroborabitur. Ideo oramus vos per Dei misericordiam et veritatem, qua erexit Christi regnum et Sathanæ tyrannidem evertit. Ecclesiam perpetuo defendit ac servat, ut ineatis consilium, ac reperiatis rationes conservandi Ecclesiarum incolunitatem, constituatisque certam sententiam de Adiaphoris, quam quisque salva conscientia sequi possit, sub his pugnis et periculis. Ecclesia passim habet pios, doctos et cordatos viros, qui, hac controversia benè intellecta, animi constantiam, adjuvante Deo, præstabunt in tenenda puritate nostræ religionis, imitabunturque ex verbo Dei ostensa vestra consilia, ad conservationem Ecclesiarum utilia et necessaria. Nisi hic, ceu ad sistendum publicum incendium, vestram operam contuleritis, Ecclesia damnum accipiet, quod nunquam resarcietur. Nos scimus vos in ea esse sententia, quòd potius velitis, exilia, direptionem bonorum, carceris et quævis supplicia ferre, quam in doctrina hactenus purè tradita sitis vel minimum mutaturi ullaque corruptelas puræ doctrinæ recepturi. Hic adsentiuntur nobis omnes pii animi, nec possunt dissentire, qui spem salutis in Christo promissæ sunt retenturi. De doctrina in Augustano conventu olim confessa, nulla sunt inter nostros certamina, nec ulla ambiguitas. Sed de susceptione Adiaphororum tamen discrepant judicia. Existimant multi vos inclinare ad illorum judicia, qui existimant satius esse servitutum in Adiaphoris ferre, quàm deserere Ecclesias suas propter res tam leves; quòd existimetis hac servitute ab aulis imposita Ecclesias benè institutas posse conservari, quæ si semel desererentur, venirent in potestatem Papæ prorsusque vastarentur. Intelligimus hoc consilium niti suis quibusdam rationibus et id spectari, ut aularum favore et patrocinio reliquiæ Ecclesiæ defendantur et custodiantur. Sed hic vobis etiam atque etiam considerandum est, quàm non sit tutum hisce arundineis baculis inniti, et aulicis consiliis sine verbo Dei vivere. Quæ narratur de servitute in Adiaphoris ferenda, periculosè dicta sunt. Ideo necesse est ut doctrina de Adiaphoris distinctè explicetur et disertè doceatur, quæ verè ac fictè Adiaphora ac media vocentur, et quibus finibus includendæ sint res mediæ. Nam conscientiæ in periculis et certaminibus stabiliri ambiguis et flexibilibus opinionibus nequeunt. Quibus perspecta est vestra integritas et pietas, illi candidè (ut par est) interpretantur, quæ consulitis de servitute in Adiaphoris ferenda, vestræque sententiæ interpretationem sumunt ex vestris libris, ex Augustana confessione, Smalcaldianis deliberationibus, ex Epistola super hac re Noribergensibus Pastoribus scripta, ex vestræ Ecclesiæ ritibus et aliis judiciis, quæ vestri animi vestræque sententiæ sunt testes. Alii autem suspicantur in præsentibus periculis priorem vestram sententiam mutatam esse, jamque plus in Adiaphoris concedi quàm antea. Hæc callidè in multorum aures ingeruntur, ut, ceu per cuniculos, his fucus adversarii ulterius irrepant in nostras Ecclesias, utanturque consilio vestro de ferenda servitute in Adiaphoris ad stabilendas omnes suas corruptelas et Idolomanias. Et ut ex unius Isalebii cavillatione de reliquis iudicium faciatis, non gravabimur hic ascribere, quæ

THE ADIAPHORA.

to do with the aid of Christ. But that this may be the more happily and successfully effected, it is necessary for you by your subsidiary aid to defend the Churches first built up by yourself, first liberated and vindicated from Pontifical *ἀραξία*, from slavery and impiety by prescribed Ecclesiastical constitutions, and it is essential, that you should lay before the Churches your opinion concerning the Adiaphora, in which pious minds may be able to acquiesce, no longer harassed by this variety of judgments. Unless you do this, the harmony hitherto existing in our well ordered Churches will be disturbed amongst many, each individual church will be filled with faction and dissent; the wickedness of Christ's enemies will be greatly increased and strengthened by this leaning towards our enemies. By the pity and truth of God, with which he has raised up the kingdom of Christ, and overthrown the tyranny of Satan, and with which he perpetually defends and preserves his Church, we therefore solicit you to take counsel, to find means for preserving the integrity of the Churches, and to lay down concerning the Adiaphora one sure judgment, which each person during these fights and dangers may be enabled to follow with a safe conscience. The Church possesses here and there pious, learned and prudent men, who, as soon as this controversy be rightly understood, will furnish constancy of mind by the assistance of God in maintaining the purity of our religion, and who will imitate your counsels declared after the word of God to be useful and necessary for the preservation of Churches. Unless you contribute your aid to the arresting of this public conflagration, as it were, the Church will sustain a loss never to be repaired. We know your opinion to be such, that you would rather endure exile, the confiscation of your property, imprisonment, and any torments whatever, than permit a doctrine, hitherto purely handed down, to be either changed in the slightest degree, or any corruptions to be admitted into it. In this respect all pious minds agree with us, nor can any one dissent, who intends retaining the hope of salvation as promised in Christ. There are no disputes amongst us, nor is there any ambiguity concerning the doctrine formerly confessed in the Augustan convocation; but relative to the admission of the Adiaphora, there is a great diversity of opinion. Many think that you lean to the sentiments of those, who consider it better to bear the yoke respecting the Adiaphora, than to desert their churches for causes so trivial, and that you deem it possible for well ordered churches to be preserved even under this slavery imposed on them by the courts, judging that a desertion of them would bring them back to the Papal dominion, and insure their utter destruction. We comprehend how this counsel is based upon especial reasons of its own, and that the object in view is the defence and guardianship of the remaining churches by the favour and patronage of the court. But here you have to reflect deeply, whether it be safe to lean on these reedy staves, and to live in court-councils without the word of God. Those speeches are dangerous, that are reported to have been made about enduring slavery in the Adiaphora. It is consequently requisite, that the doctrine of the Adiaphora be distinctly explained and clearly taught, what may be truly and what fictitiously called Adiaphora and middle things, and with what limits these middle things are to be marked out. For in dangers and contests it is impossible for consciences to be kept steadfast by ambiguous opinions, that may be interpreted either way. To those who are acquainted with your piety and uprightness, they (as is but just) put a fair interpretation on what you recommend relative to enduring servitude in the Adiaphora; and they look for the full meaning of your opinion in your own works, in the Augustan confession, in the Smaltdalian deliberations, in the Epistle on this very subject to the pastors of Nuremberg, in the rites and other signs of your own Church, and which are so many witnesses to your opinions and feelings. On the other hand some suspect, that your previous opinions are changed, now that the dangers are actually at hand, and that you are more yielding with respect to the Adiaphora than before. These insinuations are poured into the ears of many, in order that our adversaries may thus treacherously undermine our churches, and they employ your advice relative to the endurance of servitude in the Adiaphora for maintaining their own corruptions and idolatries. In order that you may form a judgment of the rest from

passim ex epistola Islebii hic sparguntur, quibusque exponitur vestra sententia de servitute ferenda in Adiaphoris. Bonus ille vir scribit Saxonicos et Vitebergenses Theologos planè consensisse, in Augustanam editionem à Cæsare promulgatam, atque etiam in ipsum Canonem sic satis repurgatum. His subjicit et hæc verba “ Unus præcipuus ex Theologis Vitebergensibus scripsit ad amicum,—Ego non recuso ferre servitatem in Adiaphoris salva doctrina— utque præcipuè explicet quid Adiaphora appellitet è diplomate concordiae Interbochii factæ super observationibus Ecclesiasticis Teutonice hæc verba latinis admiscet—Und in mittel Dingen soll man alles halten (wie es die alten heiligen Væter gehalten haben), und jenes theil jeziger Zeit auch noch helt—Hic quæso attendite, observandissimi domini Præceptores, quomodo callidi homines, qui superstitionem Papisticam restitui cupiunt, vestra verba de ferenda servitute in Adiaphoris interpretentur; et quid quærant astuti isti Interimistici conciliatores; et quàm foedè vos deforment ubique terrarum apud omnes pios; quantumque noceant Ecclesiae ambiguae et flexibiles illæ sententiæ de ferenda servitute in Adiaphoris apud illos, quibus vestra doctrina vesterque animus de his controversiis non est satis perspectus; et quantum animi addant obstinatis nostris adversariis, qui ne pilum quidem latum à suis superstitionibus et impietatibus discedere volunt, solumque id agunt, ut vos ve larte vel vi retrahant in societatem suam perversam; quam pii non possunt non odisse et fugere propter impietatem, quæ in ea longè latèque vagatur. Si vultis vestro honori et Ecclesiae Christi rectè consultum, operæ pretium est, ut doctrina vestra nunc denuo de Adiaphoris novo scripto proposito publicetur; quo diluantur calumniatorum mendacia et Ecclesiae rectè informentur de controversia rerum mediarum ac indifferentium, nec poteritis nunc ullo officio melius mereri de Ecclesia Christi quàm ejusmodi scripto. Agnoscimus nostram Ecclesiam opera vestra adjutam esse in recipienda cœlesti, pura ac vera doctrina; quam et utili et necessaria reformatione ornastis; in qua quia nos posuit S. Sanctus inspectores, ob id semper nobis curæ fuit, ut custodiremus vestrum apud nos depositum, hoc est, ut conservaremus puritatem doctrinæ et verum Dei cultum in Ecclesiis fidei nostræ commissis. Nunc vero, quia passim incidunt mutationes et Ecclesiae veræ ex Interim ita transformantur, seu potius deformentur, ut inde pericula noxia et scandalosa certamina oriantur inter veros Ecclesiae doctores et pastores, quibus conjunctarum Ecclesiarum concors harmonia et doctorum virorum consensus omnino dissolvitur, nervique Ecclesiasticæ concordiae rumpuntur. Ideo ne gravior in hac parte sauciarentur multorum conscientia, et ne quid setus ageretur à nobis quam oportet, putavimus vestrum explicatum consilium de Adiaphoris vel admittendis vel excludendis quærendum esse. Vestra scripta prius edita in concilium adhiberi potuerunt, ex quibus satis cognoscitur, quæ vobis verè Adiaphora sint, quæ in Ecclesia conservari, quæ tollerari et quæ ejici debeant. Sed nun potentiorum decreta et imminetia pericula astutorum allegoriis ac fucis et dissimilitudin judiciorum res sic involvitur, ut pii nesciant, quid de Adiaphoris tenendum sit. Ad hoc malum hoc etiam accedit, pios viros veræ religionis amantes, qui in benè constitutis Ecclesii mutationes nullas recipere volunt (quòd videant ista ratione Pontificios integram Papisticar superstitionem rursus invehere velle, seque exponere malunt summis periculis, quàm authore esse mutationum in Ecclesia et impios conatus impiorum adjuvare) pessimè audire et prægravari odiose apud illos, qui appellatione Adiaphororum omnia extenuant, excusant et involvunt; quique non assentientes ipsorum flexibilibus allegoriis judicant stoicos, duro, contumaces et rebelles Ecclesiae desertores, qui præsentibus calamitatibus et periculis Ecclesie

the cavilling discourse of one Islebius, we shall not hesitate to transcribe here, what is promulgated in his epistle, and where your opinion concerning the endurance of servitude in the Adiaphora is descanted upon. "That good man writes, that the divines of Saxony and Wittenberg have plainly given in their adhesion to the Augustan decree proclaimed by the Emperor, and even to the Canon itself thus sufficiently purified." To these he adds also these words: "One especially of the Wittenberg divines wrote to his friend . . . I do not hesitate to endure servitude in the Adiaphora, the doctrine being safe:" and in order that he particularly explain, what he is pleased to call Adiaphora from the concordat made at Juterboch concerning Ecclesiastical observances, he inserts these German words in his Latin text. "And in trivial things one shall keep them all, as the holy fathers of old kept them, and that part of the present age still keeps them." Here pray observe, most Venerable Sir, how crafty men, wishing to restore the Papal superstition, interpret your words about enduring servitude in the Adiaphora, and what these crafty provisional conciliators are driving at, and how shamefully they are misrepresenting you in all parts of the world to all pious men, how seriously the Church is affected by these ambiguous and loose opinions about enduring servitude in the Adiaphora, at least in the minds of those, by whom your doctrine and sentiments concerning this controversy are not sufficiently understood; how much presumption is instilled into our obstinate adversaries: they indeed will not abate one hair's breadth of their superstitions and impieties, and they only pretend to do so for the sake of drawing us back by force or fraud into their perverse society, one which pious men cannot help hating and shunning on account of the very impiety that prevails in it. If you wish rightly to consult your own honour and Christ's Church, it is well worth the labour of now republishing your doctrine concerning the Adiaphora in a new written statement, by which means the falsehoods of calumniators in the controversy about trivial and indifferent matters will be dissipated, nor can you in any way render a greater service to the Church of Christ, than by a writing of this description. We acknowledge that our Church has been much aided by your assistance in receiving the heavenly, pure and true doctrine, which you have adorned by both a useful and necessary reform; and since the Holy Ghost has placed us as watchmen over it, it has on that account been always an object of solicitude to us to keep your deposit with us, that is, to preserve the purity of the doctrine, and the true worship of God in the Churches committed to our faith. Now indeed, changes are here and there taking place, and true Churches are for the moment so transformed or rather deformed, as to give birth to noxious dangers and scandalous disputes amongst the real teachers of the Church, thereby disturbing the harmony of the united churches, destroying the unanimity of learned men, and breaking the bonds of Ecclesiastical concord. In order then that the consciences of many may not be too gravely wounded in this matter, and that we may do nothing but what is fitting, we have judged it best to seek from you your explicit counsel concerning the admission or rejection of the Adiaphora. Your writings published formerly could be consulted, by which it is plain what you really hold to be Adiaphora, and which of them ought to be preserved or tolerated in the Church, which to be rejected. But now, what with the decrees of the powerful, with the allegories and schemes of the crafty and the conflict of opinions, the matter is so involved, that the pious no longer know what parts of the Adiaphora are to be kept. To this evil another is added, that pious men, lovers of the true religion, who are unwilling to admit any changes in well ordered Churches (since they perceive in these the aim of the Pope's partisans to bring back the entire superstition of Popery, and they prefer exposing themselves to the greatest dangers, than to be the authors of changes in the Church, or to be abettors of the impious attempts of the unrighteous), are shocked at these reports, and are themselves hatefully oppressed by those, who under the name of Adiaphora extenuate, excuse and confound everything. They again not assenting to the loose and uncertain allegories of the others consider them as stoical, unfeeling, contumacious and rebellious deserters of the Church, and as being indifferent to the actual calamities and dangers of the Church. Since then, either way there is great risk in the admission of the Adiaphora, and in the desertion of the Churches,

non afficiantur. Hic cum utrinque in receptione Adiaphororum et in desertione Ecclesiarum grave periculum sit, nihil putamus tam esse necessarium, quàm ut piorum, bonorum et prudentium virorum consilio bonæ conscientiæ testimonium retineamus apud Dominum, et faciamus quæ sunt nostri officii et quæ coram Deo salva conscientia fieri debent. Hic ut inculpati simus super hac re, expetimus vestrum pium consilium, etiam atque etiam orantes, ut disertè nobis significare dignemini, quæ via nobis ingrediunda sit inoffensè, sub his Adiaphoricis disputationibus; ne derogetur gloriæ Dei; ne impediatur Ecclesiæ salus; et ne vulnerentur nostræ aliorumque piorum conscientiæ. Scimus longè horribilius et gravius esse incidere in manus Domini, quam in manus hominum. Ideo dabimus operam ut in omnibus incidentibus periculis teneamus hunc scopum in nostro ministerio, ut coram Domino fidi reperiamur, et conscientiam habeamus illæsam. Eventum rei commitemus Deo in cujus manu omnia sunt sita. Idque nobis unicè curæ erit, ut innocentæ testimonio animus noster sit confirmatus in vita et morte, corroborante nos Deo per Sanctum suum Spiritum; potius cervices carnifici ferendas præbebimus, et potius exilia et supplicia feremus, quàm ut contra conscientiam simus aliquid facturi in nostro ministerio. Reipublicæ relinquimus sua consilia, quæ ut pia, justa et recta sint apud Deum, hortamur et oramus, idque conamur præcipuè, ut nos piè et justè fungamur nostro officio, utque verbum Dei recte sequentes, piè in omnibus applicemus, et quæ Dei sunt, Deo, et quæ Cæsaris sunt, Cæsari demus, nostroque officio ut oportet fungamur. Ut autem V. R. P. nobis apposite suum consilium dare possint, de conservando vero Dei cultu et Adiaphoris vel recipiendis vel excludendis, nostram sententiam scripturæ consentientem vobis aperiemus. Veri divini cultus authorem solum Deum facimus, eumque solummodo rectè et salutariter coli eo cultu, quem ipse præcipit, statuimus; ipsius cultum solius divini verbi regula metimur; et cæci suis limitibus ac terminis includimus præceptis utriusque tabulæ Decalogi; ponimusque verum Dei cultum in fide, Dei adoratione, invocatione, glorificatione, prædicatione et explicatione verbi Dei, Sacramentorum juxta Christi mandatum administratione, precibus, hymnis, Psalmis, Spiritualibus cantionibus, gratiarumque actionibus, in Dei timore, studio innocentæ ac virtutis, et obedientia erga Dei verbum: judicamus verum Dei cultum ornandum et gubernandum esse piis Ecclesiasticis observationibus, necessariamque esse Ecclesiasticam *ἐπιτηδεύειαν* ad religionis divinique cultus prorogationem et conservationem; probamus ut, quæ ad decorum, ordinem, honestatem, disciplinam et tranquillitatem spectent in Ecclesiis, in gubernatione divini cultus retineantur; et ubi ea sunt sublata absque offenculo commode restituantur ad edificationem Ecclesiæ, ad amplificandam Dei laudem et alendam publicam concordiam et tranquillitatem; sed ita ne fores aperiuntur explosæ Papisticæ impietati, et tyrannidi; ad decorum, ordinem, honestatem, tranquillitatem et disciplinam referimus vera Adiaphora, hoc est, observationes illas, quas Deus, neque præcepit neque prohibuit, sed liberas permisit Ecclesiæ ad edificationem sui ipsius, pro locorum, temporum et personarum conditione et commoditate. Hujus generis arbitramur esse hæc et similia, viros, aperto, mulieres velato capite orare; in Ecclesia viros docere non mulieres; statis diebus et horis orare, docere, psallere, campanæ sonitu conventus sacros cogere ad audiendas conciones et celebrandam Eucharistiam; sobrias et sanctas ferias ad audiendum Dei verbum decernere, et decentibus vestibus in Ecclesiasticis ministeriis uti; certam doctrinam pro captu populi in concionibus et lectionibus proponere ac distribuere; vernaculam latinamque linguam in templis certis legibus sonare, organis uti, imagines et picturas ad conservandam rerum utilium

we think nothing so essential, as by the advice of pious, good and prudent men to retain the testimony of a good conscience before God, to do what is our duty, and what ought to be done before Him with a safe conscience. Now since we have been censured in this matter, we earnestly seek your pious counsel, seriously entreating you to deign to point out clearly what path we may without offence take in these disputes of the Adiaiphorists, so as not to diminish the Glory of God, nor obstruct the welfare of the Church, nor wound the consciences of ourselves and other pious men. We know how far more dreadful it is to fall under the displeasure of God than of men. We will therefore under all contingent circumstances keep this end in view during our ministry, that of being found faithful before God, and of preserving a clean conscience. We will commit the issue of the matter to God, in whose hands all things are placed. To us the whole concern will be, that our minds by the assistance of God and His Holy Spirit may be strengthened for the testimony of innocence. Rather will we stretch out our necks to the executioner, or endure exile and torment, than do in our ministry ought that violates our consciences. We leave to the republic its own counsels: that they may be pious, just and right, we both exhort, pray, and we particularly endeavour to discharge well and truly our duty, and that rightly explaining the word of God, we may apply it piously in all things, giving unto God those things which are God's, and unto Cæsar those things which are Cæsar's. But to enable you, Reverend Sir, to give us your advice pertinently concerning the preservation of God's true worship, and the reception or rejection of the Adiaiphora, we will make known unto you our opinions as harmonizing with Scripture. We make God alone the author of true divine worship, and we lay down, that He can be alone rightly and safely worshipped by that religion, which he himself ordains, and we regulate that religion by the standard of His divine Word alone: blind as we are to its limits and boundaries we include in its behests the ten commandments, placing the true worshipping of God in faith, in the adoration, invocation and glorification of God, in the preaching and expounding of His word, in the administration of the sacraments according to Christ's command, in prayer, hymns, psalms, in spiritual songs, in the returning of thanks, in the fear of God, in the study of innocence and virtue, and in obedience to the word of God. We consider that the true worship of God is to be adored and directed by pious Ecclesiastical ordinances, and that the Ecclesiastical *ἑνταξία* is essential to the maintenance and furtherance of religion and divine worship. We approve of those things being retained in the government of divine worship, which tend to the decorum, order, sobriety, and tranquillity of the churches, and, where they have been tacitly withdrawn, of their being advantageously restored without offence for the edification of the Church, for exalting the praise of God, for supporting public concord and tranquillity, but in such a manner, that the doors be not opened to exploded papistical impiety and tyranny. Now to this decorum, order, propriety, tranquillity and discipline we admit real Adiaiphora, that is to say, those observances, which God has neither commanded nor forbidden, but left free to the Church for its own edification, according to the condition and convenience of places, times and persons. Of this kind we consider those to be, such as that the men should pray with their heads uncovered, the women with theirs veiled: that men should teach in the Church, not women: that prayers, teaching, chaunting should be on stated days and at fixed hours: that the people should assemble for divine service at the sound of the bell: that solemn days should be set apart for hearing God's word: that becoming raiment be used in administering the rites: that a sound doctrine be propounded and disseminated at assemblies and preachings for the hearing of the people: that the vernacular and Latin tongue should be heard in the temples according to certain laws: that organs should be used: that images and pictures should be worn for preserving the remembrance of useful things: that men should be admitted to the sacred *συνάξις* only when previously tried, examined and instructed: that absolution should be sought from the priest: in the Eucharist itself of the Lord, that all things should be observed, which are pious, decorous and well ordered: that matins,

memoriam ferre; non nisi ante exploratos, examinatos, et instructos, ad sacram *triviativ* admitti; absolutionem à sacerdote peti; in ipsa Eucharistia domini observari omnia, quæ pia et decora, et boni ordinis sunt; Matutinas ac Vespertinas preces ac Lectiones è sacris literis sumptas decantari certis horis; vetera pia cantica et consueta sacrarum lectionum exercitia ab omni superstitione et errore repurgata servari; justa ordinatione ad sacra officia electos et vocatos admitti, mortuos honestè pio cantu, et campanarum moderato sono sepeliri, Memorias sanctorum sine Idolatria piè conservari; Catechesin institui; moderatas Ecclesiasticas censuras ad conservandam justam et necessariam disciplinam restitui; Sponsum et Sponsam honesto et pio ritu in Templo matrimonialiter conjungi; Canones de clericorum honesta vita et conversatione condi, Jejunia moderata absque superstitione præscribi, et id genus alia. His et similibus Adiaphoris, quæ habent manifestam utilitatem, et ad decorum, ordinem, disciplinam et honestatem faciunt, si durabilis concordia, tranquillitas et conformitas in Ecclesiis in doctrina pura consentientibus constitui posset, putamus propter vera Adiaphora consensum Ecclesiæ non esse dissolvendum, nec Ecclesias à pastoribus esse deserendas, nec certamina de Adiaphoris suscitanda, nec alenda esse Schismata in illis Ecclesiis quæ in eandem doctrinam Christi consentiunt; et existimamus non esse habendum pro servitute, quando libera conscientia Christianæ concordie studio et propter edificationem apud homines pios hæc servantur. Hac Adiaphororum observatione si salva nostra doctrina in omnibus nostris Ecclesiis sine superstitione et metu reducendi impium Papatum conformitatem Cæsar constitui vellet, non dubitamus salva conscientia Ecclesiis parere posse. Adiaphora autem quæ verè sic vocantur inclusa sunt certis finibus; quos si transgrediuntur, Adiaphora esse desinunt, fiuntque corruptelæ, prophanationes, seminaria superstitionis, conscientiarum laquei et aptæ occasiones reducendi veterem abusum et impietatem. Necessè autem est ut circa Adiaphora sit libertas rectè ac piè docendi, et ea gubernandi doctrina Christi, Apostolorum et Prophetarum. Ad Adiaphororum Catalogum ea non possunt verè referri, quæ edificationi Ecclesiæ decoro, ordini, honestati ac disciplinæ non serviunt; libertatem Christianam obruunt; superstitionem alunt; cum verbo Dei pugnant; Sacramentorum mysteria verumque Dei cultum obscurant; confusionem et impedimenta veri divini cultus secum trahunt; Ecclesiam dehonestant; religionem Christi in Antichristi superstitionem pervertunt; nervique sunt Papisticæ superstitionis et abusus. Ejusmodi conficta Adiaphora sunt ridiculæ sacrificorum in sacris gesticulationes, scenica spectacula, inanes ceremoniæ ac pompæ, magici exorcismi, consecrationes Chrismatis, Baptismi, Salis, Aquæ lustralis, palmarum, ignis, et aliarum plurimarum rerum, quæ execrandam incantationum speciem habent, quibusque aliquid Spiritualis et divinæ energie et virtutis tribuitur, circuitus cœmeterii, circumlatio panis, imaginum ac reliquiarum, pomposa lotio pedum, pompa ingressus Christi in die palmarum, Crucis in sepulchrum depositio, et excubiæ, quæ aguntur circa sepulchrum cum reliquis sepulchralibus spectaculis, sumptuosum spectaculum accensurarum candelarum in die Purificationis Mariæ, supplicatorie processiones plenæ abusu et vitiorum, ludus ascensionis Christi, et devolantis columbæ in die Pentecostes. Hæc et his similia sunt tantum vanæ frivolæ et ineptæ lusoriæ occupationes in templis, Adiaphororum usum et finem non habent, Religionem nostram ludibrio ac risui exponunt, ministrorum Ecclesiæ fidem et auctoritatem elevant, pastores ridiculos faciunt, eorum doctrinam suspectam reddunt, et totum ministerium Evangelii ridendum proponent, summum

vespers and readings taken from Holy Writ should be observed at certain hours : that old pious canticles and the accustomed exercises of sacred readings purged from all superstition and error be preserved : that persons elected and called by just ordination to the ministry should be admitted : that the dead be decently buried with pious chaunting and the moderate tolling of bells : that the memory of saints should be piously preserved without idolatry : that oral instruction in religion be instituted : that moderate Ecclesiastical censures be restored for preserving a just and necessary discipline : that the bridegroom and bride should be joined in matrimony by a pious and decent ceremony in the temple : that canons should be formed concerning the decorous life and conversation of the clergy : that moderate fasts without superstition should be ordained, and other things of a like nature. By these and similar Adiaphora, which have a manifest utility, and tend to keeping up decorum, order, discipline and propriety, if a durable concord, tranquillity and conformity can be constituted in the Churches agreeing at the same time in one pure doctrine, we think that the harmony of the Church on account of the real Adiaphora ought not to be dissolved, nor should the churches be deserted by their pastors, nor ought disputes to be raised concerning the Adiaphora, nor should schism be fomented in those churches which embrace the same faith of Christ. Moreover we think, that it ought not to be accounted servitude, when these things are preserved by pious men with a free conscience in the desire of maintaining Christian concord and for its edification. With this observance of the Adiaphora, if the Emperor should wish conformity to be established in all our churches, our doctrine being secure, all superstition banished and no reason existing for apprehending the return of impious Papacy, we do not doubt but that the churches may obey with a safe conscience. Nevertheless the Adiaphora, rightly so termed, are included within certain limits, which if once transgressed, cease to be such, becoming corruptions, profanations, seminaries of superstition, snares for the conscience, and serving only as a means, when opportunity offers, of bringing back old abuse and impiety. It is necessary indeed, that respecting the Adiaphora there should be the liberty of teaching rightly and piously, and of regulating them by the doctrine of Christ, the Apostles and the Prophets. To the list of the Adiaphora those things surely cannot be referred, which are not subservient to the edification of the Church, to decorum, to order, to propriety and discipline, which overwhelm Christian liberty (feed superstition, are at issue with God's word, observe the mysteries of the sacraments and God's true worship, bring with them confusion and obstacles to the true divine worship, degrade the Church, turn Christ's religion into that of Antichrist, and which are the sinews of Papistical superstition and abuse). The fictitious Adiaphora of this sort are the ridiculous gesticulations of the priests in sacred rites : scenic representations : vain idle ceremonies and processions : magical exorcisms : consecrations of the chrism, of baptism, of salt, of holy water, of palms, of fire, and of very many other things, which have the execrable appearance of being incantations, to which they assign something spiritual, as if it all contained something of divine power and virtue : processions round churchyards : the carrying about of bread, images and relics : the ostentatious washing of feet : the procession of Christ's entrance on Palm-day : the depositing of the Cross in the Sepulchre : the vigils kept round the sepulchre, together with other sepulchral exhibitions : the pompous representation of lighted tapers on the day of Mary's purification : the supplicatory processions, full of abuses and vices : the play of Christ's ascension, and of the descending dove on the day of Pentecost. These and things of a like nature are merely vain, frivolous and silly dramatic occupations in temples ; they have neither the use nor the object of Adiaphora ; they expose our religion to contempt and laughter, they lower the faith in, and the authority of the priesthood, they render the pastors ridiculous, make their doctrine suspected, expose the whole service of the gospel to mockery, produce the greatest contempt for the doctrine and sacraments of Christ, and tend to the destruction, not to the edification of the whole. For the people will estimate by these also those Adiaphora. which are true, and those

contemptum doctrinæ et Sacramentorum Christi pariunt, ad destructionem non ad edificationem spectant. Nam vulgus ab his etiam vera Adiaphora et utiles Ecclesiæ observationes ac ritus æstimabit, iudicabitque omnes ejusdem ordinis ac generis esse; unde orietur nocentissimus Religionis contemptus. Epicureismus et deformis ἀταξία ac confusio in Ecclesia. Ideo non licebit cum offendiculo et licenti perturbatione bene constitutas Ecclesias istis nugis onerare. Nam omisso Adiaphororum fine, Adiaphora nec esse nec vere dici possunt; suntque nihil aliud quàm corruptelæ semina et nervi Papisticæ superstitionis, et cuniculi per quos adversarii in nostras Ecclesias irrepere conantur, ut eas à fundamento evertant, totumque Papatum restituant, et id quidem per nosmet ipsos et per fictorum Adiaphororum receptionem, quòd hæc via facilius et expeditius esse videatur ad recuperandam et occupandam arcem Papisticæ impietatis. Hæc joculana et conficta Adiaphora; quia fide, quæ nititur solo verbo Dei restitui, defendi et conservari nequeunt. Item quia sunt veteris impietatis nervi, totumque Papatum secum trahunt, ideo illi Ecclesiarum pastores suis conscientiis rectius aliis consulere videntur, qui malunt deserere Ecclesias suas et exilium pati, quàm in istarum futitium et periculosarum rerum ludos consentire, et his nugis fenestram ac viam sternere redituræ abominationi. Hic judicia variant diversæque audiuntur sententiæ. Alii dicunt has ineptias et stultitias potius suscipiendas et servandas esse, quàm Ecclesiæ deserantur; alii contrarium statuunt, quòd restitutio istarum ineptiarum sint auspicia reducendi impij Papismi, quorum iudicio et sententia videtur suffragari magna pars Theologorum; quod confictorum Adiaphororum restitutione id agatur, ut nostra doctrina suspecta fiat vulgo et per nosmetipsos asperæ viæ prioribus superstitionibus explanentur. Hic cum judicia Doctorum tantopere variant et hæc res tanti sint momenti, ut Ecclesiarum benè constitutarum eversionem secum trahant et omnia dissidiis et scandalis repleta sint in Ecclesia et Rep. ideo obtestantur vos R. P. per communem Ecclesiæ salutem et gloriam Jesu Christi, liberatoris nostri, ut de his rebus, quæ Adiaphororum naturam et finem exuunt, et Ecclesiæ nocent, vestrum iudicium exponatis, ut inde in præsentis periculo statuere liceat, quæ sint verbo Dei et voluntati consentanea, et ecclesiæ utilia. Audimus multos esse, qui se satis excusatos apud Deum esse putant, quòd in necessitate è duobus malis minus eligant: et quòd tyrannidem et servitutem ferre non sit peccatum, sed nondum definitum est utrum sit pejus, Ecclesias, ne deserere, an Adiaphororum noxia figmenta approbare, et sublata scandala rursus erigere et observare. Quæ de servitute ferenda dicuntur, si civiliter acciperentur, vera esse possent, sed servitutem in impijs rebus et confictis Adiaphoris in Ecclesia Christi admittendam et ferendam esse non est verisimile, quod destructionis sit non edificationis in Ecclesia. Quod vero, quidam ineptiunt doctrinam de vitiosis cæremoniis liberam esse debere, easque liberè debere reprehendi, ridiculum est. Qui enim potest pius pastor administrare de quo eum reprehendit conscientia, perpetuoque observare quod coram tota Ecclesia quotidie ipæmet redarguit? Quis habebit doctrinæ illorum fidem, quæ à se reprehensa, damnata et rejecta rursus instauratur, et contra semetipsos, ceu impænitentes, quotidie coguntur concionari? Quomodo ibi consistit concordia et tranquillitas, ubi pastores Ecclesiæ publicè reprehenduntur, ac taxant, quæ aulæ absque ulla violatione observari volunt? Cum omnia diligenter penduntur, res ipsa loquitur fucum fieri Ecclesiis Adiaphoricis mitigationibus; pastoribus imponi et insidias parari ad revehendam Papisticam impietatem, quam Pontificii totam volunt

observances and rites of the Church, which are useful; they will deem them all to be of the same nature and description, whence a most pernicious contempt of religion will arise,—Epicureism, mishapen *ἀραξία* and confusion in the Church. We must not, therefore, burthen the Churches, hitherto well regulated, with such trifles of such causes of offence, of such legalized disturbance. For the object of the *Adiaphora* being left out of view, they can neither be, nor be in truth called such, and they are nothing but corruptions, the seeds and the sinews of papistical superstition; subterraneous burrows, by which our adversaries endeavour to creep into our Churches, so that they may overthrow them from the foundation, that they may restore entire papacy, and that too by using us as the instruments, by our own admission, of spurious *Adiaphora*, since this way appears the easiest and the most expeditious for recovering and occupying the citadel of papistical impiety. Seeing then, that these absurd and fictitious *Adiaphora* cannot be restored or defended or preserved by that faith, which reposes on God's word alone, and that they are the sinews of old impiety, introducing entire papacy: on that account those pastors of churches appear more correctly than others to consult their consciences, by preferring to desert their churches, and suffer banishment, rather than sanction the mummeries of such futile and dangerous things as these, and thereby open the windows and pave the way by these absurdities to a return of abomination. Here there is a discrepancy of judgments, and diverse opinions are heard. Some say, that these trifles and follies should be rather admitted and kept, than that the churches should be deserted; others maintain the contrary, that the restoring of these trifles augurs the return of impious papacy, in which judgment and opinion the majority of divines appears to coincide, because the restoration of these spurious *Adiaphora* would render our doctrine an object of suspicion to the people, and we ourselves should be instrumental in smoothing the way for the return of former superstition. Since then on this point the judgment of Doctors are so much at variance, and since these matters are of that importance, that they involve the ruin of well regulated churches, and since all things both in the Church and State are filled with contention and scandal, we therefore do most fervently call upon you, Reverend Sir, by the common welfare of the Church, and the glory of our Redeemer Jesus Christ, to declare to us your judgment concerning these things, not endowed with the nature or object of *Adiaphora*, and which injure the Church, so that by this means some law may be framed in this present peril, for deciding what may be in unison with the word and will of God, and useful to the Church. We hear that many hold themselves sufficiently excused before God, because from necessity they choose the lesser of two evils, and because it is not a crime to endure servitude, but as yet it is not defined whether it be worse, not to desert the churches, or by approving the noxious fabricated *Adiaphora* to reintroduce any scandalous observance, that had been set aside. What is said about enduring servitude, if it could be taken in a civil point of view, might be true, but it is not probable, that servitude ought to be admitted, as far as impious things and forged *Adiaphora* are concerned, into the Church of Christ, or be endured in it. This would be a great detriment to, not an edification of the Church. What certain persons foolishly assert, namely, that a doctrine ought to be without vicious ceremonies, and that they ought freely to be resumed, is ridiculous. For how can a pious pastor administer that, which his conscience upbraids him for, or perpetually observe, what he himself daily censures in the presence of the whole Church? Who will place any faith in their doctrine, which is again restored, after having been censured, condemned and rejected by themselves, and when they are compelled daily to preach upon it in spite of themselves, thus impenitent as it were? How can concord and tranquillity prevail there, where the pastors of the Church are publicly blamed, what the courts wished to be observed without any violation? All things duly and rightly considered, it is self-evident, that snares are being laid for the churches by these *Adiaphoric* changes, that the pastors are being imposed upon, and that plots are at work for bringing about a resumption of papistical impiety, which papists desire to be received in full. Since it is so with the pastors, it appears far safer for them to abstain

recipi. Hæc cum ita sint, pastoribus tutius esse videtur, de suo munere cedere, et Ecclesias relinquere, quam se polluere Papisticis ineptiis, quæ Ecclesiæ nocent, et quæ ad restituendum Papatum sub falsa Adiaphorum appellatione ei obtruduntur à sapientibus hujus sæculi, qui hac ratione student consulere sibi et suis commodis non Ecclesiæ Jesu Christi. Tolerabilius est aut mori aut in exilio agere bonæ conscientiæ testimonio, quam inquieto animo in Ecclesiarum administratione cum propria conscientia luctari. Ideo necesse est ut tota doctrina de Adiaphoris extet. Periculosa sunt conscientiarum vulnera. Ne ergo hic conscientias vulneremus et ne quid committamus ingruentibus periculis, cujus nos postea pænitere, et quibus conscientiæ nostræ redargui possent, magnopere petimus ut à V. R. P. controversia de Adiaphoris disertè et distinctè explicetur, quid sit concedendum, quid ferendum, quid rejiciendum. Hactenus exposuimus nostram sententiam, qui sint veri cultus Dei, et quæ rectè habeantur pro Adiaphoris, et contrà, quæ falsò hoc nomine recenseantur. Nunc ea prosequemur, quæ à quibusdam inter Adiaphora numerantur, et variis coloribus et allegoriis pinguntur et ornantur, ut aliquam utilitatis speciem habere videantur. Hæc autem cum hujusmodi sint, ut damnetur doctrina Christi, Prophètarum et Apostolorum, et cum fidei nostræ ἀναλογία pugnent, manifestèque impia et execrabilia sint, nec probanda nec recipienda esse credimus. Item cum ἐθειλοθηρσκεια semper à conditis sæculis à Patribus, Prophetis, Christo et Apostolis ut inutilis, inanis, irrita et impia damnata sit, judicamus nullos ritus, nullasque observationes ab hominibus excogitatas et confictas ad colendum et placandum Deum, ad promerendam gratiam Dei et ad satisfaciendum pro peccatis absque salutis æternæ jactura approbari, recipi et instaurari posse. Hujus generis sunt Monachatus cum votis et aliis impiis appendicibus, Missa privata cum Canone, cœlibatus clericorum, Sanctorum invocatio et cultus, Sacramenta ab hominibus instituta, quibus ad sanctificandum, ad arandum Sathanam, ad salutem animæ et corporis procurandam, Spiritualis vis attribuitur, Confessio, in qua requiritur enumeratio peccatorum omnium, tanquam res necessaria ad remissionem peccatorum, Jejunia in quibus delectus ciborum præcipitur, et quæ ad satisfaciendum et remissionem ac salutem promerendam mandantur. Mortuorum vigiliæ et Missæ, Animæ commemorationes, Satisfactiones, Peregrinationes, Indulgentiarum nundinationes, omnesque aliæ observationes quæ proponuntur ad conciliandum Deum et ad promerendam justiciam coram Deo. Hæc omnia pugnant contra Evangelium et fidei ἀναλογίαν et libertatem in quam nos Christus asseruit. Ideo salva Dei veritate et illæsis conscientiis, sineque salutis jactura nemo in has et similes ἐθειλοθηρσκειας consentire potest. Omnes horum trium ordinum ritus atque observationes callidi conciliatores et mitigatores sine discrimine inter Adiaphora ponunt, ut sub Adiaphorum appellatione Ecclesiæ omnes impios usus, prophanationes et corruptelas rursus obtrudant, atque hac astutia nostram doctrinam et religionem ex fundamento evertant, et Papismi impietates omnes restituant, utque hoc astutè efficiant, Adiaphorum commento fascinant pios animos, persuadentque vulgo fieri posse, quidquid observationum unquam fuit aut adhuc est in Papatu. Ita enim recessui Interbochiū factus dicitur interpretari his verbis.—In mittel Dingen soll man alles halten (wie es die heiligen alten Væter gehalten haben) und jenes theil jeziger Zeit auch noch helt. Quid hoc aliud est, quam prætextu Adiaphorum totum Papatum revehere velle in nostras Ecclesias, Ecclesiarumque Pastores decipere voce Adiaphorum, ut sic decepti etiam nescientes, Christi Evangelio et vero Dei cultu

from their functions and quit the Churches, rather than pollute themselves with Papal mummeries, so injurious to the Church. These things for restoring Popery under the misnomer of Adiaphora are obtruded upon our Church by the wise of this generation, who after this fashion endeavour to labour for their own interests, not the Church of Christ. It is less intolerable to die or to live in exile for the sake of a clear conscience, than, having an uneasy mind, to struggle with one's own conscience in the performance of divine rites. It is consequently indispensable, that the entire doctrine should be laid down relative to the Adiaphora: the wounds of the conscience are dangerous. Lest therefore we should in this wound our consciences, lest we should be guilty of any act, we might afterwards repent during the dangers thickening around us, or what our consciences might upbraid us with, we earnestly entreat you, Reverend Sir, to enter into and explain this controversy distinctly and at full length, as to what may be conceded, what endured, what rejected. Hitherto we have expounded our own opinion, as to what is the true worship of God, and what can rightly be accounted Adiaphora; on the other hand, what may be regarded as spurious. We shall now treat of those things, ranked by some amongst the Adiaphora, decked out too and adorned with various colourings and allegories, so that they seem to have some appearance of utility. Since however these things are of such a nature, that the doctrine of Christ, of the Prophets and Apostles, is condemned thereby, and since they are opposed to the *ἀναλογία* of our faith, they are thence evidently impious and execrable, nor do we believe that they can be approved or received. Since also the *θελοθρησκεία* has always been condemned from remote ages by the Fathers, the Prophets, by Christ and his Apostles, as useless, unmeaning, vain and impious, so we judge, that no rites, no observances devised and fashioned by men for worshipping God, for obtaining his grace, and as an atonement for sins, can be approved of, received and adopted without staking our eternal salvation. Under this head we reckon monachism with its vows and other impious appendages: the private mass together with the canon: the celibacy of the Clergy: the invocation and worship of Saints: Sacraments ordained by men, to which some spiritual virtue is attributed, for sanctifying, for driving out Satan, for procuring the welfare of both soul and body: Confession, in which the entire enumeration of one's sins is insisted on, as absolutely required for the remission of them: Fasts, in which the choice of food is prescribed, and which are commanded for atonement, for remission of sins and the attainment of grace: Vigils and Masses for the dead; Commemorations of the soul: Satisfaction, pilgrimages, buying and selling of indulgences, and all other observances, which are set forth as the means of conciliating God and obtaining his justice. All these things are repugnant to the Gospel, to the *ἀναλογία* of the faith, to that liberty, which Christ obtained for us. Therefore the truth of God being whole, our consciences uninjured, and without risking our salvation, we cannot voluntarily admit these and similar *θελοθρησκείας*. The crafty conciliators and mitigators put down without distinction amongst the Adiaphora all the rites and observances of these three descriptions, and under that name obtrude all the impious practices, profanations and corruptions of their Church. By this strategy they would fain uproot and overthrow our doctrine and religion, and restore all the impieties of Papacy. To effect this with subtlety they fascinate pious minds by their comments on the Adiaphora, and they persuade the many, that all the observances used in Papacy may be kept. Thus the resolution come to by the convocation held at Juterbock is said to interpret them in these words:—"In trivial things one shall observe them all as the holy Fathers did, and that part of the present age still does." What else is this, save a desire, under the pretext of observing the Adiaphora, to bring back the whole of Popery into our churches, of thereby deceiving the pastors, so that they thus deceived many unwittingly, the Gospel of Christ and the true worship of God being excluded, pave the way for the impious Papal superstitions to return to our Churches. As the Adiaphora are now explained, that servitude may be endured with a safe conscience, if the preachers persuade the people, and if impious bishops obtain the authority of their jurisdictions, all these opinions will be

excluso, impiis Papticis superstitionibus viam sternant ad Ecclesias nostras in Adiaphoris, hoc est omnibus Papticis superstitionibus, ut nunc Adiaphora exponuntur. Servitutem salva conscientia ferri posse si concionatores vulgo persuaserint, et impii Episcopi receperint suæ jurisdictionis auctoritatem, effecta illis ex animi sententia sunt omnia; statim restituentur impii abusus, extinguetur puritas doctrinæ et veri cultus obruentur et opprimuntur fidi et synceri doctores Ecclesiarum. Ut hoc efficiatur, obtruduntur commenticia Adiaphora, quibus receptis cogetur Synodus quæ nostrarum Ecclesiarum doctrinam damnabit, et pro arbitrio quaslibet imponet Ecclesiæ leges. Res ipsa etiam nunc clamat, Episcopos id solum nunc conari, ut totus Papatus cum omnibus suis superstitionibus et tyrannide instauretur, et pura doctrina deleatur. Idque declarant Diocæsanis suis conventibus passim promulgatis. Duo postrema genera Papticarum observationum, quæ partim transgrediuntur Adiaphororum limites et amittunt usum et finem Adiaphororum, partim sunt prohibitæ et damnatæ *ἡελοθησκείας*, salva pietate et gloria Dei, adversariis urgentibus recipi non posse, nec impiorum servitutem sine injuria, et veræ religionis Evangelicæ doctrinæ manifesta corruptione et extinctione Ecclesiæ imponi arbitrantur, satiusque esse aut mori aut relicta Ecclesia exulare et extrema pati, quam contra conscientiam approbare et simul cum aliis Papticis administrare *ἡελοθησκείας* et mentita Adiaphora; quod conficta ista Adiaphora destructioni serviunt, ministerium Evangelii ludibrio exponunt, doctrinæ nostræ fidem abrogant, adversariorum superstitiones et abusus stabiliunt, horribilia scandala creant, imbecillum fidem labefactant, omnes doctos et cordatos à ministeriis sacris deterrent et efficiunt ut religionis administratio brevi commendanda sit indoc-tissimis asinis et ventribus. Cum ficta Adiaphora semel recepta certissimè allatura sint Ecclesiæ dissipationem, necesse erit ut pii pastores se fucosis Adiaphororum restitutionibus opponant, sibi in conscientiis tutius esse statuunt à ministerio discedere, quam se noxia fitorum Adiaphororum restitutione polluere, et isto modo veras Ecclesias erroris arguere, fidei doctrinam corrumpere, dubiam et suspectam reddere, Evangelii veritatem abnegare, et fores aperire Pontificiis imposturis reducendis. In confesso cum sit id agi tantum ut Papatus restituatur, et pura doctrina Evangelii, et Christi religio extingatur et sepeliatur, censemus diligenter cavendum esse, ne ullis mutationibus ansa præbeatur adversariis rursus erigendi suas superstitiones; si semel cœperint animi labescere, et dubitare, tum actum erit, nec quicquam proderit nobis ulla Adiaphorica mutatio; quia totum Papatum adversarii restitui volunt, ad nos se pertrahi nulla æquitate aut mitigatione patientur, ipsi volunt nos tanquam hæreticos et schismaticos ad se, tanquam Catholicos et orthodoxos reduci. Hoc semper egerunt et in hoc proposito persistunt. Ideo Adiaphoricis mutationibus frustra quæritur concordia apud adversarios. Aulica consilia de recipiendis Adiaphoris tantum patefaciunt adversariis viam ad id quod moluntur. Islebius in Epistolis suis, quas ad suos scribit queritur inscitia pastorum fieri, quòd sua Adiaphora gravatim admittantur, et pro Adiaphoris non agnoscantur quæ ipse somniat, et cum summo offendiculo et certa Ecclesiarum eversione observare debere contendit; sed ipse sibi habeat suæ eruditionis laudem Islebius; relinquat nobis simplicitatem nostræ innocentiae, et ut sequamur sacrae scripturæ et orthodoxæ Ecclesiæ iudicium, quæ Adiaphora libera pronunciat, quæ his vult Ecclesias edificari non destrui scandalis, mederi ea non suscitari superstitionem, et corruptelas et impietates Ecclesia excludi non introduci. Non est satis, homines ludere fucosis figmentis et ineptas nugas Allegoricis

established, purity of doctrine will be extinguished, true worship will be destroyed, the faithful and sincere teachers of the Churches will be oppressed. To bring this about, spurious Adiphora are thrust forward, and as soon as they are admitted, a synod will be held for condemning the doctrine of our Churches, and it will impose any laws it likes upon our Churches at its own will and pleasure. The fact is even now glaring, that the bishops are solely intent and bent upon bringing back entire Papacy with all its superstitions, of reinstating its tyranny, and expunging all pure doctrine. And they avow this at their diocesan convocations announced in different places. The two last kinds of Papal ordinances, which partly transgress the limits of Adiphora (violating their use and object), and which partly are prohibited and condemned *εβελθησκειαι*, our piety being safe and the glory of God, we think can *not* be received from our adversaries urging us thereto, nor can the thralldom of the impious be placed on us without injury, without the manifest corruption of the Evangelical doctrine and the extinction of the Church. Surely it would be better to die, or to go into exile and suffer every extremity, than against our consciences to approve, and *together* in common with other papists to administer *εβελθησκειας* and lying Adiphora: for this would only help on our destruction, convert into a laughing-stock the ministry of the Gospel, destroy all faith in our doctrine, establish the superstitions and abuses of our adversaries, give rise to horrible scandal, shake the faith of the weak-minded, drive away all learned and rational men from the sacred ministries, and in a short time surrender the administration of religion into the hands of the most stupid and ignorant persons. Should these fabulous Adiphora be once admitted, they will inevitably cause the dispersion of the Church. It will be incumbent on the pastors to oppose these insidious restorations of Adiphora: they should consider it safer for their conscience to quit the ministry, than to pollute themselves by the noxious redintegration of these imaginary Adiphora, and in this manner to charge the true Church with error, to corrupt the doctrine of its creed, to render it ambiguous and suspected, to deny the truth of the Gospel, and to open the door of return to pontifical impostures. Since it is notorious, that this is only done for restoring papacy, for murdering and burying the religion of Christ, we think every precaution should be taken not to allow of any changes, lest we thereby furnish our adversaries with a handle for raising up again their adversaries. If once minds begin to waver and hesitate, it is all over, nor will any Adiphoric change afterwards avail us, since our adversaries will have Papacy entirely restored; they will not allow themselves to be drawn half way to us by any feelings of equity or moderation; they solely desire that we as heretics and schismatics should be brought back to them as Catholics and orthodox. This they have always done, and they persist in this intention. It is vain therefore to look for concord with our adversaries by any Adiphoric changes. The Aulic counsels for receiving the Adiphora only prepare for our adversaries the road to what they are attempting. Islebius in his epistles, which he writes to his own friends, complains that the ignorance of the pastors renders the admission of *his* Adiphora very difficult, and that they will not acknowledge as Adiphora what he is pleased to imagine as such; he contends that they ought to be observed even with the greatest offence and the certain overthrow of the churches; but let this Master Islebius take praise to himself for his learning; let him leave to us the simplicity of our innocence. Let us follow the judgment of Scripture and the orthodox Church, which pronounces the Adiphora free, which wishes the Church to be edified, not destroyed by scandal, which wishes all causes of offence to be laid at rest, not roused up: superstitions, corruptions and impieties to be excluded from the Church, not introduced. It is not advisable for men to sport with crafty fictions, ingeniously and designingly to adapt silly trifles with allegorical wiles to things intrinsically good, and to devise a new system of sacred rites without the word of God. The Church wants no new shadows and types—it was freed from them by Christ; it has its form of worship described and constituted in Christ's Gospel, which human audacity ought neither to add to nor to take away from. The Adiphora indeed, which we have mentioned in our first list, we would willingly observe, for the sake of peace

fucis ornatè et callidè accomodare ad res bonas et novum rationale divinorum comminisci sine verbo Dei. Novis umbris et typis Ecclesia non habet opus; iis per Christum est liberata; habet suum cultum Evangelio Christi descriptum et constitutum, cui nec addere nec adimere quicquam debet humana audacia. Adiaphora verò, quæ primo ordine posuimus, concordiae et tranquillitatis causa libenter observaremus cum aliis Ecclesiis puritatem doctrinæ custodientibus; et optaremus generalem constitui posse conformitatem Ecclesiarum sine officulo et cum tranquillitate. Judicamus enim ad alendam concordiam valde prodesse conformitatem rituum in Ecclesia. Si potentes hic tam diligentes essent, quàm sunt ut conjunctæ Ecclesie confectis Adiaphoris disjungantur et scindantur, melius suam operam collocarent. Verum quum non quærat Ecclesiarum concordia et salus, sed paretur tantum via ad omnia illa erigenda et restituenda quæ synodus decernet, nihil proderunt hæ particulares mutationes; et, ut apparet ex multis judiciis, nihil piis pastoribus melius et tutius erit coram Deo, quam longissimè abesse à fucosis et dolosis deliberationibus de recipiendis Adiaphoris et fraudulentis mutationibus, eò quòd Interimisticarum deliberationum finis sit, ut totius Papatus impietas restituantur, nec justa dijudicatio doctrinæ, nec recta reformatio Ecclesiarum expectanda sit. Item nihil videtur coram Deo tutius et Ecclesiis utilius esse, quàm nullas omninò mutationes facere, antequam certò constet posse illa subsistere, quæ mutatione nova in veris Adiaphoris admittuntur. Sine hac certitudine nihil erit mutationibus tentandum, quæ tum Ecclesie tum Reip. valde periculosæ erunt. Quòd si vero Pastores, improbantes noxias mutationes, Ecclesia ejicerentur, satius erit ut patiantur se ejici, quàm, ut adjuvent Interimisticos conatus, se polluant alienis peccatis et prodant Christi religionem adversariis. Quia autem novimus adversarios Papistas esse improbiores, et superbiores et pertinaciores, quàm ut ratum habituri sint, si quid utiliter in nostris Ecclesiis constituatur, ideo propter communem concordiam cum Ecclesiis nobis in doctrina Evangelii conjunctis non recusabimus admittere Adiaphora vera et ad veros usus et fines directa, qualia primo ordine recensuimus. Instaurent adversarii suam impietatem sine nobis. Si persecutio et servitus ferenda est, feratur ea sine labefactione Evangelii Christi; non offendantur pii, nec afficiatur ignominia Christi Ecclesia; non corrumpatur doctrina Christi, Apostolorum et Prophetarum; puri cultus non contaminentur. In quo discrimine nunc ubique Ecclesie et Respublicæ versentur, scimus, vellemusque libenter sic instituere nostri ministerii rationes, ut Ecclesie Christi prodessemus, et nostræ, aliorumque conscientie rectè consulere-mus, animosque nostros præpararemus in omnem eventum. Ideo necessarium putavimus V. P. nostram sententiam exponere, et vestram super Adiaphoricis mutationibus audire, animosque nostros in quovis periculo vestro judicio eò validius adversus quoslibet terrores, trepidationes et pericula munire. Cum ubique spargatur vestram esse sententiam, ut servitus feratur in Adiaphoris, etiam illis, quæ Islebius et alii aulicis conciliis ebrii, Adiaphora vocant, et quibus venustas aliqua Allegorica affingi potest; ut ad aliquem usum in Ecclesia accomodari queant, qua arte quælibet nugæ pro Adiaphoris obtrudi possent, cum flexibilem illam sententiam, servitutem in Adiaphoris ferendam esse, multi improbi usurpent. Iterum oramus vos R. P. per gloriam Christi Jesu et Ecclesie salutem, ut vos in hac controversia de Adiaphoricis dilucide declaretis edito scripto: aliàs illa sententia, servitutem in Adiaphoris ferendam esse, infinita schismata suscitabit, et plures dissipabit Ecclesias quàm adversariorum arma destruant.

and harmony with other churches, that are coguardians of doctrinal purity; we would willingly see a general conformity established in the churches without offence and with tranquillity. We think also, that a conformity of rites in the Church would be powerfully instrumental in maintaining unanimity. If the powerful were as sedulous in this, as they are for separating and disuniting kindred churches by fictitious Adiaphora, their pains would be much better bestowed. But since the harmony and welfare of the Churches is not their drift, but only that a way should be opened for raising up and restoring every thing, that the synod shall decree, these particular changes will be of no avail. Indeed from many symptoms it is evident, that no line of conduct can be more safely and prudently embraced by the pastors, than that of absenting themselves as far as possible from the insidious and fraudulent deliberations about receiving the Adiaphora and these juggling changes; for the object of these interimitical negotiations is to restore the impiety of Popery in full: neither can a just settlement of doctrine, nor any real reformation of the churches be expected from them. In short, nothing seems to be safer before God or more useful to the Churches, than to make *no* changes whatever, before it be positively demonstrated, that those things, which are admitted by a new change into the real Adiaphora, can keep their ground. Without this most assuredly we can venture upon no change, so likely, as it would be, to turn out dangerous in the extreme both to the Church and to the state. What if the pastors disapproving of these noxious changes should be ejected from the Church? Surely it will be better for them to submit to such ejection, than to aid and abet these interimitic efforts to pollute themselves with the sins of others, and to betray Christ's religion to their adversaries. But inasmuch as we know our adversaries the Papists to be too wicked, proud and obstinate to admit as good and valid anything that might happen to be usefully constituted in our Churches; therefore, for the sake of one common union between the Churches consentient with us in the doctrine of the Gospel, we shall not hesitate to receive the real Adiaphora directed to real practical purposes and results, such as we have enumerated in our first list. Let our adversaries set up their impiety without us: if persecution and servitude are to be borne, let them be borne, without assailing the Gospel of Christ; let not the pious be scandalized; let not Christ's Church be branded with ignominy; let not His doctrine and that of the Apostles and Prophets be corrupted, nor let His pure worship be contaminated. We know into what a conflicting state of opinions both Churches and States are every where plunged; and we would willingly institute some methodical plan for our ministry, such as might be profitable to Christ's Church, and be acceptable not only to our own but to the consciences of others, and we would prepare our minds for every contingency. We have therefore deemed it incumbent on us, Reverend Sir, to expose our opinions, and to hear yours concerning these Adiaphoric changes, and to fortify our minds, after your judgment, in any danger whatever, against all kinds of terror, trepidation and peril. Since every where it is rumoured about as being your opinion, that servitude should be endured in the Adiaphora, even in those, which Islebius and other madmen in Aulic councils call such, and to which a certain allegorical beauty can be imparted, so that they may be adapted to some use in the Church,—by which art any trifles whatever may be palmed off for Adiaphora,—since many wicked persons take advantage of that lax opinion, that servitude can be endured in the Adiaphora. We again entreat you, Reverend Sir, to declare unambiguously in writing what you think in this controversy concerning the Adiaphora; otherwise the opinion, that servitude may be endured in the Adiaphora, will produce manifold schisms and destroy more Churches, than the arms of our adversaries ever could. All eyes and minds are turned towards you. On your judgment a great part of the Christian world depends, for they have greater faith in yours, than in that of others. The pious, therefore, must not be deserted in this state of doubt and conflicts of opinions. Extreme necessity, God's glory, the welfare of the Church, all require from you an explanation of the sort. These combined dangers to our religion and the confession of the truth can neither be passed over in silence, nor be put off by any human

In vos cōversi sunt omnium oculi et animi; à vestris judiciis bona pars Christiani orbis pendet, quibus plus fidei habent, quam aliis. Ideo deserendi non sunt pii in dubitationibus, et consiliorum variationibus. Extrema necessitas, Dei gloria, Ecclesiæ salus requirit à vobis ejusmodi explicationem. Pericula nostræ religioni et veritatis confessioni conjuncta, nec silentio, nec ullis rationibus humanis declinari possunt. Evitandi periculi causa non est, ut omittatur officium, quod Ecclesiis debetis. Sive sileamus sive loquamur, adversariis idem est; nisi omnino abnegetur vera ac pura doctrina Christi et omnia Papistica approbentur, nulla tranquillitatis et pacis conditio proponetur. Frustra aliunde quam à Deo nobis promittimus pacem ac defensionem. Huic per Jesum Christum Ecclesias nostras, nos, vestraque omnia committamus; eum incessanter in his summis extremisque periculis, difficultatibus et calamitatibus invocemus necesse est, oremusque ardentibus votis, ut incolumitatem Ecclesiæ suæ, quam ab initio mundi sub variis persecutionibus sibi semper collegit, defendit et servavit, etiam nunc in postremis his tenebrarum procellis custodiat, tueatur et servet pater cœlestis, propter suum filium unigenitum Jesum Christum, qui adsit vobis et nobis omnibus Spiritu suo sancto, dirigatque nostra consilia et actiones ad sui nominis gloriam et Ecclesiæ suæ salutem, Amen. Nunc vero cum fortassis sitis occupatiores, quàm ut publicum scriptum brevi absolvere possitis, cum id plusculum temporis postulet, rogamus obnixè ut in summa cum hoc tabellario ad nos vestram sententiam rescribatis, et paucis indicetis vestrum de nostra sententia judicium. Rectissimè valeant R. D. V. in Jesu Christo, unico Ecclesiæ protectore et liberatore, sedente et regnante ad dexteram majestatis Dei, cui sua Ecclesia semper curæ fuit, et usque ad sæculi consummationem semper curæ erit.

reasons. The plea of avoiding danger will be no reason for your omitting that duty, which you owe to the Church. Whether we speak, whether we be silent, it is the same thing to our adversaries : unless we entirely disavow the true and pure doctrine of Christ, and approve of all the Papistical doings, no conditions of tranquillity and peace will be proposed. It is vain to look elsewhere for that peace and defence, which we promise to ourselves from God. To Him, through Jesus Christ, let us commit our Churches, ourselves, and all your deliberations : we must incessantly invoke Him in these extreme dangers, difficulties and calamities, and entreat Him, the celestial Father, with ardent vows, to defend, guard, and preserve, even now, in these last storms of darkness, the integrity of His Church, which he has always collected, defended and preserved, during various persecutions, since the beginning of the world, for the sake of his only-begotten Son, Jesus Christ. May He be present to us, direct our counsels and actions, to the glory of His name and the welfare of His Church. Amen. Now, since peradventure you may be too much occupied, so as to be able to despatch a public writing expeditiously, for that may require some length of time, we pray you urgently to write back to us your opinion summarily by the returning courier, and to make known to us your judgment concerning our opinion. May you prosper, Reverend Sir, in the love of Jesus Christ, the sole protector and liberator of the Church, sitting and reigning at the right hand of the Majesty of God, to whom His Church was always, and ever will be, an object of solicitude, until the consummation of all things.

RESPONSIO
PHIL. MEL. AD SCRIPTUM
CONCIONATORUM HAMBURGENSIIUM,
DE ADIAPHORIS.

S. D.



REVERENDI Viri et Amici charissimi, non ægrè ferimus nos amanter à vobis vel moneri vel reprehendi. Sunt enim et hæc officia in amicitia, præsertim in Ecclesia, necessaria. Sed tamen oramus vos ut in iudicando, pro vestra prudentia gravitate et erga nos benevolentia, candorem adhibeatis, nec veteres amicos qui amplius 20 annis magnos labores et varia certamina sustinuimus, et adhuc sustinemus, damnetis, sicut alii quidam, qui falsis criminationibus rabiosè nos insectantur, quibus ideo non respondemus, ne tam tristi tempore odia et dissidia magis inflammentur.

Primum autem vobis significamus, Dei beneficio vocem doctrinæ eandem in Ecclesiis nostris et Academiis sonare, quam tot annorum consensu vobiscum profitemur, et quam nunc in vestra confessione propugnatis. Cumque sciamus hanc doctrinam æternum Dei decretum esse et perpetuam veræ Ecclesiæ sententiam, nihil in ea unquam mutaturi sumus. Ac ne quid mutaretur in doctrina et liturgia, acerrimæ contentiones nobis hoc ipso anno cum aliquibus fuerunt, qui ingenii, eruditione et autoritate in his regionibus excellent. Quod cum ita sit, extant non obscura testimonia nostræ confessionis, ac aliquanto majora odia et pericula subimus, in tali confessione, quam illi qui inter applausores suos in tuto nobis conviciantur; quos optarem interesse iis disputationibus, in quibus argumenta acutissimè excogitata magno labore refutamus.

Eduntur apud nos et libri iidem qui ante bellum editi sunt; nec ritus alii sunt in Ecclesiis nostris, quàm quos vidistis. Et quanquam non magna dissimilitudo est, tamen alibi plures, alibi pauciores sunt; de qua dissimilitudine nec antea rixati sumus, nec nunc rixamur. Nam et esse publicos congressus honestos, et ritus non Barbaricos in illis congressibus, imo et quædam disciplinæ signa necesse est, in qua si nihil contra mandata Dei institutum est, de gestibus ipsis non esse rixandum, vos ipsi scitis; sed metuitis in generali verbo insidias, cum dicimus nos de Adiaphoris non pugnare. Veniunt eadem nobis in mentem, quæ vos prudenter prospicitis. Et voluntates multorum eò spectant, ut inclinationem ad totam politiam pontificiam faciant. Sed tamen cum occupati majoribus certaminibus de rebus necessariis, omittimus rixas de Adiaphoris, decet bonos viros qui talia legunt, adhibere dexteritatem in iudicando. Vocamus Adiaphora non magicas consecrationes, non statuarum adorationes, non circumgestationes panis aut substantialia, quæ apertè damnantur voce nostra et scriptis, imo ne ineptias quidem, ut excubias ad sepulcrum. Talia qui vel odiosè coacervant, ut nos exagitant, vel astutè colligunt, ut pastoribus duriora onera imponant,

THE ANSWER
OF PHILIP MELANCTHON
TO THE
EPISTLE FROM THE CONSISTORY OF HAMBURGH,
CONCERNING
THE ADIAPHORA.

Health in the Lord.



OH Reverend Sirs, and most beloved Friends, we do not take amiss either the exhortations or censures, that you have bestowed on us from motives of amity. Nay, such duties as these are necessary in friendship, much more so in the Church. But nevertheless we entreat you, in passing your decision, to display candour according to your prudence, gravity and benevolence towards us, nor condemn old friends, who have sustained for more than twenty years, nay who still sustain great labours and various contests. Act not towards us as some others do, who rabidly pursue us with false accusations, to whom we on that very account give no reply, lest hatred and dissent should be still further inflamed at so sad a period.

First of all we make known unto you, that by the blessing of God the same doctrine is professed in our churches and schools, as has been done for so many years with your concurring approval, and which doctrine you now defend in your confession. And since we know that this doctrine has been and is the eternal decree of God and the perpetual decision of the Church, no change will ever be introduced into it by us. In order that no change might be made in our doctrine and liturgy, even in this very year, we have had most violent disputes with certain persons, who for talents, learning and authority excel in these districts. In consequence, our confession is not obscurely borne witness to; and we encounter, by such a confession, animosities and dangers somewhat greater than they do, who in safety and in the midst of their applauders find fault with us. We could wish them to be engaged in these disputes, where with great labour we have to refute arguments elaborately and most acutely devised.

Moreover the same books are published by us, that were before the wars; nor are there any other rites in the Churches, than those which you have seen. Although it is true a want of uniformity exists, still it is not great, being more in one place and less in another; but we have not objected to it before, nor do we take umbrage at it now. For it is necessary, that there should be both public decorous meetings, and also rites at them, provided they be not barbaric: and, moreover, some outward marks of discipline, at which, if nothing has been instituted contrary to God's commands, we have no right to cavil concerning the movements and gestures themselves, as you yourselves know. But you are apprehensive of snares lurking under that general expression of ours, that we ought not to contend about the Adiaphora. The same ideas occur to me relative to what you prudently foresee; and the desires of many are striving to produce a leaning towards an entire papal polity. Occupied, however, as we are with graver disputes concerning essential matters, if we decline bickerings about the Adiaphora, it becomes good men, who read such things, to exhibit tact in forming their judgment. We call Adiaphora not magical consecrations, not the worshipping of images, not the carrying about of bread, nor any essential matters openly condemned by our voice and writings, nay not even silly acts, such as the vigils by the

injuriam nobis faciunt, et suis adfectibus morem gerunt. Alia multa sunt Adiaphora, quæ et antiquissima Ecclesia instituit, et ad concionum ordinem, et ad docendos seu commonefaciendos rudiores conducunt, ut ordo festorum, lectionum, publici congressus examen, et absolutio ante sumptionem Sacramenti, ritus alquis publicæ pœnitentiæ, examen in confirmatione, publica ordinatio ad ministerium Evangelicum, publicæ desponsationes et pœcationes in nuptiis, honesti comitatus aut etiam conciones in funeribus. Hæc cum pleraque in suo usu sint apud nos et bono consilio retenta sint, qua fronte dicere poterimus nos nulla Adiaphora, nihil usitatum admissuros esse? An ut fit in factionibus et studiis partium, odio adversariorum etiam istos vetustos mores congruentes cum Ecclesia Dei inde usque à primis Parentibus abjiceremus? sicut Cinesias quidam Athenis festos dies contrarios populi consuetudini celebrabat: et Asiatici suos mactarunt, et contrarium anni initium constituerunt, ut ostenderent se prorsus alienos esse ab Israelitis. Scimus vos quidem probare talem novitatem, et reverenter tueri vetustæ Ecclesiæ ordinem, qui bono consilio institutus est. Ac præcipuè ritus in vestris et nostris Ecclesiis congruunt ad veterem formam, quæ extat in scriptoribus, qui ante Gregorium fuerunt. Disciplinæ severitas aliquanto major fuit; et exercitia temperantiæ majora fuerunt; quas duas res nunc quoque optamus curæ esse gubernatoribus, qui ceremonias et umbras disciplinæ in speciem restituere conantur, non res ipsas. Sed reprehensio vestra non de hac honesta consuetudine Ecclesiarum nostrarum loquitur, sed de quorundam ineptorum rituum instauratione, quæ fieri à potentibus videtur ut paulatim restituantur omnes abusus pontificii. Hic mollities nostra accusatur, quòd non vehementius adversamur; quòd alicubi damus consilium Pastoribus, ne deserant Ecclesias propter hanc novam servitutem. In ditione Marchionis Alberti aula primum petivit, ut Pastores totum librum Augustanum amplecterentur ac sequerentur. Pio consensu nobilitatis, civium et pastorum modestè facta est recusatio. Decurrit ergo aula ad aliud consilium. Proponunt Articulos, qui doctrinam et liturgiam non notant, sed plus rituum imponunt; qui utcumque tolerari possunt, additur comminatio, ut, qui hanc normam sequi nolunt, discedant. Etsi multi pastores discedere malebant, tamen Ecclesiæ petebant ne desererentur. Tali tempore quid consilii dandum fuit? Respondent aliqui vehementiores, atroci scripto perterrefaciendum fuisse aulam metu seditionis, et hac Gorgone reprimendam, ne quid in Ecclesiis mutaretur. Id cur facere nolumus, multæ honestæ causæ sunt. Et fortassis magis irritarentur inimici, qui nolunt sibi leges à nobis ferri; dicerent etiam atrahi exercitus Cæsaris; talia scripta esse classica bellorum, excidium patriæ. Nec volumus deserere Ecclesias, ut in Suevis accidit; ubi in multis Templis jam prorsus solitudo est, aut lupi jam præsent, qui doctrinam impiam et falsas invocationes restituant. Si tali tempore hoc nostrum consilium reprehenditis, ignosci nobis petimus, nec propterea nos damnari, qui vocem Evangelii eandem vobiscum sonamus, et aliquanto propiores periculo sumus quàm vos, qui habetis auditores æquiores. Et coram plures graves causas dicere possemus, cur hoc moderatius consilium utilius esse judicemus. Quæ res adversarios armaverit contra nos, et aduciam ac potentiam eorum confirmaverit, longum est dicere, et non est ἐπιστολικόν ut Arist. dicere solebat. Et tamen dissentiones et dissimilitudo Ecclesiarum nostrarum videntur ἀφορμὰ fuisse gubernatoribus, ut novam formam proponerent. Ut igitur clare cerni possit, nos non cupiditate libertatis, non studio novitatis, non odio dissi-

sepulchre. They who odiously heap up such things for afflicting us, or craftily collect them, for imposing heavier burthens on our pastors, do injury to us, and follow the impulse of their own fancies. There are many other Adiaphora, which the primitive Church ordained as conducive to good order in congregations, and to the teaching or admonition of those less instructed; as the order of solemn days, of the lessons; of examination of the congregation; absolution before taking the sacrament; some form for public penitence; examination at confirmation; public ordination for the Evangelical ministry; public vows and prayers at marriages; decent trains or even assemblies at funerals. Now since the greater part of these are in force amongst us, and have been advisedly and properly retained, with what face could we declare, that we would receive no Adiaphora,—nothing in short, that happens to be in common use? Ought we, as is the case of factions and party spirit, from mere hatred of our adversaries, to reject even those ancient usages consonant with God's Church, handed down from our first parents? It was in this spirit, that a certain Cinesias at Athens used to celebrate festive days opposed to those sanctioned by the people: and so the Asiatics sacrificed swine, and established another beginning for the year, merely to show that they were entirely distinct from the Israelites. We know indeed that you do not approve of such a novelty, and that you reverently regard the regulations for the ancient rites, which were instituted by good counsels. And especially the rites both of your Churches and ours coincide with the old form, as appears by those writers, who were antecedent to Gregory. The severity of discipline was somewhat greater, and the exercises of temperance stricter; which two particulars we wish also now were attended to by our rulers. But they endeavour to restore ceremonies and the shadow truly of discipline in appearance, not the things themselves. Now your censure does not apply to this laudable custom of our Churches; but to the institution of certain silly rites, which act appears to have emanated from parties in power, to the end, that all the pontifical abuses may be gradually restored. Here our yielding conduct is accused, because we do not offer a more marked resistance, because we casually advise the Pastors, not to desert the Churches on account of this fresh servitude. In the country of the Margrave Albert, the court first required the pastors to embrace and follow the whole of the Augustan book. But when a modest remonstrance was tendered by the pious consent of the nobles, citizens and pastors, the court adopts another plan, and proposes articles not affecting the doctrine and liturgy, but imposing more rites; which could be endured in some way or other; but a threat is added, that they, who do not follow this normal regulation, shall be dismissed. Now although many pastors preferred resigning, the churches nevertheless prayed not to be abandoned. At such a time what counsel was to be given? Some more energetic individuals answer, that the court ought to be frightened from a fear of sedition by some violent writing, and to be restrained by this Gorgon from effecting any change in the Churches. There are many good reasons for our being reluctant to do this: and possibly our enemies, who are unwilling that their laws should be patiently borne by us, would become more exasperated: they might also say, that the armies of the Emperor were brought into the country in consequence; that such writings were the trumpets of wars, and the destruction of the Fatherland. Neither have we wished the Churches to be deserted, as is the case in Swabia; where the solitude is now profound in many temples, or where wolves now preside, and who are restoring an impious doctrine and false invocations. If at such a time you censure this our counsel, we ask your pardon; and beg you not to condemn on that account those, who utter in common the same voice of the Gospel, and who are somewhat nearer to danger than you; and besides you have more impartial hearers: and orally we could also impart to you sundry other weighty reasons for having judged this more moderate counsel to be the more useful.

It would be long to relate what it is, that has armed our adversaries against us, and confirmed their audacity and power; neither is it *ἐπιστολικόν*, as Aristotle was wont to say. But yet the disputes and the want of uniformity in our churches seem to our rulers to have been *ἀφορμὰ*, giving them a motive for proposing a new form. In order, therefore, clearly to show

dere ab adversariis, de magnis rebus pugnamus, in quibus evidentia veritatis convincit saniores etiam inter inimicos. Id iudicabimus utilius esse, quam de vestitu aut re similifari, ubi sapientes clamitant nos tantum stultam morositatem aut contumaciam adversari gubernatoribus, alere dissidia, attrahere peregrinas gentes. Talia multa cum audiamus, opponi non leves causas necesse est. Vobis in auditorio vestro omnia faciliora sunt; et vestram libertatem vobis gratulamur. Semper autem aliqua est Ecclesie servitus, alibi durior; ac leniri ærumnas servitutis vestra consolatione decet, non augeri condemnatione, dum fundamenta tenemus.

Concordiam igitur inter nos et mutuam benevolentiam tueamur, ne invocatio in nobis aut in populo turbetur, neve tristes et perniciosas dubitationes orientur ex questionibus non necessariis, ut olim de Paschate accidit. Illi, quibus libertas minus impedita est, agant Deo gratias, et pie utantur eam ad illustrandum doctrinam, nec disciplinae frenos propterea magis laxent. Alii in servitute agnoscant nos castigari divinitus, et veram Dei invocationem corrumpi non sinant, sicut scriptum est: "Hæc omnia venerunt super nos, nec oblitus sumus te." Nos non sumus suasores ut Ecclesie turbentur, nec in minore dolore et periculo sumus, que vos: Sed ubi nova onera imponuntur, prudenter iudicandum esse sentimus, an relinquendæ sint Ecclesie lupis, aut facienda solitudo, an vero servitus toleranda sit. Nam neque nos impias cæremonias recipi volumus, neque sine gravissimis causis deserere Ecclesias, sicut scriptum est: "Non deserentes congregationem nostram."

Hanc responsum vobis satisfacturam esse speramus; et optamus ut æterna sit inter nos concordia et animorum conjunctio in Deo, sicut filius Dei in agone suo precatur, ut patres omnium in Ecclesia copulet, ut unum sint in Deo. Bene valete!

XVI. Aprilis, Anno 1549.

that we dissent from our adversaries, not from a yearning after liberty, not from the fond desire of novelty, not from hatred, we contend about important matters, in which the evidence of truth convinces even the more rational amongst our enemies. We shall deem that of greater utility, than wrangling about a garment or such like matter, where wise persons exclaim, that we oppose our rulers only from foolish perverseness or contumacy, fomenting discord, attracting foreign nations. Since we hear many things of this nature, we must have reasons, that are not trivial, to oppose to them. All things are much easier for you in your auditory, and we congratulate you on your liberty. But there is some servitude at all times in the Church, harder in some places than in others, and the vexations of this thralldom ought to be soothed by your consolation, not aggravated by your condemnation, so long as we keep the fundamental principles.

Let us preserve therefore concord between us and mutual benevolence; lest the invocation as used by us and by the people be disturbed, or lest sad and pernicious doubts arise on questions not essential in themselves, as was formerly the case concerning Easter. They whose liberty is less fettered, let them return thanks to God, and piously use that liberty for illustrating the doctrine, nor let them on that account further relax the reins of discipline. Let others in servitude acknowledge, that we are chastened from above, and let them not permit the true invocation of God to be corrupted, as it is written: All these things came upon us, nor have we forgotten thee. We are not advisers, that the churches should be disturbed, nor are we in less tribulation and peril than you. But where new burthens are imposed, we think it essential to judge prudently, whether the churches are to be abandoned to wolves, or a solitude to be brought about, or whether in truth the servitude is to be borne. We neither wish, that impious ceremonies should be received, nor that the churches should be deserted without the most momentous cause, as it is written, Not deserting our congregation.

We trust this answer will afford you satisfaction, and we hope, that the unity and conjunction of minds between us may be eternal in God, as the Son of God prays in His agony, that the father may join the minds of all in the Church, that they may be one in God. Farewell!

April 16, A.D., 1549.

PHILIP MELANCTHON was born in the city of Bretten, in the Palatinate of the Rhine, on the 16th of February, 1497. He early evinced a great love of classical learning, and formed, during his residence at the College of Pfortsheim, a strict friendship with the celebrated Reuchlin, who, following the custom of the period, changed the original name of Schwarzerd (*Black-earth*) of his young friend, into the more euphonious Grecised word Melancthon. From this school Melancthon removed to Heidelberg, and finally finished his studies at Tuebingen, taking the degree of Master of Arts at the age of 16. In the year following, he took his degree of Doctor, and immediately commenced a series of lectures on Classical Literature. In 1518 he obtained the Greek chair in the University of Wittemberg, which he held to the time of his death. It was here that he became acquainted with Martin Luther, whose fiery impetuosity was the reverse of the mild suavity of manner of Melancthon. This desirable quality manifested itself particularly during the Conference at Augsburg, and drew forth the applause of his opponents. He had always a desire at heart to promote the Unity of the Church, and was in consequence invited by Frances I. to settle the religious differences in France; and afterwards by Edward VI., to add the weight of his name and authority to that of the English Bishops, in approving the recent changes which had taken place in this country. He died at Wittemberg, April 19th, 1560. His works were published at Wittemberg, in 1562-4, in four volumes, folio.

ARTICLES

To be enquired of, in the Visitation of the Diocess
of London, by the Reverend Father in God,

N I C O L A S

Bishop of London,

In the fourth year of our Sovereign Lord King *Edward* the Sixth, by the Grace of God King of *England France and Ireland*, Defender of the Faith, and in Earth of the Church of *England* and also of *Ireland*, the supreme Head, next and immediately under our Saviour *Christ*.

Imprinted at *London* by *Reynold Wolfe*, MDL.

ST. PAUL.

I Testifie therefore before God and before the Lord Jesus Christ, which shall judge the quick and dead at his appearing in his Kingdom, preach thou the Word, be fervent in season or out of season. Improve, rebuke, exhort, with all long suffering and Doctrine.

2 Tim. 4.

Articles of Visitation by Bishop *Ridley*, Anno 1550.



WHETHER your Curates and Ministers be of that conversation of living, that worthily they can be reprehended of no man.

Whether your Curates and Ministers do haunt and resort to Taverns or Ale-houses, otherwise then for their honest necessity, there to drink and riot, or to play at unlawful games.

Whether your Ministers be common brawlers, sowers of discord rather then charity among their Parishioners, hawkers, hunters, or spending their time idely, or coming to their Benefice by Simony.

Whether your Ministers or any other persons have committed adultery, fornication, incest, bawdry, or to be vehemently suspected of the same, common drunkards, scolds, or be common swearers and blasphemers of Gods holy Name.

Whether your Parsons and Vicars do maintain their houses and Chancels in sufficient reparation; or if their houses be in decay, whether they bestow yearly the fifth part of the fruits of the Benefice, until the same be repaired.

Whether your Parsons and Vicars absent from their Benefice, do leave their cure to an able Minister, and if he may dispend yearly xx. l. or above in this Deanery, or elsewhere, whether he doth distribute every year among his poor Parishioners there at the least, the forty part of the fruits of the same. And likewise yearly spending C. l. whether he doth find one Scholar, either at of the Universities, or some Grammar School, and so for every other hundred pound one Scholar.

Whether every Dean, Archdeacon, and Prebendary, being Priest, doth personally by himself preach twice every year at the least, either where he is entitled, or where he hath jurisdiction, or in some place united or appropriate to the same.

Whether your Minister having license thereunto, doth use to preach; or not licensed, doth diligently procure other to preach that are licensed: or whether he refuseth those, offering themselves that are licensed; or absenteth himself, or causeth other to be away from the Sermon, or else admitted any to preach that are not licensed.

Whether any by preaching, writing, word or deed hath or doth maintain the usurped power of the Bishop of Rome.

Whether any be a letter of the Word of God to be preached or read in the English tongue.

Whether any do preach, declare, or speak with any thing in derogation of the Book of Common-prayer, or anything therein contained, or any part thereof.

Whether any do preach and defend, that private persons may make insurrection, stir sedition, or compel men to give them their goods.

Whether the Curate doth admit any to the Communion before he be confirmed, or any that ken not the Pater Noster, the Articles of the Faith, and Ten Commandments in English.

Whether Curates do Minister the Communion for money, or use to have Trentals of Communions.

Whether any of the Anabaptists Sect, or other, use notoriously any unlawful or private Conventicles, wherein they do use Doctrine, or Administration of Sacraments, separating themselves from the rest of the Parish.

Whether there be any that privately in their private house have their Masses contrary to the form and order of the Book of Communion.

Whether any Minister doth refuse to use the Common-prayers, or minister Sacraments in that order and form as is set forth in the Book of Common-prayer.

Whether Baptism be ministered (out of necessity) in any other time than on the Sunday or Holy-day, or in another tongue than English.

Whether any speaketh against Baptism of Infants.

Whether any be married within degrees prohibited by Gods Law, or separate without cause lawful, or is married without Banns thrice first asked three several holy-days or Sundays openly in the Church at Service-time.

Whether any Curate doth marry them of other Parishes, without their Curates License and certificate from him of the Banns thrice solemnly asked.

Whether any saith, that the wickedness of the Minister taketh away the effect of Christs Sacraments.

Whether any saith that Christian men cannot be allowed to repentance, if they sin voluntary after Baptism.

Whether your Curates be ready to minister the Sacraments, visit the sick, and bury the dead, being brought to the Church.

Whether any Minister useth wilfully and obstinately any other Right, Ceremony, Order, Form, or manner of Communion, Mattens, or Evensong, Ministration of Sacraments, or open prayers than is set forth in the Book of Common-prayer.

Whether your Curate, once in six weeks at the least, upon some Sunday or Holy-day, before Even song, do openly in the Church instruct and examine children not confirmed in some part of the Catechism, and whether Parents and Masters do send them thither upon warning given by the Minister.

Whether any useth to keep abrogate holy-days or private holy-days, as Bakers, Shoemakers, Brewers, Smiths, and such other.

Whether any useth to hollow water, bread, salt, bells, or candles upon Candlemas-day, ashes on Ashwednesday, Palms, on Palm-Sunday, the Font on Easter-even, fire on Paschal, or whether there was any Sepulchre on Good-fryday.

Whether the water in the Font be changed every month once, and then any other prayers said then is in the Book of Common-prayer appointed.

Whether there be any Images in your Church, Tabernacles, Shrines, or covering of Shrines, Candles, or Trindels, of wax, or feigned Miracles in your Churches or private-houses.

Whether your Church be kept in due and lawfull reparation, and whether their be a comely Pulpit set up in the same and likewise a Coffer for Alms for the poor, called the poor mens Box or Chest.

Whether any Legacies given to the Poor, amending highways, or marrying poor maids, be undistributed, and by whom.

God save the King.

ARTICLES

agreed upon by the Bishops, and other Learned
and Godly Men, in the last Convocation at
London, in the year of our Lord,
1552.

To root out the Discord of Opinions, and
establish the Agreement of
TRUE RELIGION.

Published
By the Kings Majesties Authority,
1553.

Imprinted at London by John Day.

ARTICLES

Agreed upon in the CONVOCATION,

And published by the

K I N G S M A J E S T Y .

Of Faith in the Holy Trinity.



HERE is but one living and true God, and he is everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of his God-head there be three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

That the Word, or Son of God, was made very Man.

The Son which is the Word of the Father, took mans nature in the Womb of the blessed Virgin Mary, of her substance; so that two whole and perfect Natures, that is to say, the God-head and Manhood, were joynd together into one person, never to be divided, whereof is one Christ very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice for all sin of man both original and actual.

Of the going down of Christ into Hell.

As Christ died and was buried for us, so also it is to be believed, that he went down into Hell; for the body lay in the Sepulchre until the Resurrection, but his Ghost, departing from him, was with the Ghosts that were in Prison or in Hell, and did preach to the same, as the place of St. Peter doth testifie.

The Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge men at the last day.

The Doctrine of Holy Scripture is sufficient to Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is neither read therein, nor may be proved thereby, although it may be sometime received of the Faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an Article of Faith, or reputed requisite to the necessity of salvation.

The Old Testament is not to be refused.

The Old Testament is not to be put away as though it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises

The Three Creeds.

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received: for they may be proved by most certain warrants of holy Scripture.

Of Original or Birth-sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk, which also the Anabaptists do now-a-days renew) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from his former righteousness which he had at his Creation, and is, of his own nature, given to evil; so that the flesh desireth always contrary to the spirit; and therefore in every person born in this world, it deserveth God's wrath and damnation; and this infection of nature doth remain, yea in them that are baptized, whereby the lust of the flesh, called in Greek *φρόνημα σαρκός*, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath, of it self, the nature of sin.

Of Free-will.

We have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working in us when we have that will.

Of Grace.

The Grace of Christ, or the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh; and although those that have no will to good things, he maketh them to will; and those that would evil things, he maketh them not to will the same; yet nevertheless he enforceth not the will; and therefore no man when he sinneth, can excuse himself as not worthy to be blamed, or condemned, by alledging that he sinned unwillingly, or by compulsion.

Of the justification of man.

Justification by only Faith in Jesus Christ, in that sense as it is declared in the Homily of Justification, is a most certain and wholsom Doctrine for Christian men.

Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men mete to receive grace, (or as the School-Authors say) deserve grace of Congruity: but because they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Works of Supererogation.

Voluntary works besides, over and above, Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do not only render to God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We be unprofitable Servants.

No man is without sin but Christ alone.

Christ in the truth of nature was made like unto us in all things (sin only excepted) from which he was clearly void, both in his flesh and in his Spirit. He came to be the Lamb without spot, who by sacrifice of himself made once for ever, should take away the sins of the World: and sin (as St. John saith) was not in him. But the rest, (yea, although we be baptized and born again in Christ) yet we offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Of sin against the Holy Ghost.

Every deadly sin willingly committed after Baptism, is not sin against the Holy Ghost, and

unpardonable: wherefore the place for penitents is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given, and fall into sin; and by the grace of God, (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place for penitents to such as truly repent and amend their lives.

Blasphemy against the Holy Ghost.

Blasphemy against the Holy Ghost, is when a man of malice and stubbornness of mind doth rail upon the truth of Gods Word manifestly perceived, and being enemy thereunto persecuteth that same; and because such be guilty of Gods curse, they entangle themselves with a most grievous and heinous crime; whereupon this kind of sin is called and affirmed, of the Lord, unpardonable.

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgment, secret from us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them to everlasting salvation by Christ, as vessels made to honor: whereupon such as have so excellent a benefit of God given unto them, be called according to Gods purpose, by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons by adoption: they be made like the Image of Gods only begotten Son Jesus Christ: they walk religiously in good works, and at length, by Gods mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, where by the Devil may thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of Predestination are unknown unto us, yet we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God.

We must trust to obtain eternal Salvation only by the Name of Christ.

They also are to be had accursed and abhorred that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

All men are bound to keep the Moral Commandments of the Law.

The Law which was given of God by Moses, although it bind not Christian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil precepts and orders of it should, of necessity, be received in any Commonweal; yet no man, be he never so perfect a Christian, is exempt and loose from the obedience of those Commandments which are called Moral: wherefore they are not to be hearkned unto, who affirm that holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most eminently repugnant to the holy Scripture.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christa Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, of Alexandria, and of Antioch, hath erred: So also the Church of Rome hath erred, not only in their living, but also in matters of faith.

Of the Authority of the Church.

It is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and keeper of holy Writ, yet as it ought not to decree anything against the same, so beside the same ought not to enforce anything to be believed for necessity of salvation.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometimes have erred, not only in worldly matters, but also in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the holy Scripture.

Of Purgatory.

The Doctrine of School-Authors concerning Purgatory, Pardons, worshipping and adoration, as well of Images, as of relicks, and also invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the word of God.

No man may Minister in the Congregation except he be called.

It is not lawful for any man to take upon him the office of public preaching, or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public Authority given unto them in the Congregation, to call and send Ministers in the Lords vineyard.

Men must speak in the Congregation in such a tongue as the people understandeth.

It is most seemly and most agreeable to the Word of God, that in the Congregation nothing be openly read, spoken in a tongue unknown to the people; the which thing St. Paul did forbid, except some were present that should declare the same.

Of the Sacraments.

Our Lord Jesus Christ hath knit together a company of new people, with Sacraments most few in number, most easie to be kept, most excellent in signification, as is Baptism and the Lords Supper.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholesome effect and operation, and yet not that of the work wrought as some men speak; which word as it is strange and unknown to holy Scripture, so it engendreth no godly, but a very superstitious sense; but they that receive the Sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the Word of God, be not only badges and tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

The wickedness of the Ministers doth not take away the effectual operation of Gods Ordinances.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but do minister by Christs Commission and Authority, we may use their ministry, both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Gods Ordinances taken away by their wickednes, nor the grace of Gods gifts diminished from such, as by faith rightly receive Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment be deposed.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned; but it is also a sign and seal of our new-birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God, are visibly signed and sealed, faith is confirmed, and grace increased by vertue of prayer unto God. The Custom of the Church to Christian young Children, is to be commended, and in any wise to be retained in the Church.

Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a communion of the body of Christ; likewise the Cup of blessing is a communion of the blood of Christ.

Transubstantiation or the change of the substance of Bread and Wine, into the substance of Christs Body and Blood, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, and hath given occasion to many superstitions.

For as much as the truth of Mans nature requireth that the body of one and the self same man, cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time, in many divers places: and because, as holy Scripture doth teach, Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe, or openly confess the real and bodily presence, as they term it, of Christs flesh and blood in the Sacrament of the Lords supper.

The Sacrament of the Lords Supper was not commanded by Christs Ordinance to be kept, carried about, lifted up, nor worshipped.

Of the perfect Oblation of Christ made upon the Cross.

The offering of Christ made once for ever, is the perfect redemption, the pacifying of Gods displeasure, and satisfaction for all the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone. Whereas the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables, and dangerous deceits.

The state of single life is commanded to no man by the Word of Christ.

Bishops, Priests, and Deacons, are not commanded to vow the state of single life without marriage; neither by Gods law are they compelled to abstain from matrimony.

Excommunicate persons are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of

the Church, and Excommunicate, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

Traditions of the Church.

It is not necessary that traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of weak brethren.

Of Homilies.

The Homilies of late given and set out by the Kings authority, be godly and wholsom, containing Doctrine to be received of all men, and therefore are to be read to the people diligently, distinctly, and plainly.

Of the Book of Prayers and Ceremonies of the Church of England.

The book which of very late time was given to the Church of England by the Kings Authority and the Parliament, containing the manner and form of paying and ministering the Sacraments in the Church of England: likewise also the book of ordering ministers of the Church, set forth by the aforesaid authority, are godly, and in no point repugnant to the wholsom Doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little; and therefore of all faithful members of the Church of England, and chiefly of the Ministers of the word, they ought to be received and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God.

Of Civil Magistrates.

The King of England is supreme head in Earth next under Christ of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Civil Magistrate is ordained and allowed of God, wherefore we must obey him, not only for fear of punishment, but also for conscience sake.

The Civil Laws may punish Christian men with death for heinous and grievous offences.

It is lawful for Christians at the commandment of the Magistrate to wear weapons, and serve in lawful wars.

Christian mens Goods are not common.

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

Christian men may take an Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesu Christ, and his Apostle James: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment, and truth.

The Resurrection of the Dead is not yet brought to pass.

The Resurrection of the dead is not as yet brought to pass, as though it only belonged to the soul, which by the grace of Christ is called from the death of sin, but is to be lookt for at the last day. For then (as Scripture doth most manifestly testifie) to all that be dead, their

own bodies, flesh and blood shall be restored, that the whole man may, according to his works, have either reward or punishment, as he hath lived virtuously or wickedly.

The Souls of them that depart this life, do neither die with the bodies, nor sleep idly.

They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the day of judgment; or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief, declared to us in holy Scripture.

Hereticks called Millenarii.

They that go about to renew the fable of the Hereticks called Millenarii, be repugnant to holy Scripture, and cast themselves headlong into a Jewish dotage.

All men shall not be saved at the length.

They also are worthy of condemnation, who endeavour, at this time, to restore the dangerous opinion, that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins a certain time appointed by Gods Justice.

The End of the Articles.

Imprinted by *John Day*, 1553.

ARTICLES

To be Enquired in the Visitation in the First
Year of the Reign of our most dread
Sovereign Lady

ELIZABETH,

By the Grace of God,
Of *England, France, and Ireland,*

QUEEN,
Defender of the Faith.

Anno Domini, 1559.

Articles, &c. Anno 1559.

Residency.



FIRST, Whether any Parson, Vicar or Curate be resident continually upon his Benefice, doing his duty in preaching, reading, and duly ministring the holy Sacraments.

False miracles.

Item, Whether in their Churches and Chappels all Images, Shrines, all Tables, Candlesticks, Trindals, and Rolls of Wax, Pictures, Paintings, and all other monuments of feigned and false Miracles, Pilgrimages, Idolatry and Superstition, be removed, abolished and destroyed.

The Lords Prayer.

Item, Whether they do not every holy day, when they have no Sermon immediately after the Gospel, openly, plainly, and distinctly recite to their Parishioners in the Pulpit, the Lords Prayer, the Belief, and the Ten Commandments in English.

To bring up youth.

Item, Whether they do charge Fathers and Mothers, Masters and Governors of Youth, to bring them up in some vertuous study and occupation.

Curates.

Item, Whether such beneficed men as be lawfully absent from their Benefices, do leave their Cures to a rude and unlearned person, and not to an honest, well-learned and expert Curate, which can and will teach you wholsom doctrine.

Reading the Scriptures.

Item, Whether they do discourage any person from reading of any part of the Bible, either in Latine or English, and do not rather comfort and exhort every person to read the same at convenient times, as the very lively word of God, and the special food of mans soul.

Taverns and games.

Item, Whether Parsons, Vicars, Curates and other Ministers, be common haunTERS and resorters to Taverns or Alehouses, giving themselves to drinking, rioting, and playing at unlawful games, and do not occupy themselves in the reading or hearing of some part of the holy Scripture, or in some other godly exercise.

Preachers.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licensed thereunto, or have been licensed accordingly.

Superstition.

Item, Whether they use to declare to their Parishioners anything to the extolling or setting forth of vain and superstitious Religion, Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, or decking of the same Images.

Register.

Item, Whether they have one Book or Register kept, wherein they write the day of every Wedding, Christning and Burying.

Obedience.

Item, Whether they have exhorted the people to obedience, to the Queens Majesty and Ministers, and to charity and love one to another.

The Sacrament.

Item, Whether they have admonished their Parishioners that they ought not to presume to receive the Sacrament of the Body and Blood of Christ, before they can say perfectly the Lords Prayer, the Articles of the Faith, and the Ten Commandments in English.

Hospitality.

Item, Whether they be resident upon their Benefices, and keep hospitality or no: whether they do relieve their Parishioners, and what they give them.

- Item, Whether Proprietaries, Parsons, Vicars, and Clerks, having Churches, Chappels and Mansions, do keep their Chancels, Rectories, Vicarages, and all other houses appertaining to them, in due reparations. Reparations.
- Item, Whether they do counsel or move their Parishioners, rather to pray in a Tongue not known, than in English, or put their trust in any certain number of Prayers, as in saying over a number of Beads, or other like. Prayers in English.
Beads.
- Item, Whether they have received any persons to the Communion, being openly known to be out of charity with their Neighbors, or defamed with any notorious crime, and not reformed. Defamed persons.
- Item, Whether they have provided, and have a strong Chest for the poor mens Box, and set and fastned the same in a place of the Church most convenient. Poor mens box.
- Item, Whether they have diligently called upon, exhorted and moved their Parishioners, and especially when they make their Testaments, to give to the said poor mens box, and to bestow that upon the poor, which they were wont to bestow upon Pilgrimages, Pardons, Trentals, and upon other like blind devotions. Testament.
- Item, Whether they have denied to visit the sick, or bury the dead being brought to the Church. Sick. Burial.
- Item, Whether they have bought their Benefices, or come to them by fraud, guile, deceit or Simony. Simony.
- Item, Whether they have given open monition to their Parishioners, to detect and present to their Ordinary all Adulterers and Fornicators, and such men as have two wives living within their Parishes. Adulterers.
- Item, Whether they have monished their Parishioners openly, that they should not sell, give, nor otherwise alienate any of their Church-goods. Church goods.
- Item, Whether they or any of them, do keep more Benefices and other Ecclesiastical Promotions than they ought to do, not having sufficient Licenses and Dispensations thereunto, and how many they be, and their names. Many Benefices.
- Item, Whether they minister the holy Communion any otherwise than only after such form and manner as it is set forth by the common authority of the Queens Majesty and the Parliament. Communion.
- Item, Whether you know any person within your Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached in place and times convenient. Letters of the word or preaching.
- Item, Whether in the time of the Litany, or any other Common-prayer, in time of the Sermon or Homily, and when the Priest readeth the Scriptures to the Parishioners, any person have departed out of the Church without just and necessary cause, or disturbed the Minister otherwise. Goers out of the Church.
- Item, Whether the mony coming and rising of any Cattell, or other moveable stocks of the Church, and mony given and bequeathed to the finding Torches, Lights, Tapers or Lamps, not paid out of any lands, have not been employed to the poor mens Chest. Church-mony
- Item, Who hath the said stocks and money in their hands, and what be their names. Keepers of the Church-mony.
- Item, Whether any indiscreet person do uncharitably contemn and abuse Priests and Ministers of the Church. Contempt of Priests.
- Item, Whether there be any other Grammar taught in any School within this Diocess, than that which is set forth by the Authority of King Henry the eighth. The Kings Grammar.
- Item, Whether the Service of the Church be done at due and convenient hours. The time of Service.

- Talkers in the Church.** Item, Whether any have used to commune, jangle, and talk in the Church in the time of prayer, reading of the Homily, preaching, reading or declaring of the Scripture.
- Heresies.** Item, Whether any have wilfully maintained and defended any heresies, errors, or false opinions contrary to the faith of Christ and holy Scripture.
- Drunkards.** Item, Whether any be common drunkards, swearers or blasphemers of the Name of God.
- Adulterers.** Item, Whether any have committed adultery, fornication, or incest, or be common Bawds or receivers of such evil persons, or vehemently suspected of any of the premises.
- Brawlers.** Item, Whether any be brawlers, slanderers, chiders, scolders, and sowers of discord between one person and another.
- Sorcerers.** Item, Whether you know any that do use Charms, Sorceries, Inchantments, Invocations, Circles, Witchcrafts, Soothsaying, or any like crafts or imaginations invented by the Devil, and especially in the time of womens travel.
- Pulpits.** Item, Whether Churches, Pulpits, and other necessaries appertaining to the same, be sufficiently repaired, and if they be not in whose default the same is.
- Resorters to other Churches.** Item, Whether you know any, that in contempt of their own Parish-Church, do resort to any other Church.
- Inholders.** Item, Whether any Inholders or Ale-house-keepers, do use commonly to sell meat and drink in the time of Common-prayer, preaching, reading of the Homilies, or Scripture.
- Divorce.** Item, Whether you know any to be married within the degrees prohibited by the Laws of God, or that be separated or divorced without the degrees prohibited by the Law of God, and whether any such have married again.
- Privy contracts.** Item, Whether you know any to have made privy contracts of Matrimony, not calling two or more witnesses thereunto, nor having thereto the consent of their Parents.
- Banns.** Item, Whether they have married solemnly, the Banns not first lawfully asked.
- Executors.** Item, Whether you know any Executors, or Administrators of dead mens goods, which do not only bestow such of the said goods as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high ways, finding of poor Scholars, or marrying of poor Maidens, or such other like charitable deeds.
- Images.** Item, Whether you know any that keep in their houses any undefaced Images, Tables, Pictures, Paintings, or other Monuments of feigned and false Miracles, Pilgrimages, Idolatry and Superstition, and do adore them, and specially such as have been set up in Churches, Chappels and Oratories.
- Books.** Item, What books of holy Scripture you have delivered to be burnt, or otherwise destroyed, and to whom you have delivered the same.
- Bribes.** Item, What bribes the accusers, promoters, persecutors, Ecclesiastical Judges, and other the Commissioners appointed within the several Diocesses of this Realm, have received by themselves or other, of those persons which were in trouble, apprehended, or imprisoned for Religion.
- Loss of goods.** Item, What goods moveable, lands, fees, offices, or promotions, have been wrongfully taken away in the time of Queen *Maries* Reign, from any person which favored the Religion now set forth.
- How many burnt.** Item, How many persons have for Religion died by fire, famine, or otherwise, or have been imprisoned for the same.
- Certificate of the dead.** Item, That you make a true presentment of the number of all persons which died within your parishes sithence the Feast of St. *John* the Baptist, which was

in the year of our Lord God, One thousand five hundred fifty and eight, unto the Feast last past, making therein a plain distinct declaration how many men, women, and men-children the same were and the names of the men.

Item, Whether you know any man in your Parish secretly or in unlawful Conventicles, say or hear Mass, or any other service prohibited by the Law. *Secret Masses.*

Item, Whether you know any person in your Parish to be a slanderer of his neighbors, or a sower of discord between party and party, man and wife, parents and their children, or that hath invented, bruited, or set forth any rumours, false and seditious tales, slanders, or makers, bringers, buyers, sellers, keepers or conveyors of any unlawful books, which might stir and provoke sedition, or maintain superstitious service within this Realm, or any Aiders, Counsellors, Procurers or Maintainers thereunto. *False rumours. Unlawful books.*

Item, Whether the Church of your Parish be now vacant or no, who is the Patron thereof, how long it hath been vacant, who doth receive the tythes, oblations, and other commodities during the time of the vacation, and by what authority, and in what estate the said Church is at this time, and how long the Parson or Vicar hath had that Benefice. *Patron Tythes Vacation.*

Item, Whether any Minstrels, or any other persons do use to sing or say any Songs or Ditties that be vile or unclean, and especially in derision of any godly order now set forth and established. *Minstrels.*

Item, Whether the Letany in English with the Epistle and Gospel which was by the Queens Highness Proclamation willed to be read to the people, were put in use in your Churches; and if not, who were the letters thereof. *Letany in English.*

Item, Whether the Curates and Ministers do leisurely, plainly and distinctly read the publick Prayers, Chapters and Homilies as they ought to do. *Distinct.*

God save the Queen.

Imprinted at London, Anno 1559.

SAINT PAUL.

“ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

“ But refuse profane and old wives’ fables, and exercise thyself *rather* unto godliness.”

1 Timothy, iv. 6, 7.

INJUNCTIONS

Given by the

QUEENS MAJESTY,

Concerning both

The **C L E R G Y** and **L A I T Y** of this Realm

Published Anno Domini MDLIX.

Being the First Year of the Raighn of our

Soveraign Lady

QUEEN ELIZABETH.

God save the Queen.

London, Printed MDLIX.

I N J U N C T I O N S

Given by the

QUEENS MAJESTY,

As well to the CLERGY as to the LAITY of this Realm.

The QUEENS most Royal Majesty, by the advice of her most honourable Council, intending the advancement of the true honour of Almighty God, the suppression of superstition throughout all her Highness Realms and Dominions, and to plant true Religion to the extirpation of all Hypocrisie, enormities and abuses, (as to her duty appertaineth) doth minister unto her loving Subjects these godly Injunctions, hereafter following. All which Injunctions, her Highness willetth and commandeth her loving Subjects obediently to receive, and truly to observe and keep, every man in their offices, degrees and states, as they will avoid her Highness's displeasure, and pains of the same, hereafter expressed.



HE first is, That all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Laws and Statutes made for the restoring of the Crown, the ancient Jurisdiction over the state Ecclesiastical, and abolishing of all forraign power, repugnant to the

Usurped and
forraign au-
thority.

same. And furthermore, all Ecclesiastical persons having Cure of Souls, shall, to the uttermost of their wit, knowledge and learning, purely and sincerely, and without any colour or dissimulation, declare, manifest and open four times every year at the least, in their Sermons and other Collations, that all usurped and forraign power, having no establishment nor ground by the Law of God, is, for most just causes, taken away and abolished; and that therefore no manner of obedience and subjection within her Highness Realms and Dominions, is due unto any such forraign power. And that the Queens power within her Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods Law, owe most loyalty and obedience, afore and above all other powers and potentates in earth.

2. Besides this, to the intent that all superstition and hypocrysie crept into divers mens hearts, may vanish away, they shall not set forth or extol the dignity of any Images, Relicks or Miracles; but, declaring the abuse of the same, they shall teach, that all goodness, health and grace ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other.

Images.

3. Item, That they the Parsons above rehearsed, shall preach in their Churches, and every other cure they have, one Sermon every month of the year at the least, wherein they shall purely and sincerely declare the Word of God, and in the same exhort their hearers to the works of Faith, as mercy and charity, especially prescribed and commanded in Scripture, and that the works devised by mans fantasies, besides Scripture, (as wandring of pilgrimages, setting up of candles, praying upon beads, or such like superstition) have not only no promise of reward in Scripture for doing of them, but contrariwise great threatnings and maledictions of God, for that they being things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor for that the same most diminish his honour and glory.

A Sermon
every month.

Works of faith.

Works of mans
device..

4. Item, That they the Parsons above rehearsed shall preach in their own persons once in every quarter of the year at least, one Sermon, being licensed especially thereunto, as is specified hereafter; or else shall read some Homily prescribed to be used by the Queens authority every Sunday at the least, unless some other Preacher sufficiently licensed, as hereafter, chance to come to the Parish for the same purpose of Preaching.

Quarter Sermon
or Homily.

5. Item, That every holy-day through the year, when they have no Sermon, they shall immediately after the Gospel openly and plainly recite to their Parishioners in the Pulpit the Pater Noster, the Creed, and Ten Commandments in English, to the intent the people may learn the same by heart, exhorting all parents and housholders to teach their children and servants the same, as they are bound by the Law of God and conscience to do.

The Pater Noster.

Creed and ten
Commandments.

6. Also, That they shall provide within three months next after this Visitation at the charges of the Parish, one book of the whole Bible of the largest Volume in English; and within one twelve months next after the said Visitation, the

Paraphrases of Erasmus also in English upon the Gospel, and the same set up in some convenient place within the said Church, that they have cure of whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common Service. The charges of the Paraphrases shall be by the Parson or Proprietary and Parishioners born by equal portions, and they shall discourage no man from the reading any part of the Bible either in Latine or in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the especial food of mans soul, which all Christian persons are bound to embrace, believe and follow, if they look to be saved, whereby they may the better know their duties to God, to their Sovereign Lady the Queen, and their Neighbors, ever gently and charitably exhorting them, and in her Majesties name straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

Haunting of Ale-houses by Ecclesiastical persons.

7. Also, The said Ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause than for their honest necessities haunt or resort to any Taverns or Ale-houses. And after their meats, they shall not give themselves to drinking or riot, spending their time idely by day and by night, at dice, cards, or tables playing, or any other unlawful game, but at all times as they shall have leisure, they shall hear or read somewhat of the holy Scripture, or shall busie themselves with some other honest study, or exercise, and that they always do the things which appertain to honesty, and endeavor to profit the Commonwealth; having always in mind that they ought to excel all other in purity of life, and should be examples to the people to live well and christianly.

Preachers not licensed.

8. Also, That they shall admit no man to preach within any their cures but such as shall appear unto them to be sufficiently licensed thereunto by the Queens Majesty, or the Archbishop of Canterbury, or York, in either their Provinces, or by the Bishop of the Diocess, or by the Queens Majesties Visitors. And such as shall be so licensed, they shall gladly receive to declare the Word of God at convenient times, without resistance or contradiction. And that no other be suffered to preach out of his own cure or parish, than such as shall be licensed, as is above expressed.

Letters of the Word.

Fauntors of the usurped power.

9. Also, If they do or shall know any man within their parish or elsewhere, that is a letter of the word of God to be read in English, or sincerely preached, or of the execution of these Queens the Majesties injunctions, as a fauntor of any usurped and forraign power, now by the Laws of this Realm justly rejected and taken away, they shall detect and present the same to the Queens Majesty, or to her Council, or to the Ordinary, or to the Justice of Peace next adjoining.

10. Also, That the Parson, Vicar or Curate, and Parishioners of every Parish within this Realm, shall, in their Churches and Chappels, keep one Book of Register, wherein they shall write the day and year of every Wedding, Christning and Burial made within their Parish for their time, and so every man succeeding them likewise; and also therein shall write every persons name that shall be so Wedded, Christned and Buried. And for the safe keeping of the same Book, the Parish shall be bound to provide, of their common charges, one sure Coffer, with two Locks and Keys, whereof the one to remain with the Parson, Vicar or Curate; and the other with the Wardens of every Parish-Church or Chappel, wherein the said book shall be laid up. Which book they shall every Sunday take forth and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings,

Christnings and burials, made the whole week before: and that done, to lay up the book in the said coffer as before, and for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said church 3s. 4d. to be employed the one half to the poor mens box of that Parish, the other half towards the repairing of the Church.

11. Furthermore, because the goods of the Church are called the goods of the poor, and at these days nothing less than the poor to be sustained with the same. All Parsons, Vicars, Pensionaries, Prebendaries and other beneficed men within this Deanry, not being resident upon their benefices, which may dispend yearly twenty pounds or above, either within this Deanry, or elsewhere, shall distribute hereafter, among their poor Parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest man of the Parish, the fortieth part of the fruits and revenues of the said benefice, lest they be worthily noted of ingratitude which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof among the poor people of that Parish, that is so fruitful and profitable unto them.

Distribution of
the fortieth part.

12. And, to the intent that learned men may hereafter spring the more, for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within this Deanry, having yearly to dispend in Benefices and other promotions of the Church an hundred pounds, shall give 3l. 6s. 8. in exhibition to one Scholar in either of the Universities, and for as many C. li. more as he may dispend, to so many Scholars more shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School, which after they have profited in good learning, may be partners of their Patrons Cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the Commonweal with their counsel and wisdom.

Exhibition for
Scholars.

13. Also, That all Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within this Deanry, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches being in decay, the fifth part of that their benefices, till they be fully repaired, and shall always keep and maintain in good estate.

The fifth part for
reparation.

14. Also, That the said Parsons, Vicars and Clerks, shall once every quarter of the year read these Injunctions, given unto them, openly and deliberately before all their Parishioners at one time, or at two several times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part.

Reading of the
Injunctions.

15. Also, Forasmuch as by Laws established, every man is bound to pay his tythes, no man shall by colour of duty omitted by their Curates, detain their tythes and so requite one wrong with another, or be his own Judge, but shall truly pay the same, as hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution, and such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries, and other Superiours, who, upon complaint and due proof thereof, shall reform the same accordingly.

Payment of
Tythes.

16. Also, That every Parson, Vicar, Curate and stipendary Priest, being under the degree of a Master of Art, shall provide and have of his own within three months after this Visitation, the New Testament both in Latine and in English, with Paraphrases upon the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of holy Scripture.

The New Testa-
ment and Para-
phrases.

17. Also, That the vice of damnable despair may be clearly taken away, and

Comfortable sen-
tences for the sick.

that firm belief and stedfast hope may be surely conceived of all their Parishioners, being in any danger, they shall learn and have always in a readiness such comfortable places and Sentences of Scripture, as do set forth the mercy, benefits and goodness of Almighty God, towards all penitent and believing persons, that they may at all times when necessity shall require, promptly comfort their flock with the lively Word of God, which is the only stay of mans conscience.

Procession to
be left.

18. Also, To avoid all contention and strife which heretofore hath risen among the Queens Majesties Subjects in sundry places of her Realms and Dominions, by reason of fond courtesie, and challenging of places in the Procession, and also that they may the more quietly hear that which is said or sung to their edifying, they shall not from henceforth in any Parish-Church, at any time use any Procession about the Church or Church-yard, or at any place, but immediately before the time of Communion of the Sacrament the Priests with other of the Quire, shall kneel in the midst of the Church, and sing or say plainly and distinctly the Letany which is set forth in English, with all the suffrages following, to the intent the people may hear and answer and none other procession or Letany to be had or used, but the said Letany English, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiate Churches, the same shall be done in such places, and in such sort, as our Commissioners in our Visitation shall appoint. And in the time of the Letany, of the Common-prayer, of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and urgent cause, shall use any walking in the Church, nor shall depart out of the Church; and all ringing and knolling of Bells shall be utterly forborn at that time, except one Bell at convenient time to be rung or knolled before the Sermon. But yet for retaining of the Perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed, with the Curate and substantial men of the Parish, walk about the Parishes as they were accustomed, and at their return to the Church, make their Common-prayers.

The Letany.

Let of hearing of
Divine Service.

Perambulation
of Parishes.

19. Provided, That the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of Gods benefits, for the increase and abundance of his fruits upon the face of the Earth, with the saying of the Ciii. Psalm, Benedic anima mea, &c. At which time also the same Minister shall inculcate these or such sentences, Cursed be he which translatheth the bounds and dolles of his Neighbor. Or such other order of prayers as shall be hereafter appointed.

Spending of the
holy-days.

20. Item, All the Queens faithful and loving Subjects, shall from henceforth celebrate and keep their holy-day according to Gods will and pleasure, that is, in hearing the word of God read and taught, in private and public prayers, in knowledging their offences unto God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the communion of the very body and blood of Christ, in visiting of the poor and sick, using all soberness and godly conversation: yet notwithstanding, all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience, after their Common-prayer in the time of harvest, labor upon the holy and festival days, and save that thing, which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God.

Open contenders

21. Also, For as much as variance and contention is a thing that most dis-

pleaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ, Curates shall in no wise admit to the receiving thereof any of their cure and flock, which be openly known to live in sin without repentance, or who hath maliciously and openly contended with his Neighbor, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them. And nevertheless, the just titles and rights they may charitably prosecute before such as have authority to hear the same.

to be reconciled openly.

22. Also, That they shall instruct and teach in their Cures, That no man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church, commanded by publick authority to be observed.

Contemners of laudable Ceremonies.

23. Also, That they shall take away, utterly extinct and destroy all Shrines, coverings of Shrines, all Tables, Candlesticks, Trindals, and Rolls of Wax, Pictures, Paintings, and all other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition, so that there remain no memory of the same in walls, glass-windows, or elsewhere within their Churches and Houses, preserving nevertheless, or repairing both the walls and glass-windows; and they shall exhort all their Parishioners to do the like, within their several Houses.

The abolishment of all things superstitious.

24. And that the Church-wardens at the common charge of the Parishioners, in every Church shall provide a comely and honest Pulpit, to be set in a convenient place within the same, and to be there seemly kept for the Preaching of Gods Word.

The Pulpit.

25. Also, They shall provide and have within three months after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, having three Keys, whereof one shall remain with the Parson, Vicar, or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year; which Chest you shall set and fasten in a most convenient place, to the intent the Parishioners, should put into it their oblations and alms for their poor neighbors. And the Parson, Vicar, and Curate, shall diligently from time to time, and especially when men make their Testaments, call upon, exhort and move their neighbors, to confer and give, as they may well spare, to the said Chest: declaring unto them, whereas heretofore they have been diligent to bestow much substance, otherwise than God commanded, upon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candles, giving to Fryers, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy; knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation; and that also whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life. The which alms and devotions of the people, the keepers of the keys shall at all times convenient take out of the Chest, and distribute the same in the presence of the whole Parish, or six of them, to be truly and faithfully delivered to their most needy neighbors. And if they be provided for, then to the reparation of high-ways next adjoining, or to the poor people of such Parishes near, as shall be thought best to the said keepers of the keys. And also the moneys which riseth of Fraternities, Guilds, and other flocks of the Church, (except by the Queens Majesties Authority it be otherwise appointed) shall be put in the said Chest, and converted to the said use: and also the rents of Lands, the profit of Cattle, and mony given or bequeathed to Obits and Dirges, and to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to

The chest of the poor.

The distribution of alms.

bestow part of the said profits upon the reparation of the said Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same.

Simony.

26. Also, To avoid the detestable sin of Simony, because buying and selling of Benefices is execrable before God, therefore all such persons, as buy any Benefices, or come to them by fraud or deceit, shall be deprived of such Benefices, and be made unable at any time after to receive any other spiritual promotion; and such as do sell them, or by any colour do be stow them for their own gain and profit, shall use their right and title of Patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queens Majesty.

Homilies to be read.

27. Also, Because through lack of Preachers in many places of the Queen's Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars and Curates shall read in their Churches every Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queen's Authority, in such sort as they shall be appointed to do in the Preface of the same.

Contempt of Ministers.

28. Item, Whereas many undiscreet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time favoured fond fances, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queens Majesty willeth and chardgeth all her loving Subjects, that from henceforth they shall use them charitably and reverently for their office and Ministracion sake, and especially such as labour in the setting forth of Gods holy Word.

29. Item, Although there be no prohibition by the Word of God, nor any example of the Primitive Church, but that the Priests and Ministers of the Church may lawfully, for the avoiding of fornication, have an honest and sober Wife, and that for the same purpose the same was by Act of Parliament in the time of our dear brother King Edward the sixth made lawful: whereupon a great number of the clergy of this Realm were then married, and so continue. Yet because there hath grown offence, and some slander to the Church by lack of discreet and sober behaviour in many Ministers of the Church, both in chosing of their wives and undiscreet living with them, the remedy whereof is necessary to be sought: It is thought therefore very necessary, that no manner of Priest or Deacon shall hereafter take to his Wife, any manner of Woman without the advice and allowance first had upon good examination by the Bishop of the same Diocese, and two Justices of the Peace of the same Shire, dwelling next to the place where the same Woman hath made her most abode before her marriage, nor without the good will of the Parents of the said Woman, if she have any living, or two of the next of her kinsfolke, or for lack of knowledge of such, of her Master or Mictris where she serveth. And before she shall be contracted in any place, he shall make a good and certain proof thereof to the Minister, or to the Congregation assembled for that purpose, which shall be upon some holyday where divers may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the word or the Sacraments of the Church, nor shall be capable of any Ecclesiastical Benefice: and for the manner of Marriages of any Bishops, the same shall be allowed and approved by the Metropolitan of the Province, and also by such Commissioners as the Queens Majesty thereunto shall appoint. And if any Master or Dean or any Head of any Colledge shall purpose to marry, the same shall not be allowed but by such to whom the Visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hindrance of their house.

30. Item, Her Majesty being desirous to have the Prelacy and Clergy of this Realm to be had as well in outward reverence, as otherwise regarded for the worthiness their ministries, and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God; willet and commandeth, that all Archbishops and Bishops, and all other that be called or admitted to Preaching or Ministry of the Sacraments, or that be admitted into vocation Ecclesiastical, or into any society of Learning in either of the Universities, or elsewhere shall use and wear such seemly habits, garments, and such square Caps as were most commonly and orderly received in the latter year of the Reign of King Edward the sixth, not thereby meaning to attribute any holyness or special worthiness to the said garments, but as St. Paul writeth, omnia decenter & secundum ordinem fiant, 1 Cor. 14. cap.
31. Item, That no man shall wilfully and obstinately defend or maintain any Heresies, Errors, or false Doctrine, contrary to the Faith of Christ and his holy Spirit.
32. Item, That no persons shall use Charms, Sorceries, Enchantments, Witchcraft, Soothsaying or any such like devilish device, nor shall resort at any time to the same for counsel or help.
33. Item, That no person shall, neglecting their own Parish Church, resort to any other Church in time of Common-Prayer or Preaching, except it be by the occasion of some extraordinary Sermon in some Parish of the same Town.
34. Item, That no Inholders or Ale-house keepers shall use to sell meat or drink in the time of Common-prayer, Preaching, reading of the Homilies or Scriptures.
35. Item, That no persons keep in their Houses any abused Images, Tables, Pictures, Paintings, and other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition.
36. Item, That no man shall willingly let or disturb the Preacher in the time of his Sermon, or let or discourage any Curate or Minister to sing or say the Divine Service now set forth; nor mock or jeast at the Ministers of such Service.
37. Item, That no man shall talk or reason of the holy Scriptures rashly, or contentiously, nor maintain any false Doctrine or Error, but shall commune of the same when occasion is given, reverently, humbly, and in the fear of God, for his comfort and better understanding.
38. Item, That no man, woman or child, shall be otherwise busied in the time of the Service, than in quiet attendance to hear, mark and understand that is read, preached and ministred.
39. Item, That every Schoolmaster and Teacher shall teach the Grammar set forth by King Henry 8, of noble memory, and continued in the time of King Edward 6, and none other.
40. Item, That no man shall take upon him to teach but such as shall be allowed by the Ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion.
41. Item, That all teachers of children shall stir and move them to love and do reverence to Gods true Religion, now truly set forth by publick Authority.
42. Item, That they shall accustom their Scholars reverently to learn such sentences of Scriptures as shall be most expedient to induce them to all godliness.

Of Apparell of Ministers.

Heresies.

Charmers.

Absent from Common-prayer.

Inholders and Alehouses.

Images in houses.

Disturbers of Sermon or Service.

Rash talkers of Scripture.

Attendant to the Service.

The Grammar of King Henry 8.

Allowance of Schoolmasters.

Duty of Schoolmasters.

Sentences of Scripture for Scholars.

Unlearned
Priests.

43. Item, Forasmuch as in these latter days, many have been made Priests, being children, and otherwise utterly unlearned, so that they could read to say Mattens or Mass; the Ordinaries shall not admit any such to any Cure or spiritual Function.

The Catechism.

44. Item, Every Parson, Vicar and Curate, shall upon every holy day, and every second Sunday in the year, hear and instruct the youth of the Parish for half an hour at the least before Evening-prayer, in the ten Commandments, the Articles of the belief and the Lord's Prayer, and diligently examine them, and teach the Catechism set forth in the book of public prayer.

The Book of the
afflictions for
Religion.

45. Item, That the Ordinary do exhibit unto our Visitors their books, or a true copy of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

Overseers for
service on the
holy-days.

46. Item, That in every Parish three or four discreet men which tender Gods glory, and his true Religion, shall be appointed by the Ordinaries diligently to see that all the Parishioners duly resort to their Church upon all Sundays and holydays, and there to continue the whole time of the godly service; and all such as shall be found slack and negligent in resorting to the Church, having no great or urgent cause of absence, they shall straightly call upon them, and after due admonition if they amend not, they shall denounce them to the Ordinary.

Inventories of
Church goods.

47. Item, That the Church-wardens of every Parish shall deliver unto our Visitors the Inventories of Vestments, Copes, and other Ornaments, Plate, Books and specially of Grayles, Couchers, Legends, Processionals, Manuals, Hymnals, Portuesses, and such like appertaining to the Church.

Service on Wed-
nesdays and
Fridays.

48. Item, That weekly upon Wednesdays and Fridays, not being holy days, the Curate at the accustomed hours of Service shall resort to Church, and cause warning to be given to the people by knolling of a Bell, and say the Letany and prayers.

Continuance of
singing in the
Church.

49. Item, Because in divers Collegiate, and also some Parish-Churches heretofore, there have been Livings appointed for the maintenance of men and children to use singing in the Church, by means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church, that thereby the Common-prayer should be the worse understood of the hearers, willeth and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of singing or Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common-prayers in the Church, that the same may be as plainly understood, as if it were read without singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of the Common-prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God in the best sort of melody and Musick that may be conveniently devised, having respect that the sentence of Hymn may be understood and perceived.

Against slander-
ous and infamous
words.

50. Item, Because in all alterations, and specially in Rites and Ceremonies, their happen discord amongst the people, and thereupon slanderous words and railings whereby charity, the knot of all Christian society, is loosened: the Queens Majesty being most desirous of all other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willeth and straightly commandeth all manner of her Subjects, to forbear all

vain and contentious disputations in matters of Religion, and not to use in despite or rebuke of any person, these convitious words, Papist or Papistical Heretick, Schismatick or Sacramentary, or any such like words of reproach. But if any manner of person shall deserve the accusation of any such, that first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinary, or to some higher Power, having Authority to correct the same.

51. Item, Because there is a great abuse in the Printers of Books, which for covetousness chiefly regard not what they Print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful, vain, and infamous books and papers, the Queens Majesty straightly chargeth and commandeth, that no manner of person shall print any manner of book or paper of what sort, nature, or in what Language soever it be, except the same be first licensed by her Majesty, by express words in writing, or by six of her Privy Council; or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the Chancellors of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place where any such shall be Printed or by two of them, whereof the Ordinary of the place to be always one. And that the names of such as shall allow the same, to be added to the end of every such work, for testimony of the allowance thereof. And because many Pamphlets, Plays and Ballads, be oftentimes Printed, wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears; her Majesty likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such her Majesties Commissioners, or three of them, as be appointed in the City of London, to hear and determine divers causes Ecclesiastical, tending to the execution of certain Statutes made the last Parliament for Uniformity of order in Religion. And if any shall sell or utter any manner of Books and Papers, being not licensed as is abovesaid, that the same party shall be punished by order of the said Commissioners, as to the quality of the fault shall be thought meet. And touching all other Books of matters of Religion or Policy, or Governance, that have been printed, either on this side the Seas, or on the other side, because the diversity of them is great, and that there needeth good consideration to be had of the particularities thereof, her Majesty referreth the prohibition or remission to the order which her said Commissioners, within the City of London, shall take and notifie. According to the which, her Majesty straightly chargeth and commandeth all manner of her Subjects, and especially the Wardens and Company of Stationers to be obedient.

Provided that these Orders do not extend to any prophane Authors and Works in any Language that have been heretofore commonly received or allowed in any of the Universities and Schools, but the same may be printed and used as by good order they were accustomed.

52. Item, Although Almighty God is all times to be honoured with all manner of reverence that may be devised; yet of all other times, in time of Common prayer, the same is most to be regarded. Therefore it is to be necessarily received, that in time of the Letany, and all other Collects and common supplications to Almighty God, all manner of people shall devoutly and humbly kneel upon their knees and give ear thereunto, and whensoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, that due reverence be made of all persons young and old, with lowness of courtesie, and uncovering of heads of the menkind, as thereunto doth necessarily belong, and heretofore hath been accustomed.

Reverence
of prayers.

Honor to the
Name of Jesus.

Curates to read
distinctly.

53. Item, That all Ministers and Readers of publick Prayers, Chapters and Homilies, shall be charged to read leisurely, plainly and distinctly, and also such as are but mean Readers, shall peruse over before, once or twice the Chapters and Homilies, to the intent they may read to the better understanding of the people, the more encouragement to godliness.

An Admonition to simple men deceived by malicious.

The Queens Majesty being informed, that in certain places of the Realm, sundry of her native Subjects being called to Ecclesiastical Ministry of the Church, be by sinister perswasion and perverse construction, induced to find some scruple in the form of an Oath, which by an Act of the last Parliament is prescribed to be required of divers persons, for their recognition of their Allegiance to her Majesty, which certainly never was ever meant, nor by any equity of words or good sense can be thereof gathered: would that all her loving Subjects should understand, that nothing was, is, or shall be meant or intended by the same Oath to have any other duty, allegiance, or bond required by the same Oath, than was acknowledged to be due to the most noble Kings of famous memory, King Henry the eighth her Majesties Father, or King Edward the Sixth her Majesties Brother.

And further her Majesty forbiddeth all manner her Subjects, to give ear or credit to such perverse and malicious persons, which most sinisterly and maliciously labour to notify to her loving Subjects, how by words of the said Oath it may be collected, that the Kings or Queens of this Realm, possessors of the Crown, may challenge authority and power of Ministry of divine service in the Church, wherein her said Subjects be much abused by such evil disposed persons. For certainly her Majesty neither doth, nor ever will challenge any authority, than that was challenged and lately used by the said noble Kings of famous memory, King Henry the eighth, and King Edward the sixth, which is, and was of ancient time due to the Imperial Crown of this Realm, that is, under God to have the Sovereignty and rule over all manner of persons born within these her Realms, Dominions and Countries, of what estate, either Ecclesiastical or Temporal soever they be, so as no other foreign power shall or ought to have any superiority over them. And if any person that hath conceived any other sense of the form of the said Oath, shall accept the same Oath with this interpretation, sense or meaning, her Majesty is well pleased to accept every such in that behalf, as her good and obedient Subjects, and shall acquit them of all manner of penalties contained in the said Act, against such as shall peremptorily or obstinately take the same Oath.

For Tables in the Church.

Whereas her Majesty understandeth that in many and sundry parts of the Realm, the Altars of the Churches be removed, and Tables placed for the administration of the holy Sacrament, according to the form of the Law therefore provided; and in some other places, the Altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesties Visitors. In the other whereof, saving for an uniformity there seemeth no matter of great moment, so that the Sacrament be duly reverently ministered. Yet for observation of one uniformity through the whole Realm, and for the better imitation of the law in that behalf, it is ordered, that no Altar be taken down, but by oversight of the Curate of the Church, and the Churchwardens,

or one of them at the least, wherein no riotous or disordered manner be used. And that the holy Table in every Church be decently made, and set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the Visitors, and so to stand, saving when the Communion of the Sacrament is to be distributed: at which time the same shall be so placed in good sort within the Chancel, as whereby the Minister may be more conveniently heard of the Communicants in his prayer and ministration, and the Communicants also more conveniently, and in more number Communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stood before.

Item, Where also it was in the time of King Edward the sixth used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to this holy mysteries, being the Sacrament of the body and blood of our Saviour Jesus Christ, that the said Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and water, heretofore named singing Cakes, which served for the use of the private Mass.

The Sacramental bread.

The form of bidding the Prayers to be used generally in this uniform sort.

YE shall pray for Christs holy Catholic Church, that is, for the whole Congregation of Christian people, dispersed throughout the whole world, and especially for the Church of England and Ireland. And herein I require you most specially to pray for the Queen's most Excellent Majesty, our Sovereign Lady Elizabeth Queen of England, France, and Ireland, Defender of the Faith, and supreme Governor of this Realm, as well in causes Ecclesiastical as Temporal. You shall also pray for the Ministers of Gods holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. You shall also pray for the Queens most honourable Council, and for all the Nobility of this Realm, that all and every of these in their calling, may serve truly and painfully to the glory of God, and edifying of his people, remembering the account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally, let us praise God for all those that are departed out of this life in the Faith of Christ, and pray unto God that we may have grace for to direct our lives after their good example, that after this life we with them may be made partakers of the glorious Resurrection in the life everlasting.

And this done, shew the holy-days and fasting days.

ALL and singular which Injunctions, the Queens Majesty ministreth unto her Clergy, and to all other her loving subjects, straightly charging and commanding them to observe and keep the same upon pain of deprivation, sequestration of fruits and Benefices, suspension, excommunication, and such other correction, as to Ordinaries, or other having Ecclesiastical Jurisdiction, whom her Majesty hath appointed or shall appoint for the due execution of the same, shall be seen convenient, charging and commanding them to see these Injunctions observed and kept of all persons being under their jurisdiction, as they will answer to her Majesty for the contrary. And her Highness pleasure is, that every justice of Peace being required, shall assist the Ordinaries, and every of them, for the due execution of the said Injunctions.

SAINT PAUL.

“For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end.”

2 Cor. i. 13.

ARTICLES

Agreed upon by the

ARCHBISHOPS and BISHOPS

OF BOTH

P R O V I N C E S

And the whole CLERGY,

IN THE

CONVOCA T I O N

Holden at *LONDON*, in the year, 1562.

For the avoiding of diversities of Opinions, and for the
establishing of Consent touching True Religion.

Reprinted by his Majesties Commandment.

With his Royal Declaration prefixed thereunto.

LONDON,

Printed by *Bonham Norton* and *John Bill*, Printers to the Kings
most Excellent Majesty. 1630.

His Majesties Declaration.

BEING by Gods Ordinance, according to Our just Title, Defender of the Faith, and Supreme Governor of the Church within these Our Dominions, We hold it most agreeable to this Our Kingly Office, and our own Religious Zeal, - to conserve and maintain the Church committed to Our Charge in Unity of True Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore upon Mature Deliberation, and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this declaration following: That the Articles of the Church of England, (which have been allowed and authorised heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of England agreeable to Gods Word: which We do therefore Ratifie and Confirm, requiring all Our loving Subjects to continue in the Uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that end We Command to be new Printed, and this Our Declaration to be Published therewith.

That We are Supreme Governor of the Church of England: and that if any difference arise about the External Policy, concerning the Injunctions, Canons, or other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to Order and Settle them, having first obtained leave under our Broad Seal so to do: and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.

That out of our Princely Care, that the Church-men may do the work which is proper unto them; the Bishops and Clergy from time to time in Convocation, upon their Humble desire shall have License under Our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England now

HIS MAJESTIES DECLARATION.

established ; from which We will not endure any varying, or departing in the least degree.

That for the present, though some differences have been ill raised, yet We take Comfort in this, that all Clergy-men within Our Realm, have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the True usual literal meaning of the said Articles, and that even in those curious points in which the present Differences lie, Men of all sorts take the Articles of the Church of England to be for them, which is an Argument again that none of them intend any Desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in different times and places, exercised the Church of Christ: We will that all further curious search be laid aside, and these Disputes shut up in Gods Promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no Man hereafter shall either Print or Preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: And shall not put his own sense or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical Sense.

That if any publick Reader in either Our Universities, or any Head or Master of a Colledge, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively; or if any Divine in the Universities shall Preach or Print any thing either way, other than is already established in Convocation with our Royal Assent: he, or they the Offenders, shall be liable to our Displeasure, and the Churches censure in Our Commission Ecclesiastical, as well as any other: and We will see there shall be due execution upon them.

ARTICLES

OF

RELIGION.

1.

Of Faith in the holy Trinity.



HERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

2.

Of the Word or Son of God which was made very man.

Hæc notata
non ha-
bentur in
Edw. 6.

The Son which is the Word of the Father, “begotten from everlasting of the Father, the very and eternal God of one substance with the Father,] took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.

3.

Of the going down of Christ into Hell.

Nam
Corpus
usque ad
resurrec-

As Christ died for us and was buried, so also is it to be believed, that he went down into Hell.

tionem in Sepulchro jacuit, spiritus ab illo emissus cum spiritibus qui in carcere sive in inferno detinebantur fuit, illisque prædicavit, quemadmodum testatur Petri locus. Sic Artic. Edw. 6.

4.

Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the holy Ghost.

“ The holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

Non habentur in R. Edw. 6. Artic.

6.

Of the sufficiency of the holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, *is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

† Licet intelletum a fidelibus ut pium & conducibile ad ordinem & decorum admittatur.

Of the names and numbers of the Canonical Books.

Non habeter in R. Edw. 6. Artic.

Genesis.
Exodus.
Leviticus.
Numeri.

Deuteronomium.

Josue.

Judges.

Ruth.

The 1. Book of Samuel.

The 2. Book of Samuel.

The 1. Book of Kings.

The 2. Book of Kings.

The 1. Book of Chronicles.

The 2. Book of Chronicles.

The 1. Book of Esdras.

The 2. Book of Esdras.

The Book of Hester.

The Book of Job.

The Psalms.

The Proverbs.

Ecclesiastes, or Preacher.

Cantica, or Songs of Salom.

4. Prophets the greater.

12. Prophets the less.

And the other Books(as Hierome saith) the Church doth read for example of life and instruction of manners, but yet

ARTICLES OF RELIGION, ANNO 1562.

doth not apply them to establish any Doctrine: Such are these following.

The 3. Book of Esdras.

The 4. Book of Esdras.

The Book of Tobias.

The Book of Judeth.

The rest of the Book of Hester.

The Book of Wisdom.

Jesus the Son of Sirach.

Baruch the Prophet.

The song of the three Children.

The Story of Susanna.

Of Bell and the Dragon.

The Prayer of Manasses.

The 1. Book of Maccabees.

The 2. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

7.

Of the Old Testament.

Testamen-
tum vetus
quasi novo
contrarium
sit, non est
repudien-
dum, sed
retinendum.

The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. " Although the Law given from God " by Moses, as touching Ceremonies and Rites, do not bind " Christian men, nor the civil precepts thereof ought of " necessity to be received in any Commonwealth; yet not- " withstanding no Christian man whatsoever is free from the " obedience of the Commandments, which are called Moral.

Vid. hæc
Art. 18.
notata ex
R. Edw.

8.

Of the Three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thorowly to be received and believed; for they may be proved by most certain warrant of holy Scripture.

9.

Of Original or Birth-sin.

† Et hodie
Anabap-
tistæ re-
pentunt.

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk*) but is the fault and corruption of the nature of every man; that naturally is ingendred of the off-spring of Adam, whereby man is far gone from original righteousness, and is of his own nature inclined to evil; so

that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φρονημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.

De Gratia.

Gratia Christi seu S. Spiritus qui per eundem datur, cor lapideum aufert & dat cor carneum: Atque licet ex nolentibus quæ recta sunt, volentes faciat; & ex volentibus prava, nolentes reddat, volentati nihilominus violentiam nullam infert, & nemo hâc de causâ cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusare non mereatur aut damnari. Artic. Edwardi 6. decimus.

10.

Of Free-will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working with us, when we have that good will.

11.

Of the Justification of Man.

“ We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Hæc non habentur in Reg. Edward. 9. Artic. Justificatio ex sola Fide Jesu

Christi, eo sensu quo in Homilia de Justificatione explicatur est certissima & saluberrima Christianorum doctrina. Sic in Reg. Edward 6. Artic. 11.

12.

Of good works.

Hic Artic. non habetur in Reg. Edward 9. Artic. “ Albeit that good works, which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of Gods judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

13.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of this Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of Congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

Of Works of Supererogation.

Voluntary Works besides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and iniquity. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.

Of Christ alone without sin.

Christ in the truth of our nature was made like unto us in all things, (sin only excepted) from which he was clearly void, both in his flesh and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the World, and sin (as S. John saith)

was not in him. But all we the rest, (although baptised and if born again in Christ) yet offend in many things; and if we say we have no sin, we deceive our selves, and the truth is not in us.

Blasphemia in Spiritum Sanctum.

Est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & obfirmatione animi, convitiis insectatur, & hostiliter insequitur: Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile a Domino appellatur & affirmatur, Artic. 16. Edward 6.

16.

Of sin after Baptism.

Not every deadly sin willingly committed after Baptism, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which say they can no more sin as long as they live here, to deny the place of forgiveness to such as truly repent.

17.

Of Predestination and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God : so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture : and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

Omnes obligantur ad moralia legis præcepta servanda.

Lex à Deo data per Mosen, licet quoad ceremonias & ritus Christianos non astringat, neque civilia eis præcepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus : quare illi non sunt audiendi qui sacras literas tantum infirmis datas esse perhibent, & spiritum perpetuo jactant à quo sibi quæ prædicant, suggeri asserunt : quamquam cum S. Scripturis apertissime pugnent, *Art. Edward. 6. 19.*

18.

Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.

19.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached; and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria and Antioch, have erred: So also the Church of Rome hath erred, not only in their living, and manner of Ceremonies, but also in matters of faith.

20.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and word o God) they may erre, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also Invocation of Saints, is a fond thing, vainly feigned,

and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

23.

Of ministring in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords vineyard.

24.

Of speaking in the Congregation in such a Tongue as the people understandeth.

Hæc
clausul.
non habetur
in Edvard
9. Artic.

It is a thing plainly repugnant to the Word of God, [and the custom of the Primitive Church] to have publick prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

25.

Of the Sacraments.

Dominus
noster
Jesus
Christus,
Sacramen-
tis numero
paucissi-
mis, obser-
vatu facil-

limis, significatione præstantissimis, societatem novi populi colligavit, sicut est Baptismus & Coena Domini.

Sacraments ordained of Christ, be not only badges or tokens of Christian mens profession : but rather they be certain sure witnesses, and effectual signs of grace and Gods will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

“ There are two Sacraments ordained of Christ our Lord, “ in the Gospel, that is to say, Baptism, the Supper of the “ Lord.

“ Those five commonly called Sacraments, that is to say, “ Confirmation, Penance, Orders, Matrimony, and extream “ Unction, are not to be counted for Sacraments of the Gos- “ pel, being such as have grown, partly of the corrupt fol-

“lowing of the Apostles, partly are states of life allowed in
 “the Scriptures, but yet have not like nature of Sacraments
 “with Baptism and the Lords Supper, for that they have not
 “any visible sign or ceremony ordained of God.

Hæc nota non habentur in Edv. 6. Artic.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such only as worthily receive the same, † they have a wholsom effect or operation; but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

† Idque non ex opere (ut quidam loquantur) operato :

que vox ut peregrina est, Sacris literis ignota, sic parti sensum minimè pium sed admodum superstitiosum. Artic. Edvard. 6.

26.

Of the unworthiness of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

27.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christned: but it is also a sign of Regeneration or new birth, whereby, as by an instrument, they that receive

Baptism rightly, are grafted into the Church : the promises of the forgiveness of sin, of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; faith is confirmed, and grace increased by vertue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.

Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather it is a Sacrament of our redemption by Christs death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the Cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ : but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

Quum natura humanæ veritas requirat, ut unius ejusdemque homi-

nis Corpus in multis locis simul esse non possit, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus in multis & diversis locis eodem tempore præsens, esse non potest. Et quoniam ut tradunt sacræ literæ, Christus in cœlum fuit sublatus, & ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus & sanguinis Realem & corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri. R. Edv. 6. Artic.

Hæc nota non habentur in Reg. Edward. 6. Artic.

“ The body of Christ is given, taken, and eaten, in the Supper only after an heavenly and spiritual manner ; And the mean whereby the body of Christ is received and eaten in the Supper, is Faith.”

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, and worshipped.

29.

Of the wicked which eat not the body of Christ in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St.

Non habetur hic Artic. in R. Edv. sexti.

Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign of Sacrament of so great a thing.

30.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministered to all Christian men alike.

31.

Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits.

32.

Of the marriage of Priests.

Bishops, Priests and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from marriage: "Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Non habentur hæc notata in R. Edv. 6. Artic.

33.

Of excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been divers, and may be changed according to the diversity of Countries, and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the Authority of the Magistratē, and woundeth the consciences of weak brethren.

Non habentur
hæc notata
in Edv. 6.
Artic.

“ Every particular or national Church, hath authority to
“ ordain, change and abolish Ceremonies or Rites of the
“ Church, ordained only by mens authority so that all things
“ be done to edifying.

35.

* *Of Homilies.*

† Homiliae nuper
Ecclesiae
Anglicanae per
injunctiones
Regiae editae
atque commendatae
piæ sunt atque salutare,
doctrinamque ab omnibus
amplectendam continent.

The second Book of Homilies, the several titles whereof we have joynd under this Article, doth contain a godly and wholesome Doctrine necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the sixth: and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1 Of the rights of the Church.
- 2 Against peril of Idolatry.
- 3 Of Repairing and keeping clean of Churches.
- 4 Of good works, first of Fasting.
- 5 Against gluttony and drunkenness.
- 6 Against excess of apparel.
- 7 Of Prayer.

- 8 Of the place and time of Prayer.
- 9 That common Prayers and Sacraments ought to be ministered in a known tongue.
- 10 Of the reverent estimation of Gods Word.
- 11 Of alms doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation-days.
- 18 Of the state of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

De libro precationum et ceremoniarum Ecclesie Anglicanæ.

Liber qui nuperrime autoritate Regis & Parlamenti Ecclesie Anglicanæ traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesiâ Anglicanâ: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesie, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo ab omnibus Ecclesie Anglicanæ fidelibus membris, & à maximè ministris verbi cum omni promptitudinî animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt. Artic. R. Edvard. 6.

36.

Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites

of that Book, since the second year of the aforementioned King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

Of Civil Magistrates.

Rex Angliæ est supremum caput in terris post Christum Ecclesiæ Anglicanæ & Hiberniæ Artic. Edv. 6.
Hæc notata non habentur in Artic. Edvard 6.

“The Queens Majesty hath the chief power in this Realm of England, and other her Dominions, unto whom the chief Government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

“Where we attribute to the Queens Majesty the chief Government by which titles we understand the minds of some dangerous folks to be offended: we give not our Princes the ministring either of Gods word, or of the Sacraments, the which thing the Injunctions also set forth by Elizabeth our Queen, do most plainly testifie: but that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees, committed to their charge by God, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate, to wear weapons, and serve in lawful wars.

Magistratus civilis est a Deo ordinatus atq; probitus, quæmobrem illi non solum propter iram, sed etiam propter conscientiam obediendum est. Artic. R. Ed. 6.

Artic. R. Ed. 6.

38.

Of Christian mens Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.

39.

Of a Christian mans Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophets teaching, in justice, judgment and truth.

R. Edv. 6 Art. 39.

Resurrectio mortuorum nondum est facta.

Resurre Aio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi Gratiam, à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt expectanda est: tunc enim vita defunctis (ut scripturæ manifestissimè testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive pœnas reportet. Art. R. Ed. 6.

R. Ed. 6. Art. 40.

Defunctorum animæ neque cum corporibus intereunt, neque etiose dormiunt.

Qui animus defunctorum præ dicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandis, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

R. Edv. 6. Art. 41.

Millenarii.

Qui Millenariorum fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

R. Edv. Art. 42.

Non omnes tandem servandi sunt.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

THE RATIFICATION.

This Book of Articles before rehearsed, is again approved and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *Elizabeth*, by the grace of God of *England, France, and Ireland*, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hand of the Archbishop and Bishops of the upper House, and by the subscription of the whole Clergy in the nether House in their Convocation, in the year of our Lord, 1571.

THE TABLE.

- 1 Of Faith in the Trinity.
- 2 Of Christ the Son of God.
- 3 Of his going down into Hell.
- 4 Of his Resurrection.
- 5 Of the holy Ghost.
- 6 Of the sufficiency of the Scripture.
- 7 Of the Old Testament.
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- 9 Of the original sin.
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 - 37 Of Civil Magistrates.
 - 38 Of Christian mens Goods.
 - 39 Of a Christian mans Oath.
 - 40 Of the Ratification.
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Anno primo Reginae Eliz. cap. 2.

There shall be Uniformity of Prayer, and Administration of Sacraments.



HERE at the death of our late Sovereign Lord King Edward the sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rights and Ceremonies in the Church of England, which was set forth in one Book entituled, The Book of Common Prayer and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King Edward the sixth, entituled, An Act for the Uniformity of Common-Prayer and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first year of the reign of our late Sovereign Lady Queen Mary, to the great decay of the due honor of God, and discomfort to the professors of the truth of Christs Religion.

Stat. 5 & 6
Ed. 6. 1.

Stat. 1. M. 2.

A Repeal of
the Statute
1 M. 2. and
the Book of
Common-
prayer shall
be of effect.

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. John Baptist next coming. And that the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations and Additions therein added and appointed by this Estatute, shall stand and be from and after the said Feast of the Nativity of St. John Baptist, in full force and effect, according to the tenour and effect of this Estatute; any thing in the foresaid Estatute of Repeal to the contrary notwithstanding.

And be it further Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parlia-

ment assembled, and the authority of the same, That all and singular Ministers in any Cathedral or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queen's Dominions, shall from and after the feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattens, Even-song, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorised by Parliament in the said 5 and 6 years of the Reign of King Edward the Sixth, with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

The Book of Common-prayer shall be used 8. Eliz.

The alteration of the Book set forth 5, 6. Ed. 6. 1.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common-Prayer mentioned in the said Book, or minister the Sacraments from and after the feast of the Nativity of S. John Baptist next coming, refuse to use the said Common-prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, form or manner of celebrating the Lords Supper, openly or privily, or Mattens, Even-song, Administration of the Sacraments, or other open Prayers than is mentioned and set forth in the said Book (open Prayer in and throughout this Act is meant that Prayer which is for others to come unto, or hear, either in common Churches, or private Chappels, or Oratories, commonly called the service of the Church) or shall preach, declare or speak any thing in the derogation or depravation of the said Book, or any thing therein contained, or any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm by verdict of twelve men or by his own confession, or by the notorious evidence of the Fact, shall lose and forfeit to the Queens Highness her heirs and succes-

The forfeiture of those which use any other Service than the Book of Common-prayer.

The penalty for depraving the Book of Common-prayer.

AN ACT FOR UNIFORMITY.

sors, for his first offence, the profit of all his spiritual Benefices or Promotions coming or arising in one whole year next after his conviction. And also that the person so convicted, shall for the same offence suffer imprisonment for the space of six months without Bail or Mainprise.

The penalty for the second offence.

And if any such person once convicted of any offence concerning the premises, shall after his first conviction afterwards offend, and be thereof in form aforesaid lawfully convicted, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his spiritual Promotions, and that it shall be lawful to all Patrons or Donors of all and singular the same spiritual Promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead.

The penalty for the third offence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer imprisonment during his life.

The penalty of an offender having no spiritual Promotion.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any spiritual Promotion, that when the same person so offending and convicted, shall for the first offence suffer imprisonment during one whole year, next after his said conviction, without Bail or Mainprise.

And if any person, not having any spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer Imprisonment during his life.

The forfeiture of them which

And it is ordained and enacted by the authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs Rhimes, or by other open words, declare or speak any thing in the derogation, depraving or

despising of the same Book or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or Chappel, or in any other place, to sing or say any common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open prayer, or to Minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book: That then every such person being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs and successors, for the first offence an hundred marks.

And if any person or persons being once convict of any such offence estoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict: That then the same person so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and successors, four hundred marks.

And if any person, after he in form aforesaid shall have been twice convict of any offence, concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict: That then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen, all his goods and Chattels, and shall suffer Imprisonment during his life.

And if any person or persons, that for his first offence concerning the premises shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction: That then every person so convict, and so not paying the same, shall for the same first offence in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprize.

And if any person or persons, that for his second offence

do anything, or speak in derogation of the Book of Common-prayer.

Causing other prayer to be said or sung, Coke pla. fol. 312. The forfeiture of an hundred Marks for the first offence. Dyer fol. 203, 231, 323.

The forfeiture of four hundred Marks for the second offence.

The forfeiture of the third offence.

The penalties if the party convicted do not pay his forfeiture within the time limited.

concerning the premises, shall be convict in form aforesaid, do not pay the said sum, to be paid by vertue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six weeks next after his said second Conviction, that then every person so convicted, and not so paying the same, shall for the same second offence, in stead of the said sum, suffer imprisonment during twelve months without Bail or Mainprize.

Every person shall resort to the Church upon the holy-days.

And that from and after the said Feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this Realm or any other the Queens Majesties Dominions shall diligently and faithfully having no lawful or reasonable excuse to be absent, endeavor themselves to resort to their Parish-Church or Chappel accustomed, or upon reasonable let thereof, to some usual place where Common-prayer and such service of God shall be used, in such time of let upon every Sunday, and other days ordained and used to be kept as holy-days, and then and there to abide orderly and soberly, during the time of the Common-prayer, Preaching, or other service of God, there to be used and ministred, upon pain of punishment by the censures of the Church. And also upon pain that every person offending, shall forfeit for such offence twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands and tenements of such offender, by way of distress.

The forfeiture for not coming to Church.
32 Eliz. 1.

And for due execution hereof, the Queens most excellent Majesty, the Lords Spiritual, and all the Commons in this present Parliament assembled, do in Gods Name earnestly require and charge all the Archbishops, Bishops and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges that the due and true execution hereof may be had throughout their Diocess and Charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people, for neglecting this good and wholsom Law.

And for their Authority in this behalf, be it further Enacted

by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Diocess, shall have full power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular persons which shall offend within any their Jurisdictions or Diocess, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute; any other Law, Statute, Priviledge, Liberty or Provision, heretofore made, had or suffered, to the contrary notwithstanding.

The Ordinary may punish Offenders by the Censures of the Church.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justices of Oyer and Determiner, or Justices of Assize, shall have full power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner 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 do against any person being indicted before them of trespass, or lawfully convicted thereof.

Which Justices may punish their offences.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocess, for and to the enquiry, hearing and determining of the offences aforesaid.

A Bishop may join with the Justices to enquire of offenders.

Provided also and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said feast of the Nativity of St. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places where the said Books shall be attained and gotten before the said feast of the Nativity of St. John Baptist, shall within three Weeks next after the said Books so attained

At whose charges the Books of Common-prayer shall be gotten.

and gotten, use the said Services, and put the same in use according to this Act.

Within what time offenders be impeached.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences abovementioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof Indicted at the next General Session to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done contrary to the tenour of this Act.

Trial of Peers.

Provided always and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence abovementioned, shall be tried by their Peers.

Chief Officers of Cities and Boroughs shall enquire of offenders.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, that the Mayor of London, and all the Mayors, Bayliffs, and other head Officers, of all and singular Cities, Boroughs, and Towns Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear and determine the offences abovesaid, and every of them, yearly within fifteen days after Easter, and St. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

The Ordinaries Jurisdiction in their cases.

Provided always, and be it ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiastical Jurisdiction shall have full power and authority by vertue of this Act, as well to enquire in their Visitation, and elsewhere within their Jurisdiction at any other time and place, to take accusations and informations of all and every the things abovementioned, done, committed, or perpetrated within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process in

like form as heretofore hath been used in like cases by the Queen's Ecclesiastical Laws.

Provided always and be it Enacted, That whatsoever persons offending in the premises, shall for their offences, first receive a punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same offence eftsoons be convicted before the Justices: And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

None shall be punished above once for one offence.

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 Authority of Parliament, in the second year of the Reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm.

Ornaments of the Church and Ministers.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners or Metropolitan, ordain and publish such farther Ceremonies or Rites, as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, 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 Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect. Coke, pla. fol. 352.

All Laws and Ordinances made for other service, shall be void.

A Clause, *Anno 8. Eliz. cap. 1.*

A Confirmation of the Stat. of 2 Eliz. 1 touching the Book of Common-prayer, and Administration of the Sacraments.

WHEREFORE, for the plain declaration of all the premises, and to the intent that the same may the better be known to every of the Queens Majesties Subjects, whereby such evil speech, as heretofore hath been used against the high state of Prelacy, may hereafter cease; Be it now declared and enacted by the Authority of this present Parliament, That the said Act and Statute made in the first year of the Reign of our said Sovereign Lady the Queens Majesty, whereby the said Book of Common-prayer, and the Administration of Sacraments, with other Rites and Ceremonies, is authorised and allowed to be used, shall stand remain good and perfect to all respects and purposes: And that such order and form for the Consecrating of Archbishops and Bishops, and for the making of Priests, Deacons, and Ministers, as was set forth in the time of the said late King Edward the Sixth and authorized by Parliament in the fifth and sixth years of the said late King, shall stand and be in full force and effect, and shall from henceforth be used and observed in all places within this Realm, and other the Queens Majesties Dominions and Countries.

A Confirmation of the Stat. of 5. & 6. Ed. 6. 1. touching the form of consecrating of Archbishops, &c.

Anno 13. Eliz. cap. 12. Reformation of Disorders in the Ministers of the Church, &c.

THAT the Churches of the Queens Majesties Dominions, may be served with Pastors of sound Religion, be it Enacted by the Authority of this present Parliament, that every person under the degree of a Bishop, which doth or shall pretend to be a Priest, or Minister of Gods holy Word and Sacraments, by reason of any other form of Institution, Consecration, or ordering, than the form set forth by Parliament in the time of the late king of most worthy memory, King Edward the Sixth, or now used in the Reign of our most gracious Sovereign Lady, before the Feast of the Nativity of Christ next following, shall in the presence of the Bishop or

3 Ed. 6. 12.
5 Ed. 6. 1.
Dyer f. 377.

Guardian of the Spiritualities of some one Diocess where he hath or shall have Ecclesiastical Living, declare his assent, and subscribe to all the Articles of Religion, which only concern the Confession of the true Christian faith, and the Doctrine of the Sacraments, comprised in a Book imprinted, entituled Articles; whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord 1562, according to the computation of the Church of England, for the avoiding of the diversities of Opinions, and for the establishing of consent touching true Religion, put forth by the Queens Authority; and shall bring from such Bishop or Guardian of Spiritualities, in writing, under his Seal authentick, a testimonial of such assent and subscription, and openly on some Sunday in the time of some public Service afternoon, in every Church where by reason of any Ecclesiastical living he ought to attend, read both the said testimonial, and the said Articles, upon pain that every such person which shall not before the said feast do as is appointed, shall be (ipso facto) deprived, and all his Ecclesiastical promotions shall be void, as if he were then naturally dead.

And that if any person Ecclesiastical, or which shall have Ecclesiastical Livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the Diocess, or the Ordinary, or before the Queens Highness of Commissioners in causes Ecclesiastical shall persist therein, or not revoke his errour, or after such revocation eftsoons affirm such untrue Doctrine, such maintaining or affirming, and persisting, or such eftsoon affirming shall be just cause to deprive such person of his Ecclesiastical Promotions; And it shall be lawful to the Bishop of the Diocess, or to the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such eftsoons affirming, and upon such sentence or deprivation pronounced, he shall be indeed deprived.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of 23 years

Every Ecclesiastical person shall subscribe to the Articles touching the Confession of the Faith, and declare his assent thereunto.

Reading of the Articles and Testimonial.

The penalty of maintaining of Doctrine against the Articles.

Several things required in

him which shall be admitted to a Benefice.

at the least, and a Deacon, shall first have subscribed the said Articles in presence of the Ordinary, and publickly read the same in the Parish-Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two Months after his Induction, he do publickly read the said Articles in the same Church whereof he shall have Cure, in the time of Common-prayer there, with declaration of his unfeigned assent thereto, and be admitted to minister the Sacraments within one year after his Induction, if he be not so admitted before, shall be upon every such default, ipso facto, immediately deprived.

And that no person now permitted by any dispensation, or otherwise, shall retain any Benefice with Cure, being under the age of 21 years, or not being Deacon at the least, or which shall not be admitted, as is aforesaid, within one year next after the making of this Act, or within six Months after he shall accomplish the age of 24 years, on pain that such his dispensation shall be meerly void.

The Age of a Minister or Preacher, and his testimonial.

And that none shall be made Minister, or admitted to preach or administer the Sacraments, being under the age of 24 years, nor unless he first bring to the Bishop of that Diocess from men known to the Bishop to be of sound Religion, a testimonial both of his honest life, and of his professing the Doctrine expressed in the said Articles; nor unless he be able to answer and tender to the Ordinary an account of his faith in Latine, according to the said Articles, or have special gift and ability to be a Preacher: nor shall be admitted to the Order of Deacon or Ministry, unless he shall first subscribe to the said Articles.

Who may have a Benefice of the yearly value of xxx l. a l.

And that none hereafter shall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens Books, unless he shall then be a Bachelour of Divinity, or Preacher lawfully allowed by some Bishop within this Realm, or by one of the Universities of Cambridge or Oxford.

Admissions

And that all admissions to Benefices, Institutions, and

Inductions to be made of any person contrary to the form or any Provision of this Act, and all tolerations, dispensations, qualifications, and licences whatsoever to be made to the contrary hereof, shall be meerly void in Law, as if they never were.

Inductions,
Tolerations.
No Lapse
upon deprivation
but
after notice.

Provided always, That no title to confer or present by a Lapse, shall accrue upon any deprivation, ipso facto, but after six months notice of such deprivation given by the Ordinary to the Patron.

Dyer fo.
377. 346.
369.
Cok. li. 6.
fol. 9.

SAINT PAUL.

“ O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called : Which some professing have erred concerning the faith. Grace *be* with thee. Amen.”

1 Timothy, vi. 20, 21.

ARTICULI

PER

Archiepiscopum, Episcopos & reliquum Clerum Cantuariensis Provinciæ in Synodo inchoata Londini vicesimo quarto die mensis Novembris, Anno Domini 1584. Regnique Serenissimæ in Christo Principis Dominæ Elizabethæ, Dei gratia Angliæ, Franciæ & Hybernæ Reginae, Fidei Defensoris, &c vicesimo septimo stabiliti, & Regia auctoritate approbati & confirmati.

LONDINI, in ædibus C. B.

ARTICULI PRO CLERO.

*Ut homines idonei ad sacros ordines, & Beneficia (uti vocant)
Ecclesiastica admittantur.*



DRIMO cautum est, nequis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore Præsentationem sui ipsius ad Beneficium aliquod intra diœcesim sive Jurisdictionem ejusdem Episcopi à quo sacros ordines petit, tunc vacans exhibuerit: vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium tulerit de Ecclesia aliqua intra diœcesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus. Vel saltem, qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendam tunc etiam vacantem, nonsi, mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius Diœcesi fuerit, nisi vel ex altera nostratum Academiarum prodierit: vel, nisi literas (ut loquuntur) Dimissorias ab Episcopo, cujus Diœcesanus existet, attulerit, & vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum scholasticum susceperit. Vel saltem, nisi rationem fidei suæ juxta Articulos illos Regionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeò ut sacrarum literarum testimonia, quibus eorundem, Articulorum veritas innitur, recitare etiam valeat: Adulteriùs, de vita sua laudabili & morum integritate literas testimoniales sub Sigillo vel alicujus Collegii Cantabrigiensis aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem D. Reginæ conservandum assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem Parœciæ, ubi per tres annos ante proximè elapsos commoratus est, exhibeat.

Quod siverò aliquis Episcopus aliquem ad sacros ordines admiseret,

qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea pœnam incurrat, quæ de jure in ejusmodi Episcopos, qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Ad hæc, nequis Episcopus aliquem in Beneficium (uti vocat) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Quòd si Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit; tunc licebit Archiepiscopo, vel auctoritate propria, vel gratia speciali ab Regia Majestate impetrata, ejusmodi processus amputare, quò laudabilis Episcopi industria debitum ea ratione fortiatur effectum.

Denique, ut quolibet anno ad festum S. Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium quos in sacros ordines, vel in aliqua Beneficia eodem anno precedente promoverit, ad Archiepiscopum transmittat.

De moderanda solennis Pœnitentiæ commutatione.

NE qua fiat posthac solennis Pœnitentiæ commutatio, nisi rarioribus gravioribusque de causis, atque adeò cum ipsi Episcopo constiterit, eam esse ad Reum reconciliandum & reformandum saniozem & tutiorem rationem.

Deinde, quòd mulcta illa pecuniaria vel in relevamen pauperum ejusdem Parœciæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quòd si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publicè in Ecclesia pœnitentiam suam minimè fictam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu, ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ testimonium quantam pecuniarum summam in usus supradictos erogandum reddiderit, denunciabit.

De moderandis quibusdam indulgentiis, pro celebratione Matrimonii absque trinundina denunciatione, quam Bannos vocant Matrimoniales.

QUANDOQUIDEM honestæ, claræ ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omniud, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento; Idcirco ad evitauda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive indulgentiæ de celebrando absque Bannis Matrimonio concedantur, nisi idonea cautio priùs sub hisce conditionibus ineatur; nimirum, Primò, quod nullum postea constabit impedimentum Præcontractus, Consanguinitatis, Affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione, Secundò, quòd eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut Civili, de ejuscemodi legitimo impedimento Matrimonii inter hujusmodi personas contrahendi aut contracti. Ac tertiò, quòd ad Nuptiarum solennizationem non accedent, nisi assensu & expresso concensu Parentum sive tutorum priùs impetrato. Et ulterius, quod Matrimonii celebratio publicè ac tempestivè in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocesi imitanda proponetur.

Provisò semper, quòd quicunque contra hanc ordinationem deliquerit, ab executione officii per sex integros menses suspendetur.

De quibusdam circa Excommunicationem excessibus coercendis sive reformandis.

QUIA Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideò absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam ac vinculum habendum est) ad

pristinum suum usum, decus & dignitatem reducatur: cautum est, ut quotiescunque Censura ista in immediatam pœnam cujusvis notoriæ Hæreseos, Schismatis, Symoniæ, Perjurii, Usuræ, Incestus, Adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendam, modò sacris ordinibus & Ecclesiastica jurisdictione præditus fueri) in propria persona pronunciabitur, unà cum ejusmodi frequentia & assistentia, quæ ad majorem rei auctoritatem conciliandam conducere videbitur.

Denique quòd unusquisque Vicarius Generalis, Officialis seu Commissarius, qui ordines Ecclesiasticos non susceperit, eruditum aliquem Presbyterum sibi accerset & associabit, qui sufficienti auctoritate vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, Excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est ejusmodi Excommunicationem per Ministrum Ecclesiæ denunciari: Ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiorum faciet; qui eandem absolutionem populo publicè denunciabit: Ac interim quòd bene licebit dicto Ministro Reum a sacris arcere & repellere tanquam in Ecclesiam minimè recipiendum, donec ejusmodi Certificatorium ab ipso Judice exhibuerit.

De Beneficiorum pluralitate cohibenda.

QUOD nemini in posterum facultas sive indulgentia concedetur de pluribus beneficiis simul retinendis, nisi hujusmodi tantùm, qui pro eruditione sua & maximè digni, & ad officium suum plenius præstandum maximè habiles & idonei censebuntur: nimirùm, ut is qui hujusmodi facultate fruiturus est, sit ad minimum Artium Magister, & publicus ac idoneus verbi Divini Concionator: Ita tamen, ut idonea etiam, cautione obstrictus teneatur, de personali sua residentia in singulis beneficiis per bonam anni cujusque partem faciendam, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique, quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modò facultates ejusdem Be-

necicii talem commodè sustinere posse Archiepiscopo vel ejus Diœceseos Episcopo videbuntur.

De feodis quæ officariis Ecclesiasticis & eorum ministris debentur.

CAUTUM insuper volumus, quod neque alia neque majora feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea quæ ineunte hoc regnum Regia nunc Majestate percipi solebant. Quòdque tabula quædam singulorum hujusmodi feodorum summas continens, in quolibet consistorio ante festum S. Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Provisò semper, quòd neque Archiepiscopo, neque Episcopo, vel directè vel indirectè, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

De inquisitione per Episcopos ineunda.

QUAMPRIMUM commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quisque Episcopus de singulorum Ministrorum qui in sua diœcesi degunt conditione, moribus, ac eruditione diligenter inquirat: per quos etiam & quo tempore ad sacros ordines admissi, quòdque vitæ genus sectati sint priusquam in ministerium sunt cooptati, ac de hisce omnibus ipsum Archiepiscopum intra dictum tempus debitè certiolem faciet.

Episcopi in sua quisque Diœcesi de omnium Rectoriarum, Vicariarum, ac cæterorum Ecclesiasticorum Beneficiorum suæ Diœceseos valore annuo, juxta censum libri illius qui primitiarum dicitur, si modò ibidem censeantur: aliter verò, juxta communem eorum æstimationem: quot item Appropriationes, cujus veri valoris annui, & qui sint earum Proprietarii; Necnon de Curatorum salariis annuis diligentem facient inquisitionem, Ac de hisce similiter omnibus intra tempus antea præscriptum, dictum Archiepiscopum certiolem reddent.

CELEBRATIO
COENÆ DOMINI

IN

FUNEBRIBUS,

Si Amici & Vicini defuncti Communicare velint,

&c.

Anno 2. Eliz. Regin. 1560.

LONDINI,
Apud Reginaldum Wolsfum, 1560.



LIZABETHA, Dei Gratia, Angliæ, Franciæ, & Hiberniæ Regina, Fidei Defensor, &c. Omnibus ad quos præsentēs Literæ pervenerint, Salutem. Cum memores Officii nostri erga Deum Omnipotentem, (cujus providentia principes regnant) legibus quibusdam celeberrimis consensu trium Regni nostri Statuum, sancitis, anno Regni nostri primo, Regium nostrum assensum libenter præbuerimus: inter quas una lex lata est, ut Præces publicæ, una, & eadem certa, & præscripta precandi forma, lingua vulgari, & vernacula, passim in Ecclesia Anglicana haberentur, quo Subditi nostri quid orarent, facilius intelligerent: & absurdum illum, diuq; in Ecclesia inveteratum errorem, tandem devitarent. Fieri enim non potest, ut precatōnes, supplicatōnes, aut gratiarum actiones non intellectæ, mentis ardorem aliquando excitent & accendant, cum spiritu & veritate. Deus qui Spiritus est, non oris tantum strepitu adorari vult; Cui rei etiam addi potest, quod hac cæca ignoratōne, superstitiosæ preces, aut res alienæ, non satis idoneæ quæ Deo profunderentur, cordium humanorum scrutatori, sæpenumero ore prophano offerebantur. Notum vobis esse volumus, quod, quoniam intelligimus Collegia utriusque Academiæ, Cantabrigiensi & Oxoniensi: Collegium item novum prope Wintoniam & Etonense, bonis literis dicata, supplicibus votis, ut quo sacrarum literarum monumenta Latina, ad uberiorem Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem formæ precum Latine uti. Omnibus Reipublicæ nostræ membris quantum in nobis est consulere, & cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui utraque linguam percipiunt, consulere cupientes, constituimus per præsentem, licitum esse, & permissum nostra Authoritate & privilegio Regali, tam Decano & Sodalitio Ecclesiæ Christi in Academia nostra Oxoniæ, quam Præsīdibus, Custodibus, Rectoribus, Magistris & Sodalitatibus omnium & singulorum Collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ, Etonæ, hoc modo precandi Latine, uti publice in Ecclesiis, & Sacellis suis quem nos per nostrum Typographum edi curavimus in hoc præsentī volumine, convenientem cum Anglicano nostro publicarum precum libro, jam per universum nostrum Regnum recepto & usitato. Cui item peculiarīa quædam in Christianorum funebribus & exequiis decantanda adjungi præcipimus, Statuto illo prædicto Ritu Publicarum

precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante.

Proviso semper, quod in ejusmodi Collegiis, quibus Laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum Tempora Laicorum Collegiorum famuli & Ministri, sive alii quicumque; Latine linguæ imperiti, necessario adire debent, his horæ aliquot opportunæ & loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, preces matutinæ & vespertinæ legantur & recitentur: Et Sacramentorum administrationes suis temporibus Anglice, ad Laicorum ædificationem celebrare possint. Eadem etiam formula Latina precandi privatim uti, hortamur omnes reliquos Ecclesiæ nostræ Anglicanæ Ministros, eujuscumque gradus fuerint, iis diebus, quibus aut non solent, aut non tenentur Parochianis suis ad ædem sacram pro more accedentibus, publice preces vernacula lingua, secundum formam dicti Statuti recitare. In præmissorum autem fidem & testimonium, has literas nostras fieri fecimus patentes.

Dat. apud Palatium nostrum de *Westmonasterio*, Sexto die *Aprilis*. Anno regni nostri secundo, 1560.

In Commendationibus Benefactorum.

AD cujusque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficentia Collegium locupletatur.

Ejus hæc sit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noster qui es in Cœlis, &c.

Deinde recitentur tres Psalmi.	}	Exaltabo te Deus, Psalm 144. Lauda anima mea Do. Psalm 145. Laudate Dominum quoniam bonus, Psalm 146.
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Post hæc legatur Cap. 44. Ecclesiastici.

His finitis, sequatur Concio : in qua Concionator Fundatoris amplissimam munificentiam prædicet : quantus sit literarum usus ostendat : quantis laudibus afficiendi sunt qui literarum studia beneficentia sua excitent : quantum sit ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt, quanta sit Scripturarum laus, & quantum illæ omni humani Authoritati antecedant, quanta sit ejus Doctrinæ in vulgus utilitas, & quam late pateat : quam egregium & regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine Ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare : atque alia ejus generis, quæ pii & docti viri cum laude illustrare possint.

Hac concione perorata decantetur.

Benedictus Dominus Israel.

Ad extremum hæc adhibeantur.

Minister.

In memoriam æternam erit justus.

Responsio.

Ab auditu malo non timebit.

Minister.

Justorum animæ in manu Dei sunt.

Responsio.

Nec attingit illos cruciatus.

Oremus.

DOMINE DEUS, Resurrectio & Vita Credentium, qui semper es laudandus, tam in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore nostro N. cæterisque Benefactoribus nostris, quorum beneficiis hic ad pietatem & studia literarum alimur: rogantes ut nos, his donis ad tuam gloriam recte utentes, una cum illis, ad resurrectionis gloriam immortalem perducamur: per Jesum Christum Dominum nostrum. Amen.

Celebratio Cœnæ Domini in Funebris, si Amici & vicini defuncti communicare velint.

Collecta.

MISERICORS DEUS, pater Domini nostri Jesu Christi, qui es Resurrectio & vita, in quo qui credidit etiamsi mortuus fuerit, vivet; & in quo qui crediderit & vivit non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum Paulum, non debere mæreere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis, humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, & in generali resurrectione, extremo die, nos una cum hoc fratre nostro resuscitati & receptis corporibus, regnemus una tecum in vita æterna; per Dominum nostrum Jesum Christum. Amen.

Epistola. I. Thess. 4.

NOLO vos ignorare fratres de his qui obdormierunt, ne doleatis quemadmodum & cæteri non habentes spem. Nam si credimus quod Jesus mortuus est & resurrexit, sic & Deus eos qui obdormierunt, per Jesum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini quod nos qui vivimus, & reliqui erimus in adventum Domini, nequam præveniemus eos qui dormiunt. Quoniam ipse Dominus cum hortatu & voce Archangeli, ac tuba Dei descendet de Cælo: & mortui in Christo resurgent primum: deinde nos qui vivemus, qui reliqui erimus, simul cum illis rapiemur in nubibus in occursum Domini in

aere, & sic semper cum Domino erimus. Proinde consolemini vos mutuo sermonibus his.

Evangelium. Joan. 6.

DIXIT Jesus Discipulis suis, & Turbis Judæorum. Omne quod dat mihi pater ad me veniet: & eum qui venit ad me, non ejicio foras. Quia descendi de Cœlo, ut faciam non quod ego volo, sed quod vult is qui misit me. Hæc est autem voluntas ejus qui misit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, sed resuscitem illa in novissimo die. Hæc est autem voluntas ejus qui misit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego suscitabo eum novissimo die.

Vel hoc Evangelium. Joan. 5.

DIXIT Jesus discipulis suis & Turbis Judæorum: Amen, Amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc est, quando mortui audient vocem filii Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit & filio habere vitam in semetipso: & potestatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora, in qua omnes qui in monumentis sunt, audient vocem ejus, & prodibunt, qui bona fecerunt in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem condemnationis.


ARTICULI
DE QUIBUS CONVENIT INTER
ARCHIEPISCOPOS,
ET
EPISCOPOS
UTRIUSQUE PROVINCIÆ,
ET
CLERUM UNIVERSUM,
In Synodo, *Londini.*

Anno 1562. secundum computationem Ecclesiæ *Anglicanæ*,
ad tollendam opinionum dissentionem, & consensum
in vera Religione firmandum.

Editi auctoritate serenissimæ Reginæ.

LONDINI,
Apud *Johannem Day*, 1571.

De fide in sacro-sanctam Trinitatem.

1.  NUS est vivus, & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentie, sapientiæ, ac bonitatis, creator, & conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinæ naturæ, tres sunt personæ, ejusdem essentie, potentie ac æternitatis, Pater, Filius, & Spiritus sanctus.

De verbo, sive Filio Dei, qui verus homo factus est.

2. FILIUS, qui est verbum patris, ab æterno a patre genitus, verus & æternus Deus, ac patri consubstantialis, in utero beatæ virginis, ex illius substantia naturam humanam assumpsit: ita ut duæ naturæ, divina & humana, integre atque perfecte unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus, & sepultus, ut patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De descensu Christi ad inferos.

3. QUEMADMODUM Christus pro nobis mortuus est, & sepultus, ita etiam credentes ad Inferos descendisse.

De resurrectione Christi.

4. CHRISTUS vere mortuus resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cælum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

De spiritu Sancto.

5. SPIRITUS sanctus a patre & filio procedens ejusdem est cum patre, & filio essentie, majestatis, & gloriæ, verus ac æternus Deus.

De divinis Scripturis, quod sufficiant ad salutem.

SCRIPTURA sacra continet omnia, quæ ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoniam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & novi Testamenti intelligimus, de quorum autoritate, in Ecclesia nunquam dubitatum est.

De nominibus, & numero librorum sacræ Canonice Scripturæ veteris Testamenti.

Genesis.

Exodus.

Leviticus.

Numeri.

Duteron.

Josuæ.

Judicium.

Ruth.

Prior liber Samuelis.

Secundus liber Samuelis.

Prior liber Regum.

Secundus liber Regum.

Prior liber Paralipom.

Secundus liber Paralipomen.

Primus liber Esdræ.

Secundus liber Esdræ.

Liber Hester.

Liber Job.

Psalmi.

Proverbia.

Ecclesiastes vel Concinator.

Cantica Solomonis.

4. Prophetæ Majores.

12. Prophetæ minores.

Alios autem libros (ut ait Hieronimus) legit quidam Ecclesia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut sunt.

Tertius liber Esdræ.

Quartus liber Esdræ.

Liber Tobie.

Liber Judith.

Reliquum libri Hester.

Liber sapientiæ.

Liber Jesu filii Sirach.

Baruch propheta.

Canticum trium puerorum.

Historiæ Susannæ.

De Bel & Dracone.

Oratio Manasses.

Prior liber Machabeorum.

Secundus liber Machabeorum.

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, & habemus pro Canonicis.

De veteri Testamento.

7. TESTAMENTUM vetus, novo contrarium non est, quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est Mediator Dei, & hominum, Deus & homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen (quoad ceremonias & ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

De tribus Symbolis.

8. SYMBOLATRIA Nycænum, Athanasii, & quod vulgo Apostolorum appellatur, omnino recipienda sunt, & credenda, nam firmissis. Scripturarum Testimoniis probari possunt.

De peccato originali.

9. PECCATUM originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fiat, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit ut affectus carnis Græce *Φρόνημα σαρκός* quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur,) legi Dei non subiciatur. Et quamquam renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen in sese ratione habere concupiscentiam, fatetur Apostolus.

De libero arbitrio.

10. EA est hominis, post lapsum Adæ, conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per

Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, & pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valemus.

De hominis justificatione.

TANTUM propter meritum Domini, ac Servatoris nostri Jesu 11. Christi, per fidem, non propter opera, & merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, ac consolationis plenissima, ut in homilia de justificatione hominis, fusius explicatur.

De bonis operibus.

BONA opera quæ sunt fructus fidei, & justificatos sequuntur, 12. quanquam peccata nostra expiare, & divini judicii severitatem ferre non possunt: Deo tamen grata sunt: & accepta in Christo, atque ex vera & viva fide necessario profluunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu judicari.

De operibus ante justificationem.

OPERA quæ fiunt ante gratiam Christi, & spiritus ejus afflatum, 13. cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Immo cum non sunt facta, ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

De operibus supererogationis.

OPERA quæ supererogationis appellant, non possunt sine arrogantia, & impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat: Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inutiles sumus.

De Christo qui solus est sine peccato.

CHRISTUS in nostræ naturæ veritate, per omnia similis factus est 15. nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus, absque macula, qui mundi peccata per

immolationem sui semel factam, tolleret, & peccatum (ut inquit Johannes) in eo non erat: sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato post Baptismum.

16. NON omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in spiritum sanctum, & irremissibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negandus: post acceptum spiritum sanctum possumus a gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere: ideoque illi damnandi sunt, qui se quam diu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus, veniæ locum denegant.

De prædestinatione & electione.

17. PRÆDESTINATIO ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vasa in honorem effecta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante secundum propositum ejus, vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sanctæ ambulat, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis & ineffabilis consolationis plena est, vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit, atque conformat, tum qui amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est precipitium, unde illos diabolus protrudit, vel in des-

parationem vel in æque perniciosam impurissimæ vitæ securitatem, deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt, & Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus, diserte revelatam.

De speranda æterna salute tantum in nomine Christi.

SUNT & illi Anathematizandi, qui dicere audent unumquemq; 18. in lege aut secta quam profitetur esse servandum, modo juxta illam, & lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent ni quo salvos fieri homines oporteat.

De Ecclesia.

ECCLESIA Christi visibilis est cætus fidelium, in quo verbum 19. Dei purum prædicatur, & Sacramenta, quoad ea quæ necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, & Antiochena: ita & erravit Ecclesia Romana, non solum quoad agenda, & cæremoniarum ritus verum in his etiam quæ credenda sunt.

De Ecclesiæ Authoritate.

HABET Ecclesia Ritus sive Cæremonias statuendi jus, & in 20. fidei controversiis authoritatem; quamvis Ecclesia non licet quicquam instituere quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis, & conservatrix, attamen ut adversus eos nihil decernere, ita præter illos, nihil credendum de necessitate salutis debet, obtrudere.

De autoritate Conciliorum generalium.

GENERALIA Concilia, sine jussu, & voluntate principum con- 21. gregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei, reguntur, & errare possunt, & interdum errarunt etiam in his quæ ad Deum pertinent: ideoq; quæ ab illis instituuntur, ut ad salutem necessaria; neq; robur habent, neq; authoritatem, nisi ostendi possint e sacris literis esse desumpta.

De purgatorio.

22. DOCTRINA Romanensium de purgatorio, de indulgentiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum necnon de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innitur: immo verbo Dei contradicit.

De Ministrando in Ecclesia.

23. NON licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit, ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini publice concessa est in Ecclesia, co-optati fuerint, & asciti in hoc opus.

De loquendo in Ecclesia lingua quam populus intelligit.

24. LINGUA populo non intellecta, publicas in Ecclesia preces peragere aut Sacramenta administrare, verbo Dei, & primitivæ Ecclesiæ consuetudini plane repugnat.

De Sacramentis.

25. SACRAMENTA a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet: Baptismus, & Cæna Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava Apostolorum imitatione proflexerunt, partim vitæ status sunt in Scripturis quidem probati: sed Sacramentorum eandem cum Baptismo, & Cæna Domini rationem non habentes, ut quæ signum aliquod visibile, seu cæremoniam, a Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferentur, sed ut rite illis uterentur & in his dumtaxat qui digni percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

*De vi institutionum divinarum quod eam non tollat malitia
Ministorum.*

QUAMVIS in Ecclesia visibili, bonis mali semper sunt admixti, 26. atque interdum ministerio verbi, & Sacramentorum administrationi præsent, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & autoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrantur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia, noverint, atque tandem justo convicti judicio deponantur.

De Baptismo.

BAPTISMUS non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissionis de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

De Cæna Domini.

COENA Domini non est tantum signum mutæ benevolentiæ 28. Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo, rite, digne, & cum fide sumentibus, panis quem

frangimus est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & Vini Transubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantum cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistiæ, ex institutione Christi non servabatur, circumferabatur, elevabatur, nec odorabatur.

De manducatione corporis Christi, & impios illud non manducare.

29. IMPII, & fide viva destituti, licet carnaliter, & visibiliter (ut Augustinus loquitur) corporis, & sanguinis Christi Sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant, & bibunt.

De utraque specie.

30. CALIX Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis ex equo administrari debet.

De unica Christi oblatione in cruce perfecta.

31. OBLATIO Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, est ulla alia pro peccatis expiatio, unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ, aut culpæ, pro vivis & defunctis, blasphema figmenta sunt, & perniciosæ imposturæ.

De conjugio Sacerdotum.

32. EPISCOPIS, presbyteris, & diaconis, nullo mandato divino præceptum est, ut aut cœlibatum voveant, aut a matrimonio ab-

stineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrato matrimonium contrahere.

De excommunicatis vitandis.

QUI per publicam Ecclesiæ denuntiationem rite ab unitate 33. ecclesiæ præcisus est, & excommunicatus, is ab universa fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis) habendus est tanquam Ethnicus & publicanus.

De traditionibus Ecclesiasticis.

TRADITIONES atque cæremonias easdem, non omnino neces- 34. sarium est esse ubique, aut prorsus consimiles. Nam ut varix semper fuerunt, & mutari possunt, pro Regionum, temporum & morum diversitate, modo nihil contra verbum Dei instituat.

Traditiones, & cæremonias Ecclesiasticas quæ cum verbo Dei non pugnant, & sunt autoritate publica institutæ, atque probatæ, quisquis privato consilio volens, & data opera publice violaverit, is ut qui peccat in publicum ordinem Ecclesiæ, quique lædit autoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice ut cæteri timeant, arguendus est.

Quælibet Ecclesia particularis, sive Nationalis, autoritatem habet instituendi, mutandi aut abrogandi Cæremonias, aut ritus Ecclesiasticas, humana tantum autoritate institutos, modo omnia ad ædificationem fiant.

De Homiliis.

TOMUS secundus Homiliarum, quarum singulos titulos huic 35. articulo subjunximus, continet piam & salutarem doctrinam, & his temporibus necessariam, non minus quam prior Tomus Homiliarum, quæ editæ sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, & clare, ut a populo intelligi possint, recitandas esse judicavimus.

De nominibus Homiliarum.

<p>Of the right use of the Church. Against peril of Idolatry. Of repairing and keeping clean of Churches. Of good works. First of fasting. Against gluttony and drunken- ness. Against excess of Apparel. Of Prayer. Of the place & time of Prayer. Of the worthy receiving of the Sacrament of the body and blood of Christ. Of the gifts of the Holy Ghost.</p>	}	<p>That common Prayers and Sa- craments ought to be minist- tred in a known Tongue. Of the reverent estimation of God's Word. Of Alms doing. Of the Nativity of Christ. Of the passion of Christ. Of the Resurrection of Christ. For the Rogation days Of the State of Matrimony. Of Repentance. Against Idleness. Against Rebellion.</p>
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De Episcoporum & Ministrorum consecratione.

36. LIBELLUS de consecratione Archiepiscoporum, & Episcoporum & de ordinatione præbyterorum, & diaconorum, editus nuper temporibus Edwardi VI. & auctoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem, & ordinationem necessaria continet, & nihil habet, quod ex se sit, aut superstitiosum, aut impium: itaque quicumque juxta ritas illius libri consecrati, aut ordinati sunt, ab anno secundo prædicto regis Edwardi, usque ad hoc tempus, aut imposterum juxta eosdem ritus consecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime statuimus esse, & fore consecratos & ordinatos.

De civilibus Magistratibus.

37. REGIA Majestas in hoc Angliæ regno, ac ceteris ejus dominiis, summam habet potestatem, ad quam, omnium statuum hujus regni,

sive illi Ecclesiastici sint, sive civiles, in omnibus causis, suprema gubernatio pertinet, & nulli externæ jurisdictioni est subjecta nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur. Sed eam tantum prerogativam, quam in sacris Scripturis a Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam: hoc est, ut omnes status, atque ordines fidei suæ a Dei commissos, sive illi Ecclesiastici sint, sive civiles, in officio contineant, & contumaces, & delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare & justa bella administrare.

De illicita bonorum communicatione.

FACULTATES & bona Christianorum non sunt communia, 38. quoad jus & possessionem (ut quidem Anabaptistæ falso jactant) debet tamen quisque de his quæ possidet, pro facultatum ratione pauperibus eleemosynas benigne distribuere.

De jure jurando.

QUEMADMODUM juramentum vanum, & temerarium a 39. Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei & charitatis, jurare liceat modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio & veritate.

Confirmatio Articulorum.

40. HIC liber antedictorum Articulorum jam denuo approbatus est, per assensum & consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ, defensoris fidei, &c. retinendus, et per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuo confirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domus, & totius Cleri inferioris domus in Convocatione Anno Domini. 1571.
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LIBER
QUORUNDAM
CANONUM
DISCIPLINÆ
ECCLESIAE ANGLICANÆ.
ANNO MDLXXI.

De Episcopis.
De Decanis Ecclesiarum.
De Archidiaconis.
De Cancellariis, &c.
De Ædituis Ecclesiarum.

De Concinatoribus.
De Residentia.
De Pluralitatibus.
De Ludimagistris.
De Patronis, &c.

LONDINI,
Apud Johannem Day, 1571.

DE EPISCOPIS.

Sequuntur in hoc libello certū quidam articuli de sacro ministerio, & procuratione Ecclesiarum, in quos plene consensus est in Synodo a Domino Matthæo Archiepis. Cantuar. & totius Angliæ Primatē & Metropolitanō, & reliquis omnibus ejus Provinciæ Episcopis, partim personaliter præsentibus, partim procuratoriā manu subscribentibus in synodo inchoata Londini in æde Divi Pauli, tertio die Aprilis. 1571.



OMNES EPISCOPI diligenter docerunt Evangelium, non tantum in Ecclesiis Cathedralibus quibus præsent, sed etiam passim, per omnes Ecclesias suæ cujusque diœceseos, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem Sacrarum Scripturarum : utque statis temporibus conveniant ad suas quique Ecclesias, & diligenter ascultent Sacris Concionatoribus, utque submisse & audiant pias preces, quæ à Ministro dicentur, & una precentur ipsi, & cœlestium Mysteriorum, ut nunc in Ecclesiis nostris autoritate, & jussu totius Regni legitime, & pie procurantur, sint participes.

Episcopus quisq; ante Calendas Septembris proximas, advocabit ad se omnes publicos Concionatores, quicunque erunt in sua cujusque diœcesi, & ab illis repetet facultatas concionandi, quas habent authentico sigillo consignatas, easque vel retinebit apud se vel extinguet. Deinde, delectu illorum prudenter facto, quoscunque ad illam tantam functionem, ætate, doctrina, judicio, innocentia, modestia, gravitate, pares invenerit, illis novas facultates ultro dabit : ita tamen ut prius subscribant articulis christianæ religionis publice in synodo approbatis, fidemque dent, se velle tueri, & defendere doctrinam eam, quæ in illis continetur, ut consentientissimam veritati divini verbi.

Episcopus etiam atque etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminosos,

& tota vita impuros, & sceleratos admittamus. Ex eo adversarius facile capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modeste & compositè ornabunt, ut fratres suos, quos Paulus appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commode intelligat latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta; nec nisi cujus vita & innocentia gravium, & piorum hominum & Episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo & sedentario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, ut sit unde vitam tæatur, si Dei permissu, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec nisi qui intra ipsius diocesim sacro ministerio functurus sit, nec unquam nisi ubi sacrum aliquod ministerium in eadem diœcesi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad sacerdotiorum proventus, vel Ecclesiasticum ministerium recipiet, nisi ab illo Episcopo, è cujus diœcesi discessit, literas commendatitias, quas appellant dimissorias, secum afferat.

Episcopus præbendarum, & beneficiorum suorum proximas secundas aut tertias advocaciones, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & a Christiana charitate alienæ: nec dimissiones fructuum, aut redditum cujuscunque rectoriæ, aut Ecclesiastici beneficii quacunque ratione in plurimòs confirmabit.

Episcopus neminem, qui se otioso nomine Lectorem vocet, et manus impositionem non acceperit in Ecclesiæ ministerio versari patietur.

Quivis Archiepiscopus, et Episcopus habeat domi suæ sacra Biblia in amplissimo volumine, uti nuperrime *Londini* excusa sunt, & plenam illam historiam quæ inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi cænaculo, ut & ipsorum famulis, & advenis usui esse possint.

Decani Ecclesiarum Cathedralium.

EOSDEM illos libros quos proxime diximus, Decanus quisque curabit emi, & locari in Ecclesia sua Cathedrali, ejusmodi in loco,

ut a Vicariis & minoribus canonicis, & Ministris Ecclesiæ, & ab advenis, & peregrinis commode audiri, & legi possint.

Eosdem libros illos, Decanus & Primarius quisque residentarius, quos appellant Ecclesiæ dignitates, ement suo quisque famulatio, eosque opportuno aliquo in loco, vel in aula, vel in cœnaculo locabunt.

Decanus & Præbendarii diligenter docebunt sacrum Dei verbum, non tantum in Ecclesiis Cathedralibus ubi vivunt, sed etiam in aliis Ecclesiis in eadem diœcesi, maxime vero in illis locis, unde ipsis redditus annui, & stipendia suppedantur. Quod nisi fecerint, pro Episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus, alicujus Collegii, aut Ecclesiæ Cathedralis, nec Præses, nec Rector, nec quisquam ex illo ordine, quocunque nomine censeatur, utetur posthac amictu illo quem appellant Graium Amicium, aut alia ulla veste simili superstitione contaminata. Sed in Ecclesiis quisque suis utentur tantum linea illa veste, quæ adhuc Regio mandato retinetur & Scholastica Epomide, quæ suo cujusque Scholastico gradui & loco conveniat.

Quivis Decanus in singulos annos ad minimum quater residebit in Ecclesia sua Cathedrali, ibique singulis hujusmodi vicibus mensem integrum (si fieri potest) docendo verbum Dei & hospitalitatem servando moram faciet, nisi forte gravibus & urgentibus causis impediatur. Eas autem causas in singulas vices indicabit Episcopo suo. Ubi autem venerit, una cum Præbendariis residentibus curabit, ut statuta illius Ecclesiæ, nisi contraria sint (ut multa sunt) verbo Dei, & statuta hujus regni quæcunque sunt, quæ Ecclesiasticum ordinem attingunt, & sacræ Injunctiones, vel à Regia Majestate editæ, vel Episcopi in visitationibus illius Ecclesiæ Cathedralis impositæ, diligenter observentur. Præterea Decanus, & Residentarii quantum maxime possint dabunt operam, ut minores Canonici, aut Vicarii & Ministri Ecclesiæ, ne ignavi, & inutiles vitam ducant in ocio, & illicitis lusibus se exercent, adigantur ad studia Scripturarum, utque illorum quisque habeat novum Testamentum, non tantum Latino sermone scriptum, sed etiam Anglico.

Decanus & Residentarii curabunt, ne qua alia forma observetur in canendis aut dicendis sacris precibus, aut in administratione sacramentorum, præterquam quæ proposita, & præscripta est in Libro publicarum precum: nec nullum admittent peregrinum ad habendam sacram

concionem ad populum nisi ei, aut Regia Majestas, aut Archiepiscopus illius Provinciæ, aut illius diœceseos Episcopus facultatem indulerit. Et si ejusmodi aliquis Concionator, ita vel à Regia Majestate, vel ab Archiepiscopo, vel ab Episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnantem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum precum: Decanus aut Residentiarii primo quoque tempore indicabunt id Episcopo literis suis, & eorum aliquot qui concionantem audiverunt manu consignatis, ut ille statuat quod videbitur.

Archidiaconi.

QUIVIS Archidiaconus habeat domi suæ, & alios libros, & nominatim eos, qui inscribuntur *Monumenta Martyrum*.

Archidiaconus qui vel jure communi, vel præscriptione habet protestatem visitandi, semel in singulos annos in persona sua, visitabit Provinciam suam, neque quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis vicesimum quartum compleverit, & non solum doctrina, sed etiam gravitate, & modestia par sit, obeundo illi muneri.

Archidiaconi, & illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisque promoverit in studio scripturarum, & quicumque ex illo ordine Magisterium Artium in Academiis non attigerint, illis proponent partem aliquam novi Testamenti memoriter ediscendam, eosque in proxima synodo ad repetitionem adigent, & contumaces, & negligentes Episcopo indicabunt.

Peracta visitatione Archidiaconus significabit Episcopo, quos invenerit in quoque decanatu, ea doctrina, & judicio præditos ut digni sint qui pro concione doceant populum, & præsit aliis. Ex illis Episcopus potest delectum facere, quos velit esse Decanos rurales.

Archidiaconi in omnes delinquentes severe, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem constat offēdisse, impune abire patientur.

Archidiaconi curabunt, ut forensium suorum actorum memoriæ fideliter & tuto conserventur, & semel in singulos annos adferent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ

coram ipsis anno superiori probata fuerint, ut ea in Episcopi registro asserventur, copias autem illorum testamentorum ad usum suum ipsi sibi describent, si velint.

Cancellarii, Commissarii, Officiales.

QUIVIS Cancellarius, Commissarius, & Officialis erit institutus in legibus Ecclesiasticis & civilibus, qui annum ætatis vicesimum sextum attigerit, & in scholis doctrinæ nomine gradum aliquem susceperit, & in forensibus causis mediocriter versatus fuerit, de cujus vita & moribus nullus sinister sermo audiatur. Adhæc quivis horum, aut erit in sacro ministerio, aut si non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenue præ se feret: & antequam in functionem ingrediatur, sacramento se obstringet, de autoritate & primatu Principis atque etiam subscribet articulis de religione in Synodo Episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet usque ad ferendam sententiam excommunicationis nisi tantum in causis instantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure possint, & solent fieri.

Excommunicationis autem sententiam deferent tantum ad Episcopum: eamque aut ipse per se pronuntiabit, aut gravi alicui viro in sacro ministerio constituto, pronuntiandum committet. Postquam autem sententiam tulerit, addet insuper commonendi populi, & terroris causa, formulam illam verborum, quæ postea suo loco subjicietur, atque etiam aliam formulam similem, quæ servanda sit in denuncianda ad populum excommunicatione, curabit describi, & mitti ad singulos Ecclesiarum præfectos, ut habeant quo utantur, si usus postulet, Commutationem autem injunctæ pœnitentiæ, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commissarius. Ea potestas multis gravibus de causis Episcopo soli reservabitur, aut si quem alium Episcopus ad eum usum speciali mandato designabit.

Ecclesiasticus Judex cujuscunque loci aut ordinis, neminem excommunicatum absolvet Domi suæ, aut alioqui in privatis ædibus: sed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commissarii, omnem adhibebunt diligentiam, ut cæteri omnes qui ipsorum jurisdictioni subjiciuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Ministri Ecclesiarum, studiose

versenter in sacris literis, & sibi libros ordini & professioni suæ congruentes comparent, ut quicumque ad Magisterium Artium non accesserit, emat sibi duos libros novi Testamenti, alterum Latine translatum, alterum Anglice, ut illorum quisque memoriter ediscat eam pensam Scripturarum quæ illi vel ab Ecclesiastico Judice ordinario, vel ab alio cujus fidem & industriam Episcopus elegere maluerit, fuerit imposita: ut observent ordines & ritus descriptos in Libro publicorum precum, tam in legendis sacris Scripturis, & precibus dicendis, quam etiam in administratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeste se gerant & in gravi vestitu, in libello admonitionum proposito, modeste & decepter ambulent: utque si familiam habeant, & uxores non habeant, mulierem aliam domi suæ ne alant nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quod si cœlibes vivant & uxores non habeant, in taberna aut caupona cibum ne capiant, sed honesta aliqua in domo in eodem Parochia, ubi sine suspitione possint vivere: ut ne ludant aleis, neve chartis, aut aliis improbatis lusibus se exerceant: ut arcu tantum utantur & sagittis, idque animi causa, ut modeste, & in tempore, ne vel ab officio faciendo, vel a Sacrarum Scripturarum studiis auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus uspiam inserviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujusque privatis œdibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione ejus rei potestatem fecerit, Ne Rector aut Vicarius, aut Parochus inserviat plusquam uni Ecclesiæ, aut Capellæ uno die.

Quivis Minister Ecclesiæ, antequam in sacram functionem ingrediatur, subscribet omnibus Articulis de Religione Christiana, in quos consensus est in Synodo: & publicè ad populum, ubicunque Episcopus jusserit, patefaciet conscientiam suam quid de illis Articulis, & universa doctrinâ sentiat. Semel autem receptus in sacrum ministerium, ab eo imposterum non discedet, nec se aut vestitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Ecclesiæ, Vicarius, aut Parochus, quotannis ante vicesimum diem à Paschate, exhibebit Episcopo, ejusve Cancellario aut Commissario, nomina & cognomina Parochianorum suorum tam marium quam fœminarum (eorum inquam) qui cum exegerent annum ætatis suæ decimum quartum, tamen ad sacrosanctam Communionem (uti statutis & legibus Ecclesiasticis hujus regni tenentur) non accesserunt.

rint, quique subire examen Ecclesiastici ministri de ediscendo Catechismo, & articulis Christianæ religionis detraxerint: quique Parentes aut Domini, liberos aut famulos suos ad audiendum discendumque eundem illum Catechismum constitit temporibus ad Ecclesiam mittere contempserint. Neminem autem patientur de sacro lavacro infantem suscipere, nisi qui ad mensam dominicam accesserit, & sanctorum mysteriorum particeps fuerit: ad mysteriorum autem Communionem neminem admittet, qui Catechismum, & articulos fidei non didicerit.

Omnibus dominicis, et festis diebus, Rectores, Vicarii, & Parochi ita maturè & convenienter captato tempore venient ad Ecclesias, ut Parochiani confectis rebus suis, cum libris & famulis possint eodem occurrere. Ibi vero reverenter (uti par est) & pie peragent sacrum mysterium, ita clare, aperte, distincte, ut populus audire, & intelligere possit quid dicatur, & ex eo consolationem, & fructum capere. Eandem pietatem & reverentiam in sacrosanctis etiam mysteriis retinebunt, modo ne ad superstitionem, aut adorationem, aut idololatricum cultum vergant. Quod si tempore sacræ Communionis nulla erit concio de scripto & e pulpito pronuntiabunt unam aliquam, aut aliam ex illis homiliis quas jam antea publicavimus in illum usum. Interim cohortabuntur populum, ut diligenter veniant ad Ecclesias, ut quæ legantur, quæque dicantur attente audiant, utque se toto illo tempore reverenter, & modeste gerant. Et ne piorum animi, insolentia & irreligiosa levitate offendantur, curabunt ne juvenes, præsertim rustici, quorum ingenia procliviora fere sunt ad neglectum pietatis, & nequitiam: neve pulsent campanas, neve per templum obambulent, neve inter se otiosè colloquantur, neve aut risu, aut strepitu, aut scurrilibus ineptiis, vel ministrum impediunt, vel offendant populum.

Admonebunt populum, ut frequentius accendant ad sacram communionem, utque jam antea tota mente (uti par est) sese præparent. Et ut omnes intelligant quid debeant Deo optimo maximo: quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus: quid fratribus suis: quid populo Dei, omnibus dominicis & festis diebus statim a meridie præsto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechismum, & in eo instituent omnes suos omnium ætatum, atque ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Imprimis vero admonebunt adolescentes & juvenes, non tantum mares,

sed etiam fœminas, cantum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem e sacro fonte suscipiat, nisi antea didicerit rudimenta religionis Christianæ & possit ad omnes partes Catechismi convenienter & dextre respondere.

Quod si Rectores, Vicarii, Parochi, vel concionari non possint, vel facultatem concionandi ab Episcopo non acceperint, tamen docebunt pueros prima elementa legere, scribere, noscere officium suum, quid debeant Deo, quid parentibus, quidque aliis : & si quos ex illis viderint ea esse indole, ut possint institutione, atque cultu ad literarum cognitionem pervenire, hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis disciplinis possint aliquando idonei esse ad sacram Dei optimi maximi Ministerium ; quos autem hebetiores, & ingenio a literis alieniore esse senserint, & eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & gravibus de causis, constitutum esse in Synodo a Reverendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & aliis Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neve juvenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neve Puella ante decimum quartum.

Æditui Ecclesiarum & alii selecti.

ÆDITUI pro consuetudine suæ quique Parochiæ, Parochianorum suorum, & Ecclesiastici sui Ministri suffragiis, eligentur : alioqui æditui non erunt : nec amplius quam unum annum durabunt in illo munere, nisi fortè iterum eligantur. Omnes autem Æditui semel in singulos annos reddent justam rationem earum pecuniarum, quæ in suas manus pervenerunt : atque etiam indicabunt particulatim quos sumptus fecerint in sarta tecta & usum Ecclesiæ. Postremo vero discedentes ab officio, quicquid pecuniarum, aliarumque Ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, ut ab illis rursus tradi possit proximis ædituis.

Æditui curabunt ut Ecclesiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in cœlestium mysteriorum tractatione, aut in habenda & audienda communionem, cœli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Ecclesiastico conventu pax quam

maximè conservetur & in omnibus Episcoporum atque Archidiaconorum visitationibus, fideliter & nominatim detegent, atque indicabunt eos omnes qui sese in Ecclesia immodeste gesserint, quique vel intempestiva pulsatione campanarum, vel ambulationibus, vel colloquio & strepitu, ministrum aut concionatorem impediverint.

Æditi curabunt ut ædes sacræ, munde & sancte conserventur, ne cuiquam vel pulvere, vel ramentis, vel sordibus, moveant nauseam. Curabunt etiam ut sacra Biblia sint in singulis Ecclesiis in amplissimo volumine (si commode fieri possit) qualia nunc Londini excusa sunt, ut liber publicarum precum, ut sacræ homiliæ, utque homiliæ, quæ nuper scriptæ sunt contra rebellionem, sint in singulis Ecclesiis. Hos libros quam maxime integros & mundos esse convenit: Laceros autem aut sordidos nullo modo, ne populo fastidium, et contemptum pariant. Curabunt mensam ex asseribus compositè junctam, quæ administrationi, sacræ sanctæ communionis inserviat; & mundum tapetem, qui illam contegat: & suggestum commodum, unde cælestis doctrinâ publicetur. Curabunt insuper ut omnia illa solaria, in quibus crucès ligneæ aliquando præstant, & aliæ reliquæ superstitionis prorsus è medio auferantur, utque templorum parietes nova fidelia inducantur, & lectissimis sanctarum scripturarum sententiis illustrentur. Ut illarum lectione & admonitu populus possit ad pietatem commoveri. Postremo curabunt ut in singulis Ecclesiis sit sacer fons, non pelvis in quo baptismus ministretur, isque ut decenter & munde conservetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam suam recipiant toto illo tempore, quo aut habebitur concio aut sacrum ministerium peragetur. Quod si quis per contemptum, & contumaciam contra fecerit, & illum ipsum, & eos quos ad se receperit, nominatim in proxima visitatione indicabunt. Si quis vel aperto adulterio, vel stupro, vel incestu, vel ebrietate, vel jurandi consuetudine, vel lenocinio, vel usura, vel alia demum quacunque impuritate vitæ, & nequitia, fratres offenderit, illos æditi amice, & fraterne admonebunt, ut respiciant. Quod nisi fecerint, indicabunt eos nominatim vel Rectori, vel Vicario, vel Parocho, ut ab illis asperius, & vehementius admoneantur, & si perrexerint, tantisper dom redeant ad sanitatem, ad sacra communionè arceantur. Utque qui incontinenter, & laxè vivunt, pro meritis suis legum severitate castigentur. Idem æditi eosdem illos adulteros, fornicarios, incestos,

ebriosos, juratores, lenones, usurarios, in Episcoporum & Archidiaconorum visitationibus patefacient.

Æditui convivia, symposia, cœnas, & invitationes publicas in templis celebrari non patientur: nec campanis superstitiose pulsari, vel in vigilia animarum, vel postridie omnium sanctorum, qui dies non ita pridem genis mortuorum sacer erat, nec omnino unquam, ubi pulsandi consuetudo ad superstitionem videbitur inclinare. Illis autem tantum temporibus pulsari permittent, que in libello admonitionum descripta sunt, & ad eundem tantum usum, eodemque tantum modo.

Nundinas, & mercatus publicos celebrare, & sotes sententia judicis condemnatos neci dedere, & supplicio afficere diebus dominicis non licebit.

Non patientur ut quisquam ex circumforaneis istis tenuibus, & sordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac distrahant, quos pedarios, aut pedularios appellant, proponant merces suas vel in cœmeteriis, vel in porticibus Ecclesiarum, aut usquam alibi diebus festis, aut dominicis, interim dum peragitur pars aliqua sacri ministerii, aut habetur sacra concio; nec ut mendici aut erronei, quibus nulla certa sedes, toto illo sacrorum aut concionum tempore, hæreant in cœmeterio vel in porticu, sed mandabunt, ut ad ingrediantur, aut discedant.

Observabunt etiam atque inquirent diligenter equi ex Parochianis, temporibus lege constitutis, aut non veniant ad Ecclesias: aut tardius & negligentius veniant. Quosque invenerint deliquisse, in eos ex legum præscripto animadvertent. Observabunt etiam, ecquid omnes ac singuli Parochiani toties accedant ad sacram communionem in singulos annos, quoties leges & statuta jubent, equi etiam peregrini atque advenæ ex aliis Parochiis, frequentius & usitatius veniant ad Ecclesiam suam, illosque Parocho suo indicabunt, ne illos forte recipiat ad sacram communionem inter alios, sed ad suos potius Parochos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad ministerium Ecclesiæ suæ, nisi quem Episcopus institutione sua approbaverit, & in possessionem illius Ecclesiæ mandato suo miserit. Nec Parochum recipient nisi literis & sigillo Episcopi, nominatim illi Ecclesiæ commendatum. Quod si Rector, Vicarius, aut Parochus aliter se gerat in ministerio suo obeundo, aut quod male & obscure, & confuse legat, aut quod solutius & laxius vivat, quam hominem par sit ejus ordinis, & ex

ea re gravis offēnsio suscipietur: Æditui eum mature deferent ad Episcopum, ut quam primum animadversio aliqua & vitii emendatio consequatur.

Utque Episcopus intelligat, quæ conciones habitæ fuerint in singulis Ecclesiis suæ dioceseos: Æditui curabunt, ut nomina omnium Concionatorum qui ad se alicunde venerint annotenter in libello quem habebunt paratum in eum usum, utque in eodem libello concionator quisque subscribat nomen suum, & diem quo habuerit concionem, & ejus Episcopi nomen a quo acceperit concionandi potestatem.

Postremo Æditui diligentur observari curabunt ea omnia, quæ ad ipsorum officia pertinebunt, quæque Regiis injunctionibus, & in libello admonitionum continentur, quæque vel ab Archiepiscopo, vel ab Episcopo in suis cujusque visitationibus ad usum Ecclesiarum proponuntur. Quod si quis eos vel jurgiis petulanter insectetur, vel etiam in jus trahat, quod officium fecerint, & errantes detexerint, id quoque indicabunt Episcopo, ut ejus opera & studio facilius a molestia liberentur.

Concionatores.

NEMO nisi ab Episcopo permissus in Parochia sua publice prædicabit, nec posthac audebit concionari extra ministerium, & Ecclesiam suam, nisi potestatem ita concionandi acceperit, vel a Regia Majestate per omnes regni partes, vel ab Archiepiscopo per provinciam, vel ab Episcopo per diocesium. Nulla autem potestas concionandi firma erit imposterum, aut auctoritatem aliquem obtinebit, nisi tantum quæ impetrata fuerit post ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeste & sobrie in omne vitæ parte sese gerent.

Imprimis verovidebunt, ne quid unquam doceant pro concione, quod a populo religiose teneri & credi velint, nisi quod consentaneum sit doctrinæ veteres aut novi testamenti, quodque ex illa ipsa doctrina catholici patres, et veteres Episcopi collegerint, & quoniam articuli illi religionis christianæ in quos consensus est ab Episcopis in legitima & sancta synodo, jussu atque auctoritate serenissimæ Principis Elizabethæ convocata, & celebrata, haud dubie collecti sunt ex sacris libris veteris & novi testamenti, & cum cælesti doctrina, quæ in illis continetur, per omnia congruunt, quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, Episcoporum, Presbyterorum, & Diaconorum,

nihil continent ab illa ipsa doctrina alienum, quicumque mittentur ad docendum populum, illorum articulorum auctoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Quisecus fecerit, & contraria doctrina populum turbaverit, ex communicabitur.

Inter concionandum utentur vestem quam axime modesta, & gravi, que deceat, atque ornet ministrum Dei, qualisque in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedam ullam exigent: sed victu tantum & simplici apparatu, & unius noctis hospitio contenti erunt.

Vanas & aniles opiniones & hæreses, & errores Pontificios, a doctrina, & fide Christi abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad novitatis studium, vel ad contentionem inflammetur. Semper autem proponent ea, quæ ad ædificationem faciant & auditores Christiana concordia, & charitate concilient.

Residentia.

ABSENTIA Pastoris a dominico grege, & secuta illa negligentia, quam videmus in multis, et destitutio ministerii, est res & in se fœda, & odiosa in vulgus & perniosa Ecclesiæ Dei. Itaque hortamur omnes Pastores Ecclesiarum in domino Jesu, ut quam-primùm redeant ad Parochias quique suas, & diligenter doceant Evangelium, & pro fructuum suorum ratione alant familiam, & hospitalitate juvent pauperes, ibique versentur in singulos annos, non minus quam sexaginta dies.

Pluralitas.

NON licebit cuiquam cujuscunque sit gradus, aut ordinis, plusquam duo Ecclesiastica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia; si plusquam viginti sex milliariis distincta sint.

Ludimagistri.

NON licebit cuiquam docere literas, & instituere pueros nec publice in schola, nec privatim in cujusquam ædibus, nisi quem Episcopus

ejus dioceseos approbaverit, cuique sub authentico sigillo suo docendi potestatem fecerit. Hoc autem loco primariam nobilitatem honoris causa excipimus. Episcopus autem nullum Ludimagistrum approbabit, nec illo munere dignum censebit, nisi quem suo iudicio doctum, & illo loco dignum invenerit, quemque de vita & moribus & imprimis de religione viderit piorum hominum testimonio commendari.

Ludimagistri nullam docebunt grammaticam, nisi eam quam solam Regia Majestas per omne regnum in omnibus scholis legi mandavit; nec alium latinum Catechismum quam qui editus est Anno, 1570. quem etiam Anglice reddidit, pueros, qui Latine nesciunt, docere volumus.

Alios autem libros docebunt, unde Latine, Græcique sermonis copia & puritas addisci possit, & eos imprimis qui ad notitiam Christi, & pietatem faciant. Semel autem in singulos annos indicabunt Episcopo, quos habeant ex omni numero lectissimos, qui ea sint indole, eoque profectu in literis ut spes sit, vel ad functionem politicam, vel ad sacram ministerium fore accomodos. Hac spe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita instituent, & formabunt linguas puerorum, ut aperte, clare, distincteque pronuncient. Et quoties habebitur sacra concio, eos vel emittent, vel deducunt ad templum, ut statim a teneris incipiant erudiri ad pietatem, neve negligenter audierint; ubi redierint ad scholam, vocabunt singulos ad examen quid ex illa concione didicerint: quoque magis pueriles animi ad virtutem & industriam excitentur, otiosos & ignavos reprehendent, attentos & diligentes collaudabunt.

Patroni & Proprietarii.

EPISCOPUS graviter & studiose cohortabitur Patronos beneficiorum, ut cogitent necessitates Ecclesiæ, & ante oculos habeant ultimum illum diem, & iudicium, & tribunal Dei. Itaque ut neminem promoveant ad munus Ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate vitæ & innocentia possit onus tam grave sustinere, ut nihil in ea re nisi integre, incorrupte & sincere faciant. Se enim usurum omnibus honestis & legitimis rationibus, ut verum possit invenire. Quod si vel in ipsa præsentatione vel etiam postea senserit corruptelam ullam, aut Simoniacum commercium, quocumque modo, quantumvis obscure, vel directe, vel indirecte, vel per ipsum, vel per

alios intercessisse; ut ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle se facti nequitiam, & Symoniam publicare & palam facere, non tantum in Cathedrali Ecclesia, sed etiam alibi, ad illius probum, & dedecus sempiternum; & Presbyterum quem ita nequiter præsentaverit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam ab omni ministerio, & a tota diœcesi remove.

Domina Regina humiliter & submisse roganda est, ut ratio aliqua ipsius permissu & jussu ineatur, ut in Ecclesiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annuum stipendium peragendo sacro ministerio, constituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & ministerium Ecclesiæ propter stipendii vilitatem destituitur.

Episcopus curabit ut justum Inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex proborum hominum inspectione sumatur, & in archia sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorem alicujus beneficii ullam habere potestatem in ministrum, Dei, ut eum vel admittat, vel rejiciat. Neque minister minus a quoquam accipiet nomine stipendii, quam decem libras.

Omnia matrimonia, quæ uspiam contracta sunt intra gradus cognationis; aut affinitatis prohibitos in 18. Levitici, autoritate Episcopi dissolventur: maxime vero, si quis, priore uxore demortua, ejus sororem uxorem duxerit: hic enim gradus communi doctorum virorum consensu & judicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula a reverendissimo patre domino Archiepiscopo Cantuariensi, in eum usum scripta & publicata prohibentur.

Forma sententiæ excommunicationis.

FRATRES, quoniam quicumque profiteremur nomen Christi Jesu, sumus omnes membra ejusdem corporis, & par est, ut unum membrum alterius membri sensu, & dolore afficiatur pro officii mei ratione, significo vobis, A. B. publice accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, &

infamia, & gravi offensione Ecclesiæ Dei : & ea causa, ut insignis illa turpitude supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse. Et quoniam prædictus A. B. conscientia nequitie suæ, ad diem legitime dictum comperere contempsit, & se justitiæ contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum nomine, atque autoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesiæ Dei, & tanquam membrum emortuum amputasse a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animæ suæ. Divus Paulus admonitus instinctu Divini spiritus, jubet ut talium hominum societatem, & contubernia fugiamus, ne participes simus ejusdem sceleris. Tamen, ut, Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam, & fœditatem vitæ suæ, & agat penitentiam, & convertatur ad Deum Deus noster est misericors, & potest lapsos etiam a morte revocare.

C A P I T U L A

SIVE

CONSTITUTIONES ECCLESIASTICÆ,

PER

Archiepiscopum, Episcopos, & reliquum Clerum
Cantuariensis Provinciæ,

In Synodo inchoata *Londini* xxv die mensis *Oct.*
ANNO DOMINI *MDXCVII.*

Regniq̄ue serenissimæ in Christo Principis,
DOMINÆ ELIZABETHÆ

Dei Gratia *Angliæ, Franciæ & Hiberniæ* Reginæ, Fidei De-
fensoris, &c. xxxix, congregatos tractatæ, ac postea per
ipsam Regiam Majestatem approbatæ & confirmatæ, &
utriq̄ue Provinciæ, tam *CANTUARISI* quam *EBORA-*
CENSI ut diligentius observentur, eadem Regia Autoritate
sub magno Sigillo. *Angliæ* promulgatæ.

LONDINI,
Anno Domini *MDXCVII.*

*An homines idonei ad sacros ordines, et Beneficia (uti vocant)
Ecclesiastica admittantur.*

NRIMO cautum est, ne quis posthac ad sacros ordines suscipiatur, qui non eodem quoque tempore præsentationem sui ipsius ad beneficium aliquod intra Dioccesim sive Jurisdictionem ejusdem Episcopi à quo sacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Episcopo certum, verum & indubitatum Certificatorium attulerit de Ecclesia aliqua intra Dioccesim sive Jurisdictionem dicti Episcopi, in qua curæ animarum inservire possit: Vel qui in aliqua Cathedrali aut Collegiata Ecclesia, vel Collegio Cantabrigiensi aut Oxoniensi non fuerit constitutus: vel saltem qui ab eodem Episcopo in Beneficium aliquod, sive ad Curam (uti vocant) inserviendum tunc etiam vacantem, not sit mox admittendus.

Deinde, ne quis Episcopus posthac aliquem in sacros ordines cooptet, qui non ex sua ipsius diocesi fuerit: nisi vel ex altera nostratium Academicarum prodierit: vel nisi literas (ut loquuntur) dimissorias ab Episcopo cujus Diocæsanus existit, attulerit, & vicesimum quantum ætatis suæ anticum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem scholasticum susceperit: Vel saltem nisi rationem fidei suæ juxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbato Latino sermone reddere possit, adeo ut sacrarum literarum testimonia quibus eorundem articulorum veritas innitur, recitare etiam valeat: Ac ulterius, de vita sua laudabili, & morum integritate literas testimoniales sub sigillo vel alicujus Collegii Cantabrigiæ aut Oxoniensis, ubi antea moram fecerit, vel alicujus Justiciarii ad pacem Domine Regine conservandam assignati, una cum subscriptione & testimonio aliorum proborum & fide dignorum hominum ejusdem paræciæ, ubi per tres annos ante proxime elapsos commoratus est, exhibeat. Utque hi sacri ordines diebus tantummodo Dominicis, ac festivis, idque publice ac tempestive in Ecclesia ubi Episcopus moram traxerit, conferantur: Proviso semper, ut utriusque Academicæ Collegiorum Socii, qui suorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur: Quod si vero aliquis

Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte uno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac eam præterea pœnam incurrat, quæ de jure in ejusmodi Episcopos qui ad ordines Ecclesiasticos sine titulo aliquem promovebunt, statuitur.

Adhæc, ne quis Episcopus aliquem in beneficium (uti vocant) instituat, nisi qui prædictis conditionibus ornatus fuerit.

Si vero Curia de Arcubus aut Audientiæ per viam duplicis querelæ, seu alio quovis modo contra Episcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit: tunc licebit Archiepiscopo, vel autoritate propria, vel gratia specialia Regia Majestate impetrata, ejusmodi processus amputare, quo laudabilis Episcopi industria debitum ea ratione fortiatur effectum.

Denique, ut quolibet anno ad festum Sancti Michaelis Archangeli, vel intra sex hebdomadas idem festum subsequentes, unusquisque Episcopus numerum, nomina, gradus & qualitates eorum omnium, quos in sacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiscopum transmittat.

De Beneficiorum pluralitate cohibenda.

QUOD nemini in posterum facultas sive indulgentia concedetur de pluribus beneficiis simul retinendis, nisi hujusmodi tantum, qui pro eruditione sua & maxime digni, & ad officium suum plenius præstandum maxime habiles & idonei censebuntur: Nimirum, ut is qui hujusmodi facultate fruiturus est, sit ad minimum artium magister, & publicus ac idoneus verbi divini Concionator: Ita tamen ut, idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cujusque partem faciendam, & quod ejusmodi Beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modo facultates ejusdem Beneficii talem commode sustinere posse Archiepiscopo, vel ejus Diœceseos Episcopo videbuntur.

Ut Beneficiati in suis Beneficiis Curatis hospitalitatem exercent.

QUONIAM Ecclesiarum Cathedralium Canonici sive Præbendarii Ecclesiastica Beneficia curata alibi sæpius possident, & tamen prætendentes se ratione Præbendarum suarum a residentia in Curatis Beneficiis liberos & immunes, ad Cathedralis convolant, ibique moram faciunt longiorem: unde nec curæ parochianorum illis commissæ satis prospicitur, nec pauperes domi suæ (sicuti difficultas hujus temporis exigit) aluntur atque sustentantur: Idcirco nos huic malo providere desiderantes, decernendum censemus, ut omnes & singuli Canonici sive Præbendarii qui beneficia curata unum sive duo obtinent (nec Residentarii necessarii in suis ecclesiis Cathedralibus existunt) ultra tempus quo in Cathedralibus residere tenentur, a Beneficiis suis Curatis pretextu præbendarum se non absentent: Et si aliqui eorum, qui ad necessariam residentiam in Ecclesiis Cathedralibus non tenentur, ultra tempus unius mensis aliquo anno, in Ecclesia illa Cathedrali moram traxerint, eos, arctari volumus ad familiam in Beneficio suo Curato (non obstante mora in Cathedrali) alendam, & Hospitalitatem exercendam, toto reliquo tempore quo a Curato abfuerint. Quod autem ad eos attinet, qui ad residentiam in Ecclesiis Cathedralibus faciendam, per ordinationes illius Ecclesiæ obligantur, & communis dividentis participes sunt, eos ita inter se anni tempora partiti volumus quoad residentiam in Cathedralibus habendam, ut eorum aliqui in Ecclesiis illis semper adsint & personaliter resideant. Ac quò hæc omnia melius peragantur, Episcopi, vel alii, ad quos per Ecclesiæ statuta vel ordinationes pertinet, in suis respective Ecclesiis diligenter providebunt.

Ut Decani & Canonici in Ecclesiis Cathedralibus suis vicibus conciones habeant.

CUM Beneficium propter Officium conferri debeat, æquum existimamus, ut Ecclesiarum Cathedralium Decani, & Canonici omnes, & singuli, qui in sacris ordinibus sunt constituti, & ad Conciones habendas in Ecclesiis suis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili consuetudine illius Ecclesiæ tenentur, in personis suis propriis eas præsentent, nec vicariâ in ea re operâ utantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad Concionandum autoritate sufficienti appro-

batum sua vice substituunt. Quod si, qui hujusmodi Decani aut Canonici officium ea in re neglexerint, per Episcopum vel eos, ad quos jurisdictio pertinet, quoad se debite correxerint, suspendantur.

De moderandis indulgentiis pro celebratione matrimonii absque trina bannorum denunciatione.

QUANDOQUIDEM honestæ, claræ, ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterumve denunciandis indulta, sine aliquo gravi scandalo seu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est caveri ne ullæ facultates sive Indulgentiæ de celebrando absque bannis matrimonio concedantur: nisi idonea cautio prius sub hisce conditionibus ineatur; nimirum, primò quod nullum postea constabit impedimentum præcontractus, consanguinitatis, affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione.

Secundo, quod eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut civili, de ejusmodi legitimo impedimento matrimonii, inter hujusmodi personas contrahendi, aut contracti. Ac tertio, quod ad nuptiarum solemnizationem non accedent, nisi assensu & expresso consensu parentum, sive tutorum prius impetrato: Et ulterius, quod matrimonii celebratio publice ac tempestive in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac unicuique Episcopo in sua cujusque Diocæsi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Episcopalem dignitatem non obtinenti (Commissario ad facultates, ac Vicariis generalibus Archiepiscopi & Episcoporum, sede plena, & sede vacante Custodibus Spiritualitatis ac Ordinariis, Episcopalem jurisdictionem de Jure exercentibus, in suis jurisdictionibus respective exceptis) licentiam celebrandi matrimonia sine bannis concedere: Ea vero duntaxat per se, ac sub manuum suarum subscriptione, non per Deputatos aut Surrogatos suos, nec aliis quam suæ jurisdictioni subditis concedatur. Nulli autem cujuscunque sexus, dignitatis aut ordinis (in parentum seu gubernatorum cura & regimine esistenti) concedatur, nisi prius

constiterit de expresso consensu parentum vel gubernatorum suorum (si forte parentes excesserint e vita) idque parentum significatione, aut gubernatorum Judici personaliter facta: vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honeste conditionis & famæ illæsæ, mittantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographi hujusmodi recepisse veris nominibus ac cognominibus per hujusmodi nuncios designandorum: Cujus Chirographi exhibitionis, ac Juramenti per nuncium præstiti actum conscribi volumus. Nec vero aliis concedantur hujusmodi indulgentiæ, quam illustri & claræ conditionis hominibus, nisiürgens necessitas intercesserit, eaque Judici cognita fuerit.

Præterea in ipso dispensationis sive Licentiæ tenore, Ecclesia habitationis sive commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimitur, & tempus diei etiam congruum, nempe inter horas octavam & duodecimam ante meridiem assignetur.

Nec sine indulgentia a competente Judice concessa, Minister aliquis matrimonium celebret, nisi trina bannorum denunciacione (per legitima intervalla) interveniente, sub pœna constitutionibus Provincialibus præscripta.

Proviso semper, quod quicumque contra hanc ordinationem deliquerit, ab executione officii per superiorem per sex integros menses suspendetur: & licentia hujusmodi viribus carebit, & pro nulla quoad pœnam personis clandestinas nuptias celebrantibus imponendam habebitur.

De Sententiis divortii non temere ferendis.

ET quia matrimoniales causæ inter majores hucusque semper habitæ fuerunt: Idcirco cum de matrimoniis in judiciis disceptatur, cautius agi oportet, præsertim vero cum matrimonium in Ecclesia solemnizatum, pretextu aliquo separari, vel nullum pronuciari postuletur, æquum igitur visum est.

Primum ut in hujusmodi divortiorum & nullitatis matrimonii processibus, deliberate procedatur, ac quantum fieri poterit, rei veritas, testium depositionibus, aliisque probationibus legitimis eruatur, nec partium confessioni (quæ in his causis sæpe fallax est) temere confidatur.

Tum ut nullæ posthac sententiæ vel separationis a thoro & mensa, vel nullitatis matrimonii ferantur, nisi publice, ac pro tribunali, & de

scientia & consensu vel Archiepiscopi, intra Provinciam suam, vel Episcopi intra propriam diocœsam, Decani de Arcubus, Judicis audientiæ Cantuariensis, aut Vicariorum generalium, aliorumve Officialium, principalium, vel sede vacante Custodum spiritualitatis, aut aliorum Ordinariorum, quibus de Jure competit in suis respective Jurisdictionibus ac Curiis, atque inter suæ jurisdictionis subditos tantum, deinde & in sententiis quando ad separationem Thori & mensæ tantum interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem segregatis caste vivatur, nec ad alias nuptias alterutro vivente convoletur: Denique quo postremum illud firmitus observetur, sententia separationis non antea pronunciabitur, quam qui eam postulaverint, cautionem fide jussoriam sufficientem interposuerint, se contra monitionem & prohibitionem nihil commissuros.

Judex autem qui sententiam separationis seu divortii tulerit, & præmissa omnia non præstiterit, per tres integros menses ab executione Officii sui per Diocœsanum suum suspendetur: & sententia separationis contra formam prædictam lata, pro nulla ad omnem Juris effectum habebitur, ac si omnino lata non fuisset.

De excessibus, circa excommunicationem, reformandis.

QUIA Excommunicationis usus in Ecclesia perpetuæ legis vigorem jam obtinuit, atque in omni jurisdictione Ecclesiastica exercenda hucusque retinetur, ideo absque grandi mutatione totius ejusce jurisdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut excommunicatio (quæ autoritatis ac disciplinæ Ecclesiasticæ quasi nervus quidam, ac vinculum habenda est) ad pristinum suum usum, decus & dignitatem reducatur: Cautum est, ut quotiescunque censura ista in immediatam pœnam cujusvis notoriæ hæreseos schismatis, simoniæ, perjurii, usuræ, incestus, adulterii, seu gravioris alicujus criminis venerit infligenda, sententia ipsa, vel per Archiepiscopum, Episcopum, Decanum, Archidiaconum, vel Præbendarium (modò sacris ordinibus & Ecclesiastica jurisdictione præditus fuerit) in propria persona pronunciabitur, unâ cum ejusmodi frequentia & assistentia, quæ ad majorem rei autoritatem conciliandam conducere videbitur.

Denique, quod unusquisque Vicarius generalis, Officialis, seu Commissarius, qui ordines Ecclesiasticos non susceperit eruditum aliquem

Presbyterum sibi accerset & associabit, qui sufficienti autoritate, vel ab ipso Episcopo in jurisdictione sua, vel ab Archidiacono (Presbytero existente) in jurisdictione sua munitus, idque ex præscripto ipsius Judicis tunc præsentis, excommunicationis sententiam pro contumacia denunciabit.

Volumus etiam, ut sicut constitutum est, ejusmodi excommunicationem per ministrum Ecclesiæ denunciari, ita ipse Judex de absolutione ipsius Rei post satisfactionem suam peractam, eundem Ministrum certiores faciet, qui eandem absolutionem populo publice denunciabit: ac interim quod bene licebit, dicto ministro reum a sacris arcere & repellere, tanquam in Eccelsiam minime recipiendum, donec ejusmodi certicatorium ab ipso Judice exhibuerit.

De Recusantibus, & aliis excommunicatis publice denunciandis.

CURRENT Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus intra hoc regnum Angliæ publica autoritate stabiliti interesse pertinaciter recusaverint, quam ii etiam qui propter aliam quamcunque causam legitimam excommunicationis sententia innodati fuerint, nisi intra tres continuos menses post latam excommunicationis sententiam se emendaverint, & absolutionis beneficium obtinuerint, singulis sex mensibus sequentibus, in Ecclesia cum parochiali, tum etiam Cathedrali Diocæsis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmissis omnibus & singulis quolibet anno intra Festa Sancti Michaelis & Natalis Domini, Archiepiscopum hujus Provinciæ in scriptis certiores facere.

De moderanda solennis pœnitentiæ commutatione.

NEQUA fiat posthac solennis pœnitentiæ commutatio, nisi, rarioribus gravioribusque de causis, atque adeo cum ipsi Episcopo constiterit, eam esse ad reum reconciliandum & reformandum saniores & tutiores rationem.

Deinde, quod multa illa pecuniaria, vel in relevamen pauperum ejusdem parociæ, vel in alios pios usus erogetur, idque Ecclesiæ solenniter & fideliter approbetur & innotescat.

Quod si verò crimen fuerit notorium ac publicum, Reus ipse vel in propria sua persona publice in Ecclesia pœnitentiam suam minime

ficam profitendo, læsæ Ecclesiæ satisfaciet, vel Ecclesiæ minister in præsentia ipsius Rei, palam è suggestu ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ Testimonium, quantam pecuniarum summam in usus supradictos erogandam reddiderit, denunciabit.

Quicumque vero absque Episcopi Diocæsani notitia pœnitentiam commutaverit, aut pecuniam ratione commutationis hujusmodi solutam in alios usus quam supra est expressum converterit, vel aliter præsentem hanc constitutionem vilaverit: Is ab executione Officii sui per eundem Diocæsanam per tres integros menses suspendetur.

De Feodis quæ Officiariis Ecclesiasticis & eorum ministris debentur.

CAUTUM insuper volumus, quod neque alia, neque majora Feoda ab Episcopo, Ordinario, Archidiacono, vel eorum ministris deinceps ulla de causa percipiantur, quam ea, quæ ineunte hoc regnum regia nunc Majestate percipi solebant: Quodque Tabula quædam singulorum hujusmodi Feodorum summas continens, in quolibet Consistorio ante Festum Sancti Johannis Baptistæ proxime venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus Prædictum ad Archiepiscopum transmittetur.

Jam vero quia dubium esse potest, quænam certa Feoda pro singulis negotiis expediendis, in singulis respective foris Ecclesiasticis quadraginta abhuc annis percipiebantur, nisi quæ usus frequentior succedentibus ab eo tempore annis monstraverit, atque approbaverit: Id eodocendum putamus ut citra ultimum diem mensis Maii proxime sequentem Episcopus quilibet, vel sede aliqua Episcopali vacante, custos spiritualitatis ibidem curet, tabulam manu Jus dicentis ejusque registrii subscriptam publice figi, vel in loco quolibet ubi jus ab illo dicetur, vel alias publice in ejusdem jurisdictionis Archivo, ita ut quivis ejusdem tabulæ inspiciendæ facultatem habeat: Quæ quidem tabula in se continebit separatas summas singulorum Feodorum, quæ tam a Judice, quam a singulis aliis Officiariis ac Ministris ejusdem Curie frequentius ac usitatus ab initio regni dictæ Serenissimæ Reginæ usque ad decimum octavum Majestatis suæ annum percipi consueverunt: Curabit præterea quilibet Episcopus, vel sede vacante Custos Spiritualitatis, ut quilibet Judex hujusmodi citra ultimum diem præfati mensis

Maii Episcopo suo, vel Custodi Spiritualitatis fidele & auctenticum exemplar tabulæ Feodorum præmissorum in Archivis Episcopi custodiendum tradat: Qui vero contra fecerit, is ab executione Officii sui per Ordinarium suum immediate superiorem eo usque suspendetur, donec præmissa modo & forma superius specificatis perfecerit.

Quorum omnium exemplarium, singuli Episcopi Provinciæ Cantuariensis vel Custodes Spiritualitatis, fidele & auctenticum Instrumentum in pergamento conscriptum, ad Archiepiscopum citra ultimum diem mensis Octobris proxime futurum transmittent.

Pœna vero cuiusque Officarii, ac Ministri majora Feoda quam quæ in hujusmodi tabulis respective exprimentur percipientis, suspensio erit per sex menses ab executione officii sui per Ordinarium suum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interim deputabit.

Proviso semper, quod si alicubi dubium fuerit quæ Feoda usque ad prædictum decimum octavum regniæ Majestatis annum usitatissime percepta fuerint: Tum ea feoda pro legitimis habebuntur quæ per Archiepiscopum Cantuariensem sub manus suæ subscriptione approbantur: nisi statuta hujus regni Angliæ jam antea edita, alia in quocunque casu Feoda expresse præstituerint.

Proviso insuper, quod neque Archiepiscopo neque Episcopo, vel directe, vel indirecte aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

De excessibus Apparitorum reformandis.

PRÆTEREA quoniam excessibus & gravaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut Apparitorum multitudo, quantum fieri poterit, restringatur; non igitur licebit Episcopis vel Archidiaconis, eorumve Vicariis seu officialibus, aliisque inferioribus Ordinariis deputare & habere plures Apparitores, jurisdictionibus suis respective inservientes, quam ante viginti annos præteritos, vel ipsi vel prædecessores sui habere consueverunt, qui omnes per se suum fideliter exequantur officium, nec per nuncios aut substitutos quocunque quæsito colore, sua vice mandatorum executiones demandent, aut permittant, nisi ex causa ab Ordinario illius loci prius cognita & approbata. Tum ut promotorum Officii, vel denunciatorum personas omnino non sustineant, Feoda ampliora vel majora, quam quæ his constitutionibus superius statuuntur, non exigant.

Quod si plures quam superius est expressum deputati, vel illorum aliqui premissa violaverint, deputantes si Episcopi existant, moniti per superiorem supernumerarios dimittant. Inferiores vero Episcopis Ordinarii, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint, deputati autem ipsi ab Apparitorum Officio moveantur perpetuo: Et si amoti non desistant, tanquam contumaces Canonicis censuris coerceantur.

Præterea in causis Officii & correctionis ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) nisi partes citandæ veris nominibus expressis per registrarium in ipsa schedula citatione annexa, & sigillo munita scribantur, eademque schedula jus dicentis manu sub-scribatur, sub pœna coercionis ecclesiasticæ per Diocœsanum delinquenti infligenda.

De Registris in Ecclesiis salvæ Custodiæ committendis.

ET quia Registra in Ecclesiis (quorum permagnus usus est) fideliter volumus custodiri: Primum statuendum putamus, ut in singulis visitationibus admoneantur ministri, & æconomi ecclesiarum de injunctionibus regis ea in re diligentius observandis.

Deinde ut libri ad hunc usum destinati, quo tutius reservari & ad posteritatis memoriam propagari possint, ex pergameno sumptibus parochianorum in posterum conficiantur: Iisque non modo ex veteribus libris cartaceis transumpta nomina eorum, qui regnante serenissima Domina nostra *Elizabetha*, aut baptismatis aqua abluti, aut matrimonio copulati, aut ecclesiasticæ sepulture Beneficio affecti sint, suo ordine sumptibus parochianorum inscribantur: sed eorum etiam, qui in posterum baptizati, vel matrimonio conjuncti, aut sepulti fuerint.

Ac ne quid vel dolo commissum, vel omissum negligenter redarguatur, Quæ per singulas hebdomadas in hisce libris inscripta nomina fuerint, ea singulis diebus Dominicis post preces matutinas aut vespertinas finitas, aperte ac distincte per ministrum legantur, die ac mense quibus singula gesta sunt sigillatim adjectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleverit, tum Gardianorum ipsius parochæ subscriptionib' volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fideli prius habita collatione: neque vero in

unius cujusquam custodia librum illum, sed in cista publica, eaque trifariam obserata reservandum putamus, ita ut neque sine ministro Gardiani, nec sive utrisque Gardianis minister quicquam possit innovare.

Postremum est ut exemplar quotannis cujusque anni auctæ nominum inscriptionis ad Episcopi Diocæsani registrum per Gardianos infra mensem post Festum Paschatis transmittatur, & sine feodo ullo recipiatur, atque in Archivis Episcopi fideliter custodiatur.

Quocunque vero in premissis eorumve aliquo deliquerit, is ut delicti qualitas Jusque postulaverit puniatur.

QUÆ omnia Capitula sive Constitutiones, omniaque & singula in eisdem contenta, Regia Majestas per suas Literas Patentes gerentes dat. Apud Westmonasterium decimo octavo die Januarii, anno regni sui quadragesimo, ratificavit, confirmavit ac stabilivit, ipsaque ab omnibus regni sui subditis utriusque Provinciæ, Cantuariensis & Eboracensis, quatenus eorum aliquem concernunt, diligenter exequenda, ac observanda autoritate sua regia proposuit, promulgavit, & per easdem literas Patentes sic per eos observari præcepit, injunxit & mandavit, prout in eisdem literis Patentibus Sigillo magno Angliæ sigillatis plenius liquet & apparet.

EXEMPLARIA
 LICENTIÆ,
 SEU
 FACULTATIS MATRIMONII,

Absque trina Bannorum promulgatione celebrandi in
 singulis Episcopatibus observanda.

Licentia ubi uterque vel alter contrahentium sub parentum vel
 gubernatorum potestate existit.



PERMISSIONE divina L. Episcopus: Dilectis nobis
 in Christo D. C. Parochiæ de B, filio naturali & legitimo
 I. C. Parochiæ de F. generoso, & N. O. puellæ, filiæ
 naturali & legitimæ B. O. Parochiæ de M. nostrarum L.
 Diocæseos & Jurisdictionis, salutem: cum vos (uti
 asseritur) ad solemnizationem matrimonii veri & legitimi de expresso
 consensu, & assensu parentum & gubernatorum vestrorum, ac utri-
 usque vestrum procedere decreveritis: Illudque in faci Ecclesiæ
 cum ea qua fieri poterit matura celeritate solemnizari facere &
 obtinere magnopere desideretis: Nos volentes ut honesta hæc vestra
 desideria debitum celerius consequantur effectum: Ut igitur matri-
 monium hujusmodi in Ecclesia de F. (exprimendo Ecclesiam alterius
 contrahentium, vel parentum aut gubernatorum suorum) per Rectorem,
 Vicarium seu Curatum ejusdem Ecclesiæ Bannis matrimonialibus
 unica voce tempore solemnizationis ejusdem matrimonii (uti moris est)
 publice editis libere & licite solemnizari facere, & obtinere, possitis &
 valeatis, post cautionem fidejussoriam sufficientem ex parte vestra
 interpositam, juxta Constitutiones autoritate Regia nuper editas:
 Dummodo vobis ratione consanguinitatis, affinitatis, præcontractus, vel
 alterius causæ cujuscunque de Jure prohibetæ nullum legitimum in ea
 parte obstiterit impedimentum, nec ulla lis, controversia, seu querela

mota fit vel pendeat coram aliquo JUDGE Ecclesiastico vel civili de matrimonio aliquo contracto vel allegato cum alterutro vestrum, & Ministro ecclesiæ prædictæ prius constiterit, vos ad hujusmodi matrimonii celebrationem accedere de & cum expresso consensu parentum vel gubernatorum vestrorum, ac modo matrimonii hujusmodi celebratio publice in ecclesia de F. prædictæ fiat inter horas octavam & duodecimam antemeridianas, absque tamen prejudicio Ministri ecclesiæ de M. ubi dicta N. O. Parochiana existit Licentiam & Facultatem tam vobis contrahentibus, quam Rectori, Vicario aut Curato Ecclesiæ prædictæ designatæ matrimonium hujusmodi inter vos solemnizandi sub modo & forma superius specificatis, juxta ritus Libri Publicarum Precum autoritate Parlamenti in ea parte editi & stabiliti, nec non omnibus aliis Christi fidelibus eidem solemnizationem interessendi, ex certis causis legitimis & rationalibus per nos approbatis, quatenus in nobis est, & Jura regni patiuntur in hac parte, benigne concedimus & impertimur per præsentis.

Proviso semper, quod si alteruter vestrum clarioris aut illustrioris conditionis sit quam nobis suggestum est, & quam ex cognomine & addittamento in his literis insertis colligi facile potest, aut si aliqua fraus in posterum appareat vel falsitatis nobis suggestæ, vel suppressæ veritatis tempore hujus Licentiæ obtentæ: Tunc hæc Licentia nostra irrita sit ad omnem Juris effectum ac si omnino concessa non fuisset: Et eo casu inhiemus quibusvis ministris (modo præmissorum aliquid eis innotuerit) ne ad solemnizationem dicti matrimonii procedant, nisi nobis, aut Vicario nostro in spiritualibus Generali prius consultis: In ejus rei testimonium, &c.

The Minister shall not solemnize this Marriage without the consent of their Parents or Governors, who are hereby Licensed to Marry.

Si utraq; pars contrahens in viduitate existens ad secundas nuptias convolare facultatem petat, tum omnes clausulæ parentum consensum requirentes omitti possunt, sed Parochiæ utriusque contrahentis in Licentia exprimendæ sunt, ac Parochia ubi Matrimonium celebrabitur, designanda.

Londini, Anno Domini 1597.

A copy of thacte made for thabrogacion of certayne holydayes, according to the transumpte late sent by the kyngs hyghnes to all bisshops with his graces strayght commaundment, to signifie his farther pleasure to all Colleges, Religious houses and Curates, within theyr diocesse for the publicacyon, and also effectual and universal observacion of the same. An. 1536.

FOR AS MOCH as the nombre of holy-dayes is so excessyueli growen and yet dayly more and more by mens deuocyon, yea rather supersticyon was like further to encrease, that the same was and sholde be not onely preiudiciall to the common weale, by reason that it is occasion as well of moche slouth and ydleness, the very nourishe of theues, vacaboundes, and of dyuers other unthriftynesse and inconuenyences, as of decaye of good mysteres and artes, utyle and necessary fort the common welthe, and losse of mans fode many tymes, beyng clene destroyed through the superstitious obseruance of the said holy-dayes, in not taking thoportunitie of good and serene wheather offered upon the same in time of harvest, but also pernycious to the soules of many men, whiche beyng entysed by the lycencyous vacacyon and lybertye of those holy-dayes, do upon the same commonly vse and practyse more excesse ryote and superfluitie than upon any other dayes. And sith the Sabboth-day was ordeyned for mans use, and therefore ought to gyue place to the necessitie and behoue of the same whan soever that shall occurre: mouch rather any other holy day institute by man. It is therefore by the kyngs hyghnes auctoryty, as supreme head in earth of the Church of Englande, with the Common assent and consent of the prelates and clergy of this his realme in Convocacyon lauffully assembled and congregate, among other thyngs decreed, ordeyned and established.

¶ Fyrst that the feest of Dedicacyon of the church shall in all places throughout this realm be celebrated and kepte on the first sonday of the moneth of Octobre for ever, and upon none other day. ¶ Item that

the feest of the patrone of every church within this Realm, called commonly the Church-holy-day, shall not from henceforth be kepte or observed as a holy-day, as heretofore hath been used, but that it shall be laful to all and singular persons, resydent or dwellynge within this realme to go to their work, occupacyon or mystery, and the same truely to exercyse and occupy upon the said feest, as upon any other workeyday, excepte the said feest of the Church-holy day be such as must be ells universally observed, as a holy-day by this ordynance following.

Also that all those feests or day holy-days which shall happen to occurre, eyther in the harvest time which is to be compted from the fyrst day of July unto the xxix. day of Septembre, or elles in the terme time at Westmynster, shall not be kepte or observed from henceforth as holy dayes, but that it may be laful for every man to go to his work or occupacyon upon the same as upon any other workyeday, excepte alwayes the feests of the apostles, of our blessed lady, and of saynt George. And also such feestes as wherein the Kings Judges at Westminster-hall do not use to sytte in Judgment, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Prouyded alwayes, that it may be lafull unto all preests and clerkes, as well secular as regular in the foresayd holy dayes now abrogate, to syng or saye their accustomed seruyce for those holy dayes in their churches: so that they do not the same solempnely, nor do ryng to the same after the manner vsed in hygh holy-dayes, ne do commaunde or indict the same to be kepte or observed as holy-dayes.

Finally, That the feest of the Nativitie of our lord, of Easter, of the Nativitie of saynt John the baptiste, and of Saynt Michaell, shall be from henceforth compted, and accepted and taken for the iiiii. general offering days.

And for further declaracyon of the premysses, be it known that Easter terme begyneth alwayes the xviii. day after Easter, reckoning Easter-day for one, and endeth the monday next after thascencyon day. Trinitie terme begynneth alwayes the wednesday next after thoctaues of Trinitie sonday, and endeth the xi. or xii. day of July, Myghelmas terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.

Hillary terme begynneth the xxiii. or xxiiii. day of January, and endeth the xii. or xiii. day of February.

In Easter terme upon thascension daye. In Trinitie terme upon the Nativity of saynt John Baptist. In Mighelmas terme upon Alhollen day. In Hillary terme upon Candlemas day, The Kings Judges at Westminster do not use to syt in Judgment, nor upon any sondayes.

¶ Imprinted at London in Fletestrete, at the sygne of the Sonne,
by me John Byddel.

Cum priuilegio. Anno 1536.

PROCLAMATIONS, &c.

By the Queen.

A Proclamation against the Despisers or Breakers of the Orders prescribed in the Book of Common-prayer.



THE Queens Majesty being right sorry to understand that the order of Common-prayer, set forth by the common consent of the Realm, and by authority of Parliament, in the first year of her Reign, wherein is nothing contained but the Scripture of God, and that which is consonant unto it, is now of late of some men despised, and spoken against, both by open preachings, and writings, and of some bold and vain curious men, new and other Rites found out and frequented, whereupon contentions, sects and disquietness doth arise among her people : and for one godly and uniform order, diversity of Rites and Ceremonies, Disputations, and Contentions, Schisms and Divisions already risen, and more like to ensue. The cause of which disorders, her Majesty doth plainly understand to be the negligence of the Bishops and other Magistrates, who should cause the good Laws and Acts of Parliament made in this behalf to be better executed, and not so dissembled and winked at, as hitherto (it may appear) that they have been.

For speedy remedy whereof, her Majesty straightly chargeth and commandeth all Archbishops and Bishops, and all Justices of Assises, and Oyer and Terminer, and all Mayors, head Officers of Cities and Towns Corporate, and all other who have any authority to put in execution the Act for the Uniformity of Common-prayer, and the Administration of the Sacraments made in the first year of her gracious Reign, withal diligence and severity, neither favouring nor dissembling with one person nor other, who doth neglect, despise, or seek to alter the godly Orders and Rites set forth in the said Book : But if any person shall by publick preaching, writing, or printing, contemn, despise, or dispraise the Orders contained in the said Book, they shall immediately apprehend him, and cause him to be imprisoned, until he hath answered to the Law, upon pain that the chief Officers, being

PROCLAMATIONS, &c.

present at any such preaching, and the whole Parish, do answer for their contempt and negligence. Likewise, if any shall forbear to come to the Common-prayer, and receive the Sacraments of the Church, according to the Order in the said Book allowed, upon no just and lawful cause: all such persons they shall enquire of, present, and see punished, and ordered according as is prescribed in the said Act, with more care and diligence than heretofore hath been done: the which negligence hath been cause why such disorders have of late now so much and in so many places encreased and grown.

And if any persons shall either in private houses, or in publick places make assemblies, and therein use other Rites of Common-prayer and Administration of the Sacraments than is prescribed in the said Book, or shall maintain in their houses any persons being notoriously charged by Books or Preachings to attempt the alteration of the said Orders, they shall see such persons punished with all severity, according to the Laws of this Realm, by pains appointed in the said Act.

And because these matters do principally appertain to the persons Ecclesiastical, and to the Ecclesiastical Government, her Majesty giveth a most special and earnest charge to all Archbishops, Bishops, Archdeacons, and Deans, and all such as have ordinary jurisdiction, in such cases to have a vigilant eye and care to the observation of the Orders and Rites in the said Book prescribed, throughout their Cures and Diocess, and to proceed from time to time by ordinary and Ecclesiastical jurisdiction, as is granted them in the said Act, with all celerity and severity against all persons who shall offend against any of the Orders in the said Book prescribed, upon pain of her Majesties high displeasure, for their negligence, and deprivation from their Dignities and Benefices, or other Censures to follow, according to their demerits.

Given at *Greenwich* the 20 day of *October*, 1573. In the
fifteenth year of the Queens Majesties Reign.

God save the Queen.

Imprinted at *London* by *Newgate-Market*, next unto *Christs Church*, by
Richard Jugge, Printer to the Queens Majesty.

Cum privilegio Regie Majestatis.

PROCLAMATIONS, &c.

By the Queen.

A Proclamation against the Sectaries of the Family of Love.



HEREAS by report of sundry of the Bishops of this Realm, and others, having cure of souls, the Queens Majesty is informed, that in sundry places of her said Realm, in their severall Diocesses, there are certain persons who do secretly in corners make privy assemblies of divers simple unlearned people, and after they have craftily and hypocritically allured them to esteem them to be more holy and perfect men than other are, they do then teach them damnable Heresies, directly contrary to divers of the principal Articles of our Belief and Christian Faith; and in some parts so absurd and fanatical, as by feigning to themselves a monstrous new kind of speech never found in the Scriptures, nor in ancient Father or Writer of Christs Church, by which they do move ignorant and simple people at the first rather to marvel at them, than to understand them: but yet to colour their sect withal, they name themselves to be of the Family of Love, and then as many as shall be allowed by them to be of that Family, to be elect and saved, and all others of what Church soever they be, to be rejected and damned: and for that upon conventing of some of them before the Bishops and Ordinaries; it is found that the ground of their sect is maintained by certain lewd, heretical and seditious books, first made in the Dutch tongue, and lately translated into English, and printed beyond the seas, and secretly brought over into the Realm, the author whereof they name H. N. without yielding to him upon their examination any other name, in whose name they have certainly books set forth, called, Evangelium Regni, or a joyful Message of the Kingdom, Documental Sentences, The prophecie of the spirit of love, a publishing of peace upon the earth, and such like. And considering also it is

PROCLAMATIONS, &c.

found, that these Sectaries hold opinion, that they may before any Magistrate Ecclesiastical or Temporal, or any other person not being professed to be of their sect, (which they terme the Family of Love) by oath or otherwise deny any thing for their advantage, so as though many of them are well known to be teachers and spreaders abroad of these dangerous and damnable sects, yet by their own confession they cannot be condemned, whereby they are more dangerous in any Christian Realm : Therefore her Majesty being very sorry to see so great an evil by the malice of the Devil first begun and practised in other Countries, to be now brought into this her Realm, and that by her Bishops and Ordinaries she understandeth it very requisite, not only to have these dangerous Hereticks and Sectaries to be severely punished, but that also all other means be used by her Majesties Royal authority, which is given her of God to defend Christs Church, to root them out from further infecting of her Realm, she hath thought meet and convenient, and so by this her Proclamation she willet and commandeth that all her Officers and Ministers temporal, shall in all their several vocations, assist the Archbishops and Bishops of her Realm, and all other persons Ecclesiastical, having cure of Souls, to search out all persons duly suspected to be either teachers or professors of the fore-said damnable sects and by all good means to proceed severely against them, being found culpable, by order of the Laws either Ecclesiastical or Temporal ; and that also search may be made in all places suspected for the Books and Writings maintaining the said Heresies and Sects, and them to destroy and burn. And wheresoever such Books shall be found after the publication hereof, in custody of any person, other than such as the Ordinaries shall permit, to the intent to peruse the same for confutation thereof, the same persons to be attached and committed to close prison, there to remain, or otherwise by Law to be condemned, until the same shall be purged and cleared of the same Heresies, or shall recant the same, and be thought meet by the Ordinary of the place to be delivered. And that whosoever in this Realm shall either print, or bring, or cause to be brought into this Realm any of the said Books, the same persons to be attached and committed to prison, and to receive such bodily punishment and other mulct as fautors of damnable heresies. And to the execution hereof, her Majesty chargeth all her Officers, and Ministers, both Ecclesiastical and Temporal, to have special regard, as they will answer not only afore

PROCLAMATIONS, &c.

God, whose glory and truth is by these damnable Sects greatly sought to be defaced, but also will avoid her Majesties indignation, which in such cases as these are, they ought not escape, if they shall be found negligent and careless in the execution of their authorities. Given at our Mannour of *Richmond*, the third of *October*, in the two and twentieth year of our Reign.

God save the Queen.

Imprinted at *London* by *Christopher Barker*, Printer to the Queens most Excellent Majesty.

By the Queen.

*A Proclamation against certain seditious and schismatical Books
and Libels &c.*

THE Queens most Excellent Majesty considering how within these few years past, and now of late, certain seditious and evil disposed persons towards her Majesty, and the Government established for causes Ecclesiastical within her Majesties Dominions, have devised, written, printed, or caused to be seditiously and secretly published and dispersed, sundry schismatical and seditious Books, diffamatory Libels, and other phantastical writings amongst her Majesties subjects containing in them Doctrine very erroneous, and other matters notoriously untrue, and slanderous to the State, and against the godly reformation of Religion and Government Ecclesiastical established by Law, and so quietly of long time continued, and also against the persons of Bishops, and others placed in authority Ecclesiastical under her Highness, by her authority, in railing sort, and beyond the bounds of all good humanity: All which Books, Libels, and Writings, tend by their scope to persuade and bring in a monstrous and apparent dangerous Innovation within her Dominions and Countries, of all manner of Ecclesiastical Government now in use, and to the abridging, or rather to the overthrow of her Highness lawful Prerogative, allowed by Gods Law, and established by the Laws of the Realm, and consequently to reverse, dissolve, and set at Liberty the present Government of the Church, and to make a dangerous change of the form of Doctrine, and use of Divine Service of God, and the ministration of the Sacraments now also in use, with a rash and malicious purpose also to dissolve the Estate of the Prelacy, being one of the three ancient Estates of this Realm under her Highness, whereof her Majesty mindeth to have such reverend regard, as to their places in

A PROCLAMATION AGAINST SEDITIOUS BOOKS.

the Church and Common-wealth appertaineth. All which said lewd and seditious practises, do directly tend to the manifest wilful breach of great number of good Laws and Statutes of this Realm, inconveniences nothing regarded by such Innovations.

In consideration whereof, her Highness graciously minding to provide some good and speedy remedy to withstand such notable dangerous and ungodly attempts, and for that purpose to have such enormous malefactors discovered and condignly punished, doth signifie this her Highness misliking and indignation of such dangerous and wicked enterprises; and for that purpose doth hereby will and also straightly charge and command, that all persons whatsoever, within any her Majesties Realms and Dominions, who have or hereafter shall have any of the said seditious Books, Pamphlets, Libels or Writings, or any of like nature already published, or hereafter to be published, in his or their custody, containing such matters as above are mentioned, against the present Order and Government of the Church of England, or the lawful Ministers thereof, or against the Rites and Ceremonies used in the Church, and allowed by the Laws of the Realm: That they, and every of them do presently after, with convenient speed bring in, and deliver up the same unto the Ordinary of the Diocess, or of the place where they inhabit, to the intent they may be utterly defaced by the said Ordinary, or otherwise used by them. And that from henceforth no person or persons whatsoever be so hardy as to write, contrive, print, or cause to be published or distributed, or to keep any of the same, or any other Books, Libels, or Writings of like nature and quality contrary to the true meaning and intent of this her Majesties Proclamation. And likewise, that no man hereafter give any instruction, direction, favour or assistance to the contriving, writing, printing, publishing, or dispersing of the same, or such like Books, Libels, or Writings whatsoever, as they tender her Majesties good favour, will avoid her high displeasure, and as they will answer the contrary at their uttermost perils: and upon such pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of these behalfts, as persons maintaining such seditious actions, which her Majesty mindeth to have severely executed. And if any person have had knowledge of the Authors, Writers, Printers or despersers thereof, which shall within one month after the publicacyon hereof, discover the same to the Ordinary of the place

A PROCLAMATION AGAINST SEDITIOUS BOOKS.

where he had such knowledg, or to any of her Majesties Privy Council : the same person shall not for his former concealment be hereafter molested or troubled. Given at her Majesties Palace at Westminster, the xiii. of February, 1588. In the xxxi. year of her Highness Reign.

God Save the Queen.

Imprinted at *London* by the Deputies of *Christopher Barker*, Printer to the
Queens Most Excellent Majesty. 1588.

ADVERTISEMENT

Partly for the due Order in the

PUBLICK ADMINISTRATION

OF THE

HOLY SACRAMENTS,

And partly for the

Apparel of all Persons Ecclesiastical,

By virtue of the Queens Majesties Letters commanding the same, the Twenty-fifth day of *January*, in the seventh year of the Reign of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England, France, and Ireland* Queen, Defender of the Faith, &c.

LONDINI,

Cum privilegio ad imprimendum solum. Anno Dom. 1594.

Anno 7. Eliz. R.

THE PREFACE.



HE Queens Majesty of her godly Zeal calling to remembrance how necessary it is to the advancement of Gods glory, and to the establishment of Christs pure Religion, for all her loving Subjects, especially the state Ecclesiastical, to knit together in one perfect unity of Doctrine, and to be conjoined in one Uniformity of Rites and manners in the ministration of Gods holy Word, in open prayer and ministration of Sacraments, as also to be of one decent behaviour in their outward apparel, to be known partly by their distinct habits to be of that vocation, (who should be revered the rather in their offices as Ministers of the holy things whereto they be called) hath by her Letters directed unto the Archbishop of *Canterbury*, and Metropolitan, required, enjoined, and straightly charged, that with assistance and conferences had with other Bishops, namely such as be in commission for causes Ecclesiastical, some orders might be taken, whereby all diversities and varieties among them of the Clergy and the people, (as breeding nothing but contention, offence, and breach of common charity, and be against the Laws, good Usage and Ordinances of the Realm) might be reformed and repressed, and brought to one manner of Uniformity throughout the whole Realm, that the people may thereby quietly honour and serve Almighty God in truth, concord, unity, peace, and quietness, as by her Majesties said Letters more at large doth appear. Whereupon by diligent conference and communication in the same, and at last by assent and consent of the persons aforesaid, these Orders and Rules ensuing have been thought meet and convenient to be used and followed: not yet prescribing these Rules as Laws equivalent with the Eternal Word of God, and as of necessity to bind the consciences of her Subjects in the nature of them considered in themselves: Or as they should add any efficacy, or more holiness to the vertue of publick prayer, and to the Sacraments, but as temporal orders meer Ecclesiastical, without any vain superstition, and as rules in some part of Discipline concerning decency, distinction and order for the time.

Articles for Doctrine and Preaching.

FIRST, That all they which shall be admitted to Preach, shall be diligently examined for their conformity in unity of doctrine, established by publick authority, and admonished to use sobriety and discretion in teaching the people, namely in matters of controversie, and to consider the gravity of their office, and to foresee with diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptism and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the body and blood of Christ, in such form as is already prescribed in the Book of Common-Prayer, and as it is further declared in an Homily concerning the vertue and efficacy of the said Sacraments.

Item, That they move the people to all obedience, as well in observation of the orders appointed in the Book of common service, as in the Queens Majesties injunctions; as also of all other civil duties due for Subjects to do.

Item, That all licenses for preaching, granted out by the Archbishop and Bishops within the Province of Canterbury, bearing date before the first day of March 1564, be void and of none effect; and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iiii. pence for the Writing, Parchment and Wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place; but no man openly to contrary or to impugn the same speech so disorderly uttered, whereby may grow offence and disquiet of the people, but shall be convinced and reprov'd by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. An that it be presented, within one month after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors, coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather than use the office of preaching of charity and good zeal, to the salvation of mens souls.

Item, If the Parson be able, he shall preach in his own person every three Months, or else shall preach by another, so that his absence be approved by the Ordinary of the Diocess in respect of sickness, service, or study at the University. Nevertheless, yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own persons, or by a learned Substitute, once in every three months of the year.

Articles for Administration of Prayer and Sacraments.

FIRST, That the Common-prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Diocess to preach, do expound in his own Cure or elsewhere, any Scripture or matter of Doctrine, or by the way of Exhortation, but only study to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already set out, or other such necessary Doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in Cathedral Churches and Colledges the holy Communion be ministred upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at least.

Item, In the ministration of the holy Communion in Cathedral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion Table, to use no Copes but Surplices.

Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

Item, That every Minister saying any publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a comely

Surplice with Sleeves, to be provided at the charges of the Parish ; and that the Parish provide a decent Table standing on a frame for the Communion-Table.

Item, They shall decently cover with Carpet, Silk, or other decent covering, and with a fair Linnen Cloth at the time of ministration, the Communion-Table, and to set the Ten Commandments upon the East wall over the said Table.

Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

Item, That the Font be not removed, nor that the Curate do Baptize in Parish-Churches in Basons, nor in any other form than is already prescribed, without charging the parent to be present or absent at the Christning of his Child, although the parent may be present or absent, but not to answer as Godfather for his Child.

Item, That no Child be admitted to answer as Godfather or God-mother, except the Child hath received the Communion.

Item, That there be none other holy-days observed besides the Sundays but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorized by the Queens Majesty.

Item, That when any Christian body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person : and after the time of his passing, to ring no more but one short peal ; and one before the burial, and another short peal after the burial.

Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, their be no shewing of any Wares before the Service be done.

Item, That in the Rogation-days of Procession they sing or say in English the two Psalms beginning Benedic anima mea, &c. with the Letany and Suffrages thereunto, with one Homily of thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

Articles for certain Orders in Ecclesiastical Policy.

FIRST, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they

know not to be worthy either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Diocess, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item, That young Priests or Ministers made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechism prescribed.

Item, That no Curate of Minister be permitted to serve without examination and admission of the Ordinary or his Deputy, in writing, having respect to the greatness of the Cure, and the meetness of the party; and that the said Ministers if they remove from one Diocess to another, be by no means admitted to serve, without testimony of the Diocesan from whence they come, in writing, of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or benefices in the Diocess which studieth at the Universities, to know how he profiteth in learning: and that he be not suffered to be a serving or waiting man dissolutely.

Item, That at the Archdeacons Visitation, the Archdeacon shall appoint the Curate to certain texts of the New Testament, to be con'd without Book. And at the next Synod to exact a rehearsal of them.

Item, That the Church-wardens once in the quarter, declare by their Curates in Bills subscribed with their hands to the Ordinary, or to the next officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

Item, That the Ordinaries do use good diligent examination, to foresee all Simoniack pacts or covenants with the Patrons or Presenters for the spoyl of their glebe, tythes or mansion-houses.

Item, That no persons be suffered to marry within the Levitical degrees mentioned in a Table set forth by the Archbishop of Canterbury in that behalf, An. Dom, 1563. and if any such be, to be separated by order of Law.

Articles for outward apparel of persons Ecclesiastical.

FIRST, That all Archbishops and Bishops do use and continue their accustomed apparel.

Item, That all Deans of Cathedral Churches, Masters of Colledges,

Archdeacons, and other dignities in Cathedral Churches: Doctors, Batchelers of Divinity and Law, having Ecclesiastical Living, shall wear in their common apparel abroad, a side Gown with sleeves straight at the hand, without any cuts in the same. And that also without any falling cape; and to wear tippets of Sarcenet, as is lawful for them by that Act of Parliament, Anno 24. Henrici octavi.

Item, That all Doctors of Physick, or of any other faculty, having any Living Ecclesiastical, or any other that may dispend by the Church one hundred marks, so to be esteemed by the fruits or tenths of their Promotions; and all Prebendaries whose promotions be valued at twenty pounds or upward, wear the like apparel.

Item, That they, and all Ecclesiastical persons, or other, having any Ecclesiastical Living, do wear the Cap appointed by the Injunctions. And they to wear no Hats but in their journeying.

Item, That they in their journeying do wear their Cloaks with sleeves put on, and like in fashion to their Gowns, without gards, welts or cuts.

Item, That in their private houses and studies, they use their own liberty of comely apparel.

Item, That all inferiour Ecclesiastical persons shall wear long Gowns of the fashion aforesaid, and Caps as afore is prescribed.

Item, That all poor Parsons, Vicars and Curates do endeavor themselves to conform their apparel in like sort, so soon, and as conveniently, as their ability will serve to the same. Provided that their ability be judged by the Bishop of the Diocess. And if their ability will not suffer to buy them long Gowns of the form afore prescribed, that then they shall wear their short Gowns, ageable to the form before expressed.

Item, That all such persons as have been or be Ecclesiastical, and serve not the Ministry, or have not accepted or shall refuse to accept the Oath of obedience to the Queens Majesty, do from henceforth abroad wear none of the said apparel of the form and fashion aforesaid, but to go as meer lay-men, till they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinary to the Commissioners in causes Ecclesiastical, and by them to be reformed accordingly.

Protestations to be made, promised and subscribed by them that shall hereafter be admitted to any Office, Room or Cure in any Church, or other place Ecclesiastical.

INPRIMIS, I shall not preach or publicly interpret, but only read that which is appointed by publick Authority, without special license of the Bishop under his Seal.

I shall read the Service appointed plainly, distinctly and audibly, that all the people may hear and understand.

I shall keep the Register-book according to the Queens Majesties Injunctions.

I shall use sobriety in apparel, and specially in the Church at common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance to my uttermost power.

I shall read daily at the least one Chapter of the Old Testament, and another of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honor of God, to the quiet of the Queens subjects within my charge, in truth, concord and unity. And also to observe, keep and maintain such order and uniformity in all external Policy, Rites and Ceremonies of the Church, as by the Laws, good Usages and Orders are already well provided and established.

I shall not openly intermeddle with any Artificers occupations, as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of twenty nobles, or above, by year.

Agreed upon and subscribed by

<i>Matthæus Cantuariensis,</i>	} Commissioners in Causes Ecclesiastical.
<i>Edmondus Londoniensis,</i>	
<i>Richardus Eliensis,</i>	
<i>Edmondus Roffensis.</i>	

Robertus Wintoniensis.

Nicholus Lincolnensis.

With others.

A R T I C U L I

111

DE QUIBUS IN

SYNODO LONDINENSI,

Anno Dom. M. D. LII.

Ad tollendam opinionum dissensionem & consensum
veræ religionis firmandum,

I N T E R

E P I S C O P O S

Et alios Eruditos Viros convenerat.

REGIA Authoritate in lucem Editi.

Excusum Londini, apud Reginaldum Wolfum, Regiæ Majestatis in Latinis
Typographum, Anno Dom. 1553.

De fide in Sacrosanctam Trinitatem.



UNUS est vivus & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiae, sapientiae, ac bonitatis, creator & conservator omnium, tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentiae, potentiae, ac æternitatis, Pater, Filius, & Spiritus Sanctus.

Verbum Dei, verum hominem esse factum.

Filius qui est verbum patris, in utero beatæ Virginis, ex illius substantiâ naturam humanam assumpsit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus & verus homo, qui vere passus est, crucifixus, mortuus & sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De descensu Christi ad Inferos.

Quemadmodum *Christus* pro nobis mortuus est & sepultus, ita est etiam credendus ad inferos descendisse. Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.

Resurrectio Christi.

Christus vere à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad judicandos homines revertatur.

Divinæ Scripturæ doctrina sufficit ad salutem.

Scriptura sacra continet omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, licet interdum

à fidelibus, ut pium & conducibile ad ordinem & decorem admittatur, attamen à quoquam non exigendum est ut tanquam articulus fidei credatur, & ad salutis necessitatem requiri putetur.

Vetus Testamentum non est rejiciendum.

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quando quidem tam in veterum quàm in novo per *Christum* qui unicus est Mediator Dei & hominum, Deus & homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse confingunt.

Symbola tria.

Symbola tria, Nicenum, Athanasii, & quod vulgo Apostolicum appellatur, omnino recipienda sunt. Nam firmissimis divinarum Scripturarum testimoniis probari possunt.

Peccatum Originale.

Peccatum originis non est (ut fabulantur Pelagiani, & hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali justitia quam longissime distet, ad malum sua natura propendeat & caro semper adversus spiritum concupiscat: unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis græcè *φρόνημα σαρκός*, quod alii sapientiam, alii sensum, alii affectum, alii studium vocant, legi Dei non subjicitur. Et quanquam renatis & credentibus nulla propter *Christum* est condemnatio, peccati tamen in sese rationem habere concupiscentiam fatetur Apostolus.

De libero arbitrio.

Abaque gratia Dei, quæ per *Christum* est, nos preveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint & accepta, nihil valemus.

De gratia.

Gratia Christi, seu spiritus sanctus qui per eundem datur; cor lapideum auferit, & dat cor carneum, atque licet ex nolentibus quæ recta sunt volentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

De Hominis justificatione.

Justificatio ex sola fide *Jesu Christi*, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

Opera ante justificationem.

Opera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide *Jesu Christi* non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merenter: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

Opera Supererogationis.

Opera quæ Supererogationis appellant, non possunt sine arrogantia & impietate prædicari, nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte *Christus* dicat, *Cum feceritis omnia quæcunque præcepta sunt vobis, dicite: Servi inutiles sumus.*

Nemo præter Christum est sine peccato.

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factum tolleret: & peccatum (ut inquit *Joannes*) in eo non erat. Sed nos reliqui etiam baptizati, & in *Christo* regenerati, in multis tamen offendimus omnes, & si dixerimus quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato in spiritum sanctum.

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis à baptismo in peccata, locus penitentiæ non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac respiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere respiscentibus penitentiæ locum denegant.

Blasphemia in Spiritum Sanctum.

Blasphemia in Spiritum Sanctum, est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & ob firmatione animi, convitiis insectatur, & hostiliter insequitur. Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt sceleri. Unde peccati hoc genus Irremissibile à Domino appellatur, & affirmatur.

De Prædestinatione & Electione.

Prædestinatio ad vitam est æternum Dei propositum, quo ante jacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere: unde qui tam præclaro Dei beneficio sunt donati, illi, spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, Justificantur gratis, adoptantur in filios, unigeniti Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio dulcis, suavis, & ineffabilis consolationis plena est vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia & superna rapientem, tum quia fidem nostram de æterna salute consequendi per Christum, plurimum stabilit atque confirmat; tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, & spiritu Christi destitutis, ob oculos per-

petuo versari prædestinationis Dei sententiam perniciosissimum est præcipitium, unde illos diabolus pertrudit vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde licet prædestinationis decreta sunt nobis ignota, promissiones tamen divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt : & Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus deserte revelatam.

Tantum in nomine Christi speranda est æterna salus.

Sunt & illi anathematizandi qui dicere audent, unumquemque in lege aut secta quam profitetur esse servandum, modò juxta illam & lumen naturæ accuratæ vixerit : cum sacræ literæ tantum Jesu Christi nomen prædicent in quo salvos fieri homines oporteat.

Omnes obligantur ad Moralia legis præcepta servanda.

Lex à Deo data per Mosem, licet quoad ad Cæremonias & ritus Christianos non astringat, neque civilia ejus præcepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Christianus est solutus : quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, & spiritum perpetuò jactant, à quo sibi quæ prædicant suggeri asserunt, quanquam cum Sacris literis apertissime pugnent.

De Ecclesia.

Ecclesia Christi visibilis est cœtus fidelium, in quo verbum Dei purum prædicatur, & Sacramenta quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hyerosolymitana, Alexandrina, & Antiochena, ita & erravit Ecclesia Romana, non solum quoad agenda & cæremoniarum ritus, verum in his etiam quæ credenda sunt.

De Ecclesiæ Authoritate.

Ecclesiæ non licet quicquam instituere, quod verbo Dei Scripto adversetur : neque unum Scripturæ locum sic exponere potest, ut alteri contradicat : quare licet Ecclesia sit divinorum librorum testis & con-

servatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

De autoritate Conciliorum Generalium.

Generalia Concilia sine jussu & voluntate Principum congregari non possunt: & ubi convenerint, quia ex hominibus constat qui non omnes spiritu & verbis Dei reguntur, & errare possunt & interdum errârunt, etiam in his quæ ad normam pietatis pertinent: ideo quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possunt è sacris literis esse desumpta,

De Purgatorio.

Scholasticorum doctrina de Purgatorio, de Indulgentiis, de Veneratione & adoratione tum imaginum tum Reliquiarum, nec non de invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innititur, imo Verbo Dei perniciose contradicit,

Nemo in Ecclesia ministret nisi vocatus.

Non licet cuiquam sumere sibi munus publicæ prædicandi, aut administrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint & asciti in hoc opus.

Agendum est in Ecclesia lingua quæ sit populo nota.

Decentissimum est & Verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.

De Sacramentis.

Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus & Cœna Domini.

Sacramenta non instituta sunt à Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur: & in his duntaxat qui digni per-

cipiunt, salutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est & sacris literis ignota, sic parit sensum minime pium, sed admodum superstitiosum: qui vero indigne percipiunt damnationem (ut inquit Paulus) sibi ipsis acquirunt.

Sacramenta per Verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

Ministorum malitia, non tollit efficaciam institutionum divinarum.

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi & Sacramentorum administrationi præsent, tamen cum non suo sed Christi nomine agant, ejusque mandato & autoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite sibi oblata percipiunt, quæ propter institutionem Christi & promissionem efficacia sunt, licet per malos administrantur. Ad Ecclesiæ tamen disciplinam pertinet, ut in eos inquiretur, accusenturque ab iis, qui eorum flagitia noverint, atque tandem justo convicti judicio, deponantur.

De Baptismo.

Baptismus, non est tantum signum professionis ac discriminis nota, qua Christiani à non Christianis discernuntur, sed etiam est signum regenerationis, per quod tanquam per instrumentum recte Baptismus suscipientes, Ecclesiæ inferuntur, promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Ecclesiæ baptizandi parvulos & laudandus & omnino in Ecclesia retinendus.

De Cæna Domini.

Cæna Domini non est tantum signum mutuæ benevolentis Chris-

tianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis. Atque adeò rite, digne & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & vini transubstantiatio in Eucharistia, & sacris literis probari non potest, sed apertis Scripturæ verbis adversatur & multarum superstitionem dedit occasionem.

Quum naturæ humanæ veritas requirat, ut unus ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo & definito loco esse oporteat, idcirco Christi corpus, in multis & diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacræ literæ, Christus in Cælum fuit sublatus, & ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus & sanguinis Realem & Corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio & satisfactio pro omnibus peccatis totius mundi, tam originalibus quàm actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur, Sacerdotes offerre Christum in remissionem pænæ aut culpæ pro vivis & defunctis, figmenta sunt, & perniciosæ imposturæ.

Celibatus ex verbo Dei præcipitur nemini.

Episcopis, Presbyteris & Diaconis non est mandatum ut cœlibatum voveant: neque jure divino coguntur matrimonio abstinere.

Excommunicati vitandi sunt.

Qui per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus & excommunicatus, is ab universa fidelium multitudine, donec per pœnitentiam publicè reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus & Publicanus.

Traditiones Ecclesiasticæ.

Traditiones atque cæremoniæ easdem non omnino necessarium est esse ubique, aut prorsus consimiles, nam variæ & semper fuerunt & mutari possunt pro Regionum & morum diversitate; modo nihil contra Dei verbum instituitur.

Traditiones & cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant & sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens & data opera publicæ violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ; quique lædit autoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Homiliæ.

Homiliæ nuper Ecclesiæ Anglicanæ per injunctiones Regiæ traditæ atque commendatæ, piæ sunt atque salutes, doctrinamque, ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandæ sunt.

De Libro Præcativum & cæremoniarum Ecclesiæ Anglicanæ.

Liber qui nuperrime autoritate Regis & Parlamenti Ecclesiæ Anglicanæ traditus est, continens modum & formam orandi, & Sacramenta administrandi in Ecclesia Anglicana: similiter & libellus eadem autoritate editus de ordinatione ministrorum Ecclesiæ, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustant, atque ideo ab omnibus Ecclesiæ Anglicanæ fidelibus membris, & maxime à ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt.

De civilibus Magistratibus.

Rex Angliæ est supremum caput in terris, post Christum, Ecclesiæ Anglicanæ & Hiberniæ.

Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliæ. Magistratus civilis est à Deo ordinatus atque probatus, quam-

obrem illi, non solum propter iram, sed etiam propter conscientiam, obediendum est.

Leges civiles possunt Christianos propter capitalia & gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma pōrtare & justa bella administrare.

Christianorum bona non sunt Communia.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistæ falsò jactant, debet tamen quisque de his quæ possidet pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

Licet Christianis jurare.

Quemadmodum juramentum vanum & temerarium à Domino nostro Jesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Justitia, in Judicio & Veritate.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est; tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua opera, sive præmia sive pœnas reportet.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

Qui animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt uua cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

Millenarii.

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

Non omnes tandem servandi sunt.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quòd omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

CONSTITUTIONES

SIVE

CANONES ECCLESIASTICI,

PER EPISCOPUM

LONDINENSEM,

Præsidem Synodi pro CANTUARIENSI Provincia, ac reliquos Episcopos, & Clerum ejusdem Provinciæ ex Regia Authoritate tractati, & conclusi.

In ipsorum Synodo inchoata Londini, Anno salutis millesimo, sexcentesimo tertio, regnique Serenissimi Principis, Clementissimi Domini nostri *JACOBI* Dei gratia *Angliæ, Franciæ, & Hiberniæ* Regis primo, & *Scotiæ* tricesimo septimo.

Ab eadem Regia Majestate deinceps approbati, rati, habiti, ac confirmati, ejusdemque Authoritate sub magno Sigillo Angliæ promulgati, per utramque Provinciam tam Cantuariensem quàm Eboracensem diligenter observandi.

LONDINI,

Excudebat *Johannes Norton*, Serenissimæ Regiæ Majestatis in Latinis, Græcis, & Hebraicis Typographus. Anno 1604.

CONSTITUTIONUM

Capita & Contenta.

De Ecclesia Anglicana.

- 1 Suprema in Ecclesiam Anglicanam auctoritas Regi Majestati asserenda.
- 2 Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.
- 3 Ecclesia Anglicana, Orthodoxa.
- 4 Divini cultus ratio in Ecclesia Anglicana stabilita, pia & Orthodoxa.
- 5 Doctrinae Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.
- 6 Cæremoniarum in Ecclesia Anglicana obtinentium usus, pius & licitus.
- 7 Ecclesie Anglicanæ administratio, Verbo Divino consona.
- 8 Cleri ordinandi ratio in Ecclesia Anglicana, Verbo Divino consona.
- 9 Authores schismatis ac dissidii ab Ecclesie Anglicanæ communi-
one coerciti.
- 10 Schismaticorum in Ecclesia Anglicana fautores coerciti.
- 11 Conventiculorum in Ecclesia Anglicana propugnatores coerciti.
- 12 Ordinationum in conventiculis conditarum propugnatores coerciti.

De Liturgia publica, & Sacramentorum administratione.

- 13 Liturgia publica, & reliqua pietatis exercitia diebus sacris celebranda.
- 14 Liturgie publicæ præscriptus Canon diebus sacris observandus.
- 15 Litania diebus Mercurii & Veneris recitanda.
- 16 Liturgie publicæ præscriptus Canon in Academiis observandus.
- 17 Inter Liturgie publicæ celebrationem Saperpellicea, & Epomides
in Academiis adhibendæ.
- 18 Inter Liturgie publicæ celebrationem reverentia solennis adhibenda.
- 19 Inter Liturgie publicæ celebrationem otiosi ab Ecclesie ambitu
repellendi.

- 20 Panis & vinum in sacræ Cœnæ usum paranda.
- 21 Cœnæ trina perceptio quotannis indicta.
- 22 Cœnæ administrationem solennis indictio præire jussa.
- 23 Cœnæ usus frequentior Academicis indictus, & Cœna utentibus genuum flexio injuncta.
- 24 Cœnæ in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.
- 25 Vestis linteæ & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus injunctus.
- 26 Notorii peccati consuetudine infames à sacra Cœna repellendi.
- 27 Schismatici à Cœnæ communionem arcendi.
- 28 Extranei à Cœnæ communionem repellendi.
- 29 Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.
- 30 Crucis in Baptismo cæremonia explicata.

De Ministris, eorumque ordinatione & functione.

- 31 Jejunia Quatuor Temporum Ministrorum ordinationi decreta.
- 32 Utrumque ordinem eodem die non conferendum.
- 33 Neminem sine certo titulo ordinandum.
- 34 Certæ conditiones in ordinandis requisitæ.
- 35 Neminem, nisi prævio solenni examine, ordinandum.
- 36 Neminem, nisi prævia trium Articularum subscriptione, ordinandum.
- 37 Ordinatis, diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.
- 38 Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.
- 39 Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.
- 40 Instituendi in Beneficia Simonæ suspicionem solenni jurejurando jussi avertere.
- 41 Beneficiorum pluralitas parcius dispensanda, ac de dispensatorum residentia cavendum.
- 42 Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.
- 43 Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sedulam concionandi diligentiam tenentur.

- 44 Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.
- 45 Beneficiati concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.
- 46 Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.
- 47 Beneficiati, à beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.
- 48 Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.
- 49 Ministris ad concionandum, non admissis glossæ & paraphrases in publica scripturarum lectione interdictæ.
- 50 Concionatores adventitii absque legitima missione ad concionandum non admittendi.
- 51 Advenæ Concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.
- 52 Concionatorum advenarum nomina in librum referenda.
- 53 Concionatorum mutuis oppositionibus pulpita non patebunt.
- 54 Concionatores schismatici licentiis suis mulctati.
- 55 Precationis formula, à concionatoribus in concionum suarum ingressu imitanda.
- 56 Ministris merè concionatoribus precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.
- 57 A Ministris non concionatoribus Sacramenta efficaciter administrari.
- 58 Ministris sacra peragentibus linteæ vestis, & Epomidum usus injunctus.
- 59 Catechizandi diligentia Ministris injuncta.
- 60 Confirmationis solennitas in triennali Episcoporum visitatione celebranda.
- 61 Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.
- 62 Ministri sine & bannis rite indictis, vel legitimè dispensatis matrimonium celebrare prohibiti.
- 63 Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima matrimonium celebrare prohibiti.
- 64 Feriæ à Ministris solenniter indicendæ.
- 65 Recusantes & Excommunicati à Ministris solenniter denunciandi.
- 66 Recusantium conversio à Ministris sedulò elaboranda.

- 67 Ægrotantes à Ministris sedulò visitandi.
 68 Ministri Baptismum, aut Sepulturam denegare vetiti.
 69 Ministri Baptismum in articulo necessitatis differre vetiti.
 70 Ministri Baptizatorum, Nubentium, & Sepultorum Registrum conservare jussi.
 71 Ministri concionum & Cœnæ Dominicæ publicam Religionem in privatas ædes invelhere, prohibiti.
 72 Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.
 73 Ministri conventicula privata conciliare prohibiti.
 74 Ministris in vestitu gravitas præcepta.
 75 Vitæ sobrietas Ministris præcepta.
 76 Ministris à vocatione sua resilire interdictum.

De Ludimagistris.

- 77 Publicè vel privatim injussu Ordinarii docere prohibitum.
 78 Curati ad docendum habiles ab Ordinario aliis preferendi.
 79 Ludimagistrorum officia.

De Ecclesiis & rebus Ecclesiasticis.

- 80 Libri sacri in Ecclesiis parandi.
 81 Baptisteria in Ecclesiis paranda.
 82 Mensæ in sacræ Cœnæ usum in Ecclesiis parandæ.
 83 Pulpita idonea in Ecclesiis paranda.
 84 Cistæ ad eleemosynarum custodiam in Ecclesiis comparandæ.
 85 Ecclesiæ sartæ tectæ conservandæ.
 86 Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi.
 87 Terrarum, & peculiorum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum Archivis asservanda.
 88 Ecclesiarum religio prophanis usibus non polluenda.

De Ecclesiarum Oeconomis & Inquisitoribus.

- 89 Oeconomorum electio, & rerum Ecclesiasticarum procuratio.
 90 Inquisitorum sive Assistentium electio, eorumque cum Oeconomis officii communitas.

De Clericis Parochialibus.

91 Clericos Parochiales eligendi jus Ministro cedit.

Curia Ecclesiasticæ ad Archiepiscopi jurisdictionem spectantes.

- 92 Testamentorum probatio, justa *Bonorum Notabilium* summa constante, prærogativarum Curia duntaxat competit.
- 93 Testamentorum probatio, justa *Bonorum Notabilium* summa non comparante, Ordinariis vindicatur.
- 94 In Curias de Arcubus & Audientia extra proprium territorium nemo citandus.
- 95 Duplices Querele, nisi justis gravaminis facta fide, in Curia Archiepiscopi non concedendæ.
- 96 Inhibitiones in causis instantia absque Advocati subscriptione non concedendæ.
- 97 Inhibitiones in causis correctionis, nisi gravamine Judici prius cognito, non concedendæ.
- 98 Inhibitiones schismaticis, nisi subscribentibus, non concedendæ.
- 99 Intra gradus prohibitos matrimonium contractum, ipso jure nullum.
- 100 Minores altero & vicesimo anno absque parentum consensu matrimonium contrahere prohibiti.
- 101 Facultates pro Bannis omittendis per quos, & quibus sint indulgendæ.
- 102 In facultatibus pro Bannorum omissione concedendis cautio fidejussoria interponenda, & sub quibus conditionibus.
- 103 Eadem conditiones ob majorem cautelam jurejurando firmatæ.
- 104 Parentum consensus viduis contrahentibus remissus.
- 105 Pro conjugio dirimendo nuda partium confessio non audienda.
- 106 Sententia divortii & separationis non nisi pro tribunali ferendæ.
- 107 Separatis, eorum altero superstite, nova copula interdicta.
- 108 Sanctio in Judices contra præmissa delinquentes.

Curia Ecclesiasticæ ad Episcoporum, & Archidiaconorum jurisdictionem spectantes.

- 109 Peccata & scandala notoria in Curia Ecclesiasticis denuncianda.
- 110 Schismatici in Curia detegendi.

- 111 Precum Divinarum perturbatores in Curiis detegendi.
- 112 Puberes in festo Paschatis non Communicantes in Curiis detegendi.
- 113 Peccata notoria Ministris jus est denunciare, privatim confessa retegere nefas.
- 114 Recusantes per Ministros in Curiis detegendi.
- 115 Ne Ministris aut Oeconomis fraudi sit criminorum detectio.
- 116 Oeconomi ad binas tantum detegendi vices annuatim tenentur.
- 117 Oeconomi, binis detegendi vicibus debite perfuncti, non sunt de reliquo in Curiam vocandi.
- 118 Anni superioris Oeconomi detectiones suas tenentur exhibere, priusquam successuri munus suum adeant.
- 119 Detectionum schedulæ fide bona, non perfunctorie & pro forma conficiendæ.
- 120 Nequa citatio, nisi expressis citandorum nominibus, è curiis imitatur.
- 121 Nequis in pluribus curiis super eodem crimine cogatur respondere.
- 122 Sententiæ pro Ministris à beneficio vel officio removendis non nisi per Episcopum pronunciandæ.
- 123 Actus judiciales non nisi publica, & authentica manu expediendi.
- 124 Curiarum sigilla, unica.
- 125 Curiarum sedes, opportuna.
- 126 Curie inferiores testamenta originalia ad Episcoporum Archiva jubentur transmitti.

De Judicibus Ecclesiasticis.

- 127 Judicum Ecclesiasticorum qualitas.
- 128 Deputandorum qualitas.

De Procuratoribus.

- 129 Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.
- 130 Procuratores sine consilio advocati causas retinere prohibiti.
- 131 Procuratores, inconsulto avvocato, in causa concludere prohibiti.
- 132 Procuratorum in causis testamentariis juramentum prohibitum.
- 133 Procuratorum vox importunior in Curis, cohibita.

De Registrariis.

- 134 Registrariorum excessus coerciti.
135 Feodorum quæ juris Ecclesiastici administris debentur, census debet esse statarius.
136 Statarius feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.
137 Feoda, pro Ordinum literis, aliisque licentiis Episcopo exhibendis, tantùm dimidia (præterquam in prima Episcopi visitatione) persolvenda.

De Apparatoribus.

- 138 Apparatorum excessus coerciti.

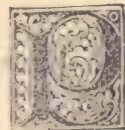
Synodorum Authoritas.

- 139 Synodus nationalis, Ecclesiæ representativa.
140 Synodi acta tam absentes, quàm presentes obligant.
141 Synodi authoritati derogantes, coerciti.
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Constitutiones sive Canones Ecclesiastici per Episcopum Londinensem, Præsidem Synodi pro Cantuariensi Provincia, ac reliquos Episcopos & Clerum ejusdem Provinciæ ex regia auctoritate tractati, & conclusi in ipsorum Synodo, inchoata Londini Anno Salutis millesimo, sexcentesimo tertio, regni que Serenissimi Principis, Clementissimi Domini nostri, Jacobi Dei gratia Angliæ, Franciæ & Hiberniæ Regis primo, & Scotiæ tricessimo septimo.

De Ecclesia Anglicana.

1. *Suprema in Ecclesiam Anglicanam auctoritas Regiæ Majestati asserenda.*



ROUT officii nostri ratione erga Serenissimam Majestatem regiam obligamur, in primis statuimus & ordinamus, ut Archiepiscopus Cantuariensis pro tempore existens, omnes Episcopi hujus Provinciæ, Decani item, Archidiaconi, Rectores, Vicarii, cæterique ex Clero quicumque, tum ipsi fideliter custodiant ac observent, tum (quantum in ipsis est) ab aliis curent observari, & custodiri omnia & singula statuta, ac leges sancitas & constitutas pro antiqua jurisdictione in statum Ecclesiasticum hujus regni Coronæ restituenda, omnique extranea potestate, quæ eidem repugnet, exterminanda. Porro etiam ut omnes Ecclesiasticæ personæ ad curam animarum constitutæ, omnesque alii concionatores & Theologici in quibuscunque Ecclesiis prælectores (quantum ingenio, cognitione, ac doctrina valebunt) purè & sincerè absque omni fuco aut dolo, singulis annis qua ter ad minimum publicè in concionibus, aliisque homilis, ac prelectionibus suis doceant, divulgent, enuncient, ac declarent, usurpatam omnem & peregrinam potestatem (utpote nullo jure divino nixam & fundatam) justissimis de causis sublatam esse & abolitam; & propterea nullam obedientiam aut subjectionem infra Majestatis suæ regna & dominia hujusmodi extraneæ

potestati cuicumque ullatenus deberi: sed auctoritatem Regiam infra regna sua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipsius dominia & territoria proximè & secundùm Deum primam esse & supremam, cui omnes earundem regionum tam incolæ, quam indigenæ fidem omnem, & obedientiam supra aliam quamcunque in terris potestatem lege divina tenentur exhibere.

2. *Regii in Ecclesiam Anglicanam primatus impugnatores coerciti.*

Quicumque in posterum affirmabit, Majestatem Regiam non habere eandem auctoritatem in causis Ecclesiasticis, quam pii Principes apud Judæos, & Christiani Imperatores in Primitiva Ecclesia obtinuerunt, vel Regalem ipsius in iisdem causis primatum, hujus Regni Coronæ jamdiu vindicatum, ac legibus ejusdem regni in ea stabilitum, ullatenus lædere aut extenuare præsumperit: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hosce errores publicè revocârit,

3. *Ecclesia Anglicana, Orthodoxa.*

Quicumque in posterum affirmabit, Ecclesiam Anglicanam, sub Regia Majestate legibus stabilitam, non esse Orthodoxam, & Apostolicam Ecclesiam, Apostolorum videlicet doctrinam tradentem, & astruentem: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorem publicè revocârit.

4. *Divina cultus ratio in Ecclesia Anglicana stabilita, pia & orthodoxa.*

Quicumque in posterum affirmabit, Liturgiæ formam in Ecclesiæ Anglicana legibus stabilitam, & in libro Præcum publicarum, ac administrationis Sacramentorum comprehensam, corruptum, superstitiosum, aut illicitum esse Dei cultum, vel quicumquam in se continere, quod Scripturarum canonis sit contrarium: excommunicetur ipso facto, non nisi per Episcopum Diœcesanum, vel Archiepiscopum restituendus, idque postquam resipuerit, ac impium hunc errorum publicè revocârit.

5. *Doctrinæ Articuli in Ecclesia Anglicana stabiliti, pii & Orthodoxi.*

Quicumque in posterum affirmabit, ullum ex triginta novem Articulis, in quos consensum est ab Archiepiscopis & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1562 (ad tollendam utique opinionum varietatem, & consensum in causa fidei firmandum, & stabilendum) ulla ex parte superstitiosos aut erroneos existere, vel omnino ejusmodi, ut in eorum veritatem salva conscientia subscribi nequeat: excommunicetur ipso facto, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, ac impios hoc errores publicè revocârit.

6. *Cæremoniarum in Ecclesia Anglicana obtinentium usus, Pius & licitus.*

Quicumque in posterum affirmabit, Ecclesiæ Anglicanæ ritus ac cæremonias legibus constitutas, impias, Antichristianas, aut superstitiosas esse, vel denique ejus generis, ut homines pii ac religiosi, quantumvis legitima autoritate jussi, non possunt integra conscientia eas approbare, aut observare, vel etiam (prout occasio tulerit) eisdem subscribere excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârit.

7. *Ecclesiæ Anglicanæ administratio, verbo divino consona.*

Quicumque in posterum affirmabit, Ecclesiæ Anglicanæ sub Regia Majestate regimen & disciplinam per Archiepiscopos, Episcopos, Deccanos, Archidiaconos, & reliquos ad ejusdem gubernaculum constitutos, Antichristianum esse, ac verbo divino contrarium: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

8. *Cleri ordinandi ratio in Ecclesia Anglicana, verbo divino consona.*

Quicumque in posterum affirmabit, aut docebit, formam & ritum Episcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quic-

quam in se continere, quod pugnet cum Verbo divino, illosque omnes, quotquot ad eum modum Episcopi, Presbyteri, & Diaconi ordinantur, non esse ritè ordinatos, neque vel à seipsis vel ab aliis pro Episcopis, Presbyteris, aut Diaconis habendos, priùsquam ad sacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipso facto, nullatenus absolvendus, priusquam resipuerit, ac impios hos errores publicè revocârît.

9. *Authores schismatis ac dissidii ab Ecclesiæ Anglicanæ communione coerciti.*

Quicumque in posterum à Sanctorum Communione, qualiter in Ecclesia Anglicana existet ex Apostolorum regulis approbata, seipsos segregabunt, & novo fraternitatis cujusdam fœdere consociati, Christianos omnes, quotquot doctrinæ, disciplinæ, ritibus ac cæremoniis Ecclesiæ Anglicanæ se conformes exhibent, prophanos ducent, & indignos quibuscum in Christiana professione communicent: excommunicentur ipso facto, non nisi per Archiepiscopum restituendi, idque postquam resipuerint, ac impios hos errores publicè revocârît.

10. *Schismaticorum in Ecclesia Anglicana fautores, coerciti.*

Quicumque in posterum affirmabunt, tùm ministros illos, qui formæ & modo divini cultus in Ecclesia Anglicana constitutis, ac in Libro publicæ Liturgiæ præscriptis recusant subscribere, tùm eorum etiam sectatores alterius Ecclesiæ, quæ non sit lege stabilita, nomen & titulum posse sibi meritò assumere; itemque audebunt vulgò asseverare, pretensam hanc ipsorum Ecclesiam jamdiu ingemuisse sub onere certorum gravaminum, sibi & membris suis supradictis impositorum per Ecclesiam Anglicanam, ac decreta & sanctiones in eâdem legibus stabilitas: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, ac impios hos errores publicè revocârît.

11. *Conventiculorum in Ecclesia Anglicana propugnatores coerciti.*

Quicumque in posteram affirmabit, aut tuebitur, ulios conventus, cœtus, aut congregationes subditorum indigenarum infra hoc regnum existere (præter eos, qui ex hujus regni legibus tenentur, & appro-

bantur) qui verarum, & legitimarum Ecclesiarum nomen possint sibi jure vindicare: excommunicetur, non nisi per Archiepiscopum restituendus, idque postquam resipuerit, & impium hunc errorem publicè revocârit.

12. *Ordinationem in Conventiculis conditarum propugnatores coerciti.*

Quicumque in posterum asseverabunt, licitum esse cuivis Ministro- rum aut Laicorum ordini, vel eorum alterutris simul congregatis, Cano- nes, Decreta, aut Constitutiones de rebus Ecclesiasticis citra Regis auctoritatem condere; & eisdem regendos & gubernandos se subji- ciant: excommunicentur ipso facto, nullatenus absolvendi, priusquam resipuerint, & impios hos Anabaptisticos errores publicè revocârint.

De Cultu Divino, & Sacramentorum administratione.

13. *Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.*

OMNES cujuscunque conditionis aut status personæ infra Eccle- siam Anglicanam deinceps celebrabunt diem Dominicum (vulgo diem solis nuncupatum) cæterosque dies Festivos, juxta regulam divinæ voluntatis, & Ecclesiæ Anglicanæ instituta hac in parte præscripta; nimirum in audiendo Verbo Dei tam lecto, quam prædicatio, in pri- vatis publicisque precibus faciendis, in peccatis Deo confitendis, & eisdem emendandis, in charitate cum proximis (sicubi læsa fuerit) re- concilianda, in sacra Communione corporis & sanguinis Dominici fre- quentanda, in pauperibus juvandis, & ægrotis visitandis, piam omnem ac sobriam conversationem interim adhibentes.

14. *Liturgiæ publicæ præscriptus Canon diebus sacris observandus.*

Liturgia publica distinctè, & debita cum reverentia legetur, vel canetur in illis diebus, & eorum vigiliis, qui in Libro precum publica-

rum Sacri ac Festivi designantur, horisque eorundem congruis, & usitatis, atque in eo potissimum Ecclesiæ cujusq. loco, qui Episcopo Diœcesano, vel loci ordinario (ratione vel amplitudinis vel angustię) commodissimus, ac ad populi ædificationem maximè opportunus videbitur. Singuli etiam Ministri studiosè observabunt instituta, ritus, & cæremonias omnes, quæ in dicto libro præscribuntur, tam in sacris Scripturis legendis, ac precibus recitandis, quàm in administrandis Sacramentis, absque ulla sive materiæ sive formæ additione, aut diminutione, respectu vel concionis, vel alterius causæ cujuscunque.

15. *Litania diebus Mercurii & Veneris recitanda.*

Litania à Rectoribus, Vicariis, Ministris sive Curatis in Cathedralibus, Collegiatis, & Parochialibus Ecclesiis ac Capellis omnibus, eorumque loco aliquo conveniente pro arbitrato Episcopi, Diœcesani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & sub ea forma, quæ in libro publicæ Liturgiæ præstituuntur; ac (ut restrictiùs loquamur) singulis diebus Mercurii & Veneris (etiãsi non fuerint Festivi) Minister ad horas Divinis precibus consuetas in Ecclesia aut Capella præstò erit, ac populo per sonitum campanæ convocato, Litaniam in dicto Libro præscriptam recitabit; cui singuli patres-familias, qui præsertim infra dimidium milliare ab Ecclesia habitant, vel ipsi debent interesse, vel unum saltem de familia sua mittere idoneum qui Ministro inter precandum assistat.

16. *Liturgi publicæ præscriptus Canon in Academiis observandus.*

In omnibus utriusque Academiæ Collegiis & Aulis per integram Liturgiam & sacræ Cœnæ administrationem debitè, & absque omni aut omissione, aut innovatione observari volumus ordinem, formam, ac cæremonias omnes prout indicto publicæ Liturgiæ Libro præscriptæ inveniuntur.

17. *Inter Liturgiæ publicæ celebrationem Superpellicię, & Epomides in Academiis adhibendæ.*

In omnibus utriusque Academiæ Collegiis & Aulis Præfecti ac Socii, cæterique Scholares & Studiosi in Ecclesiis & Capillis suis per singulos

dies Dominicos, & Festivus, eorumque vigiliis tempore divinorum superpelliceis (juxta Ecclesiæ Anglicanæ mores ac instituta) utentur: quotquot verò gradum aliquem susceperint, caputia suo cujusque gradui competentia superpelliceis suis superinduent.

18. *Inter Liturgiæ publicæ celebrationem reverentia solennis adhibenda.*

Cum divina peraguntur, vel eorum pars quælibet, æquum est, ut condigna omnis reverentia adhibeatur: sic enim monet Apostoli præceptum illud, *Omnia decenter, & secundum ordinem fiant.* Cui decentiæ, atque ordini regulas hasce nostras sequentes consentaneas esse judicamus. Nullus in Ecclesia vel Capella inter rem divinam caput suum operiet, nisi ex causa infirmitatis, quo casu pileolo, aut rica utendum censemus. Omnes cujuscunque status aut conditionis personæ humiliter in genua se inclinabunt, dum Generalis Confessio, Litaniam & reliquæ preces recitantur: cum autem fidei Symbolum recensetur, stabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfinitas. Similiter etiam nomen Domini Jesu, quoties inter divinum cultum incidit, congrua ac humili reverentia ab universis tum præsentibus excipietur, prout, hactenus fieri consuevit: ut per externas hasce cæremonias & gestus testatam faciant internam ipsorum humilitatem, Christianam constantiam, & debitam agnitionem, quòd Dominus *Jesus Christus*, verus & æternus Dei filius, unicus est mundi Salvator, in quo solo omnes misericordiæ, gratiæ ac promissiones homini à Deo indultæ, tam in præsentem vitam, quam futuram, integrè & in totum comprehenduntur. Nullus porrò cujuscunque tandem sexus, ætatis, aut conditionis fuerit, in Ecclesia tempore Divini cultus in aliud quicquam intendet, quàm ut quietè ascultans audiet, observet ac intelligat, quod à Ministro legitur, prædicatur, aut administratur, eique Confessionem, Orationem Dominicam, & Symbolum recitanti clara voce subserviat, aliaque in publicis precibus responsa subjiciat, quæ in libro Communis Liturgiæ præcipiuntur. Nullus denique preces vel concionem ambulando, aut garrando, seu alio quovis modo interpellabit, vel ex Ecclesia ante easdem peractas, absque justa, aut probabili causa egredietur.

19. *Inter Liturgiæ publicæ celebrationem otiosi ab Ecclesiæ ambitu repellendi.*

Economi Ecclesiarum, & Inquisitores sive Assistentes personas otiosas non patienter in cæmeterio, vel Ecclesiæ porticu tempore Divini cultus aut concionis desiderere, sed eos vel Ecclesiam ingredi compellent, vel abscedere.

20. *Panis & vinum in sacræ Cœnæ usum paranda.*

Parochiarum omnium Economi (consulto hac in parte Ministro) curabunt idoneam, pro numero communicantium, panis siliginei, vini-que boni ac salubris quantitatem, in tempus sacræ Cœnæ præstitutum, sumptibus parochianorum comparari, vinumque illud ad mensam Domini afferri in cœnophoro nitido, & mundo, eoque ex stanno, si non ex metallo præstantiore.

21. *Cœnæ trina perceptio quotannis indicta.*

In omnibus hujus regni Ecclesiis parochialibus, ac Capellis in quibus Sacramenta sunt administranda. Cœnam Dominicam à Rectore, Vicario, vel Ministro toties, iisque temporibus celebrari volumus, ut parochiani singuli quotannis ter ad minimum (nominatim verò in festo Paschatis) sicut in Libro publicæ Liturgiæ jubentur, possint Sacramentum illud percipere. Proviso semper, ut Minister quilibet sacram illam Cœnam administraturus, ipse semper primus communicet. Insuper siquid panis aut vini inter Cœnæ administrationem afferri contingerit, illud ad Sacramenti usum vetamus adhiberi, priusquam, eodem in mensa Domini apposito, institutionis verba fuerint recitata. Porro etiam ordinamus, ut administrans panem & vinum singulis communicantibus separatim & per vices distribuatur.

22. *Cœnæ administrationem solennis indictio præire jussa.*

Cum Laicorum quisque ad sacræ Cœnæ communionem ter quotannis obligetur, multique nihilo seciùs vix semel communicent: Ministris omnibus præceptum volumus, ut quotiescunque Sacramentum illud celebrare voluerint, parochianis suis solenniter in Ecclesia inter preces

matutinas, idque præcedente die Dominico (quo melius veniant præparati) id denunciare non omittant: quas utique monitiones parochiani vicissim suscipere, ac eisdem parere sub periculo & pœna legis tenebuntur.

23. *Cœnæ usus frequentior Academicis indictus, & Cœna utentibus genuum flexio injuncta.*

In omnibus utriusque Academicæ Collegiis & Aulis Præfecti & Socii qui præsertim pupillos habent, sedulò prospicient, ut ipsorum pupilli omnes, & reliqui, qui inter eos agunt, universe rectè & piè educentur, ac in articulis religionis penitus instituantur, publicamque Liturgiam & conciones diligenter frequentent; quin etiam sacram Cœnam jugiter percipiant; quam primo quoque vel secundo cujuslibet mensis die Dominico in eisdem Collegiis & Aulis administrandam decernimus: volumusque ut singuli eorundem Præfecti, Socii, Scholares, reliquique studiosi, ac officarii, & illorum quilibet famili ac ministri unoquoque anno quater ad minimum ejusdem sint participes, idque in genua reverenter (ut par est) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte præstitutum.

24. *Cœnæ in festis solennibus administratio in Ecclesiis Cathedralibus indicta, & Cœnam administrantibus Caparum usus injunctus.*

Per Cathedralis omnes & Collegiatis Ecclesias sacram Cœnam in festis solennibus administrari volumus, nonnunquam per Episcopum (siquidem præsens extiterit) nonnunquam verò per Decanum, quandoque etiam per Canonicum vel Præbendarium (Ministram ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epistolæ Lectoribus (juxta Admonitiones in septimo Elizabethæ promulgatas) idque iis horis, & cum illa prorsus limitatione, quæ in Libro publicæ Liturgiæ præfinitur. Proviso semper, ut nulla ejusmodi limitatio admittatur, cujuscunque tandem interpretationis prætextu, quo minus singuli Decani, Guardiani, Magistri, sive Præfecti Cathedralis cujusque & Collegiatis Ecclesiæ, & cuncti etiam earundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Ecclesiæ gremio universi, si non frequentius, saltem quater omni anno Sacramentum percipiant.

25. *Superpelliceorum & Epomidum usus, Cæna non administrata, in Ecclesiis Cathedralibus indictus.*

In Cathedralibus & Collegiatis Ecclesiis, cessante Cæna Dominica, satis erit tempore Divinorum Superpelliceis duntaxat uti: nisi quòd Ecclesiarum Collegiatarum Decani, Magistri, & Præfecti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus suis respectivè congrua inter rem Divinam gerere tenebuntur.

26. *Notorii peccati consuetudine infames à sacra Cæna repellendi.*

Nullus Ministrorum ex grege aut Cura sua quenquam ad sacræ Cænæ communionem ullo pacto admittet, qui manifestè notus erit in infami peccato impœnitenter vivere, nec qui cum proximis suis malitiosè & apertè contenderit, nisi reconciliatio intercesserit; neque etiam Ecclesiarum Economos aut Assistentes ullos, qui cum juramentum susceperint pro omnibus iisce delictis notoriis, de quibus particulatim jussi erunt infra suas respectivè parochias inquirere, bis quolibet anno ad Ordinarium suum deferendis, non verenter tamen, spretâ juramenti sui religione (cujus alioqui fidelis executio potissima ratio existit, per quam publica peccata, & scandala rescindi possint, & coerceri) etiam volentes & scientes in perjurii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recusant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ sciunt infra parochias suas esse perpetrata, vel congregationem saltem insigniter gravare, ac offendere; licet iidem vel à vicinis, vel à Ministro, vel etiam ab ipso Ordinario admoniti subinde fuerint, ut conscientias suas, dicta crimina præsentando, exonerarent, neque se vellent in horrendum illud perjurii scelus ausu tam nefario præcipitare.

27. *Schismatici à Cænæ communionem arcendi.*

Ministri, cum Cænam Domini administrant, neminem scienter ejusdem facient participem, qui in genua non fuerit inclinatus, sub pœna suspensionis. Simili etiam pœna prohibemus, ne alicui eandem distri-
buant, qui publicæ Liturgiæ (juxta Ecclesiæ Anglicanæ instituta) re-

cusat interesse; vel qui Librum Publicarum Precum ac Sacramenta administrandi, ritusve & cæremonias quaslibet in eodem præscriptas, aut quicquam sive in Articulis, qui in Synodo, Anno 1562, conclusi sunt, sive in Libro de Ordinatione Presbyterorum, & Episcoporum comprehensum frequenter & notoriè calumniatur; vel qui Majestatis suæ supremam in causis Ecclesiasticis auctoritatem ullo dicto audet convellere, aut lædere: nisi singuli taliter delinquentes coram Ministro, præsentibus unà Œconomis, delicti sui pœnitentiam professi, viva voce priùs sponderint (si nesciat scribere) se deinceps in eo genere nequaquam peccaturos, vel, si nõrint scribere sub chirographo suo idem promiserint: quod eorum chirographum Minister accipiens ad Episcopum Diœcesanum, vel loci Ordinarium quamprimum transmittet. Proviso semper, quod Ministrorum quilibet, qui à sacra Cœna aliquem arcebit (prout in præsentè vel in superiore Canone constitutum habetur) ad partis quærelam, vel Ordinarii requisitionem, talis facti sui rationem, dicto Ordinario reddet, atque ejusdem in ea parte beneplacito & mandato acquiescet.

28. *Extranei à Cœnæ communione repellendi.*

Œconomi & Inquisitores, sive Assistentes (non minùs quàm Ministri) attentè observabunt, nùm omnes & singuli ex Parochia sua toties ad sacræ Cœnæ communionem annuatim accedant, quoties hujus Regni legibus, ac nostris etiam Constitutionibus jubentur: ac ulterius numqui extranei frequentius & usitatiùs à Parochiis alienis ad Ecclesiam suam conveniant; eosque (siqui erunt) Ministro suo indicabunt, ne sortè ad Mensam Domini inter cæteros recipiantur; quod ii omni modo prohibebunt, dictosque extraneos ad proprias parochiæ suæ Ecclesias ac Ministros demittent, ut illic cum vicinis suis unà communicent.

29. *Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.*

Parentes liberorum suorum Baptismati interesse non impellentur; neque eisdem etiam permittetur, pro propriis infantibus ad sacram fontem Susceptorum loco respondere. Præterea nulli Susceptori, aut Susceptrici licitum erit, aliis verbis in respondendo uti, quàm quæ in

Libro publicæ Liturgiæ hanc in partim sunt præscripta ; nec quisquam ad officium Susceptoris vel Susceptricis pro parvulis Baptizandis, vel Confirmandis admittetur, qui Cœnæ Dominicæ particeps nondum extiterit.

30. *Crucis in Baptismo ceremonia explicata.*

Dolemus, præclarissimum Majestatis suæ studium & laborem, in Colloquio ad Aulam Hamptoniensem circa signum Crucis in Baptismo (inter alia plurima) susceptum, non meliores effectus apud multos consecutum, quin adhuc in eo hæreatur, ejusque in Baptismo usus antopere impugnetur. Itaque quò melius constare possit legitima hujus cæremoniæ ratio, simulque ut omnis scrupulus deinceps amoveatur, qui hominum verè religiosorum conscientias perturbare quoquo modo possit, nos in hac causa inelytissimi Regis nostri vestigiis insistentes, ut qui Scripturæ autoritate, & Primitivæ Ecclesiæ exemplo in eadem ducitur, regulas ac observationes hascè nostris sinceris omnibus Ecclesiæ Anglicanæ membris commendamus.

Primò, observandum est, quòd etiam si Judæi, ac Ethnici Apostolos reliquosque Christianos irriderent, quòd eum prædicarent, in eumque crederent, qui Crucis morte esset affectus ; tantum tamen aberat, ut vel Apostoli, vel reliqui Christiani Crucis opprobrio seipsos passi sint à professione sua deterreri, ut in eadem exultandi potius, & gloriandi animos inde sumerent.

Imò Spiritus Sanctus per Apostolorum ora ipsum Crucis nomen (Judæis utique invisum) usque adeò honoravit, ut non modo Christum ipsum Crucifixum sub eodem comprehenderet, sed & mortis ac Passionis Christi vires, effectus, ac merita, unà cum solatiis, fructibus, ac promissis universis quæ nos ex eisdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquisita, etiam & signo Crucis, vel ipsa Apostolorum ætate (neque enim contrarium ostendi potest) existimationem peperit honorificam ; adeò ut Christiani haud multo post in cunctis actionibus suis eodem uti cœperint eo ipso palàm, & aperte testatum facientes (etiam ad stuporem Judæorum) se minimè sibi pudori ducere, quòd illum agnoscerent pro Domino & Salvatore suo, qui Crucis mortem pro ipsis pertulisset. Atque hoc Crucis signum non modò ipsi, idque cum ostentatione quadam solebant

adhibere, quoties Judæis passim occurrerent, sed & liberos suos, cùm Baptismatis aqua abluerentur, eodem signari faciebant, ut eos per Crucis Symbolum illius servitio dedicarent, cujus in Baptismo collata in ipsos beneficia Crucis nomine essent repræsentata, Atq. adeò hujus signi in Baptismo usus in Primæva Ecclesia receptus est unanimi consensu, maximoq. omnium tam Græcorum, quàm Latinorum applausu. Quo quidem sæculo siquis huic signo se opposuisset, declaratus proculdubio fuisset pro hoste ac inimico nominis Crucis, & proinde meritorum Christi, quorum illi tessera & signum adeò displiceret. Deniq. hujus signi usum continuum & generalem extitisse, ex multis Patrum testimoniis perspicuè declaratur.

Tertiò fatendum est, Crucis signum decursu temporis in Ecclesia Romana graves abusus pertulisse, præsertim postquam eam Papismi labes ac corruptela semel pervaserat. Cæterùm rei abusus legitimum ejusdem usum nequaquam tollit. Imò tantum aberat, ut Ecclesia Anglicana ab Italiæ, Galliæ, Hispaniæ, Germaniæ, aliisque similibus Ecclesiæ voluerit per omnia recedere, quicquid eas sciret tenere, aut observare, ut (quod Ecclesiæ Anglicanæ Apologia profitetur) cæremonias illas cum reverentia susciperet, quas citra Ecclesiæ incommodum, ac hominum sobriorum offensionem retineri posse senserat, & in iis tantùm articulis à prædictis Ecclesiis dissentiret, in quibus eadem ipsæ tum a pristina sua integritate priùs desciverant, tum etiam ab Ecclesiis Apostolicis, à quibus primum sunt proseminatæ. Quo quidem respectu, inter alias magnæ vetustatis cæremonias, etiam & Crucis in Baptismo signum in Ecclesia Anglicana est retentum, idque ex judicio & praxi venerabilium illorum Patrum, magnorumq; in primis Theologorum, qui regnante Edovardo sexto in eadem claruerunt; quorum alii deinceps ob veræ fidei professionem Martyrium constanter pertulerunt, alii Reginæ Mariæ temporibus exulantes, ac sub initium Regni Serenissimæ Reginæ nuper defunctæ in Angliam reversi, pro hoc signo semper steterunt, ejusque usum exemplo, ac praxi sua perpetuo commendârunt. Atq. hoc Ecclesiæ nostræ judicium & praxis comprobata sunt tum per censuram, quæ de Libro publicæ Liturgiæ tempore Edovardi sexti ferebatur, tum etiam per Confessionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus signi in Baptismo usus in Ecclesia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papisticam superstitionem atq. errorem munitus semper fuit, prout in ejusmodi casibus fieri convenit.

Primò enim Ecclesia Anglicana jam inde à Papismo abolito semper sensit ac docuit, & hodie etiam sentit ac docet, signum Crucis in Baptismo adhibitum de ipsius Sacramenti substantia haudquaquam existere. Nam ut primùm Minister infantem immergens in aquam, vel ejusdem faciei aquam inspergens hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*: infans continuò plenum & perfectum Baptismi Sacramentum consequitur, adeò ut signum Crucis post adhibitum ad Baptismi virtutem aut perfectionem nihil adjiciat, nec idem omissum de ejus efficacia, aut substantia quicquam detrahat.

Secundò palàm est in Libro publicæ Liturgiæ, infantem, postquam Baptismum susceperit (Crucis utique signo nondum superveniente) in Christi gregem ac Ecclesiam, tanquam perfectum ejus membrum receptum esse, ipsius adeò Baptismi virtute, non autem potestate aliqua, quæ signo Crucis affingitur. Ita ut propter ipsam Crucis memoriam, quæ apud omnes verè in Christum credentes plurimi semper fuit, & reliquas etiam ob causas supradictas, Ecclesia Anglicana ejus signum in Baptizando usque retinendum censuerit, secuta nimirum ea in re Primitivas & Apostolicas Ecclesias, atq. hunc Characterem pro licita externa cæremonia reputans & symbolo honorifico, per quod infans illius obsequio, qui Crucis mortem subiit, in perpetuum votus esset & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expressis facillimè potest perspicì.

Postremò, quum usus signi hujus in Baptismo in Ecclesia Anglicana purgatus sit ab omni Papistica superstitione ac errore, & in primariam institutionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Canoni, ac Patrum antiquorum concordì sententiæ judicamus esse consentaneas) privati cujusque tùm Ministri tùm alterius personæ cujuscunque statuimus esse, verum ejusdem usum, publica Authoritate præscriptum reverenter amplecti ac recipere, præsertim cum intelligant res aliqui medias ac indifferentes naturam suam aliquo modo mutare, postquam sub legitimi Magistratus edictum, vel interdictum venerint, neque pro cujusque libitu præter legem omittendas esse, cum præcipiuntur, nec cum prohibentur observandas.

De Ministris, eorumque ordinatione ac functione.

31. *Jejunia Quatuor Temporum Ministrorum ordinationi decreta.*

CUM Prisca Sanctorum Patrum autoritas, Apostolorum exemplo freta in solenni Ministrorum ordinatione preces ac jejunia celebranda præceperit; iisdemque aded precum & jejuniorum officiis stata quædam tempora ex professo decreverit, in quibus duntaxat sacri ordines essent conferendi: nos sanctum & pium illorum institutum colentes, volumus & statuimus, ut nulli in posterum Presbyteri aut Diaconi ordinentur, nisi in diebus Dominicis immediatè sequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idque hunc ipsum in usum) antiquitus institutas, atque in Ecclesia Anglicana hodie continuatas. Quod utique fieri volumus in Ecclesia Cathedrali, vel Parochiali, ubi Episcopus commoratur ac tempore divinorum, assistente non solùm Archidiacono, sed & Decano, & duobus ad minus Præbendariis, aut (illis legitimè detentis) quatuor illis gravioribus personis, quæ Magistri Artium ad minimum extiterint, & pro publicis concionatoribus legitimè approbatæ.

32. *Utrumque Ordinem eodem die non conferendum.*

Cum (ex Patrum antiquorum sententia, & Primativæ Ecclesiæ praxi) Diaconi officium ad Ministerii dignitatem gradus quidam sit constitutus; statuimus & ordinamus, ut nullus deinceps Episcopus aliquam cujusvis conditionis personam (quibuscunque tandem animi dotibus commendatam) uno & eodem die Diaconum & Presbyterum constituat; quin ut ritus ea in parte præscriptus in Libro de Episcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, strictè observetur; non quò Diaconos omnes Presbyterii aditu per annum integrum prohibeamus (cùm tamen Episcopus justam ejus admittendi causam aliqui invenerit) verùm ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in singulos annos sint decreta, aliquid saltem spatii detur, ad periculum de singulis faciendum, quales in officio Diaconi se exhibuerint, priusquam in Ordinem Presbyterorum suscipiantur.

33. *Neminem sine certo titulo ordinandum.*

Multis jam olim Patrum decretis cautum est, nequem liceret Diaconum, vel Presbyterum ordinari, nisi quem constaret, certum aliquem & designatum muneris sui exercendi locum per id tempus obtinere; quorum nos auctoritatem secuti, statuimus & ordinamus, nequis deinceps in sacros Ordines admittatur, nisi qui eodem tempore præsentationem sui ipsius ad promotionem aliquam Ecclesiasticam infra Diœcesin illius Episcopi, à quo manuum impositionem petit, tunc vacantem exhibuerit; vel verum & indubitatum certificatorium attulerit, sive de Ecclesia aliqua infra Diœcesin seu jurisdictionem dicti Episcopi, cujus Cura fungi possit, sive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Ecclesia, infra eandem Diœcesin vacante, in quo functionem suam exerceat; vel nisi fidem fecerit, se esse actu Socium, aut jura ocii obtinere, vel designatum esse Conductitium sive Capellanum in aliquo Collegio Cantabrigiensi aut Oxoniensi, vel etiam ad Magistri gradum ante quinquennium provectum, suis ibidem sumptibus degere: vel nisi ab Episcopo ipsum ordinante in Beneficium sive ad exercendam aliquam Curam, tunc etiam vacantem, brevi post sit admittendus. Siquis verò Episcopus in sacros Ordines quenquam asciverit, qui prædictorum aliquo titulo non sit præditus, tunc omnia illi necessaria eatenus ministrabit, donec eidem de aliqua Ecclesia prospexerit. Quod si facere recusaverit, per Archiepiscopum (uno præterea Episcopo assidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum suspendetur.

34. *Certæ conditiones in Ordinandis requisitæ.*

Nullus Episcopus in sacros Ordines quenquam de cætero cooptabit, qui non ex sua ipsius Diœcesi fuerit, nisi vel ex altera nostratium Academicarum prodierit; vel nisi literas (quas vocant) Dimissorias attulerit ab Episcopo, de cujus jurisdictione existit; &, si Diaconus fieri expetit, vicesimum tertium, sin Presbyter, vicesimum quartum ætatis suæ annum jam compleverit, ac etiam in altera dictarum Academicarum gradum aliquem Scholasticum susceperit; vel saltem nisi rationem fidei suæ, juxta Articulos religionis in Synodo Episcoporum & Cleri, Ann. 1562. approbatos, Latino sermone reddere possit, &

eandem Scripturæ testimoniis corroborare; ac ulterius de vita sua laudabili, & morum integritate literas Testimoniales exhibuerit, sub sigillo alicujus Collegii Cantabrigiensis, aut Oxoniensis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Ministrorum, unà cum subscriptione & testimonio aliorum probabilium & fide dignorum hominum, quibus ejusdem vita & mores per proximum triennium fuerint explorati.

35. *Neminem, nisi prævio solenni examine, Ordinandum.*

Episcopus, priùsqum cuilibet Ordinando manus imponat, diligenti eum examine excutiet ac explorabit, præsentibus eisdem Ministris, quos velit in impositione manuum sibi assistere. Quòd si Episcopus legitimè impèditus prædicto examini vacare nequeat, illud tamen à præfatis Ministris sollicitè fieri procurabit. Proviso semper, ut qui Episcopo in dicta examinatione, & manuum impositione adesse debeant, de ipsius Cathedrali Ecclesia existant (siquidem eorum facultas dabitur) alioqui tres ad minus idonei Concionatores ex eadem diœcesi adsciscantur. Quòd si quis Episcopus vel Suffraganeus in sacros Ordines quempiam sine prædictis qualitatibus, aut justo (ut supra) examine cooptarit; per Provinciæ suæ Archiepiscopum ea de re certiorum factum (assidente uno alio Episcopo) ab omni Ordines conferendi potestate in integrum biennium secludetur.

36. *Neminem, nisi prævia trium Articulorum subscriptione, Ordinandum.*

Nemo ad sacros Ordines, vel Ecclesiasticum aliquod Beneficium per Institutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechistæ munus exercendum sive in alterutra Academia, sive in Cathedrali vel Collegiata aliqua Ecclesia, sive in urbe aut oppido mercatorio, sive in parochiali Ecclesia vel Capella, vel alio denique hujus regni loco deinceps admittetur, nisi priùs vel ab Archiepiscopo, vel Episcopo ejus Diœceseos, in qua est victurus, vel ab altera Academicarum licentiam & facultatem earundem subscriptionibus & sigillis munitam impetraverit, tribusque sequentibus Articulis (modo & forma à nobis præfinitis) subscripserit.

1. Quòd Majestas Regia secundùm Deum unicus est & supremus gubernator hujus Regni omniumque aliorum ipsius dominiorum, ac

territeriorum, tam in omnibus Spiritualibus sive Ecclesiasticis rebus aut causis, quàm in Sæcularibus: & quod nullus extraneus princeps, vel persona, nec ullus prælatus, status, aut dominatus habet aut habere debet ullam jurisdictionem, potestatem, superioritatem, præeminentiam, vel authoritatem Ecclesiasticam sive Spiritualem infra Majestatis suæ dicta regna, dominia, & territoria.

2. Quòd Liber publicæ Liturgiæ, & Episcopos, Presbyteros & Diaconos ordinandi, & consecrandi nihil in se contineat, quod verbo Dei sit contrarium, quòdque eodem taliter uti liceat: & quod ipse in publicis Precibus, & Sacramentis administrandis illam prorsus formam, quæ in dicto libro præscribitur, & non aliam sit observaturus.

3. Quòd libro de religionis Articulis, in quos consensum est ab Archiepiscopis, & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londinensi, An. 1562, omninò comprobatur: & quod omnes ac singulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numerantur) verbo Dei consentaneos esse agnoscit.

Hisce tribus Articulis qui volet subscribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine suo expressis) in subscribendo utetur: *Ego N. N. tribus his prefixis Articulis, omnibusque in eisdem contentis lubens & ex animo subscribo.* Quòd si quis Episcopus aliquem ordinaverit, admiserit, vel facultate, aut licentia (ut superius dictum est) ulla donaverit, nisi priùs sub modo & forma præstitutis subscripserit; is à collatione Ordinum, & licentiarum ad concionandum per anni spatium submovebitur. Academies verò, siquid hac in parte deliquerint, juris ultioni, & Regiæ censuræ relinquimus.

37. Ordinatis, Diæcesin mutantibus, subscriptio coram Episcopo Diæcesano iteranda.

Si quis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima alioqui potestate præditus (ut suprà) in ullam Diæcesin ibidem commemoraturus devenerit, is ad hujusmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Ecclesiasticam functionem illic obeundam nullatenus admittetur (à quocunq. tandem dictam potestatem acceperit) nisi prius coram Episcopo ejusdem Diæceseos, in qua munerum præfatorum aliquo fungi debeat, in supradictos Articulos, per manus suæ subscriptionem consenserit.

38. *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.*

Siquis Minister, postquam præfatis Articulis subscripserit, Liturgiæ formula vel ritibus & cæremoniis quibuscunque in Libro Precum publicarum in dictis, uti deinceps omiserit, suspensionis pœna coerceatur, ac nisi post mensem se emendârit ac submiserit, excommunicetur; quod si per alium adhuc mensem in contumacia permanserit, à Ministerio sacro amoveatur.

39. *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*

Nullus Episcopus Ministrum quemvis ab alio Episcopo Ordinatum in Beneficium aliquod de cætero instituet, nisi quæ Literas ordinationis suæ eidem ostenderit, & de morum honestate, vitæque probabili congruum testimonium (Episcopo id postulante) exhibuerit: ac nisi debite examinatus, Ministerio suo dignus inventus fuerit.

40. *Instituendi in Beneficia Simonia suspiccionem solenni jurejurando jussi avertere.*

Ad detestabile Simonia peccatum coercendum (quoniam Spirituum, & Ecclesiasticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in Dei conspectu odiosa est, & execranda) statuimus, & ordinamus, ut Archiepiscopus, omnesque & singuli Episcopi, atque alii, quibuscunque jus competit admittendi, instituendi, conferendi, consecrandi vel electionem confirmandi cujusvis Archiepiscopi, Episcopi, vel alterius personæ ad Ecclesiasticam aliquam Functionem Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura, vel sine Cura, vel ad Ecclesiasticam ullum munus quodcunque, ante omnem ejusmodi institutionem, collationem, consecrationem vel confirmationem electionis respectivè faciendam, unumquemque deinceps admittendum, instituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiscopatum, Episcopatum, vel aliam Spiritualem sive Ecclesiasticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Juris-

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dictionem, Locum aut Beneficium cum Cura vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque præsentis juramento oneret (quod utique per omnes, quorum intererit, in propriis personis, & non per Procuratorem erit præstandum) sub modo & forma sequentibus : *Ego N. N. juro me nullam Simoniacam solutionem, stipulationem, vel promissum directè aut indirectè per me, vel per alium quemlibet (me conscio, aut consentiente) cuivis personæ vel personis quibuscunque fecisse, pro vel de procuratione, vel acquisitione Ecclesiasticæ hujus Dignitatis, Loci, Promotionis, Officii, vel Beneficium (exprimendo respectivè & nominatim locum illum, in quem admittendus, instituendus, conferendus, installendus, aut confirmandus erit) neque deinceps ullam ejusmodi solutionem, stipulationem, vel promissum absque mea notitia aut consensu factum quovis tempore præstiturum ita me Deus adjuvet per Christum Jesum.*

41. *Beneficiorum pluralitas parcius dispensanda, & de personali dispensatorum residentia cautio ineunda.*

Nemini in posterum facultas sive dispensatio concedetur, de pluribus Beneficiis Curatis simul retinendis, nisi tali duntaxat, qui pro eruditione sua dignior, & ad officium suum plenius præstandum habilis & idoneus censebitur : nimirum qui ad gradum Magisterii ad minus in altera nostratium Academicarum promotus fuerit, publicusque ac idoneus cocionator, idemque legitimè approbatus extiterit. Proviso semper, ut sufficienti cautione obstrictus teneatur, de personali sua residentia in singulis Beneficiis per bonam anni cujusquam partem facienda ; ac ut ejusmodi Beneficia non amplius triginta miliarium spatio ab invicem distent ; & denique ut in eo Beneficio, in quo non residebit, concionatorem ritè approbatum retineat, qui populum utiliter docere ac informare possit.

42. *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*

Quilibet Decanus, Præfectus, Guardianus, vel Rector primarius cujusquam Ecclesiæ Cathedralis, vel Collegiatæ nonaginta dies ad minus in singulis annis conjunctim vel divisim in dicta Cathedrali, vel Collegiata Ecclesia residebit : verbi Divini prædicationi incumbens, &

hospitalitatem interim exercens; nisi aliàs gravibus, & urgentibus causis, iisque per Episcopum Diœcesanum approbandis detentus fuerit, vel legitima aliqua ratione aliter dispensatus. Quamdiu autem illic moram fecerit, ipse cum reliquis pariter Canonicis, vel Præbendariis residentibus invigilabunt, ut Ecclesiæ suæ Statuta, & laudabiles Consuetudines (modò verbo Dei, ut Prærogativæ Regiæ non repugnent) necnon universa hujus regni statuta ad Ecclesiasticum ordinem spectantia, quæ in suo robore adhuc perdurant, omnesque aliæ Constitutiones Regia autoritate hactenus editæ & stabilitæ, & siquæ per Episcopum Diœcesanum (juxta statuta & consuetudines ejusdem Ecclesiæ, ac leges Ecclesiasticas hujus regni) in visitatione sua legitimè præscribentur, inviolatè custodiantur: ac ut minores Canonici, Vicarii Chorales, aliique Ecclesiæ suæ Ministri ad sacrarum Literarum studium compellantur, & eorum unusquisque Novum Testamentum non solum sermone vernaculo, sed & Latino penes se habeat.

43. *Decani & Præbendarii, in Ecclesiis Cathedralibus residentes, ad sedulam concionandi diligentiam tenentur.*

Cujusque Ecclesiæ Cathedralis Decanus, Præfectus, Guardianus, vel Rector principalis, ac Præbendarii item, & Canonici non modò in ejusmodi Ecclesiis suis (idque in propriis personis) toties concionabuntur, quoties lege, statuto, ordinatione, & consuetudine ad in tenentur; sed in aliis etiam Ecclesiis ejusdem Diœceseos; in qua resident, ac in iis præcipuè locis, unde vel ipsi, vel ipsorum Ecclesiæ vectigal aliquod, sive fructus annuus percipiunt. Quod si ipsi vel ægritudine, vel justa aliqua causa impediti abfuerint, tùm concionatores sufficienti autoritate approbatos sua vice substituent, quales Episcopus Diœcesanus ad concionandum in Ecclesia Cathedrali idoneus judicabit. Secùs si quis vices suas, prout dictum est, supplere quoquo modo omiserit, per Episcopum, vel eos, ad quos ejus Ecclesiæ jurisdictio pertinebit, pro delicti merito, punietur.

44. *Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*

Nullus Ecclesiæ Cathedralis aut Collegiætæ Præbendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in sua

Ecclesia Cathedrali aut Collegiata Residentarius existit) à Beneficiis suis Curatis (prætextu Præbendæ suæ) ultra tempus unius mensis aliquo anno aberit, nisi ex urgente causa, & pro certo tempore per Episcopum Diœcesanum approbandis. Qui autem ex dictis Canonicis & Præbendariis, per Ecclesiæ suæ Cathedralis, aut Collegiatæ Ordinationes, ad necessariam in eisdem residentiam tenentur, ii inter se anni tempora ita partientur, pro residentia in dictis Ecclesiis facienda, ut semper eorum aliqui personaliter illic resideant; omnesque, quotquot in præsentia sunt, aut de cætero futuri sunt Residentarii in ulla Cathedrali, aut Collegiata Ecclesia, post exactum Residentiæ suæ terminum, per Statuta localia, aut Consuetudinem Ecclesiæ suæ definitum, ad Beneficia sua vel unum ex iis, aut saltem ad aliam aliquam Curam, in qua ipsorum præsentia lege requiriter; quamprimum convolabunt, ut debitis illic officiis perfungantur, juxta leges in ea parte constitutas, quas Episcopus Diœcesanus curabit executioni mandari.

45. *Beneficiati concionatores, in Beneficiis suis residentes, jugiter tenentur concionari.*

Singuli Beneficiati in Beneficiis suis residentes, (dummodo sint legitima autoritate ad concionandum admissi) per singulos dies Dominicos (justo impedimento cessante) in Ecclesiis aut Capellis suis, vel vicinarum aliqua Ministro concionatore destituta (ubi maximè facultas datur) concionem ad populum habebunt unam, in qua sobriè, & syncerè verbum veritatis dividunt in Dei gloriam, & salutarem populi ædificationem.

46. *Beneficiati non concionatores vicariam concionatoris operam jubentur singulis mensibus adhibere.*

Omnis Beneficiatus ad concionandum non admissus, concionem singulis mensibus unum ad minus in Ecclesia sibi credita, per concionatorem legitimè approbatum, haberi procurabit; si tamen Beneficii valor Ordinarii judicio id ferre posse videbitur; omni autem die Dominico, cùm in ipsius Ecclesia deficiet concio, dictus Beneficiatus aliquam ex Homiliis, publica autoritate præscriptis aut præscribendis, per se vel certe per Curatum suum recitabit.

47. *Beneficiati, à Beneficiis suis legitimè absentes, Curatum concionatorem jubentur adhibere.*

Quilibet Beneficiatus, cui (propter necessitatem officii aliàs incumbentis) dispensatio de non residendo in Beneficio suo per hujus regni leges est indulta, per Curatum qui concionator sit idoneus, & sufficienti autoritate approbatus, Curæ suæ prospiciet modo Beneficii valor non repugnet. Cæterum qui duobus simul Beneficiis perfruit, is in illo Beneficio, in quo ipse non residet, concionatorem legitimum retinebit, nisi ipsum constiteret in utroque jugiter concionari.

48. *Ministri, nisi ex Episcopi vel Ordinarii approbatione pro Curatis non admittendi.*

Nulli Curato aut Ministro permittetur, ullibi curæ animarum inseruire, nisi priùs per Episcopum Diœcesanum, vel loci Ordinarium Episcopali jurisdictione præditum examinatus, ac admissus fuerit, ejusq. rei testimonium manu Episcopi & sigillo consignatum obtinuerit (habito semper respectu tum ad Curæ ipsius magnitudinem, tum ad personæ admittendæ habilitatem.) Quinetiam dicti Curati & Ministri, siquando ex una Diœcesi in alteram transierint, nequaquam ad Curam uim exercendam admittentur, nisi Episcopi ejus Diœceseos unde advenerint, vel loci Ordinarii (ut supra) literis testimonialibus, de ipsorum honesta conversatione, sufficientia, & conformitate ad Ecclesiasticas regni Anglicani leges, muniti accesserint. Nec verò eorum cuilibet licitum erit pluribus, quàm uni Ecclesiæ aut Capellæ uno eodemque die ministrare, nisi forsàn Capella illa Ecclesiæ Parochialis membrum existat, aut eidem unita, vel nisi Ecclesia aut Capella cui taliter inserviet, judicio Episcopi vel Ordinarii (ut supra) Curato alendo non sufficerit.

49. *Ministris ad concionandum non admissis glossæ & paraphrases in publica Scripturarum lectione interdictæ.*

Nullus cujuscunque conditionis Minister, non prius per Episcopum Diœcesanum examinatus & approbatus, aut pro sufficiente & idoneo concionatore (ut prædictum est licentiatus) in sua ipsius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ sacræ exponere præsumit:

sed solum aptè & distinctè sine glossis aut additamentis legere studebit Homilias, publica autoritate hactenùs editas, aut de cætero edendas, in veræ fidei confirmationem, & populi instructionem, atque ædificationem.

50. *Concionatores adventitii, absque legitima missione, ad concionandum non admittendi.*

Minister, Œconomi, aliique Ecclesiæ Officarii neminem patientur in suis Ecclesiis, aut Capellis concionari, nisi qui licentiis suis ad prædicandum exhibitis, justa autoritate (ut supra) in eam partem muniti comperientur.

51. *Advenæ concionatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*

Decani, Præfecti & Residentiarii Cathedralis, & Collegiatæ Ecclesiæ cujuscunque nemini extraneo in suis Ecclesiis concionandi potestatem facient, nisi qui ejusdem Provinciæ Archiepiscopi, aut Episcopi Diœcesani, vel alterutrius Academiæ approbatione suffultus venerit. Quod siquem contigerit in concione sua dogma aliquod in populum disseminare vel novum, vel minùs consonum verbo Divino, ullive ex religionis Articulis in Synodo, Anno 1562 approbatis, aut etiam Libro Precum publicarum; Decani, aut Residentiarii quàm poterunt mature per literas suas, eorum manu subsriptas, qui dictam concionem audierint, Episcopo Diœcesano id intimabunt, quò is, quod ipsi videbitur, de eo statuat.

52. *Concionatorum advenarum nomina in librum referenda.*

Ut Episcopo (causa id postulante) constare possit, tum quæ conciones in singulis Ecclesiis suæ Diœceseos habeantur, tum qui sine legitima autoritate concionari præsumant: Œconomi Ecclesiarum, eorumque assistentes Librum quendam comparabunt, in quo unusquisque concionator, qui ad ipsorum Ecclesiam aliunde accesserit, nomen suum inscribit, adjecto etiam die, in quo concionem ibidem habuerit, ac Episcopi nomine, à quo concionandi potestatem acceperit.

53. *Concionatorum mutuis oppositionibus pulpita non patebunt.*

Siquis Concionator Doctrinam ullam, ab alio concionatore in eâdem vel vicina aliqua Ecclesia traditam, particulariter aut nominatim ex professo impugnare & pro concione refellere attentabit, priusquàm Episcopum Diœcesanum de eâ certiozem fecerit, & ejusdem mandatum acceperit, quam eo in casu rationem sequi debeat (cùm alioqui ex publicis ejusmodi oppositionibus multum scandali & perturbationis populo oriri possit) Œconomi vel pars læsa absque omni mora dicto Episcopo illud significabunt, neque præfatum Concionatorem patientur illum locum, quo semel abusus sit, deinceps occupare, nisi sanctè receperit se ab omni ejusmodi contentionis materia in Ecclesia temporaturum, donec Episcopus de ea re ulterius statuerit: qui item quamprimùm commode poterit in ea taliter procedet, ut parti læsæ in eâdem Ecclesia, in qua oblatum est scandalum, publicè satisfiat. Proviso semper, ut si altera pars Appellationem interposuerit, eidem concionandi officium pendente lite sit interdictum.

54. *Concionatores schismatici licentiis suis mulctati.*

Siquis per Archiepiscopum, aut Episcopum ullum, vel alterutram Academiam in præteritum ad concionandum admissus, quovis deinceps tempore recusaverit legibus, institutis, & ritibus Ecclesiasticis infra Regnum Anglicanum stabilitis seipsum conformem reddere, eundem per Episcopum Diœcesanum, vel loci Ordinarium quamprimùm admoneri volumus, ut eorundem usui & debitæ observationi se submittat. Quod si, tali admonitione præmissa, infra mensem se minimè reformârit, ejusdem Facultatem sive licentiam ad concionandum eo ipso irritam esse & pro nulla habendam decernimus.

55. *Precationis formula, à Concionatoribus in concionum suarum ingressu imitanda.*

Omnes Concionatores & Ministri in aditu cujusque suæ Concionis, Lecturæ & Homiliæ populum hortabuntur, ut secum in precibus concurrat in hunc aut similem modum, idque (quantum licet) summaria brevitate: Precamini pro Christi sancta Ecclesia Catholica, id est, pro universo cœtu Christiani populi per orbem terrarum diffusi ac dissemi-

nati, specialiter vero pro Ecclesiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipuè pro Excellentissima Regia Majestate, Clementissimo Domino nostro *Iacobo Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defensore, & super omnes personas in omnibus causis tam Ecclesiasticis quam Civilibus infra Regna & dominia sua supremo Governatore. Precamini etiam pro Serenissima Regina *Annâ, Nobilissimo Principe *Henrico, reliquaue Regia sobole illustrissima. Precamini etiam pro Ministris Divini Verbi, & Sacramentorum, tam Archiepiscopis & Episcopis, quàm cæteris Pastoribus & Curatis. Precamini etiam pro Honoratissimis Regiæ Majestatis Consiliariis, ac Proceribus, & Magistratibus hujus regni universis: ut hi omnes & singuli in sua quisque vocatione, ad Dei gloriam, populique ædificationem & rectam administrationem officii suis diligenter, & fideliter perfungantur, memores reddendæ olim rationis, cum ad Christi tribunal sistentur judicandi. Precamini etiam pro populo & plebe hujus regni universa, ut in vera fide, & sancto timore Dei, in humili erga Regem obedientia & fraterna erga se invicem charitate vitam suam instituant. Postremò gratias & laudes Deo reddamus pro illis omnibus, qui in fide Christi ex hac vita excesserunt, humiliter Deo supplicantes, ut per illius gratiam vitam nostram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, resurgamus cum illis in die Jesu Christi ad cœlestem gloriam, & vitam æternam; semper cum Oratione Dominica concludentes.***

56. *Ministris merè concionatoribus Precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.*

Omnis Minister in Beneficio Curato constitutus, licet prædicationi potissimum vacet, & Curatum sub se retineat, qui reliqua Ecclesiæ officia, ipsius vice exequatur; similiter etiam quilibet Concionator stipendiarius qui Prælegendi, Catechizandi, aut Concionandi munus in aliqua Ecclesia vel Capella exercet, Liturgiam publicè recitabit duobus ad minus cujusque anni diebus Dominicis, ad horas tùm mututini, tùm vespertini temporis consuetas & usitatas, atque ea in Ecclesia, in qua Beneficiatus est, vel Prælectoris, Catechistæ, aut Concionatoris munere fungitur; toties item Sacramenta Baptismi (siqui erunt Baptizandi) & Cœnæ Dominicæ quotannis administrabit, modo & forma omnibusque iis ritibus & cæremoniis observatis, quæ in Libro publicæ Liturgiæ in

ea parte præscribuntur. Qui secùs fecerit, si beneficio dotatus est (ut supra) pœnam suspensionis incurret; stipendiarius verò (sive is Lectoris, sive Catechistæ, sive demùm Concionatoris nomine censetur) per Episcopum Diœcesanum à munere submoveatur, donec se conformem præbuerit, ad omnia præfata officia (sub modo & forma supra-dictis) rite perficienda.

57. A ministris non concionatoribus Sacramenta efficaciter administrari.

Cum multi à falsis Doctoribus in errorem inducti, liberos suos nisi per Ministrum Concionatorem nolint Baptizari, eodemque respectu ad sacram Cœnam, nisi per talem administratam, recusent accedere: ac si illorum Sacramentorum virtus & efficacia à Ministri in concionando facultate penderet; cùm tamen integra tùm Baptismi, tùm sacræ Cœnæ doctrina, quæ ad Sacramentorum eorundem administrationem desideratur, in Libro publicæ Liturgiæ tam plenè, & integrè sit expressa, ut eidem nihil addi possit, quod solidum sit & necessarium: omnibus tali errore deceptis mandamus & præcipimus, ut protervam hanc ipsorum pertinaciam de cætero deponant, ac Ecclesiæ institutis hac in parte obsequantur; cùm quoad eorundem Sacramentorum efficaciam nihil intersit, utrum à Ministro non Concionatore, an secùs administrentur. Quod siqui deinceps hac in re deliquerint, Parochiæque suæ Ecclesiæ eo intuitu declinantes, in alienis vel sacram Cœnam susceperint, vel liberos suos Baptizari fecerint neq. mandato hoc nostro admoniti ab errore suo & illicita hac ratione destiterint: ad loci Ordinarium per Ministrum, Œconomos & Inquisitores, vel Assistentes Parochiæ suæ deferantur, talibus censuris Ecclesiasticis per eum castigandi, quales adeò obstinatæ perviciæ merito debentur: id est, si contumaces permanserint, primo suspensionis: si ultra mensem deinceps perseverarint, excommunicationis pœna coerceantur. Pari ratione siquis Rector, Vicarius, vel Curatus, post præsentium Canonum promulgationem, quamlibet personam, quæ non sit de sua Ecclesia vel Parochia, ad Sacræ Cœnæ Communionem recipere, vel ex talum liberis aliquem Baptizare præsumserit (eisdem hac ratione in errore suo confirmans) in suspensionis pœna eo ipso obstrictum se intelligat, à qua nequaquam absolvetur, priusquam sanctè promiserit, se hac in parte de cætero nullatenus offensurum.

58. *Ministris sacra per agentibus Superpelliceorum & Epomidum usus injunctus.*

Ministrorum quilibet, dum vel publicas Preces recitat, vel Sacramenta administrat, aliosve Ecclesiæ ritus peragit, decente & congruo Superpellicio eoque manicato induetur, quod communibus Parochianorum impensis comparabitur. Siqua autem controversia super ejusdem materia, vel competente decentia oriatur, Ordinarii discretio eandem terminabit. Quotquot verò ex Ministris gradum aliquem in Academia susceperint, ii inter sacra peragenda Superpelliceis suis adjicient & Caputia, singulorum gradibus convenientia, quorum tamen usu Ministris minimè graduatis sub pœna suspensionis interdicimus. Nihilominus & huic Ministrorum classi (loco Caputiorum) Liripipia permittimus ex nigro (modò ne serico) suis Superpellices injicienda.

59. *Catechizandi diligentia Ministris injuncta.*

Quilibet Rector, Vicarius, & Curatus, singulis diebus Dominicis & festivis ante preces vespertinas, (ad semihoræ spatium vel amplius) juventutem, & plebem rudiorum suæ Parochiæ examinabit, & instituet in Decalogo, Symbolo Apostolico, & Oratione Dominica, eosque Diligenter audiet, instruet, & erudiet in Catechismo, qui extat in Libro Precum publicarum: omnesque patres, & matres-familias jubeant liberos, ac famulos suos, qui dictum Catechismum, nondum tenent, tempore constituto Ecclesiam adire, ut Ministro diligenter & humiliter ascultent & obtemperent, donec eundem perdidicerint. Quod siquis Minister in hoc officio negligens fuerit & remissus, re ad Episcopum vel loci Ordinarium delatâ, & debitè intimata, primum acriter corripiatur; si hinc se submitteat, deinceps tamen in eâdem re volens deliquerit, suspensionis sententiam incurrat: si tertio offenderit (quandoquidem exigua spes restat illius hac in parte reformandi) excommunicationis censura, donec se correxerit, obstrictus usque teneatur. Simili modo siqui parentes, Patres aut Matres-familiarum vel eorum liberi, apprentici, famulive officio suo hac in re defuerint, illi quidem non compellendo suos, ut veniant, hi vero, ne discant, recusando, per Ordinarium suum (modo adulti sint) suspensionem plectantur; & si per mensem sic persistierint, excommunicentur.

60. *Confirmationis solennitas in trienniali Episcoporum visitatione celebranda.*

Cum solennis, antiqua & laudabilis in Ecclesia Dei consuetudo fuerit, ab ipsius usque Apostolorum temporibus observata, ut Episcopi quique parvulis Baptizatis, & in Catechismo Christianæ religionis instructis manus imponentes, super illis orarent ac benedicerint (quod vulgò *Confirmationem* nominatur) cùmque in trienniali Episcoporum visitatione mos sanctissimi istius operis peragendi in Ecclesia per multas ætates obtinuerit; volumus & ordinamus, ut quilibet Episcopus vel ejus Suffraganeus in consueta visitatione sua morem & ritum illum in propria persona diligenter observet; quod si tertio demum anno aliqua infirmitate impeditus visitationem suam personaliter obire nequeat, at saltem illud Confirmationis munus illud proximo anno (prout commode poterit) nequaquam omittet.

61. *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*

Unusquisque Minister curam habens animarum (quo melius instituta & ritus ad *Confirmationem* spectantes, qui in Libro publicæ Liturgiæ præscripti habentur, debite possint conservari) diligenter providebit, ne ulli ad manuum impositionem Episcopo sistantur, nisi qui fidei suæ rationem norint reddere, juxta Catechismum in Libro prædicto contentum. Cumque Episcopus huic officio celebrando tempus aliquod certum præfixerit, Minister sedulam dabit operam, ut quam queat plurimos ad hoc instruat, ac inducat, coram Episcopo Confirmandos comparare.

62. *Ministri sine Bannis rite indictis, vel legitime dispensatis Matrimonium celebrare prohibiti.*

Nullus Minister, sub pœna suspensionis per triennium ipso facto incurrendæ, matrimonium inter ulla personas celebrabit, absque Facultate seu licentia ab aliquo eorum, qui in hisce constitutionibus nostris inferiùs designantur, indulta & concessa; nisi Banna matrimonialia per tres dies Dominicos separatim fuerint denunciata, idque publicè in

Ecclesiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neque ullus Minister sub pœna simili inter quaslibet personas (quantumvis ejusmodi Facultatem seu indulgentiam habentes) quocunque prætextu matrimonium solemnizabit vel tempore aliquo incongruo, sed duntaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, sed in Ecclesiis tantummodò vel Capellis, ubi partium altera commoratur, idque similiter tempore Precum publicarum; vel omninò (etiãsi trina Bannorum indictio præcesserit, nec ulla proinde dispensatio requiratur) priusquam parentes aut gubernatores contrahentium (si vicesimum primum ætatis suæ annum non compleverint) consensum suum vel personaliter, vel per testimonium luculentum dicto Ministro significârint.

63. *Ministri in locis exemptis sine Bannorum justa indictione, vel dispensatione legitima Matrimonium celebrare prohibiti.*

Quilibet Minister, qui contrà atque in constitutionibus hisce nostris cautum est, inter personas quascunque matrimonium celebrabit, sub prætextu cujuslibet immunitatis, quæ certis Ecclesiis ac Capellis arrogatur; per loci Ordinarium, in quo sic offensum erit, triennali suspensione punietur. Siquis autem Minister ex loco, ubi sic deliquerit, ante latam contra ipsum suspensionis sententiam, se transtulerit; tunc per Episcopum Diœcesanum, vel Ordinarium loci, in quo residebit (ab altero Ordinario, cujus jurisdictioni se subduxit, ea de re sub ipsius manu & sigillo certiore factum) eâdem omninò censurâ ferietur.

64. *Feriæ à Ministris solenniter indicendæ.*

Rectores, Vicarii; & Curati omnes in sua cujusque Ecclesia singulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præstitutum) populo denunciabunt, siqui dies Festivi, & Vigiliæ in sequentem septimanam sint institutæ. Quod siquis deinceps hac in re volens offenderit, & per Ordinarium suum semel admonitus, officium illud secundò omiseret, debita juris animadversione puniatur, donec huic constitutioni ad implendæ se submiserit.

65. *Recusantes & Excommunicati à Ministris solennitur denuncianda.*

Ordinarii locorum, infra suas respectivè jurisdictiones, sollicitè providebunt, ut tam Excommunicati ex eo, quòd divinis precibus, infra hoc regnum Angliæ publica autoritate stabilitis, interesse pertinaciter recusaverint, quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis sententia propter insignem contumaciam, vel graviora aliqua crimina obstricti fuerint (nisi infra tres continuos menses post latam Excommunicationis sententiam se emendaverint, & absolutionis gratiam fuerint consequuti) singulis ex mensibus sequentibus publicè in Ecclesia tum Parochiali tum etiam Cathedrali Diæceseos, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Ministrum denuncientur; quò reliqui & ab eorum communione declinent; & procliviores redantur ad Breve de *Excommunicato Capiendo* procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Registrarii cujuslibet Curiæ Ecclesiasticæ, de præmissis omnibus & singulis, quolibet anno infra festa S. Michaelis, & Natalis Domini Archiepiscopus hujus Provinciæ in scriptis facient certiore.

66. *Recusantium conversio à Ministris sedulò elaboranda.*

Quilibet Minister, cui concionandi Facultas est, siquem Papisticum Recusantem, vel Recusantes infra suam Parochiam habuerit (dummodò per Episcopum idoneus judicetur) sedulam illis subinde operam dabit, ut (si fieri possit) errantes in viam veritatis reducat. Quod si is vel non concionator, vel non talis existat, tum concionatoris idonei operam subsidiariam (siquidem poterit) in eum finem procurabit. Quod si non datur, Episcopo Diæcesano illud significabit, cujus erit, non modo vicino alicui concionatori aut concionatoribus id laboris imponere, sed & ipsum (quantum per arduas occupationes licuerit) summo studio contendere, ut docendo, persuadendo, modisque blandis & benignis omnibus tum dictos Recusantes, tum omnes infra suam Diæcesin sic affectos à suis erroribus deducat.

67. *Ægrotantes à Ministris sedulò visitandi.*

In omni Parochia cùm aliquis ex morbo decumbens, in periculo

mortis videtur constitutus, Minister ea de re certior factus eundem visitabit, (nisi exploratum sit, vel probabiliter suspectum, morbum esse contagiosum,) ut animam ejus in hoc adverso ipsius statu salutari doctrina, & consolatione erigat, idque sub forma in Libro publicæ Liturgiæ concepta, si non sit concionator, alias prout ipsi maximè videbitur expedire. Morte verò jam ingruente, aliqua campana pulsabitur, neque Minister supremo officio suo hac in parte deerit. Cùm autem expiraverit (si utique expirare eum contingat) campana per breve tantummodò spatium utrinque pulsabitur, quod idem tam ante, quà post sepulturam observandum decernimus.

68. *Ministri Baptismum, aut Sepulturam denegare vetiti.*

Nullus Minister aut renuet, aut detractabit, infantem ullum, qui die quovis Dominico aut Festivo ad ipsum in Ecclesiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Ecclesiam vel cœmeterium inhumandi causa deferetur, (data priùs ejus rei notitia competente,) sub modo & forma in dicto Libro præfinitis sepelire. Quòd si hunc vel illum Baptizare, aut Sepulturæ tradere recusaverit (nisi forte defunctus denunciatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & insigne crimen obstrictus, neque de ejus pœnitentia testari quisquam potuerit) à Ministerio suo per Episcopum Diœcesanum trimestri spatio secludetur.

69. *Ministri Baptismum in Articulo necessitatis differre vetiti.*

Siquis Minister de infirmitate, aut mortis periculo, infanti cuilibet infra suam Parochiam nondum Baptizato imminente, debitè & citra fraudem commonefactus, & ad locum, ubi dictus infans existet, ejus Baptizandi causa rogatus accedere, vel planè recusaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cum tempèstivè posset dictum locum adiisse, & infantem præfatum Baptizasse, is tamen ejusdem culpa expers Baptismi moriatur; dictus Minister trimestri suspensioni subjacebit, neque absolutionis gratiam consequetur, antequàm coram loci Ordinario culpam præteritam agnoscens, pro cætero polliceatur, se in hoc genere scienter nequaquam peccaturum. Proviso semper, ut in illis Parochiis, in quibus Curatus, aut Substitutus

extiterit, præsens Constitutio non ad ipsum Rectorem aut Vicarium, sed ad dictum Curatum vel Substitutum illic præsentem extendatur.

70. *Ministri Baptizatorum, Nubentium, & Sepultorum regis-
trum conservare jussi.*

In omni hujus regni Ecclesia Parochiali & Capella Liber ex pergameno Parochianorum sumptibus comparabitur, in quo conscribi volumus diem & annum cujusque Baptismatis, Matrimonii, & Sepulturæ, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primùm lata est, (quatenus veterum registorum copia haberi potest.) præcipuè verò ab initio Regni Serenissimæ Reginæ nuper defunctæ. Ad quem Librum tutiùs asservandum Oeconomi (communibus Parochianorum impensis) cistam crassam & firmam curabunt confici, cum tribus seris & clavibus, quarum una penes Ministrum, reliquæ duæ penes Oeconomos separatim custodientur: ita ut nec Ministro liceat sine Oeconomis, neque Oeconomis, nisi Ministro adhibito, Librum prædictum de cista promere. Singulis verò in posterum Diebus Dominicis, statim post finitâs matutinas vel vespertinas preces, Minister & Oeconomi Librum illum membranaceum de cista prædicta sument, ac Minister in præsentia Oeconomorum in eodem inscribet omnium personarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizatæ (adjectis item parentum nominibus, & cognominibus) vel Matrimonio conjunctæ, vel Sepultæ fuerint; singulorum etiam die & anno specificatis. Quo facto dictum Librum in cistam, ut priùs, recondent: ac Minister & Oeconomi singulis ejusdem Libri pagis, (postquam inscriptionibus ejusmodi impletæ fuerint) nomina sua subscribent. Porrò Oeconomi semel omni anno, idque infra terminum unius mensis post Beatæ Virginis Annuntiationem, ad Episcopum Diocesanum vel ejus Cancellarium transmittent verum registrum sive scripturarum eorum omnium nomina continentum, qui infra suam Parochiam anno proximè elapso, & ad dictum Annuntiationis diem terminante, vel Baptizati, vel Nupti, vel Scripturæ traditi fuerint; die ac mense, quibus singula gesta sunt, sigillatim adscriptis, cum ipsis etiam Ministri, ac Oeconomorum subscriptionibus, ut illud in ejusdem Episcopi Archivis possit fideliter custodiri; quod registrum sive certificatorium absque feodo recipietur. Quod si Minister aut Oeconomi in præmissorum executione remissiores fuerint, tùm Episcopo vel ejus

Cancellario licebit eosdem convenire, & contra eos tanquam nostrarum Constitutionum contempores procedere.

71. Ministri Concionum & Cœnæ Dominicæ publicam religionem in privatas ædes invehere prohibiti.

Nullus Minister in cujusquam privatis ædibus vel concionabitur, vel Sacramenta administrabit, nisi tempore necessitatis, cum quis vel per imbecillitatem Ecclesiam adire non valens, vel morbo gravi & periculoso conflictatus, sacrosancti fieri particeps Sacramenti expetiverit; sub pœna suspensionis pro delicto primo, & excommunicationis pro secundo. Proviso, illas ædes hîc pro privatis censi, in quibus nulla existit capella consecrata, ac legibus hujus regni Ecclesiasticis approbata. Proviso etiam sub pœnis supradictis, nequis Capellanus vel concionem habeat, vel sacram Communionem alibi administret, quàm in Capellis ædium prædictarum, idque rarò admodum faciat in diebus Dominicis & Festivis, ut Domini & Magistri illarum ædium (cum suis familiis) in Ecclesiis suis Parochialibus aliàs convenire possint, ibidemque unâ vice ad minùs singulis annis communicare.

72. Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare prohibiti.

Nullus Minister aut Ministri nisi mandatum & licentiam Episcopi Diœcesani priùs impetraverint, ipsius manu & sigillo communitam, solennia ulla jejunia sive publicè, sive in privatis ædibus indicent, aut celebrabunt, vel etiam eisdem scienter intererunt (exceptis iis, quæ aut jam legibus instituta sunt, aut publica autoritate in posterum instituentur) sub pœna suspensionis pro delicto primo, excommunicationis pro secundo, & depositionis pro tertio. Nec quisquam Minister præsumet, absque licentia (ut dictum est) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco sub pœnis supradictis; nec sine simili licentia tentabit sub quolibet prætextu sive possessionis, sive obsessionis, per jejunium & preces, dæmonia seu spiritus malos ejicere, atque expellere, sub pœna imposturæ imputandæ, & depositionis à Ministerio sacro.

73. *Ministri Conventicula privata conciliare prohibiti.*

Quoniam conventicula & clandestina Presbyterorum & Ministrorum conciliabula Ecclesiæ, in qua vixerint, incolumitati perniciose merito semper sunt existimata: statuimus & ordinamus, ut nulli deinceps Presbyteri, sive Verbi Divini Ministri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco seorsim conveniant, consilium capturi de quavis re, aut ratione per ipsos vel ipsorum suasu ac consilio per alios ineunda, quæ ad Doctrinæ in Ecclesia Anglicana stabilitæ, vel Libri publicæ Liturgiæ præjudicium, aut derogationem ullatenus spectare possit, sub pœna excommunicationis ipso facto subeundæ.

74. *Ministris in vestitu gravitas præcepta.*

Veræ, antiquæ, ac florentes Christi Ecclesiæ, cùm semper imprimis studerent, ut ipsorum Prælati & Clerici tam in externo honore, quàm interna reverentia propter Ministerii sui dignitatem haberentur, consulum putarunt ut iidem, congrui & decentis alicujus habitus certa & præscripta forma utentes, in omnibus locis, & conventibus tam intra, quàm extra Ecclesiam à populo discerni possent, ac internosci, ut ea ratione honorem, & existimationem specialibus omnipotentis Dei Nuntiis & Ministris debitam consequerentur. Nos ergo venerandum illorum judicium, veteremque Ecclesiæ Anglicanæ consuetudinem sequuti (omninò nobis pollicentes fore, ut à factiosis quibusdam affectata in vestitu novitas progressu temporis evanescat) statuimus & ordinamus, ut omnes Archiepiscopi & Episcopi consuetum ordinum suorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfecti, Archidiaconi, & Præbendarii Cathedralis & Collegiæ cujusque Ecclesiæ (modo in sacris ordinibus constituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalaurei in Theologia, Magistri Artium, & Baccalaurei in Jure Civili (siquidem Ecclesiasticum aliquod Beneficium obtinent, togis cum collaribus erectis manicisque ad manum contractioribus, vel laxioribus (prout in Academiis usitatum est) una cum Caputiis, vel Liripipiis ex serico, & pileis quadratis de more utantur: & alii omnes Ministri ad idem munus admissi, vel admittendi, prædicto vestitus genere (exceptis tantum Liripipiis) consuetim induantur. Pari ratione ulterius decernimus, ut Ecclesiastici omnes superius nominati in itinere usitatiùs gerant pallia

cum manicis indutis, (quæ vulgo Presbyterorum pallia appellantur,) sine fimbriis, limbis, fibulis oblongis, aut scissuris. Nullus item, in quocunque ordine Ecclesiastico positus, pileolo ullo lineo acu-picto utetur, sed simplice tantùm ex nigro serico, tramoserico, aut holoserico. In qua vestitus forma, particulatim a nobis hic descripta, non id agimus, ut ullam vestibus ipsis sanctimoniam, aut præcipuam dignitatem tribuamus, sed ut gravitas, decorum, atque ordo (uti diximus) per omnia conserventur. Cæterùm in privatis ipsorum domiciliis, ac Musæis decentis cujuslibet & scholastici vestitus usum, (modo ne scissuris aut puncturis variegati,) dictis personis Ecclesiasticis permittimus; proviso, * *Cassocks.* uti ne publicum nisi * premissis vestibus induti prodeant, nec tibialia gerent colorata. Tenuioribus verò sive Beneficiatis sive Curatis, qui talarium togarum sumptibus non sufficiunt, liberum erit togis uti cæterioribus; ad formam prædictam comparatis.

75. *Vitæ sobrietas Ministris præcepta.*

Ministri cœnopolia, aut cauponas (nisi propter congruas ipsorum necessitates) non frequentabunt, nec in iis cibum capient, aut ditent. Nec verò sordidæ alicui aut illiberali operæ assuescent, nec potationibus, & crapulæ se dedit, tempusve interdiu, vel noctu otiosè transigent in alea, chartis pictis, tesseris, aliisque ludis illicitis exercitati; sed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbent, vel alii cuiquam studio aut exercitio laudabili vacabunt; ea semper facientes, quæ ad probitatem & virtutem spectent, sedulòque operam dantes, ut Ecclesiam Dei promoveant, memores nimirum, debere se reliquis omnibus vitæ innocentia præluere, populoque universo ad vitam rectè, & piè instituendam, exemplo esse; sub pœna sanctionum Ecclesiasticarum, quas pro delicti qualitate severiùs illis infligendas præcipimus.

76. *Ministris à vocatione sua resilire interdictum.*

Nullus in Diaconi aut Presbyteri ordinem semel admissus quovis deinceps tempore ab eodem volens recedet, nec in vitæ suæ instituto pro Laico se geret, sub pœna excommunicationis: eorumque omnium nomina, siqui vocationem suam taliter abjicient, per Oeconomos Parochiarum, in quibus habitant, ad Episcopum Diœcesanum, vel loci Ordinarium Episcopali jurisdictione præditum deferentur.

De Pædagogis sive Ludimagistris.

77. *Publicè vel privatim injussu Ordinarii docere prohibitum.*

NEMO sive in Schola aliqua publica, sive in privatis ædibus pueros docebit aut erudiet, nisi qui ab Episcopo Diœcesano vel loci Ordinario Licentiam ejusdem manû & sigillo roboratam obtinuerit; quique tùm propter eruditionem, & dexteram in docendo facultatem, tùm etiam propter morum gravitatem, & integritatem, ac verum synceræ religionis intellectum aptus & idoneus reperietur: & denique qui primo & tertio Articulis (suprà memoratis) integris, ac secundi duobus prioribus membris subscripserit.

78. *Curati ad docendum habiles ab Ordinario aliis præferendi.*

In omni Ecclesia Parochiali, vel Capella in qua Curatus extiterit, qui in Magisterii aut Baccalaureatus gradu constitutus, vel aliàs habilis ad docendum sit, & ad augenda victus sui subsidia, puerosque in principiis rectæ fidei instituendos, operam munusque illud docendi lubens velit suscipere; statuimus & ordinamus, ut nulla Facultas sive licentia ad pueros illius Parochiæ, in qua talis Curatus existet, erudiendos cuivis nisi dicto Curato per loci Ordinarium concedatur. Proviso semper, quòd præsens Constitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus sitam, in qua schola publica fundata fuerit, minimè pertinebit: quo casu consentaneum ducimus, Licentiam ad Grammaticam ibidem docendam nemini concedi, præter quam publicæ illius scholæ Magistro.

79. *Ludimagistrorum officia.*

Ludimagistri omnes pueros suos Catechismum, vel ampliorem vel breviorẽ publicã auctoritate hactenùs editum Latinè, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam Sacro quolibet & Festivo die haberi contigerit, discipulos suos adducent ad Ecclesiam, in qua dicta concio fiet, curabuntque ut ibidem quietè & modestè se contineat, eosque indo re-

versos tempore aliquo congruo sigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus sententiis ex sacra Scriptura haustis eosdem instruent ac instituent, quales ad eorum mentes pietate imbuendas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludimagistri Grammaticam autoritate Henrici Octavi editam, & deinceps Edwardi Sexti, & Reginæ Elizabethæ felicissimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quod si quis Pædagogus post factam (ut supra) subscriptionem, & Licentiam sive facultatem obtentam, in quolibet præmissorum deliquerit, & contra aliquid, cui pridem subscripserat, dicere, scribere, aut docere compertus fuerit, si interposita Ordinarii admotione se non correxerit, à docendi munere de cætero submoveatur.

De Ecclesiis, & rebus Ecclesiasticis.

80. *Libri sacri in Ecclesiis parandi.*

ECCLESIARUM & Capellarum omnium Oeconomi & Inquisitores Librum publicarum Precum, nuper in paucis explanatum ex autoritate Regia (juxta leges & Majestatis suæ hac in parte Prærogativum) sumptibus Parochianorum comparabunt, idque quantum commodè poterunt) maturè & celeriter, ita ut terminum duorum mensium ad summum post Constitutiones hasce promulgatas nequaquam excedant. Et siquæ Ecclesiæ vel Bibliis amplissimi voluminis, vel Homiliarum libris publica autoritate approbatis adhuc carebunt, præfati Oeconomi similiter efficient, ut dicti libri Parochianorum impensis infra tempus idoneum coemantur.

81. *Baptisteria in Ecclesiis paranda.*

Prout cautum est prisca quadam Constitutione, hodie in quibusdam partibus, neglectiùs habita: statuimus & ordinamus, ut in omni Ecclesia & Capella, ubi Baptismus administrari consuevit, Baptisterium ex lapide in loco antiquitùs usitato statuatur: in quo duntaxat Ministris licebit infantes publicè Baptizare.

82. Mensæ in sacræ Cœnæ usum in Ecclesiis parandæ.

Cum nobis minimè dubium existat, quin omnibus hujus regni Ecclesiis prospectum sit de mensis congruis & decentibus ad Cœnæ Dominicæ celebrationem; statuimus & ordinamus, ut eædem Mensæ convenienter & decorè conserventur, & subinde reficiantur, ac tempore divini cultus operiantur tapite ex serico, sive ex alia materia, que per loci Ordinarium (sicubi de ea quæstio oriatur) congrua & decora judicabitur; ipso autem administrationis tempore panno lineo mundo (prout tali mensæ convenit) vestiantur, suoque certo loco consistent, nisi cum Sacramentum erit administrandum, quo quidem tempore in Ecclesia, vel ejusdem Cancellò ita constituentur, ut tùm Minister inter precandum & administrandum commodiùs possit à Communicantibus exaudiri, tùm Communicantes etiam convenientiùs & majore numero à Ministris Sacramentum percipere. Insuper statutum & decretum sit, ut Decalogus pingatur in Orientali cujusque Ecclesiæ & Capellæ parte, unde à populo commodissimè cerni & legi possit, ac aliæ lectæ scripturarum sententiæ in earundem parietibus passim in locis opportunis describantur. Similiter etiam ut sedes congrua Ministro construatur, in qua Divinas preces recitet: atque hæc omnia Parochianorum sumptibus perficientur.

83. Pulpita idonea in Ecclesiis paranda.

Ecclesiarum Oeconomi, & Inquisitores in suis respectivè Ecclesiis pulpitem Conveniens & decorum communibus Parochianorum impensis fieri providebunt, quod in Ecclesiæ loco idoneo pro arbitrato Ordinarii (siquid ambigi de eo contigerit) constituetur, in Divini verbi prædicationem decenter ibidem asservandum.

84. Cistæ ad eleemosynarum custodiam in Ecclesiis comparandæ.

Ecclesiarum Oeconomi, ac Inquisitores infra tres menses post harum Constitutionum promulgationem, sumptibus Parochianorum comparabunt, nisi forsam jam comparatam habeant, cistam validam & firmam cum fissura in suprema parte ejusdem, & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore existentibus separatim custodientur. Quæ cista dispo-

netur in locum maximè opportunum, ad Parochianorum eleemosynas pro pauperibus ejusdem Ecclesiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non cessabunt Parochianos suos invitare, hortari, & jugiter incitare, tum verò præcipuè cùm testamenta sua conficiunt, ut huic cistæ pro ipsorum facultatibus largiantur; eisdem insinuando, quod cùm hactenus multas opes (præter Dei mandatum) in superstitiosos usus studiosè impenderit, multo propensiores esse debeant (hoc præsertim tempore) ad egenos, & pauperes sublevandos; cùm non ignorent, misericordiam in pauperes sacrificium Deo gratum & acceptum esse, & quicquid in eorum subsidium & levamen datur, Christo dari, Christumque ejusmodi dona in eam partem accipere, ut illa sit benignè remuneratus, Quas eleemosynas & pias populi largitiones per singulos annos, vel tres menses, aut sæpius (pro causarum vel temporum conditione) custodes clavium, præsentè maxima Parochianorum parte, vel sex illorum præcipuus, de cista proferent, ut inter vicinos suos maximè indigentes verè & fideliter possint distribui.

85. *Ecclesiæ sartæ tectæ conservandæ.*

Ecclesiarum Œconomi, & Inquisitores diligenter prospicient, ut Ecclesiæ suæ probè & congruè reparentur, & sic perpetuò custodiantur; ut fenestræ bene vitratæ ac pavimenta plana & æquabilia existant, adeoque omnia honestè & decorè in eisdem serventur, absque pulvere, aut ullo citus aut sordium genere, quod ingratum, aut indecorum esse possit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debitè reparata, munita, & septa custodiantur sive muris, sive vacerris, sive palis (pro loci consuetudine) eorum impensis, ad quos jure pertinebit. Imprimis vero curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religiosè conserventur, omnesque quotquot excommunicationis vinculo publicè & notoriè sunt innodati, ab Ecclesiæ liminibus arceantur.

86. *Ecclesiæ de tertio in tertium annum perlustrandæ, & earum defectus Regiis Commissariis intimandi.*

Omnis Decanus, Decanus & Capitulum, Archidiaconus, aut alius quilibet, cui visitationes Ecclesiasticas obediendi jus & potestæ ex

compositione, lege aut præscriptione competit unoquoque triennio Ecclesias omnes suæ jurisdictioni subjectas semel perlustrabit, vel saltem perlustrari faciet; & singulis annis infra eundem terminum Regiis Commissariis pro causis Ecclesiasticis subinde denunciabit, quos defectus reparatione indigentes in dictis Ecclesiis, aut earum aliquâ compererint, appositis eorum nominibus & cognominibus, qui in singulis sint culpabiles. Qua informatione accepta, prædictos Commissarios rogamus, ut ejusmodi personas coram se citatas, talis cujusque Ordinarii, qui informationes præfatas fecerit, justis & legitimis decretis parere compellant.

87. *Terrarum & peculiarum ad Ecclesias spectantium inventaria conficienda, & in Episcoporum archivis asservanda.*

Archiepiscopus, & Episcopi omnes in sua quisque Diœcesi (quantum in ipsis erit) efficient, ut justum Juventarium, sive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomariorum, ædium, peculiarum, utensilium, tenementorum; & portionum, decimarum, extra suas Parochias positarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noscuntur spectare, per singulas Parochias ex inspectione proborum hominum per Episcopum designandorum (quorum Minister unus erit) in scriptis redigatur, ac in suis Archivis ad perpetuam rei memoriam asservetur.

88. *Ecclesiarum religio prophanis usibus non polluenda.*

Ecclesiarum Œconomi, & Inquisitores, vel Assistentes nequaquam patientur ludos scenicos, convivia, epulas, cœnas solennes, invitationes publicas, symposia, Curias sæculares, Visus Franci Plegii, Juratus Laicos, Lustrationes militum, vel prophanum ullum usum sive ritum in Ecclesiis, capellis aut cæmeteriis suis fieri, aut celebrari; neque etiam campanas superstitionis pulsari in illis Festivitatibus, aut earum Vigiliis, quæ in Libro publicæ Liturgiæ sunt antiquatæ, vel alio quovis tempore, nisi ex causa idonea tam per ipsos, quam per Ministrum approbata.

De Ecclesiarum Œconomis, & Inquisitoribus, sive Assistentibus.

89. *Œconomorum electio, & rerum Ecclesiasticarum procuratio.*

OMNES Ecclesiarum Œconomi, sive Inquisitores Parochianorum & Ministri sui unito consensu (siquidem id fieri possit) eligentur. Qui si in tali electione dissenserint, tum Ministro licebit unum eligere, Parochianis alterum; nec quisquam pro Œconomo habendus erit, nisi que me jusmodi consensus sive conjunctus, sive divisus elegerit: neque iidem etiam in officio suo ultra annum, nisi de integro ad modum prædictum electi permanebunt. Omnesque Œconomi ad dicti anni terminum vel saltem infra ejusdem termini mensem unum pecuniæ tum acceptæ tum expansæ, sive in reparationis, sive in alios quoscunque Ecclesiæ usus veram & particularem rationem Ministro & Parochianis reddent: quinetiam officio suo abeuntes Parochianis cedent quicquid pecuniæ, aut alterius rei cujuscunque ad Ecclesiam sive Parochiam jure pertinentis in ipsorum manibus residuum supererit, ut per eos in succedentium Œconomorum custodiam per billam indentatam transferatur.

90. *Inquisitorum sive Assistentium electio, eorumque cum Œconomis officii communitas.*

Ecclesiarum omnium Œconomi, sive Inquisitores, adhibitis in singulis Parochiis duobus, tribus, aut etiam pluribus discretis hominibus, qui per Ministrum, & Œconomos (siquidem inter eos convenire poterit, aliàs per loci Ordinarium) pro Assistentibus elegerint, sedulò invigilabunt, ut Parochiani omnes Ecclesias suas diebus Dominicis & Festivis debite frequentent, atque in iisdem per integrum tempus rei sacræ perdurent: quo item tempore neminem in Ecclesia ejusdemve porticu aut cœmeterio deambulare, vel otiari, aut garrire patientur: Siquos autem compererint remissiùs aut negligentius Ecclesiam adire (nulla magna aut ardua absentia suæ causa constante) eosdem seriò admonebunt, & (nisi debite admoniti se emendaverint) ad loci ordinarium deferent. Horum autem Œconomorum, & Inquisitorum vel Assistentium annuam electionem in Paschali hebdomade celebrandam decernimus.

De Ostiariis sive Clericis Parochialibus.

91. *Clericos Parochiales elegendi jus Ministro cedit.*

NULLUS in Parochialis Clerici (quem vocant) locum vacantem infra Civitatem Londinensem vel alibi infra Provinciam Cantuariensem eligetur, nisi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejusdem Ecclesiæ Ministrum pro tempore existentem: quam electionem dictus Rector, Vicarius, aut Minister subsequente die Dominico tempore Divinorum Parochianis suis denunciabit. Omnis autem ejusmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, scribendi, & cantandi (quoad ejus fieri potest) scientia dicto elegenti cognitus. Idemque Clerici taliter electi stipendia sua antiquitus consueta, absque dolo aut diminutione, vel ab Æconomis (ad tempora hactenus usitata) vel ex propria collectione percipient, juxta Parochiæ cujusque ritum, ac consuetudinem maximè inveteratam.

De Curiis Ecclesiasticis ad Archiepiscopi jurisdictionem spectantibus.

92. *Testamentorum probatio, justâ Bonorum Notabilium summâ constante, Prærogativarum Curia duntaxat competit.*

CUM multi hactenus per Apparitores Curiarum tum inferiorum, tum Prærogativæ Archiepiscopalis graviter distracti & variè vocati & compulsi fuerint, super probatione testamentorum, & Administrationis bonorum in causa in testati petitione, variisque inde laboribus, molestiis & expensis superflue gravati fuerint, & fatigati: statuimus & ordinamus, ut omnis Cancellarius, Commissarius, Officialis, aut alius quicumque jurisdictionem Ecclesiasticam exercens, singulos ad Curiam suam super testamenti Probatione vel Administrationis bonorum negotio citatos, aut etiam ultro advenientes primo & ante omnia juramento oneret num sciant, vel speciali aliqua causa permoti firmiter credant, defunctum (de cujus testamento, vel bonis agitur,) bona aliqua, aut

debita idonea in alia quavis Diœcesi vel Diœcesibus, aut in peculiari alia jurisdictione infra eandem Provinciam sitâ, quàm in qua obiit, usque ad valorem quinque librarum, tempore vitæ & mortis suæ habuisse. Et si talis citatus, vel sponte accedens super juramento suo affirmaverit, se scire, vel (ut præfertur) firmiter credere, quòd ejusmodi defunctus bona, vel idonea debita in aliâ aliquâ Diœcesi, vel Diœcesibus, vel in peculiari alia jurisdictione infra eandem Provinciam, ad valorem prædictum habuerit, eademque peculiariter expresserit, ac declaraverit; tùm statim eum dimittet, nec vel testamentum talis defuncti probare, vel Administrationem bonorum sic ab intestato decedentis concedere, neque alias expensas, quam pro citatione debitas, vel etiam pro aliis processibus contra eundem super ipsius ulteriores forsitan contumacia adhibitis, ab eo exigere præsumet, sed hoc negotium ad Prærogativam Archiepiscopalem ejusdem Provinciæ spectare, apertè, desertèque profitebitur; quin etiam partem ipsam monebit & hortabitur, ut apud Judicem dictæ Prærogativæ testamentum illud probet, vel Administrationem talium bonorum petat, & coram ipso ejusmodi Probationem sive Administrationem, sigillo Curie Prærogativarum unitam, infra quadraginta dies continuos exhibeat. Quod si quis Cancellarius, Commissarius, Officialis vel alius Ecclesiasticam jurisdictionem exercens, vel eorum Registrarius aliquis contra fecerit; ab executione Officii sui ipso facto suspensum se noverit, nullatenus absolvendum, donec omnes, pecuniarum summas, contra tenorem præmissorum per dictam partem expensus, eidem restituerit; talisque sive testamenti Probatio, sive Administrationis concessio quæcunque ipso jure pro nulla habeatur. Registrarius etiam cujusque Judicis inferioris Apparitorem Curie Prærogativæ (semel duntaxat singulis mensibus ad se venientem) sine omni difficultate certiore reddet; quos Executores vel Administrationem petentes Judex suus infra mensem proximè tùm præcedentem (ob incompetentiã suã in hac parte jurisdictionis) ad Curiam Prærogativæ dimiserit; idque sub pœna mensuræ suspensionis ab exercitio Officii, pro singulis ejusmodi delictis. Proviso semper, quòd præsens Constitutio, vel aliquid in eãdem contentum, compositioni ulli, quæ inter Archiepiscopum, & Episcopum quemvis, vel alium Ordinarium intercesserit, neutiquam præjudicabit: nec etiam Judici cuivis inferiori, qui ullam testamenti Probationem, vel bonorum Administrationem alicui tãm ex dicta inferiore Curia, quam ex Curia Prærogativæ sponte & consultò eandem petenti con-

cesserit. Proviso itidem, quòd siquem in itinere mori contingat, bona illa, quæ tunc temporis penes se habuerit, testamentum ipsius vel bonorum Administrationem Curie Prærogativarum nequaquam subijcient.

93. *Testamentorum probatio, justâ Bonorum Notabilium summâ non comparente, Ordinariis vindicatur.*

Statuimus insuper & ordinamus, nequis Judex Prærogativæ Archiepiscopalis ad præmissorum aliquod quemlibet ex Officio citet, aut citari faciat, nisi eidem prius constiterit, defunctum tempore vitæ & mortis suæ bona vel catalla in aliqua alia Diœcesi vel Diœcesibus, vel etiam peculiari jurisdictione, infra eandem provinciam sita, quàm in qua faso cessit, ad summam quinque librarum ad minus habuisse. Nam qui minorem aliquam summam hoc casu habet, eundem *Bona Notabilia* non habere per præsentis decernimus, & declaramus. Provisò, quòd hæc clausula, in hâc, & in præcedente Constitutione expressâ ad illas Diœceses nullatenus extendatur, in quibus ex compositione vel consuetudine *Bona Notabilia* majore summa definiuntur. Quod siquis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Registrarius, aut Apparitor aliquem secus, quàm ut præmissum est, citaverit, aut citari vel moneri ad Curiam suam fecerit, eundem expensas parti sic vel citatæ monitæ refundere volumus, & acta ejusdem ipso jure vacua & pro nullis habenda pronunciamus. Quas expensas si vel Judex, vel Registrarius vel Apparitor taliter rependere detrectaverit, ab executione officii sui, donec illud præstiterit, suspendetur.

94. *In Curias de Arcubus, & Audientiæ extra proprium territorium (nisi consentiente Episcopo Diœcesano) nemo citandus.*

Neque Decanus de Arcubus, neque Officialis Consistorii Archiepiscopalis, neque Judex Audientiæ posthac nomine vel suo, vel Archiepiscopi Cantuariensis sive ex officio sive ad instantiam partis originaliter citabit, monebit, aut quoque modo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiscopi Diœcesin, vel peculiare ejusdem jurisdictiones non inhabitat, ad comparandum coram ipsis vel ipsorum aliquo, super causa vel re quacunque ad cog-

nitionem Ecclesiasticam pertinente, absque Diœcesani sui licentia priùs impetrata (extra casus speciales in Statuto, Anno 23 Henr. 8. cap. 9. disertè exemptos, & reservatos.) Quod si quis dictorum Judicium contra fecerit, is pro singulis ejusmodi delictis ab officii sui exercitio per tres menses suspendetur.

95. *Duplices Querelæ, nisi justî gravaminis factâ fide, in Curiiis Archiepiscopi non concedendæ.*

Tametsi pristinæ Constitutiones Ecclesiæ Anglicanæ duorum mensium tempus Episcopis indulerint, infra quod de sufficientia & qualitate cujusque Ministri, qui ipsi presentatus esset, in Beneficium aliquod instituendus, inquirere & plenius informari posset: nos tamen, quibusdam incommodis occurrere volentes, spatium illud bimestre ad terminum viginti & octo dierum per præsentés contrahimus, & abbreviamus. Cujus contractionis intuitu, statuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiscopi ad instantiam Ministri cujuscunque concedatur, nisi priùs jurejurando fidem fecerit, quòd præfatus terminus viginti & octo dierum ad minùs effluerit, ex quo dictam sui ipsius præsentationem Episcopo exhibuerit, & Episcopus se taliter præsentatum instituere recusaverit, vel nisi cautionem fide jussoriam sufficientem interposuerit, se assertionem illam veram esse legitimè probaturum: sub pœnâ suspensionis semestris ab Officii sui exercitio singulis talem actionem sive Duplicem Querelam concedentibus, per Archiepiscopum *toties quoties* denuncianda: ac etiam nullitatis ad omnem juris effectum cujusque Duplicis Querelæ sic indebitè procuratæ. Proviso semper, quod infra Prædictum tempus viginti & octo dierum Episcopus alium nullatenùs instituet, in præjudicium partis ita præsentatæ, idque sub pœna nullitatis.

96. *Inhibitiones in causis instantiæ absque Advocati subscriptione non concedendæ.*

Ut Episcoporum jurisdictiones illæ (quantum fieri potest) conserventur, ac ut hujus regni subditis meliùs consulatur, ne frivolis aut injustis litibus de cætero fatigentur, ordinatum & provisum est, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiscopi Cantuariensis ad instantiam partis emanabit, sine subscriptione Advocati

ibidem exercentis, id quod gratis & absque feodo aut salario ab eodem fiet; nisi fortè is qui causam consequutus fuerit, pro ipsius in eadem consilio, aliquid ei ultrò erogaverit. Pari ratione decretum sit, ne ad instantiam alicujus partis ulla emanet inhibitio ab Episcopo, aut ejus Cancellario contra Archidiaconum, vel quemvis alium Ecclesiastica jurisdictione utentem, absque Advocati (ut præfetur) subscriptione. Quòd si forsitan in Curia alicujus Episcopi nullus extiterit Advocatus, tunc subscriptio Procuratoris ibidem exercentis sufficiet.

97. *Inhibitiones in causis correctionis, nisi gravamine Judici priùs cognito, non concedendæ.*

Statutum insuper & decretum sit, ut nullo deinceps Inhibitio concedatur, per occasionem alicujus decreti Interlocutorii, aut in quacunque causa correctionis, nisi sub forma præcedente: & ulterius quòd ante emanationem istiusmodi Inhibitionis ipsa Appellatio, aut verum ejusdem exemplar (Juramento super ejusdem veritate præstito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & causâ gravaminis Judici prædicto ante Inhibitionem emissam summam possit constare. Porrò quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in causa correctionis obtentam, Judici aut suo Deputato ostendet verum transcriptum sive copiam Actorum, unde se gravatum queritur, & à quibus Appellat; aut juramentum suscipiet, se diligentiam loco & tempore opportunis præstitisse pro eisdem comparandis, nec potuisse tamen à Registrario in partibus aut ejus Deputatis, oblato salario, eadem adipisci. Siquis verò Judex, aut Registrarius Inhibitionem quamlibet (sic ut præfetur) contra formam prædictam sigillari procuraverit, aut premiserit, ab executione Officii sui per tres menses suspendatur: sin verò Procurator aliquis, aut quisvis alius de ipsius mandato contra tenorem præmissorum in aliquo deliquerit (Inhibitiones sive conficiendo, sive emittendo, præmissis non observatis) ab exercitio muneris sui prædicti per annum integrum, sine spe veniæ aut restitutionis, amoveatur.

98. *Inhibitiones schismaticis, nisi subscribentibus, non concedendæ.*

Quoniam Legis auxilium frustra implorat, qui in legem committit; cautum sit, & provisum, ut sicubi Judex Ecclesiasticus adversus refrac-

tarios, factiosos, ac cæremoniarum contemptores, ob non servatos Ecclesiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter processerit; nullus Judex *ad quem* eorum Appellationes admittat, nisi pars Appellans (Appellationis protocollo dicto Judici per ipsum exhibito) in propria persona receperit, se omnes Ecclesiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præscriptam bona fide observaturum, ac etiam nisi tribus articulis superiùs à nobis specificatis subscriperit.

99. *Intra gradus prohibitos matrimonium contractum, ipso jure nullum.*

Nemo matrimonium contrahat intra gradus Divino jure prohibitos, ac expressos in tabula quadam ex autoritate publica, Anno Domini 1563, edita; omniaque matrimonia taliter contracta, incesta & illegitima judicabuntur, & proinde (ut ab initio vacua, sive nulla) dissolventur, partesque ita conjunctæ per juris processum separabuntur. Tabulam autem prædictam in singulis Ecclesiis Parochianorum sumptibus publicè proponi, atque affigi volumus.

100. *Minores 21 annis absque parentum consensu matrimonium contrahere prohibiti.*

Nullis liberis (qui vicesimum primum ætatis suæ annum nondum compleverint) absque consensu parentum, aut (defunctis parentibus) tutorum sive gubernatorum suorum, conjugia sive sponsalia licebit contrahere.

101. *Facultates pro Bannis matrimonialibus omittendis per quos, & quibus sint concedendæ.*

Nulla in posterum Facultas sive indulgentia, pro matrimonio absque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoslibet celebrando, per quamvis personam jurisdictionem Ecclesiasticam exercentem, vel privilegia ulla Ecclesiæ suæ nomine sibi vendicantem, nisi tantùm per eos, qui Episcopalem auctoritatem obtinent, vel per Commissarium ad Facultates, vel sede plena per Archiepiscopi, & Episcoporum Vicarios Generales, aut sede vacante per Custodes

spiritualitatis, vel Ordinarios Episcopalem jurisdictionem de jure exercentes; & non per alios concedetur; idque duntaxat illustris, ac claræ conditionis hominibus, suæ respectivè jurisdictioni subditis, interpositâ etiam idoneâ & sufficienti cautione.

102. *In facultatibus pro Bannorum omissione concedendis cautio interponenda, & sub quibus conditionibus.*

Dicta cautio conditiones hasce complectetur. Primò quod tempore ejusdem dispensationis concedendæ nullum existit impedimentum ratione præcontractus, consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitæ, quod dicto matrimonio occurrere, aut obstare possit. Secundò quòd nulla controversia, lis, seu querela mota sit vel pendeat in aliqua Curia coram ullo Judice Ecclesiastico super aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis persona. Tertio quòd parentum (modò sint in vivis) vel aliàs tutorum sive gubernatorum suorum expressum consensum hac in parte obtinuerunt. Postremò quòd dictum matrimonium in Ecclesia Parochiali, vel Capella, ubi contrahentium alter commoratur, & non aliàs, idque publicè in facie Ecclesiæ inter horas octavam & duodecimam curabunt solemnizari.

103. *Eædem conditiones ob majorem cautelam jurejurando suffultæ.*

Ut omnis deinceps fraus & dolus in obtinendis ejusmodi facultatibus evitetur; statuimus insuper & ordinamus, quòd ante obtentam facultatem pro matrimonio absque Bannis celebrando, Judici constabit de expresso consensu parentum, vel parentis (eorum altero defuncto) aut tutorum vel tutoris, per juramentum duorum fide dignorum testium, quorum unus vel Judici ipsi, vel alii cuiquam bonæ existimationis tum præsentis ac eidem etiam Judici cognito, pro tali innotescet. Et ulterius ut alter contrahentium juramentum subeat, se credere nullum legitimum impedimentum ratione præcontractus consanguinitatis, affinitatis, vel alterius causæ cujuscunque de jure prohibitæ obstare, nullamque litem aut controversiam in foro aliquo Ecclesiastico, motam esse, quo minùs dictum matrimonium, juxta tenorem ejusdem facultatis, ad effectum procedat.

104. *Parentum consensus viduis contrahentibus remissus.*

Quòd si uterque contrahentium in viduitate constitutus pro Bannis omittendis dispensationem petierit, tunc clausulam prædictam, per quam parentum consensus requiritur, licebit prætermitti, ita tamen ut Parochiæ, in quibus utraque pars commoratur, in dispensatione exprimentur, atque illa Parochia nominatim designetur, in qua ejusmodi matrimonium sit postea celebrandum. Siquis verò commissarius ad Facultates, Vic. Generalis, aut dictorum Ordinariorum aliquis in præmissis, aut quolibet præmissorum deliquerit, is pro singulis ejusmodi delictis ab executione Officii sui per spatium semestre submoveatur, & licentia sive indulgentia hujusmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac si omninò non fuisset concessa; partesque ejusdem virtute in Matrimonio conjunctæ pœnis illis subjacebunt, quæ in nuptias clandestinas sunt constitutæ.

105. *Pro conjugio dirimendo nuda partium confessio non audienda.*

Quoniam Matrimoniales causæ inter gravioresemper habitæ fuerint, & propterea majorem cautelam desiderent; siquando in judiciis veniant disceptandæ; præsertim cum Matrimonium in Ecclesia debite solemnizatum, quovis nomine separari, vel nullum pronunciari postulatur; strictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii processibus circumspectè & deliberatè procedatur, ac quantum fieri poterit, rei veritas testium depositionibus aliisque probationibus legitimis eruatur, nec soli extra judiciali, aut judiciali & juratæ partium confessioni fides habeatur.

106. *Sententiæ divortii & separationis non nisi pro tribunali ferendæ.*

Nullæ in posterum Sententiæ vel separationis à thoro & mensa, vel nullitatis Matrimonii prætensi ferantur, nisi publicè, ac pro tribunali, & de scientia ac consensu vel Archiepiscopi infra Provinciam suam, vel Episcopi infra propriam Diœcesin, Decani de Arcubus, Judicis Audientiæ Cantuariensis; aut Vicariorum Generalium, aliorumve Officialium Principalium, vel sede vacante custodum spiritualitatis, aut

aliorum Ordinariorum, quibus de jure competit, in suis respectivè jurisdictionibus, ac Curiis, atque inter suæ jurisdictionis subditos tantum.

107. *Separatis, eorum altero superstite, nova copula interdicta.*

In Sententiis, quando ad separationem *thori & mensæ* tantum interponuntur, monitio, & prohibitio in ipso contextu Sententiæ latæ fiet, ut à partibus ab invicem dissociatis castè vivatur, nec ad alias nuptias, alterutrâ vivente, convoletur. Denique quò postremum illud firmius observetur, Sententia separationis non antè pronunciabitur, quam qui eam postulabunt, idoneam cautionem interposuerint, se contradictam motionem & prohibitionem nihil commissuros.

108. *Sanctio in Judices contra præmissa delinquentes.*

Quòd si quis Judex Sententiam separationis, seu Divortii tulerit, & præmissa omnia non præstiterit, per annum integrum ab executione Officii sui per Archiepiscopum, vel Episcopum Diocæsanum suspendetur. Et sententia separationis contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, ac si omninò lata non fuisset.

De Curiis Ecclesiasticis ad Episcopos, & Archidiaconos spectantibus.

109. *Peccata & scandala notoria in Curiis Ecclesiasticis denuncianda.*

SIQUI per manifestum adulterium, stuprum, incestum, ebrietatem, jurandi consuetudinem, lenocinium, fœnerationem, vel aliam quæcumque vitæ turpitudinem aut nequitiam fratres suos offenderint; Ecclesiarum (Economus, & Inquisitores, sive Assistentes in proximis præsentationibus suis ad Ordinarios omnium & singulorum ejusmodi delinquentium nomina fideliter deferent, ut legum severitate pro meritis possint castigari. Tales autem notorii delinquentes ad sacram Cœnam, donec mores in meliùs commutârint, nequaquam admittentur.

110. *Schismatici in Curiis detegendi.*

Si Œconomi Ecclesiarum, & Inquisitores sive Assistentes de aliquo infra suam Parochiam vel alibi resciverint, qui vel Verbo Dei legendo, aut syncerè prædicando, vel Constitutionum præsentium executioni obstare conabitur, vel etiam usurpatæ ulli & extraneæ potestati, hujus regni legibus jamdiu meritò repudiatæ, atque abolitæ, favebit atque adhærebit; vel dogma aliquod Papisticum ac erroneum astruet, aut tuebitur; dicti Œconomi, & Inquisitores sive Assistentes Episcopo Diœcesano, vel loci Ordinario eundem detegent, & indicabunt, ut pœnis & censuris per Ecclesiasticas sanctiones irrogatis coerceatur.

111. *Precum Divinarum perturbatores in Curiis detegendi.*

In omnibus Episcoporum & Archidiaconorum visitationibus, Œconomi, & Inquisitores sive Assistentes eorum omnium nomina verè & personaliter præsentabunt, qui inciviliter aut immodestè in Ecclesia se gesserint, vel intempestivâ campanarum pulsatione, obambulatione, garritu, aut alio quovis strepitu Concionatorem, vel Ministrum interpellaverint.

112. *Puberes in festo Paschatis non Communicantes in Curiis detegendi.*

Ecclesiarum Parochialium, & Capellarum Ministri, Œconomi, Inquisitores sive Assistentes quolibet anno infra quadraginta dies post festum Paschatis Episcopo, vel Cancellario suo exhibebunt nomina & cognomina omnium utriusque sexus de sua Parochia, qui majores sedecim annis ad sacrosanctam Communionem Paschate tum præcedente non accesserint.

113. *Peccata notoria Ministris jus est denunciare, privatim confessa retere, nefas.*

Quoniam sæpenumerò contingit, Ecclesiæ Œconomos, & Inquisitores sive Assistentes aliosque è Laicis, quibus id officii, munerisque incumbit, ut per admonitiones, reprehensiones, & delationes ad ordinarios peccatum & impietatem coerceant, partim præ timore potentiorum,

partim præ incuria, in hoc officio præstando remissiores esse quàm par est, si horum temporum licentiam consideremus : statuimus & ordinamus, ut licitum deinceps fit singulis Lectoribus ac Vicariis, aut (ipsis legitimè absentibus) eorum Curatis, & substitutis, cum Ecclesiæ Œconomis & Assistantibus, reliquisque supra nominatis, in criminibus ad tempora inferiùs præstituta detegendis, operas suas conjungere ; siquidem dicti Œconomi & Assistentes crimina & culpas enormes in suis Parochiis notorias deferre voluerint. Quòd si ii facere detrectaverint, tum licebit singulis Rectoribus & Vicariis, aut (illis ut supra absentibus) eorum Curatis ac substitutis, omnia ejusmodi crimina, de quibus dicti Officiarii habent inquirere, aut alia, quæcunque ipsis (utpote quibus præcipua cura peccati infra suas Parochias coercendi incumbit) corrigenda videbuntur, temporibus constitutis, vel aliàs, ubi commodum judicaverint, ad Ordinarios suos deferre & præsentare. Proviso semper, quod siquis peccata sua occultiora alicui Ministro privatim confiteatur (conscientiam suam exonerando, quo ab illo spiritualem consolationem, & levamen percipiat) eum hac nostra Constitutione nullatenùs teneri volumus ; quin potius strictè illi præcipimus, ne ejusmodi aliquod crimen aut delictum fidei ac taciturnitati suæ taliter commissum cuivis personæ aliquando retegat, nisi sit ex eo genere criminum, quorum occultatio ex legibus hujus regni sit capitalis ; qui contra fecerit, eo ipso irregularis esto.

114. *Recusantes per Ministros in Curia detegendi.*

Rectores, Vicarii, vel Curati omnes quolibet anno sollicitè inquirent quot Papistici Recusantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papisticæ religione tectiùs addicti (qui licet in Ecclesia se præsentés sistant, Sacramenti tamen participes fieri recusant) infra suas respectivè Parochias commorentur, sive ut hospites, sive ut inquilini ; eorumque omnium nomina vera (siquidem ea poterunt exquirere) vel aliàs, quæ pro tempore usurpant (debità semper inter absolutè & ex parte Recusantes distinctione servatâ) in scriptum referent, eademque quatenùs nôrunt, creduntque sic distincta, & sua manu descripta ante festum Nativitatis Ordinariis suis fidelitè exhibebunt, idque sub pœna suspensionis per eosdem Ordinarios infligenda ; atque sic deinceps singulis annis sequentibus, sub simili pœna ante festum S. Johannis Baptistæ. Insuper tenebuntur omnes Ordinarii

Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Ecclesiastica jurisdictione fungentes, quibus supra-dictæ detectiones exhibitæ fuerint, easdem infra mensem unum, postquam illas receperint, Episcopo suo respective tradere, sub pœna suspensionis semestris ab omni muneris sui executione, per Episcopum (quoties hac in parte defecerint) irrogandâ: qui & ipse easdem infra sex septimanas Archiepiscopo curabit offerri, per eundem infra alias sex septimanas, postquàm ipse receperit, Regiæ Majestati præsentandas.

115. *Ne Ministris aut Œconomis fraudi fit criminorum detectio.*

Quùm ad correctionem criminum & hominum criminorum Ecclesiarum Œconomi, Inquisitores, sive Assistentes, aliique id genus Officiarii Ecclesiastici jurejurando obstringantur, (quemadmodum & Ministri nostra monitione tenentur) tam ipsa crimina & culpas à dictis criminosis perpetratas, quàm etiam publicam famam de iisdem sparsam & disseminatam deferre, & præsentare; unde sæpe odium illis, & invidia, quandoque etiam molestia per dictos fontes eorumve amicos conflatur: monemus & hortamur omnes Judices tam Ecclesiasticos, quàm seculares, quatenus tremendum summi Judicis tribunal respiciunt, & reverentur, ne admittant in suis Curis ullam querelam, actionem, litem intemperationem aut prosecutionem contra ullos Ecclesiarum Œconomos, aut Inquisitores, sive Assistentes, aliosve Officiarios Ecclesiasticos, qui ejusmodi detectiones exhibuerint, nec contra Ministrum aliquem, quameunque demum personam vel culpam tetulerit; quum omnes ejusmodi delationes ad impietatis audaciam cohibendam spectent, quùmque tam ex regulis charitatis, quàm recti regiminis præsumendum sit, eos quicquid hac in re fecerint, non odii aut malevolentie causa, sed fidei suæ liberandæ conscientia fecisse.

116. *Œconomi ad binas tantùm detegendi vices annuatim tenentur.*

Nullius Parochiæ Œconomi, vel Inquisitores, sive Assistentes, accusationes, aut detectiones suas cogentur Judici cuiuspiam Ecclesiastico præsentare sæpius, quàm singulis annis semel, in iis utique locis, ubi non consueverunt pluries exhiberi, aut bis in Diœcesi vel loco quocun-

que (nisi in Episcopi visitatione.) Pro quibus Parochiæ cujusque præsentationibus Registrarius cujuslibet Curie, in qua exhibenda sunt, supra quatuor denarios in uno anno non recipiet, sub pœna menstruæ suspensionis à muneris sui exercitio pro singulis ejusmodi delictis. Proviso semper liberum fore cuique Ministro, Œconomis, & Assistentibus, quoties & quando videbitur (pro causarum conditione) delinquentes deferre & accusare, similiterque cuivis piè affecto, vel etiam Judici cuilibet Ecclesiastico, super notiâ sibi facta de enormi aliquo crimine infra suam jurisdictionem perpetrato, Ministrum, Œconomos, aut Assistentes licebit admonere, quatenus gloriam Dei respiciunt; & correctionem peccati, ut tale crimen publicè detegant. (dum tamen justam ejus detegendi causam invenerint (ut ista ratione maturè puniri ac corrigi possit. Proviso etiam, ut pro spontaneis hisce præsentationibus nullum feodum aut salarium sub pœna prædicta recipiatur.

117. *Œconomi, binis detegendi vicibus debitè perfuncti, non sunt de reliquo in Curiam vocandi.*

Nullus Ecclesiæ Œconomus, aut Inquisitor, sive Assistens ad comparandum coram Ecclesiastico Judice quocunque extra tempus vel tempora præstituta citabitur, quòd delictum aliquod in sua Parochia commissum, & Ecclesiasticis censuris obnoxium aliis temporibus deferre recusaverit; neque eorum quilibet post detectiones suas statis temporibus exhibitas, earum occasione deinceps in jus trahetur, nisi ex certis & manifestis indicii constiterit, eum volentem & scientem omisisse detectionem notorii alicujus criminis aut criminum, quæ vel commissa fuisse noverit, vel ignorare saltem non potuerit, publicâ famâ eadem laborare: vel nisi fortè justa causa emerit, eosdem pro detectionum priorum explanatione in Curiam compellendi: quo casu (voluntarie scilicet omissionis) Ordinarii contra eosdem taliter procedent, quemadmodum in causis spontanei perjurii in Curis Ecclesiasticis commissi, hactenus lege cautum & provisum est.

118. *Anni superioris Œconomi detectiones suas tenentur exhibere, priusquam recens electi munus suum adeant.*

Œconomi, & Inquisitores, vel Assistentes non prius Officio suo soluti deinceps intelligentur, quàm ipsorum successores juramentum suum

susceperint, id quod primâ post festum Paschatis septimanâ, vel aliquâ statim sequente (pro arbitrio Ordinarii) fieri volumus. Quod tempus dicto juramento assignatum, alterum semper erit ex duobus illis anni ejusque temporibus, in quibus omnium Parochiarum Ministri, Œconomi, & Assistentes suis respective Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximas præsentationes in suis Parochiis admissa esse compererint. Quod officium prædicti Œconomi perficient, antequam recens electi Œconomi & Assistentes juramentum suum præstent, neque illis ullatenus permittetur, dictas præteritorum criminum detectiones in novitis hosce rejicere, qui munus suum vix dum ingressi, eorundem ignari esse præsumuntur; sub pœna sanctionum, in eos constitutarum, qui conscientias & juramenta sua ad hunc modum audebunt eludere.

119. *Detectionum schedulæ fide bona, non perfunctoriè-
& pro formâ conficiendæ.*

Quo meliùs illis incommodis occurratur, quæ ex detectionum schedulis sive billis (quas vocant properè) & festinanter confectis (in ipsis videlicet diebus Visitationum, & Synodorum) hactenus constat evenisse: statutum est & decretum, ut quilibet Cancellarius, Archidiaconus, Commissarius, Officialis, alique jus dicentes Ecclesiasticum, ad tempus Œconomorum juramento præstando consuetum, itemque Archiepiscopus & Episcopi omnes, quoties visitationes suas indicunt, Parochiarum omnium Œconomis, & Inquisitoribus, sive Assistentibus, aut eorum aliquibus tradant aut tradi curent Libros Articulorum de quibus eisdem velint detectiones suas anno insequente ad stata tempora exhibendas instituere: in quo item Libro apponetur forma juramenti, quo statim ante singulas ejusmodi præsentationes sint onerandi: ut spatio sufficienti dato ad examinandam, & perpendendam tum juramenti sui qualitatem, tum etiam Articulorum, quibus ipsorum detectiones niti debeant, deliberatè & cum fide easdem domi suæ formare possint, ad conscientias suas, juris jurandi religione jam obstrictas, (uti probos & pios decet) liberandus.

120. *Nequa Citatio, nisi expressis citandorum nominibus,
è Curiis emittatur.*

Nullus Episcopus, Cancellarius, Archidiaconus, Officialis aut alius

quilibet Judex Ecclesiasticus Citationes ullas generales (quæ vulgo *Quorum nomina* dicuntur) ex Curia sua emanare patietur : nisi partium citandarum nomina per Registrarium, vel ejus deputatum disertè sub eisdem exprimantur ; eademque citationes (cum nominibus sic inscriptis) Judicis vel ejus Surrogati subscriptione & sigillo munitæ exeant.

121. *Nequis in pluribus Curiis super eodem crimine cogatur respondere.*

In partibus iis, ubi Episcopus & Archidiaconus sive ex præscriptione sive ex compositione ad diversa unius & ejusdem anni tempora visitationes suas obire consueverunt : ne Majestatis suæ subditi in pluribus Curiis Ecclesiasticis super uno & eodem crimine (non sine gravi ipsorum molestia) postulentur, statuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum mensem, post peractam eo anno visitationem, & præsentationes acceptas, Episcopum vel ejus Cancellarium sub sua manu & sigillo instruat ac informet, de nominibus & delictis eorum omnium, qui in visitatione sua fuerint detecti & præsentati, quo is super ulla causa, aut crimine ad Archidiaconum priùs delata aliquem convenire deinceps abstineant. Pari ratione decernimus, ut Cancellarius, infra idem tempus post finitam Episcopi visitationem, & detectiones receptas, eorum sontium nomina & delicta, quos in proxima ipsius visitatione præsentari contigerit, sua subscriptione & sigillo verificata, ad Archidiaconum, vel ejus officialem (in prædictum finem) transmittat. Quod si dicti Officiarii vel se invicem (sicut præfertur) instituire ac informare omiserint, vel post factam ejusmodi informationem, personas aut culpas in aliena visitatione detectas & præsentatas, attigerint, tunc eorum quilibet sic delinquens ab omni jurisdictionis suæ exercitio per Episcopum Diœcesanum eatenùs suspendetur, donec expensas omnes per hanc molestiam susceptas personæ gravatæ restituerit.

122. *Sententiæ pro Ministris à Beneficio vel Officio removendis, non nisi per Episcopum pronunciandæ.*

Quotiescunque in Curia aliqua Ecclesiastica, ad quemlibet hujus Provinciae Episcopum spectante, contra Ministrum accusatio instituetur, Cancellarius, Commissarius, Officialis, vel quivis alius Ecclesiasticam

jurisdictionem obtinens (cujus intererit) causam omnem per processus, aliasque vias & modos adversus eum expediet, ejusque in non comparando contumaciam primo suspensionis, eandem vero continuatam excommunicationis pœna ulciscetur. Sin autem debite comparens legitimo juris processui se submiserit, tunc, ubi causæ maturitas Sententiam postulârit, si fortè delicti meritum vel deprivationem, vel depositionem à sacris ordinibus ex decreto juris exigat; nullam ejusmodi sententiam per quamlibet personam pronunciari volumus præterquam per Episcopum, adhibitis ipsius Cancellario, & Decano (si commodè id fieri potest) & aliquod Præbendariis, si prope Ecclesiam Cathedralē dicta Curia teneatur, vel Archidiacono (modò ejus facultas detur) aliisque duobus ad minus gravibus Ministris, ac eisdem Concionatoribus, per Episcopum advocandis, quando Curiam aliis in locis haberi contigerit.

123. *Actus judiciales non nisi publica, & authentica manu expediendi.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet Ecclesiasticam jurisdictionem exercens, actum aliquod judiciale expediet, sive Contentiosæ, sive voluntariæ Jurisdictionis, nisi adhibito Ordinario ejusdem Curie Registrario, vel ejus legitimo deputato; aut si is vel ii nolint aut nequeant interesse, tùm aliis personis authenticis, quæ eadem acta conscribant aut expediant, sub pœna suspensionis ipso facto subeundæ.

124. *Curiarum sigilla, unica.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quilibet jurisdictione utens Ecclesiastica, plura quàm unum duntaxat sigillum citra Episcopi consensum habebit, pro omnibus, quæcunque in ipsius Officium inciderint, sigillandis. Quod quidem sigillum custodietur semper aut penes ipsum, aut penes illius substitutum legitimum ejus vice jus dicentem, nec non infra ipsius jurisdictionem, vel saltem in urbe aut oppido ejusdem Comitatus principali commorantem. Hoc sigillum titulum ejus Jurisdictionis continebit, quam quique prædictorum Judicium, aut deputationum exercet.

125. *Curiarum sedes opportuna.*

Omnes Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Judices Ecclesiastici Curias suas (de mandato vel consensu Episcopi Diœcesani) in talibus locis instituent, qui ad eos, quos in eisdem comparere oportet, excipiendos idonei, & ad laborem itineris minnendum maximè commodi videbuntur. Similiter etiam Curias suas intra horas competentes inchoabunt, ac dissolvent, ita ut quisque (quantum fieri potest) maturè & tempestivè domum suam possit repetere.

126. *Curia inferiores testamenta originalia ad Episcoporum Archiva jubentur transmittere.*

Cum Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, alique Ecclesiastica jurisdictione fungentes, omnium infra suas respectivè jurisdictiones defunctorum testamenta probandi immunitatem sibi vendicent, neque tamen cognitos ullos aut certos habeant Registrarios, vel locum publicum Registorum suorum tutæ custodiæ deputatum: unde sæpius venerit, testamenta, jura, & legata quamj lurima per dictorum Judicum mortem, aut mutationem perire ac intercidere, in maximum subditorum præjudicium ac dispendium: statuimus & ordinamus, ut singuli peculiarem ejusmodi jurisdictionem possidentes ac exercentes semel quotannis referant in publicum Archivum Episcopi Diœcesani vel Decani & Capituli, infra cujus ditionem peculiare illæ jurisdictiones extiterint, omnia testamenta originalia per ipsos infra peculiare suas jurisdictiones respectivè eo anno probata: vel verum saltem eorundem exemplar per dictum Judicem peculiarem ejusque Notarium examinatum subscriptum, & consignatum. Quòd si quis Judicum prædictorum in eo deliquerit, is per Episcopum Diœcesanum, vel Decanum & Capitulum, ad quos illa Jurisdictio respectivè pertinebit, omni peculiaris jurisdictionis exercitio eousque privabitur, quoad hac nostram Constitutionem debitè adimpleverit.

De Judicibus Ecclesiasticis.

127. *Judicum Ecclesiasticorum qualitas.*

NULLUS in posterum ad Officium Cancellarii, Commissarii, aut Officialis, admittetur, ad jurisdictionem quamlibet Ecclesiasticam exercendam, nisi qui vicesimum sextum ad minus ætatis suæ annum compleverit, & qui in Jure Civili & Canonico eruditus existat, sitque ad minimum Magister Artium, aut in Jure Baccalaureus, ac in praxi & causis forensibus laudabiliter exercitatus, necnon rectè affectus, & religioni studiosè deditus, de cujus vita & moribus nullus sinister sermo audiatur: ac insuper nisi priusquam talis cujusque Officii functionem, aut exercitium adeat, in supremam Regis auctoritatem in causis Ecclesiasticis coram Episcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo, Anno 1562, communiter conclusos subscriptione sua comprobaverit; & etiam juratus receperit se integrè & ex æquo (pro captu suo) jus redditurum, absque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac subscriptionis per Registrarium tùm præsentem actum conscribetur. Haud secus omnes Cancellarii, Commissarii, Officiales, Registrarii, alique quot-quot jurisdictionis, sive ministerii Ecclesiastici locum aliquem in præsentem possident, aut exercent, citra festum Navitatis proximè venturum, coram Archiepiscopo, aut Episcopo, vel etiam in aperta Curia sub quo, & in qua muneribus suis funguntur, eadem juramenta subire, & (prout superiùs dictum est) subscribere tenebuntur. Quòd si facere recusaverint, à munerum suorum executione eousque suspendentur, quoad juramenta præmissa, & subscriptionem, ut suprà, præstiterint.

128. *Qualitas Deputandorum.*

Nullus Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius quicumque Ecclesiastica jurisdictione præditus, aliquem ad Curiam sui absentis loco tenendum quovis tempore deputabit, nisi qui gravis Minister fuerit, idemque graduatus; vel pro Concionatore publico legitimè receptus, ac prope ejusmodi Consistoria Beneficiatus; vel qui in Legibus Baccalaureus, aut in Artibus Magister ad

minimum extiterit, ac in jure Civili & Canonico scientiam habuerit competentem, & de veræ religionis studio, sobrioque ac honesto vitæ cultu fuerit commendatus; sub pœna suspensionis ab executione officiorum pro singulis delictis spatio trium mensium *toties quoties*. Deputatus verò qui prædictarum qualitatuum expers, audebit tamen Judicis vices in Curiis tenendis (ut suprâ) usurpare, simili prorsus censuræ (modo & formâ præmissis) subiacebit.

De Procuratoribus.

129. *Procuratores, nisi de partis mandato authentico, causas attingere prohibiti.*

NULLUS deinceps in aliqua causa Procurabit, nisi ab ipso litigante apud acta Curix fuerit constitutus, vel in ipso litis ingressu illius vero & sufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo sigillo munitur, approbatione item, aut saltem ratihabitione constituentis eodem accedente. Ejusmodi verò procuratoria omnia quamprimùm confici volumus, & à Procuratoribus exhiberi, ac in publicis ejusdem Curix scriniis per Registrarium salva custodiri. Qui ex Registrariis vel Procuratoribus secùs in istorum aliquo fecerit, bimestri suspensione ab exercitio Officii sui, absque omne spe relaxationis, aut restitutionis, ferietur.

130. *Procuratores, sine Advocati alicujus consilio, causas retinere prohibiti.*

Ad minuendas & consopiendas lites, ac litigantium querelas tollendas, quæ Procuratorum incuriâ ac negligentia, vel etiam inscitia multoties causâ cadunt; necnon ad incrementum bonarum literarum, jurisque Civili & Canonici propagationem: juxta laudabiles consuetudines in Curiis Archiepiscopi Cantuariensis hactenus observatas, statuimus & ordinamus, ut nullus Procurator ibidem exercens absque Advocati alicujus consilio quamlibet causam suscipiat, ac per duos dies juridicos retineat, sub pœna suspensionis annuæ ab Officii sui

executione; nec Judici potestas erit, absque expresso Archiepiscopi mandato & auctoritate, hujus pœnæ gratiam ullatenus faciendi.

131. Procuratores, inconsulto Advocato, in causa concludere prohibiti.

Non admittet aliquis Judex in Curii Archiepiscopi prædictis libellum, aut aliam quamlibet materiam, sine consilio & subscriptione alicujus Advocati ad exercendum ibidem admissi: neque verò Procuratoribus licebit, in causa concludere, nisi de notitia Advocati in eâdem causa adhibiti, & salariati. Siquis vero Procurator contrâ fecerit, aut fieri procuraverit; vel etiam Advocatum quocunque prætextu suo fraudaverit stipendio aut salario, vel in Advocato consulendo, quid in causa fieri expediat, negligentior fuerit; eidem suspensionem semestrem à muneris sui executione, sine spe veniæ interim consequendæ, decernimus.

132. Procuratorium in causis testamentariis juramentum prohibitum.

Cum in testamentorum probationibus, administrationumque bonorum ab intestato decedentium petitionibus, juramentum per Procuratores Curiam in animam constituentis præstitum multis patere incommodis sit perspectum; cautum deinceps esse volumus, ut quilibet Executor, vel bonorum defuncti administrationem petens, Judicem in hac parte Ordinarium, vel ejus Surrogatum personaliter adeat, & juramentum usitatum per se & non per Procuratorem aliquem præstet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia causa legitima impeditus in propria persona Judicem adire nequeat; permittimus, ut (fide super impedimenti veritate per excusatorem fide dignum priùs facta) Judex gravi alicui viro Ecclesiastico partis habitationi vicino Commissionem concedat, per quem juramentum usitatum dictò Executori vel Administrationem petenti, vice sua ministrandi eidem viro Ecclesiastico potestatem tradat, eumque roget, ut quid in præmissis fecerit, per nuncium fidelem se postea certiore reddat. Proviso semper, quòd nullus Judex, vel Registrarius, pro ejusmodi Commissionem scribenda, concipiendâ, aut sigillanda, ultra summam sex solidorum &

octo denariorum quoquo modo accipiet, ejus dimidium Judicis, & dimidium ejusdem Curie Registrario cedit.

133. *Procuratorum vox importunior in Curis, cohibita.*

Quoniam experientia compertum est, Procuratorum vociferationes, & clamores in Curis Archiepiscopi non modò Judicibus & Advocatis molestiam & offensionem parere; sed & astantibus causam contemptus & calumnie adversus Curiam ipsam præbere; quo melius dignitati Judicis consulatur, causæque facilius & commodius tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curis prædictis præcipuè in id intendant, ut juxta consilium Advocatorum acta per Registrarium bonâ fide conscribantur, ut ab omni strepitu, & verborum contentione abstineant, & modèstè se gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinus conticescant, sub pœna silentii imponendi per duos terminos inde sequentes: Etsi eorum aliquis pluries deliquerit, neque debitâ interpositâ admonitione se emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

De Registrariis.

134. *Registrariorum excessus coerciti.*

SQUIS Registrarius vel ipsius assignatus, aut Deputatus qualiscunque certificatoria receperit sine consensu Judicis, quem pro tribunali sedere contigerit; vel sponte omiserit præconizari facere quemlibet citatum aut assignatum ad comparandum die aliquo juridico; aut testes in diem à Judice præstitutum examinandos indebitè distulerit; aut judiciali & legitime monitioni Judicis non paruerit; aut si neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios speciales emittenda transcribere; aut non curaverit testamenta omnia infra tempus idoneum in Registrum conscribi; vel siquid falsum & ex se commentum, ac non per Judicem pronunciatum, tanquam Judicis decretum in acta retulerit; aut in transmissione processuum ad Judicem ad quem aliquid falsi inseruerit,

aut quicquam sive dolo malo, sive latâ negligentia omiserit; aut munera in favorem alterutrius partis in causis instantiæ, vel promotis ex officio acceperit; aut alterutri partium litigantium à consiliis directè, vel indirectè fuerit; aut in executione Officii sui aliud malitiosè aut subdolè fecerit, unde Judex Ecclesiasticus aut ejus jurisdictio possit infamari: volumus & ordinamus eundem Registrarium aut ejus Assignatum & Deputatum in præmissis, aut eorum aliquo delinquentem à suo munere ac Officio per unum, duo, tres, aut plures menses (pro delicti ratione) per Episcopum Diœcesanum suspendi; publicumque aliquem Notorium per Episcopum deputari, qui (durante ejusmodi pœnâ) omnia dicti Registrarii Officium contingentia exequatur.

135. *Feodorum, quæ juris Ecclesiastici administris debentur, census debet esse statarius.*

Nullus Episcopus, Suffraganeus, Cancellarius, Commissarius, Archidiaconus, Officialis, aut alius Ecclesiasticam jurisdictionem quamcunque exercens, nec ullus cujuslibet Curie Ecclesiasticæ Registrarius, vel administrator quicumque dictis Officiariis vel Curis subserviens, pro qualibet causâ in illorum Curis promotâ alia aut majora feoda sive salaria deinceps recipiet, quàm ea quæ, anno 1597. Reverendissimo patri D. Joanni nuper Cantuariensi Archiepiscopo certificata, & ab eodem rata sunt, & approbata. Quòd siquis Judex aut Registrarius, vel eorum Minister aliquis contrâ fecerit, pro singulis ejusmodi delictis per sex menses Officii sui exercitio privabitur. Proviso semper, quòd si dubium aliquod de talium feodorum, aut eorum cujuslibet certa summa oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiscopum Cantuariensem pro tempore existentem sub manus suæ subscriptione erunt approbata, nisi Statuta hujus regni hactenus edita in particulari aliquo casu alia expressè præstituerint. Proviso etiam, quòd nihil salarii aut pecuniæ recipietur, vel per Archiepiscopum, vel per Episcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in sacros Ordines suscipiendo: nec quod aliqua persona vel personæ eisdem Archiepiscopo, Episcopo, vel Suffragano subservientes, pro membrana, scriptione, cera, sigillatione, vel alia quavis causa hoc negotium contingente, supra decem solidos percipiant, sub pœnis hac in parte lege constitutis.

136. *Statarius Feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.*

Statuimus porrò & ordinamus, ut cujusque Judicis Ecclesiastici Registrarius tabulas binas, in quibus certæ singulorum feodorum summæ separatim exprimentur, publicè figi curet & proponi; unam in Consistorio, vel loco consueto, ubi dicta Curia teneri solet; alteram in suo Archivo; utramque in loco ita congruo, ut quilibet (cujus intererit) ejusdem inspiciendæ, & legendæ, vel etiam transcribendæ liberam habeat facultatem; quod ante Festum Nativitatis proximè futurum perfici volumus. Quod si quis Registrarius dictas tabulas juxta tenorem præmissorum publicè figendas non curaverit, ab executione Officii sui eoque suspendetur, quoad præmissa (modo & forma specificatis) perfecit; easque tabulas semel fixas si quando vel auferet, vel (in fraudem hujus Constitutionis) ex loco, in quo primùm positæ erant, removeri, vel quovis pacto occultari patietur: tunc pro singulis ejusmodi delictis ab exercitio muneris sui per semestre spatium suspendetur.

137. *Feoda pro ordinum literis, aliisque licentiis Episcopo exhibendis, tantùm dimidia (præterquam in prima Episcopi visitatione) persolvenda.*

Cum non minima sit Visitationis causa & effectus, ut Episcopus, Archidiaconus, aut alius Visitans de statu, sufficientia, & facultatibus Cleri, & aliorum visitandorum perfectiorem aliquem notitiam consequantur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludimagister, & alius quicumque licentiatas literas Ordinum, Institutionis, & Inductionis, itemque Dispensationes, Licentias, & Facultates suas quascunque in Visitatione prima illius Episcopi, vel in proxima post ejus admissionem exhibeat, per dictum Visitantem approbandas, (aut si justa fuerit causa) rejiciendas; & si approbatæ fuerint, per Registrarium (uti moris est) consignandas; quodque feoda in Visitationibus (intuitu præmissorum) consueta solvi, semel duntaxat tempore alicujus Episcopi integra persolvantur; in reliquis verò ejusdem Visitationibus, quamdiu in ea sede permanserit, dictorum feodorum dimidium tantùm exigatur.

Apparitores.

138. *Apparitorum excessus coerciti.*

QUONIAM excessibus & gravaminibus, quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum; censem Apparitorum multitudinem (quantum fieri poterit) restringendam. Statuimus ergo & ordinamus, nullatenus licitum fore Episcopis vel Archidiaconis eorumve Vicariis seu Officialibus, aliisque inferioribus Ordinariis, deputare & habere plures Apparitores, jurisdictionibus suis respectivè inservientes, quàm ante triginta annos præteritos vel ipsi, vel ipsorum prædecessores habere consueverunt; qui omnes per se suum fideliter exequantur Officium, nec per nuntios aut substitutos (quocunque quæsito colore) suâ vice mandatorum executiones demandent, aut permittant, nisi ex causa à loci Ordinario priùs cognita & approbata: neque vero promotorum Officii, vel denunciatorum personas omninò sustinebunt, feudave ampliora vel majora, quàm quæ his Constitutionibus superiùs statuuntur, ullatenus exiget. Quòd si vel plures, quàm superiùs est expressum, deputati extiterint, vel illorum aliqui præmissa violaverint; deputantes, si Episcopi sint, per Superiorem moniti supernumerarios dimittant; si Ordinarii Episcopis inferiores, ab executione Officii suspendantur, donec hujusmodi deputatos amoverint; Deputati autem ipsi ab Apparitorum Officio amoveantur perpetuò, & si amoti non desistant, (tanquam contumaces) Canonicis censuris coercantur: Proviso semper, quòd si Archiepiscopus Cantuariensis experientia compertum habuerit, Apparitorum numerum in aliqua Diocesi redundare, tum omnem ejusmodi redundantiam dicto Archiepiscopo relinquimus, pro ipsis beneplacito minuendam.

 Autoritas Synodorum.
139. *Synodus nationalis, Ecclesia representativa.*

QUISQUIS de cætero affirmabit, sacrosanctam hujus Nationis Synodum in Christi nomine, ac de Regis mandato congregatam, non

esse repræsentativè veram Ecclesiam Anglicanam, excommunicetur; nequaquam absolvendus, priusquam resipuerit, & impium hunc errorem publicè revocârit.

140. *Synodi acta tàm absentes, quàm præsentés obligant.*

Quisquis de cætero affirmabit, nullos sive Clericos sive Laicos, qui in eadem sacra Synodo personaliter non convenerint, ejusdem Decretis, Ecclesiasticas causas concernentibus (quantumvis ex suprema Regiæ Majestatis autoritate conditis, & per eandem ratihabitis) ullatenùs obligari, ut quibus ipsi votum & consensum suum non præbuerint, excommunicetur; nequaquam absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

141. *Synodi autoritati derogantes, coerciti.*

Quisquis de cætero affirmabit, dictam sacram Synodum, congregatam ut supra, fuisse cœtum ex talibus conflatum, qui in pios & religiosos Evangelii professores conspirabant, ac proinde tùm ipsos, tùm ipsorum acta in Canonibus sive Constitutionibus circa causas Ecclesiasticas ex Regis autoritate (ut prædictum est) condendis, ac sancientiis rejici, ac contemni debere, quantumvis eadem per dictam potestatem Regiam, ac supremam ejusdem autoritatem ratihabite, confirmatæ ac injunctæ sint, excommunicetur; haudquaquam absolvendus, priusquam resipuerit, ac impium hunc errorem publicè revocârit.

F I N I S.

JOB, Chap. XIII., v. I.

“ Lo, mine eye hath seen all this, mine ear hath heard and understood it.”

Apostolic canon

111

KANONEΣ ΤΩΝ 'ΑΓΙΩΝ 'ΑΠΟΣΤΟΛΩΝ.

CANONES SANCTORUM APOSTOLORUM.

THE CANONS OF
THE HOLY APOSTLES;

THE GREEK TEXT
AS ORIGINALLY PRINTED IN 1540,

WITH THE VARIOUS READINGS
OF LATER EDITIONS:

THE LATIN VERSION OF DIONYSIUS
EXIGUUS, MADE A.D. 500:

AND A NEW
ENGLISH TRANSLATION.

God save the Queen.

MDCCCXLVI.

1846

[The earliest Edition of the "Canones Apostolici" mentioned by Fabricius, in *Bibl. Græc.*, is that by Hegendorf, Lips. 1524. But as there is no copy of it in the British Museum, recourse has been had to the Paris edition of 1554, which is a faithful reprint of the Paris edition of 1540, and contains, what the other wants, a Latin translation, and the Various Readings of an older Paris copy, no notice of which is elsewhere to be found; unless it be said that the Leipsig edition had, what was very commonly practised at that period, another title with a Paris imprint; and it was perhaps from the Par. ed. of 1554, that Coteler got the various readings, given in his margin; unless, what is not likely, they were obtained direct from a collation of the Leipsig edition, or from the MS. of which Hegendorf had made use.

Instead of the Latin version in the ed. Par. 1554, there has been substituted the one by Dionysius Exiguus, as he is called, which was made about A.D. 500, and was first printed in the *Bibliotheca Juris Canonici Veteris*, by Voellius and Justellus, Par. 1661, fol. from a MS. in the possession of Justellus. But as it extends only to Canon 50 inclusive, the translation of the ed. Par. 1554 has been adopted for the remainder; which may, however, be perhaps found in some of the numerous MSS. mentioned by Harles on Fabricius; of which probably the most ancient are the Vatican MS. 5845, or Palatine 577, described as "pure" by Assemannus, in *Bibliothec. Juris Oriental. Canonic. T. i. p.*

Of the Greek text of the "Canones," the latest edition appears to be by Bernhold, Altorf. 1733, 8vo., who has given a few notes to show where they do or do not agree with the injunctions of the Old and New Testament. But the most learned Commentary on them is by Beverige, in his "Synodicon," Oxon. 1672, fol. reprinted by Le Clerc, in his edition of Coteler's "Patres Sacri," Amst. 1724, fol. while the fullest inquiry into their antiquity was made by Gluck, whose researches Harles, into whose hands the papers of Gluck were placed, has given the condensed results in his *Notes on Fabricius. T. xii. p. 148—151.*]

OCTOGINTA quinque canones Apostolorum traditos ecclesiae per ipsorum Apostolorum discipulum, comitem, & assiduum sectatorem Clementem Petri successorem, sancta *πενθ' ἑκτη* synodus œcumenica, currentibus annis à Christo passio plus minus septingentis, ad ecclesiarum constitutionem, & ad perturbationum curationem diligenter à fidelibus observari præcepit. Insertas verò his ab hæreticis adulterinas quasdam sententias rejecit, & integræ Apostolorum doctrinæ restituit. Quod & Zepherinus pontifex Romanus annis antè plus quingentis fecerat. Autoritatem quorum nostra in eos, Deo volente, *σημειωτικῶς* pleniùs planiùsque demonstrabit. Ipsos interea quemque nostrum monentes Apostolos audisse sat erit,—

—State, & tenete traditiones nostras, sive per sermonem, sive per epistolam. 2 ad Thessalo. cap. 2.

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TRANSLATION OF PREFACE.

The fifth and sixth holy general council, held 700 years, more or less, after Christ's passion, ordained that, for the government of Churches and a preventive against disorder, eighty-five Canons of the Apostles, which had been delivered to the Church by Clemens, the disciple, companion and perpetual follower of the Apostles themselves, and the successor of Peter, should by the faithful be diligently observed; but it rejected some spurious points that had been inserted by heretics, and restored the pure doctrine of the Apostles, as Zepherinus, the Roman pontiff, had done more than 500 years previously. Of which Canons our publication will, God willing, prove fully and plainly the authority. In the mean while it will be sufficient for every one of us to hearken to the admonition of the Apostles, II Thessal. 2, "Stand fast, and hold by our traditions, whether (given) by word or letter."

ΚΑΝΟΝΕΣ ΤΩΝ ἉΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

Canones Sanctorum Apostolorum.

[Cot. Κανόνες ἐκκλησιαστικοὶ τῶν αὐτῶν ἁγίων Ἀποστόλων.
Canones Ecclesiastici eorundem sanctorum Apostolorum.]

1. Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.

Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.
Episcopus a duobus aut tribus Episcopis ordinetur.
Let a Bishop be ordained by one or two Bishops.

2.

Πρεσβύτερος ὑπὸ ἑνὸς ἐπισκόπου χειροτονείσθω, καὶ διάκονος καὶ οἱ λοιποὶ κληρικοί.

Presbyter ab uno episcopo ordinetur, et diaconus et reliqui clerici.
Let an Elder and a Deacon and the rest of the Clergy be ordained by one Bishop.

3.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος παρὰ τὴν τοῦ¹ Κυρίου διάταξιν τὴν ἐπὶ τῇ θυσίᾳ προσενέγκῃ ἕτερά τινα ἐπὶ τὸ² θυσιαστήριον ἢ μέλι ἢ γάλα ἢ ἀγτὶ οἴνου σίκερα³ ἐπιτηδευτὰ ἢ ὄρνεις ἢ ζῶά τινα ἢ ὄσπρια⁴ παρὰ τὴν διάταξιν, καθαιρείσθω, πλὴν νέων⁵ χιδρῶν ἢ σταφυλῆς τῷ καιρῷ τῷ δέοντι.⁶

[1. ὑπὸ Cot.—2. τὸ τοῦ Θεοῦ Cot.—3. σίκερά τινα, marg. ed. 2.—4. ὡς παρὰ τὴν διάταξιν Κυρίου ποιῶν καθαιρείσθω, marg. ed. 2.—5. πνρῶν, marg. ed. 2.—6. Cot. ἢ ὄσπρια παρὰ τὴν διάταξιν καθαιρείσθω, τῷ καιρῷ τῷ δέοντι πλὴν νέων χιδρῶν ἢ στάχνας σίτου ἢ σταφυλῆς.]

Si quis Episcopus aut Presbyter præter ordinationem Domini, alia quædam in sacrificio super altare, id est, aut mel aut lac aut pro vino, siceram, et confecta quædam, aut volatilia aut animalia aliqua aut legumina, contra constitutionem Domini faciens, congruo tempore deponatur.

If any Bishop or Elder shall, contrary to the ordonnance of God, relating to sacrifice (the Lord's Supper) offer any thing at the altar,

either honey, milk, or, instead of wine, sicera (a strong drink) concocted, or birds, or any animals, or vegetables, except ears of young corn, or grapes, let him, at a fitting time, be removed or deposed.

4.

Μὴ ἐξὸν δὲ ἔστω προσάγεσθαι τι ἕτερον³ πρὸς τὸ θυσιαστήριον, ἢ ἔλαιον εἰς τὴν λυχνίαν καὶ θυμίαμα τῷ καιρῷ τῆς ἁγίας⁴ προσφορᾶς.

[1. Cot. ἐξὸν ἔστω.—2. Cot. τι πρὸς.—3. Cot. καὶ ἔλαιον εἰς τὴν ἁγίαν λυχνίαν.—4. Cot. τῆς θείας ἀναφορᾶς.]

Offerri non liceat aliquid ad altare præter novas spicas et uvas, et oleum ad luminaria et thymiamam, id est, incensum, tempore quo sancta celebratur oblatio.

Nor let it be lawful to bring any other thing to the altar, except oil for the lamps, and incense, at the time of the holy offering.

5.

Ἡ ἄλλη¹ πᾶσα ὄψαρα εἰς οἶκον ἀποστελλέσθω, ἀπαρχὴ τῷ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις, ἀλλὰ μὴ πρὸς τὸ θυσιαστήριον²· δῆλον δὲ ὡς ὁ ἐπίσκοπος καὶ οἱ πρεσβύτεροι ἐπιμερίζουσι τοῖς διακόνοις καὶ τοῖς λοιποῖς κληρικοῖς.

[1. Cot. ἡ δὲ ἄλλη.]

Reliqua poma omnia ad domum primitiæ Episcopo et Presbyteris dirigantur, nec offerantur in altari. Certum est autem quod Episcopus et Presbyteri dividant et Diaconis et reliquis Clericis.

Let all the other produce be carried home, as the first fruits for the Bishop and Elders, and not to the altar; for it is clear that the Bishop and Elders will give a share to the Deacons and other Clergy.

N.B.—2, 3, 4, 5, are united into one in Cot.

6.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὸν ἑαυτοῦ γυναῖκα μὴ ἐκ βαλλέτω· προφάσει ἐυλαβείας· ἐὰν δὲ ἐκβάλῃ, ἀφορίζεσθω· ἐπιμένων δὲ, καθαιρείσθω.

Episcopus aut Presbyter uxorem propriam nequaquam sub obtentu religionis abjiciat; si vero rejecerit, excommunicetur; sed vi perseveraverit, dejiciatur.

Let not a Bishop or Elder or Deacon put away his wife on the plea

of religion; and if he does put her away, let him be excommunicated; and if he still persists in so doing, let him be deposed.

7.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβάνέτω· εἰ δὲ μή, καθαιρεῖσθω.

[1. Cot. ἀναλαμβάνέσθω.—2. μὴ γε.]

Episcopus aut Presbyter nequaquam sæculares curas adsumat; sin aliter, dejiciatur.

Let not a Bishop or Elder undertake worldly callings; or if he does, let him be deposed.

8.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τὴν ἁγίαν τοῦ πάσχα ἡμέραν πρὸ ἧς ἑαρινῆς ἰσημερίας μετὰ Ἰουδαίων ἐπιτελέσει, καθαιρεῖσθω.

[1. Cot. ἐπιτελέσῃ.]

Si quis Episcopus aut Presbyter, aut Diaconus sanctum Paschæ diem ante vernalæ æquinoctium cum Judæis celebraverit, abjiciatur.

If any Bishop, Elder or Deacon celebrates with Jews the holy day of the Passover before the vernal equinox, let him be deposed.

9

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ἐκ τοῦ καταλόγου τοῦ ἱερατικοῦ, προσφορὰς γενομένης μὴ μεταλάβῃ, τὴν αἰτίαν εἰπάτω καὶ, εἰ ἂν ἡ εὐλογος, συγγνώμης τυγχάνέτω· εἰ δὲ μὴ λέγῃ, ἀφοριζέσθω, ὡς αἰτίως βλάβης γενομένου· τῷ λαῷ καὶ ὑπόνοιαν ἐμπούησας· κατὰ τοῦ προσενέγκαντος.

[1. Cot. γενηθείς.—2. ποιήσας, marg. ed. 2.—3. Cot. add. ὡς μὴ ὑγιῶς ἀνερέγκοντος.]

Si quis Episcopus aut Presbyter aut Diaconus, vel quilibet ex sacerdotali catalogo, facta oblatione, non communicaverit, aut Causam dicat, ut, si rationalis fuerit veniam consequatur; aut, si non dixerit, communione privetur, tanquam qui populo causa læsionis exstiterit, dans suspicionem de eo, qui sacrificavit, quod recte non obtulerit.

If any Bishop or Elder or Deacon or person belonging to the order of Priesthood, shall not communicate, when an offering is made, let him assign an excuse; and if it be a valid one, let him meet with par-

don; but if he cannot assign one, let him be excommunicated, as being a cause of offence to the laity, and giving rise to a suspicion, unfavourable towards the party making the offering.

10.

Πάντας τοὺς εἰσιόντας πιστοὺς¹ καὶ τῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς² ἀταξίαν ἐμποιοῦντας τῆς ἐκκλησίας,³ ἀφοριζέσθαι χρῆ.

[1. Cot. πιστοὺς εἰς τὴν ἁγίαν Θεοῦ ἐκκλησίαν καὶ τῶν ἱερῶν γραφῶν ἀκούοντας.—2. Cot. ὡς ἂν ἀταξίαν.—3. τῇ ἐκκλησίᾳ, marg. ed. 2, Cot.]

Omnes fideles, qui ingrediuntur in Ecclesiam, et Scripturas audiunt, non autem perseverant in oratione, nec sanctam communionem percipiunt, velut inquietudines Ecclesiæ commoventes, convenit communionem privari.

All believers, who enter (a Church) and hear the Scriptures read, but do not remain for the Prayers and the Holy Communion, ought to be excommunicated, as persons who are introducing indiscipline into the Church.

11.

Εἴ τις ἀκοινωνήτῃ κἂν ἐν οἴκῳ συνεύξεται, οὗτος¹ ἀφοριζέσθω.

[1. Cot. καὶ αὐτός.]

Si quis cum excommunicato saltem in domo simul oraverit, iste communionem privetur.

If any one shall pray with an excommunicated person, even at his house, let him be excommunicated.

12.

Εἴ τις καθρημένῳ κληρικῷ ὡν ὡς κληρικῷ¹ συνεύξεται καθαιρείσθω καὶ αὐτός.

[1. marg. ed. 2. κληρικῷ ὡς κληρικῷ.]

Si quis cum damnato Clerico, veluti cum Clerico, simul oraverit, iste damnetur.

If any Clergyman prays with another Clergyman, who has been ejected, as if he were still a Clergyman, let him too be ejected.

13.

Εἴ τις κληρικὸς ἢ λαικὸς ἀφορισμένος ἦτοι ἄδεκτος, ἀπελθὼν ἐν ἑτέρᾳ πόλει δεχθῆ ἄνευ γραμμάτων σστατικῶν ἀφοριζέσθω· καὶ ὁ δεξάμενος καὶ ὁ δεχθεὶς· εἰ δὲ ἀφορισμένος εἴη,² ἐπιτεινέσθω αὐτῷ ὁ ἀφορισμὸς, ὡς³ ψευσαμένῳ καὶ ἀπατήσαντι τὴν ἐκκλησίαν τοῦ Θεοῦ.

[1. Cot. ἀφοριζέσθωσαν οἱ δεξάμενοι.—2. Cot. ἦ.—3. marg. ed. 2. ὡς—Θεοῦ are wanting in another MS.]

Si quis Clericus aut Laicus a communione suspensus seu communicans, ad aliam properet civitatem, et suscipiatur præter commendaticias litteras, et qui susceperunt et qui susceptus est communione priventur. Ex communicato vero proteletur ipsa correptio, tanquam qui mentitus sit et ecclesiam Dei seduxerit.

If any Clerk or Layman, excommunicated or suspended, shall depart to, and be received in, another city, without letters recommendatory, let both the party receiving and received be excommunicated; and if either be already under excommunication, let it be extended as against a person acting falsely to, and putting a deceit upon, the Church of God.

14.

Ἐπίσκοπον μὴ ἐξεῖναι τὴν ἑαυτοῦ παροικίαν ἑτέρα ἐπιπηδᾶν, κὰν ὑπὸ πλείονων ἀναγκάζηται· εἰ μὴ τις εὐλογος αἰτία ἦ, ἢ τοῦτο βιαζομένη ποιεῖν,¹ ὡς πλεόν κέρδος δυναμένου αὐτοῦ τοῖς ἐκείσε, λόγῳ εὐσεβείας, συμβάλλεσθαι· καὶ τοῦτο δὲ οὐκ ἀφ' ἑαυτοῦ, ἀλλὰ κρίσει πολλῶν ἐπισκόπων καὶ παρακλήσει μεγίστη.

[1. Cot. ποιῆσαι ὡς πλεῖόν τι.]

Episcopo non licere alienam Parochiam, propriâ relictâ, pervadere, licet cogatur a plurimis; nisi forte quis eum rationabilis causa compellat, tanquam qui possit ibidem constitutis plus lucri conferre, et in causâ religionis aliquid profecto prospicere; et hoc non a semetipso pertentet, sed multorum Episcoporum judicio et maximâ supplicatione perficiat.

Let it be not lawful for a Bishop to leave his own Parish [*diocese*] to enter upon another, even though he be urged by very many reasons; unless there be a valid cause compelling him to do so, in his being able to confer greater benefit upon the persons there on the ground of

religion, nor let him do this of himself, but at the instance and continued exhortation of many Bishops.

15.

Εἴ τις πρεσβύτερος ἢ διάκονος ἢ ὄλως τοῦ καταλόγου τῶν κληρικῶν ἀπολείψας τὴν ἑαυτοῦ παροικίαν εἰς ἑτέραν ἀπέλθοι καὶ παντελῶς μεταστὰς¹ διατρίβοι ἐν ἄλλῃ παροικίᾳ παρὰ γνώμην τοῦ ἰδίου ἐπισκόπου, τοῦτον κελεύομεν μηκέτι λειτουργεῖν² εἰ³ μάλιστα προσκαλουμένου αὐτὸν τοῦ ἐπισκόπου αὐτοῦ, ἐπανελθεῖν³ οὐχ ὑπήκουσεν, ἐπιμένων τῇ ἀταξίᾳ ὡς λαϊκὸς μέντοι ἐκέεσε κοινωνεῖτω.

[1. Cot. "al. διαστὰς."—2. marg. ed. 2. μάλιστα εἰ.—3. Cot. αὐτοῦ ἐπανελθεῖν,—]

Si quis Presbyter aut Diaconus aut quilibet de numero Clericorum, relinquens propriam Parochiam, pergat ad alienam, et omnino demigrans, præter Episcopi sui conscientiam, in aliena Parochiâ commoretur, hunc ulterius ministrare non patimur; præcipue si vocatus ab Episcopo redire contempserit, in sua inquietudine perseverans; verumtamen tanquam Laicus communicet.

If any Priest or Deacon, or in short any one in clerical Orders, shall leave his own Parish and go to another, and permanently settle himself and remain in that other parish, without the cognisance of the Bishop, we order him to take no part in the ministry, especially if, after being called upon by his Bishop to return, he will not hearken, and still persist in his disorderly conduct. Let him however communicate, as one of the Laity.

16.

Εἰ δὲ ὁ ἐπίσκοπος, παρ' ᾧ¹ τυγχάνουσιν, παρ' οὐδὲν λογισάμενος² τὴν κατ' αὐτῶν ὀρισθεῖσαν ἀργίαν, δέξεται³ αὐτοὺς ὡς κληρικούς, ἀφοριζέσθω ὡς διδάσκαλος ἀταξίας.

[1. marg. ed. 2. ᾧ παραινογχάνουσιν.—2. Cot. ἡγησάμενος.—3. marg. ed. 2. δέξεται.]

Episcopus vero, apud quem moratos esse constiterit, si contra eos decretam cessationem pro nihilo reputans, tanquam Clericos forte susceperit, velut magister in inquietudinis communionem privetur.

But if the Bishop, in whose diocese they are, shall take no account of the suspension from the ministry directed against them, and receive

them as Clerks, let him be excommunicated as the teacher of insubordination.

[Nos. 15 and 16 are united into one in Cot.]

17.

Ὁ δυνὸν γάμοις συμπλακεῖς μετὰ τὸ βάπτισμα ἢ παλλακὴν κτησάμενος οὐ δύναται εἶναι ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὄλως τοῦ καταλόγου τοῦ ἱερατικοῦ.

Si quis post Baptisma secundis fuerit nuptiis copulatus, aut concubinam habuerit, non potest esse Episcopus, non Presbyter, aut Diaconus, aut prorsus ex numero eorum, qui ministerio sacro deserviunt.

He, who after Baptism is twice married or keeps a concubine, cannot be a Bishop or Priest or Deacon, or be admitted into the ministry.

18.

Ὁ χήραν λαβὼν ἢ ἐκβεβλημένην ἢ ἐταῖραν ἢ οἰκέτιν ἢ τῶν ἐπὶ σκηνῆς οὐ δύναται εἶναι ἐπίσκοπος ἢ διάκονος ἢ πρεσβύτερος ἢ ὄλως τοῦ καταλόγου τοῦ ἱερατικοῦ.

[1. marg. ed. 2. ἢ πρεσβύτερος ἢ διάκονος—and so Cot. in text.]

Si quis viduam aut ejectam acceperit, aut meretricem aut ancillam vel aliquam de iis, quæ publicis spectaculis manciantur, non potest esse Episcopus, aut Presbyter aut Diaconus, aut ex eorum numero, qui ministerio sacro deserviunt.

If any marry a widow, or woman divorced, or a concubine, or hand-maiden, or a stage-player, he cannot be a Bishop, or Priest, or Deacon, or in anywise admitted to the ministry.

19.

Ὁ δύο ἀδελφὰς ἀγαγόμενος ἢ ἀδελφίδην, οὐ δύναται εἶναι κληρικός.

[1. ἀδελφὴν, marg. ed. 2.]

Qui duas in conjugium sorores acceperit, vel filiam fratris, Clericus esse non poterit.

He who marries two sisters, or his niece, cannot be a Clerk.

20.

Κληρικός, ἐγγυὰς διδοὺς, καθαιρείσθω.

Clericus, fidejussionibus inserviens, abjiciatur.

Let the Clerk, who gives securities, be removed from his office.

21.

Εὐνοῦχος, εἰ μὲν ἐξ ἐπιχειρίας ἀνθρώπου ἐγένετό τις ἢ ἐν διωγμῷ ἀφρηίθη τὰ ἀνδρῶν, ἢ οὕτως ἔφυ,¹ καὶ ἐστὶν ἄξιος,² γινέσθω.

[1. Cot. "In alio καὶ οὕτως ἔφυγε."—2. Cot. in text, ἄξιος ἐπισκοπῆς : in marg. "al. ἐπίσκοπος."]

Eunuchus si per insidias hominum factus est, vel si in persecutione ejus sunt amputata virilia, vel si ita natus est, et est dignus, efficiatur Episcopus.

He who is an eunuch, either by the craft of men, or during a persecution, or who has been so from birth, if he is worthy, let him be a Bishop.

22.

Ὁ ἀκρωτηριάσας ἑαυτὸν, μὴ γινέσθω κληρικός· αὐτοφονεὺς γάρ ἐστιν ἑαυτοῦ,¹ καὶ τῆς τοῦ Θεοῦ δημιουργίας ἐχθρός.

[1. Cot. αὐτοφόντης γάρ ἐστι καὶ.]

Si quis abscidit semet ipsum, non fiat Clericus ; quia suus homicida est, et Dei conditionis inimicus.

Let not him, who has mutilated himself, be a Clerk. For he is a self-murderer, and an enemy to the handywork of God.

23.

Εἴ τις, κληρικός ὢν, ἑαυτὸν ἀκρωτηριάσει, καθαιρείσθω· φονεὺς¹ γάρ ἐστιν ἑαυτοῦ.

[1. marg. ed. 2. φονευτής.]

Si quis, cum Clericus sit, absciderit semet ipsum, omnino damnetur, quia suus est homicida.

If any one being a Clerk mutilates himself, let him be deposed, for he is a self-murderer.

24.

Λαικὸς ἑαυτὸν ἀκρωτηριάσας ἀφορίζέσθω ἔτη τρία· ἐπίβουλος γάρ ἐστιν τῆς ἑαυτοῦ ζωῆς.

Laicus, semet ipsum abscindens, annis tribus communione privetur ; quia suæ vitæ insidiator exstitit.

Let any Layman, who mutilates himself, be excommunicated for three years ; for he is a plotter against his own life.

[21, 2, 3, 4, are all united in Cot.]

25.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐπὶ πορνείᾳ ἢ ἐπιουρίᾳ ἢ κλοπῇ ἄλους καθαιρείσθω, καὶ μὴ ἀφοριζέσθω· λέγει γὰρ ἡ γραφή, οὐκ ἐκδικήσεις δις ἐπὶ τὸ αὐτό.² ὡσαύτως³ δὲ καὶ οἱ λοιποὶ κληρικοί.

[Ὁ Cot. in text ; in marg. “al. ἐπὶ.”—2. Cot. αὐτὸ ἐν θλίψει.—3. marg. ed. 2. ὁμοίως καὶ οἱ λοιποὶ κληρικοὶ τῇ αὐτῇ αἰρέσει ὑποκείσθωσαν.]

Episcopus, aut Presbyterus, aut Diaconus, qui in fornicatione aut perjurio aut furto captus est, deponatur ; non tamen communione privetur. Dicit enim Scriptura—“Non vindicabit Dominus bis in id ipsum.” Similiter et reliqui Clerici huic conditioni subiaceant.

[This is divided into two Canons in the version of Dionysius.]

If a Bishop, Priest or Deacon is detected in fornication, perjury or theft, let him be deposed, but not excommunicated ; for the Scripture says, “Thou shalt not twice punish the same fault ;” and in like manner the other Clergy.

26.

Τῶν εἰς κλῆρον προσελθόντων¹ ἀγάμων κελεύομεν βουλομένους γαμεῖν ἀναγνώστας καὶ ψάλτας μόνον.²

[1. marg. ed. 2. προεληλυθόντων. Cot. in text, παρελθόντων : in marg. “al. προελθόντων, vel προσελθόντων, vel προεληλυθόντων.—2. marg. ed. 2. μόνους.]

Innuptus autem, qui ad Clerum provecti sunt, præcipimus, ut, si voluerint, uxores accipiant ; sed Lectores Cantoresque tantummodo.

Of those, who are admitted to the Clerkship, unmarried, we permit only the Readers and Singers, if they wish it, to marry.

27.

Ἐπίσκοπον ἢ πρεσβύτερον ἢ διάκονον τύποντα πιστοὺς ἁμαρτάνοντας ἢ ἀπίστους ἀδικήσαντας, διὰ τοιούτων φοβεῖν ἐθέλοντα¹, καθαιρείσθαι προστάσσομεν· οὐδαμῶ γὰρ Κύριος τοῦτο ἡμᾶς² εἰδάξεν· τούναντίον δὲ

αὐτὸς τυπτόμενος οὐκ ἀντέτυπτεν· λοιδορούμενος οὐκ ἀντελοιδορεῖ· πάσχω
οὐκ ἠπέλει.

[1. Cot. "al. ἐθέλοντας."—2. Cot. ἡμᾶς ὁ Κύριος ταῦτα.]

Episcoporum aut Presbyterum aut Diaconum percutientem fideles delinquentes, aut infideles iniique agentes et per hujusmodi volentem timeri, dejici ab officio suo præcipimus; quia nusquam nos hoc Dominus docuit; e contrario vero ipse, cum percuteretur, non repercutiebat; cum malediceretur, non remaledicebat; cum pateretur, non comminabatur.

We ordain that any Bishop, Priest or Deacon, who beats believers, when erring, or unbelievers when doing wrong, and who seeks by these means to make himself feared, shall be deposed. For nowhere has the Lord taught us this. But on the contrary when beaten, he struck not again; when reviled, he reviled not again; when he suffered, he threatened not.

28.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος καθαιρεθεὶς δικαίως ἐπὶ ἐγκλήμασι φανεροῖς, τολμήσειεν ἀψασθαὶ τῆς ποτε ἐγγυρισθείσης αὐτῷ λειτουργίας, οὗτος παντάπασιν ἐκκοπέσθω τῆς ἐκκλησίας.

[1. Cot. ἐψάσθαι.]

Si quis Episcopus aut Presbyter aut Diaconus depositus juste super certis criminibus, ausus fuerit attractare ministerium dudum sibi commissum, hic ab Ecclesiâ penitus abscindatur.

If any Bishop, or Priest or Deacon, who has been justly deposed upon clear charges, shall dare to interfere in the ministry formerly in his hands, let him be cut off altogether from the Church.

29.

Εἰ τις ἐπίσκοπος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατῆς γένηται ἢ πρεσβύτερος ἢ διάκονος, καθαιρείσθω, καὶ αὐτὸς καὶ ὁ χειροτονήσας, καὶ ἐκκοπέσθω παντάπασιν καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος ὑπ' ἐμοῦ Πέτρον.

Si quis Episcopus aut Presbyter aut Diaconus per pecunias hanc obtinuerit dignitatem dejiciatur et ipse et ordinator ejus, et a communione modis omnibus abscindatur, sicut Simon magus a Petro.

If any Bishop or Priest or Deacon shall obtain his dignity by means

of money, let him be deposed, both he and the party who ordained him, and let him be cut off in every way from communion, as Simon Magus was by (*me*) Peter.

30.

Εἴ τις ἐπίσκοπος κοσμικοῖς ἄρχουσι χρησάμενος, δι' αὐτῶν ἐγκρατῆς ἐκκλησίας γένηται, καθαιρεῖσθω καὶ ἀφοριζέσθω¹ καὶ οἱ κοινωνοῦντες αὐτῷ πάντες.

[1. marg. ed. 2. ἀφοριζέσθωσαν.]

Si quis Episcopus sæcularibus potestatibus usus Ecclesiam per ipsas obtineat, deponatur, et segregentur omnes qui illi communicant.

If any Bishop shall make use of secular interest and through it becomes possessed of a Church, let him be deposed, and excommunicated, and likewise all who hold communion with him be excommunicated.

31.

Εἴ τις πρεσβύτερος καταφρονήσας τοῦ ἰδίου ἐπισκόπου χωρὶς συναγάγῃ¹ καὶ θυσιαστήριον ἕτερον πῆξῃ, μηδὲν κατεγνωκῶς² τοῦ ἐπισκόπου ἐν εὐσεβείᾳ καὶ δικαιοσύνῃ, καθαιρεῖσθω ὡς φίλαρχος· τύραννος γάρ ἐστιν ὡσαύτως³ δὲ καὶ οἱ λοιποὶ κληρικοὶ καὶ ὅσοι⁴ ἂν αὐτῷ προσθῶνται· οἱ δὲ λαϊκοὶ ἀφοριζέσθωσαν· ταῦτα δὲ μετὰ μίαν καὶ δευτέραν καὶ τρίτην παράκλησιν τοῦ ἐπισκόπου γινέσθω.

[1. marg. ed. 2. συναγωγὴν—2. marg. ed. 2. καταγνοῦς—3. Cot. omits ὡσαύτως—4. marg. ed. 2. κληρικοὶ ὅσοι.]

Si quis Presbyter, contemnens Episcopum suum, seorsim collegerit et altare aliud erexerit, nihil habens quo reprehendat Episcopum in causa pietatis et justitiæ deponatur, quasi principatus amator existens; est enim tyrannus; et cæteri Clerici, quicumque tali consentiunt, deponantur; Laici vero segregentur. Hæc autem post unam et secundam et tertiam Episcopi obsecrationem fieri conveniat.

If any Priest, in contempt of his own Bishop, shall get together a separate congregation and erect another altar, having no charge to bring against the Bishop, in any matter touching piety and justice, let him be deposed as one fond of rule (for he is a tyrant), and in like manner the rest of the Clerks, and as many others as take part with him; but let the Laity be excommunicated; let not, however, these steps be taken except after one, two and three exhortations by the Bishop.

32.

Εἴ τις πρεσβύτερος ἢ διάκονος ὑπὸ ἐπισκόπου γένηται ἐν ἀφορισμῷ,¹ τοῦτον μὴ ἐξεῖναι παρ' ἑτέρου δεχθῆναι,² ἀλλ' ἢ παρὰ τοῦ ἀφορίσαντος αὐτόν, εἰ μὴ ἂν κατὰ συγκυρίαν τελευτήσῃ ὁ ἀφορίσας αὐτὸν ἐπίσκοπος.

[1. marg. ed. 2. ἀφορισμένος—2. marg. ed. 2. δέχεσθαι.]

Si quis Presbyter aut Diaconus ab Episcopo suo segregetur, hunc non licere ab alio recipi, sed ab ipso, qui eum sequestraverit, nisi forsitan obierit Episcopus ipse, qui eum segregasse cognoscitur.

If any Priest or Deacon be removed by a Bishop, it is not lawful for him to be received by any other except the one who removed him, unless perchance the Bishop who removed him shall happen to die.

33.

Μηδένα τῶν ξένων ἐπισκόπων ἢ πρεσβυτέρων¹ ἢ διακόνων ἄνευ συστατικῶν¹ προσδέχεσθαι· καὶ ἐπιφερομένων δὲ αὐτῶν, ἀνακρινέσθωσαν· καὶ εἰ μὲν ὧσι κήρυκες τῆς εὐσεβείας, προσδέχεσθωσαν· εἰ δὲ μὴ γε, τὰ πρὸς τὰς χρείας αὐτοῖς ἐπιχορηγήσαντες, εἰς κοινωνίαν αὐτοὺς μὴ προσδέξησθε· πολλὰ γὰρ κατὰ συναρπαγὴν γίνεται.

[1. Cot. συστατικῶν γραμμάτων—2. Cot. προσδέχεσθε—3. marg. ed. 2. τὴν χρείαν αὐτοῖς.]

Nullus Episcoporum peregrinorum aut Presbyterorum aut Diaconorum sine commendaticiis suscipiatur epistolis; et cum scripta detulerint, discutiantur attentius, et ita suscipiantur, si prædicatores pietatis exstiterint; sin minus, nec quæ sunt necessaria subministrentur eis et ad communionem nullatenus admittantur; quia per subreptionem multa proveniunt.

[N. B. By comparing the Latin of Dionysius with the Greek, it would seem that he found in his copy of the Canons—εἰ δὲ μὴ, μήτε τὰ πρὸς—μήτε εἰς κοινωνίαν αὐτοὺς μηδαμῶς—]

Let no strange Bishop, or Priest or Deacon be received without letters commendatory; and when they are brought, let them be examined carefully; and if they are messengers of piety, let them be received; but if not, after furnishing them with what is necessary for their wants, do not receive them into fellowship; for many are surreptitious.

34.

Τοὺς ἐπισκόπους ἐκάστον ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν καὶ μηδέν τι πράττειν περιττὸν ἄνευ τῆς ἐκείνου γνώμης· ἐκεῖνα δὲ μόνον πράττειν ἕκαστον, ὅσα τῇ αὐτοῦ παροικίᾳ ἐπιβάλλει καὶ ταῖς ὑπ' αὐτὴν² χώραις· ἀλλὰ μηδὲ ἐκεῖνος ἄνευ τῆς πάντων γνώμης ποιέτω τι· οὕτω γὰρ ὁμόνοια ἔσται· καὶ δοξασθήσεται ὁ Θεὸς δια Κυρίου³ ἐν ἁγίῳ πνεύματι,⁴ ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα.

[1. Cot. μόνον ἕκαστον.—2. marg. ed. 2, αὐτῶ—3. Cot. Χριστοῦ in text; in marg. “al. Κυρίου.”—4. marg. ed. 2 says that ὁ πατὴρ—πνεῦμα are wanting in another copy: they are omitted in Cot.]

Episcopus gentium singularium scire convenit, quis inter eos primus habeatur; quem velut caput existiment et nihil amplius præter ejus conscientiam gerant, quam illa sola singuli, quæ Parochiæ propriæ et villis, quæ sub ea sunt, competunt. Sed nec ille præter omnium conscientiam faciat, aliquid. Sic enim unanimitas erit, et glorificabitur Deus per Christum in Spiritu Sancto.

It is meet that the Bishops of each nation [*province*] should know who is the chief amongst them, and consider him as their head, and do nothing of consequence without his cognisance; and that each should do that alone, which appertains to his own parish [*diocese*] and the country subject to it. But let not even the chief do any thing without the cognisance of all; for thus will there be unanimity, and God be glorified through the Lord with the Holy Ghost.—[The Father, the Son, and the Holy Ghost.]

35.

Ἐπίσκοπον μὴ τολμᾶν ἔξω τῶν ἑαυτοῦ ὄρων χειροτονίας ποιέσθαι εἰς τὰς μὴ ὑποκειμένας αὐτῶ πόλεις καὶ χώρας· εἰ δὲ ἐλεγχθῆι τοῦτο πεποιηκῶς παρὰ τὴν τῶν κατεχόντων τὰς πόλεις ἐκείνας ἢ τὰς χώρας γνώμην, καθαρφέσθω καὶ αὐτὸς καὶ οὗς ἐχειροτόνησεν.

Episcopum non audere extra terminos proprios ordinationes facere in civitatibus et villis, quæ illi nullo jure subjectæ sunt. Si vero convictus fuerit hoc fecisse, præter eorum conscientiam, qui civitates ipsas et villas detinent, et ipse deponatur et qui ab illo sunt ordinati.

Let not a Bishop presume to grant ordinations beyond his own proper boundaries, for cities and towns not under his jurisdiction. And if he be convicted of having so done without the cognisance of those

possessing such cities and towns, let him be deposed, and those also whom he has ordained.

36.

Εἰ τις χειροτονθεὶς ἐπίσκοπος μὴ καταδέχοιτο τὴν λειτουργίαν καὶ τὴν φροντίδα τοῦ λαοῦ τὴν ἐγχειρισθεῖσαν αὐτῷ, τοῦτον ἀφωρισμένον τυγχάνειν, ἕως ἂν καταδέξηται· ὡσαύτως¹ καὶ πρεσβύτερος καὶ διάκονος· εἰ δὲ ἀπελθὼν, μὴ δεχθεῖη, οὐ παρὰ τὴν ἑαυτοῦ γνώμην ἀλλὰ παρὰ τὴν τοῦ λαοῦ μοχθηρίαν, αὐτὸς μὲν ἔστω² ἐπίσκοπος, ὁ δὲ κληρὸς τῆς πόλεως ἀφοριζέσθω· ὅτι τοιοῦτου λαοῦ ἀνυποτάκτου παιδεύεται οὐκ ἐγένοντο.

[1. marg. ed. 2 says that the words ὡσαύτως πρεσβύτερος καὶ διάκονος and ἀπελθὼν are wanting in another copy—2. marg. ed. 2, μενέτω.]

Si quis Episcopus non susceperit officium et curam populi sibi commissam, hic communione privetur, quoadusque consentiat, obedientiam commodans. Similiter autem et Presbyter et Diaconus. Si vero perrexerit, nec receptus fuerit, non pro suâ sententiâ, sed pro malitiâ populi, ipse quidem maneat Episcopus; Clerici vero civitatis communione priventur eo quod eruditores inobedientis populi non fuerunt.

[N. B. After 'Episcopus,' Dionysius has omitted 'ordinatus,' answering to χειροτονθεὶς.]

If a Bishop, after ordination, shall not undertake the ministry and charge of the people committed to his hands, let him be excommunicated until he does undertake it, and in like manner a Priest and Deacon. But if after proceeding thither he is not received, not from his own determination but the improper conduct of the people, let him remain the Bishop; but let the Clergy of the city be excommunicated, because they have not been the instructors of an unruly people.

37.

Δεύτερον τοῦ ἔτους σύνοδος γινέσθω τῶν ἐπισκόπων, καὶ ἀνακρινέτωσαν¹ ἀλλήλους τὰ δόγματα τῆς εὐσεβείας καὶ τὰς ἐμπικτούσας ἐκκλησιαστικὰς ἀντιλογίας διαλυέτωσαν· ἅπαξ μὲν τῇ τετάρτῃ ἑβδομάδι τῆς πεντηκοστῆς· δεύτερον δὲ Ἑπερβερεταίον δωδεκάτῃ.

[1. Cot. in marg. ἀνευρενέτωσαν.]

Bis in anno Episcoporum Concilia celebrentur; ut inter se dogmata pietatis explorent, et emergentes Ecclesiasticas contentiones amoveant; semel quidem quartâ septimanâ Pentecostes; secundo vero duo decimâ die mensis Hyperberetæi, id est juxta Romanos quarto Idus Octobris.

Twice a year let there be held a Synod of the Bishops, and let them examine each other in the articles of religion, and settle the controversies that may have arisen in the Church; and let the first Synod be in the fourth week of Pentecost, and the second on the twelfth of Hyperberetæus [October].

38.

Οἱ πρεσβύτεροι καὶ οἱ διάκονοι ἄνευ γνώμης τοῦ ἐπίσκοπου μηδὲν ἐπιτελείωσαν· αὐτοὺς γὰρ ἔστιν ὁ πεπιστευμένος τὸν λαὸν τοῦ Κυρίου καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθόμενος.

Presbyteri et Diaconi præter Episcopum nihil agere pertentent; nam Domini populus ipsi commissus est, et pro animabus eorum hic redditurus est rationem.

Let the Priests and Deacons complete nothing without the cognisance of the Bishop, for he is the person intrusted with the people of the Lord, and from whom an account of their souls will be demanded.

39.

Πάντων τῶν ἐκκλησιαστικῶν πραγμάτων ὁ ἐπίσκοπος ἐχέτω τὴν φροντίδα, καὶ διοικεῖτω αὐτὰ ὡς Θεοῦ ἐφορῶντος· μὴ ἐξεῖναι δὲ αὐτῷ σφετερίζεσθαι τι ἐξ αὐτῶν ἢ συγγενέσιν ἰδίους τὰ τοῦ Θεοῦ χαρίζεσθαι· εἰ δὲ πένητες εἴεν,¹ ἐπιχορηγεῖτω ὡς πένησιν, ἀλλὰ μὴ προφάσει τούτων τὰ τῆς ἐκκλησίας ἀπεμπολεῖτω.

[1. Cot. ὄσιν: in marg. al. εἴεν.]

Omnium negotiorum Ecclesiasticorum curam Episcopus habeat, et ea velut Deo contemplante dispenset; nec ei liceat ex his aliquid omnino contingere, aut parentibus propriis, quæ Dei sunt, condonare. Quod si pauperes sint, tanquam pauperibus subministret nec eorum occasione Ecclesiæ negotia deprædetur.

Of all Ecclesiastical matters let the Bishop have the care, and administer them, as if under the eye of God; nor let it be lawful for him to appropriate any part of them to himself, or to bestow upon his relations what belongs to God. But if they are poor, let him contribute to their pecuniary wants, but not on their account dispose of the property of the Church.

40.

Ἔστω φανερά τὰ ἴδια τοῦ ἐπίσκοπον πράγματα εἶ γε καὶ ἴδια ἔχει, καὶ φανερά τὰ κυριακά, ἵν' ἐξουσίαν ἔχη τῶν ἰδίων¹ τελευτῶν ὁ ἐπίσκοπος, οἷς βούλεται,² καὶ ὧς βούλεται καταλείψαι· καὶ μὴ προφάσει τῶν ἐκκλησιαστικῶν πραγμάτων διαπίπτειν τὰ τοῦ ἐπίσκοπου, ἐσθ' ὅτε γυναῖκα καὶ παῖδας κκτημένον ἢ συγγενεῖς ἢ οἰκέτας· δίκαιον γὰρ τοῦτο παρὰ Θεοῦ καὶ ἀνθρώποις τὸ μήτε τὴν ἐκκλησίαν ζημίαν τινὰ ὑπομένειν ἀγνοίᾳ τῶν τοῦ ἐπίσκοπου πραγμάτων,³ μήτε τὸν ἐπίσκοπον ἢ τοὺς αὐτοῦ συγγενεῖς προφάσει τῆς ἐκκλησίας δημεύσθαι,⁴ ἢ καὶ εἰς πράγματα ἐπίπτειν τοὺς αὐτῶ διαφέροντας καὶ τὸν αὐτοῦ θάνατον δυσφημίᾳ⁵ περιβάλλεσθαι.

[1. marg. ed. 2, τὰ ἴδια—2. Cot. ὧς βούληται καὶ οἷς βούλεται—3. Cot. πραγμάτων, [μήτε τὸν ἐπίσκοπον]—4. marg. ed. 2, πημαίνεσθαι—5. marg. ed. δυσφημίαις.]

Sint autem manifestæ res propriæ Episcopi, si tamen habet proprias, et manifestæ Dominicæ, ut potestatem habeat de propriis moriens Episcopus, sicut voluerit, et quibus voluerit, derelinquere; nec sub occasione Ecclesiasticarum rerum, quæ Episcopi esse probantur, interdicant; fortassis enim aut uxorem habet aut filios, aut propinquos aut servos. Et justum est hoc apud Deum et homines, ut nec Ecclesia detrimentum patiatur ignoratione rerum Pontificis, nec Episcopus vel ejus propinqui sub obtentu Ecclesiæ proscribantur, et in causas incidunt, qui ad eum pertinent, morsque ejus injuriis malæ famæ subjaceat.

Let the private property of the Bishop, if he has any, be clearly defined, and clearly too that belonging to the Lord; so that the Bishop, when dying, may have the power of leaving his private property to whom he likes and how he likes; nor, under colour of Ecclesiastical ownership, the property of the Bishop be lost, when he happens to have a wife, children, relations or domestic servants. For this is just before God and men, that neither the Church should suffer any damage through its ignorance of the Bishop's affairs, nor the Bishop and his relations have their goods estreated on an Ecclesiastical pretext, or that those differing from him should incur law-suits, and his death be shrouded with evil reports.

[N. B. The three last Canons make up only two in Cot.; and 39 precedes 38 and 40, combined into one.]

41.

Προστάσσομεν τὸν ἐπίσκοπον ἐξουσίαν ἔχειν τῶν τῆς ἐκκλησίας πραγμάτων· εἰ γὰρ τὰς τιμίας τῶν ἀνθρώπων ψυχὰς αὐτῷ πιστευτέον, πολλῶν ἂν¹ δέοι περὶ τῶν χρημάτων ἐντέλλεσθαι,² ὥστε κατὰ τὴν αὐτοῦ ἐξουσίαν πάντα³ διοικῆσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ διακόνων, καὶ ἐπιχορηγεῖσθαι μετὰ φόβου Θεοῦ καὶ πάσης εὐλαβείας· μεταλαμβάνειν δὲ καὶ αὐτὸν τῶν δεόντων, εἰ γε δέοιτο, εἰς τὰς ἀναγκαίας αὐτοῦ χρείας καὶ τῶν ἐπιεκουμένων ἀδελφῶν, ὡς κατὰ μηδένα τρόπον αὐτοῦς⁴ ὑστερησθαι· ὁ γὰρ νόμος τοῦ Θεοῦ διετάξατο τοὺς τῷ θυσιαστηρίῳ προσεδρεύοντας⁵ ἐκ τοῦ θυσιαστηρίου τρέφεσθαι· ἐπέπερ οὐδὲ στρατιώτης⁶ ποτὲ ἰδίους ὀψωνίοις ὄπλα κατὰ πολεμίων ἐπιφέρεται.⁶

[1. ᾧ μᾶλλον δέοι ἐπὶ—2. Cot. ‘al. συστέλλεσθαι—3. marg. ed. 2, another copy has not πάντα—4. Cot. in marg. αὐτόν—5. marg. ed. 2, ὑπηρετούντας. Cot. in text. παρὶ-μένοντας—6. marg. ed. στρατιώται—ἐπιφέρονται.]

Præcipimus ut in potestate suâ Episcopus Ecclesiæ res habeat. Si enim animæ hominum preciosæ illi sunt creditæ, multo magis oportet eum curam pecuniarum gerere; ita ut potestate ejus indigentibus omnia dispensentur per Presbyteros et Diaconos, et cum timore omnique solitudine ministrentur. Ex his autem, quibus indiget, si tamen indiget, ad suas necessitates et ad peregrinorum fratrum usus et ipse percipiat, ut nihil eis possit omnino deesse. Lex enim Dei præcipit, ut, qui altari deserviunt, de altari pascantur; quia nec miles stipendiis contra hostes arma sustulit.

We ordain that the Bishop shall have power over the property of his own Church. For if he is to be intrusted with the precious souls of men, much more fitting is it that he should have the charge of property, so that every thing may be administered by his power to those in want through the hands of Priests and Deacons, and be dispensed in the Fear of the Lord and with all circumspection; and that he also, should he need it, share in what is requisite for the necessary wants of himself and the brethren sojourning amongst strangers, so as not to be by any means deprived of aught. For the law of God has ordained that those who serve at the altar should live by the altar; since not even a soldier takes up arms against the enemy at the expense of his own pay.

42.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος κύβοις σχολάζων καὶ μέθαις ἢ παυσάσθω ἢ καθαιρεῖσθω.

Episcopus aut Presbyter aut Diaconus aleæ atque ebrietati deserviens aut desinat aut certe damnetur.

Let a Bishop or Priest or Deacon passing his leisure hours at dice or drinking, either desist or be deposed.

43.

Ἐποδιάκονος ἢ ἀναγνώστης ἢ ψάλτης τὰ ὁμοία ποιῶν ἢ παυσάσθω ἢ ἀφοριζέσθω ὡσαύτως καὶ λαϊκοί.¹

[1. Cot. in text, λαϊκός.]

Subdiaconus, aut Lector, aut Cantor, similia faciens, aut desinat aut communione privetur. Similiter etiam Laici.

Let a Subdeacon, or Reader, or Chorister, who acts similarly, either desist or be excommunicated; and the Laity likewise.

[N.B. These two Canons are combined into one in Cot.]

44.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος τόκους ἀπαιτῶν δανειζομένους ἢ παυσάσθω ἢ καθαιρεῖσθω.

Episcopus, aut Presbyter, aut Diaconus usuras a debitoribus exigens aut desinat aut certe damnetur.

Let a Bishop, or Priest, or Deacon, who demands interest from persons borrowing, either desist or be deposed.

45.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος αἵρετικοῖς συννεζάμενος μόνον ἀφοριζέσθω εἰ δὲ καὶ ἐπέτρεψεν αὐτοῖς ὡς κληρικοῖς ἐνεργῆσαι τι, καθαιρεῖσθω.

Episcopus, Presbyter, aut Diaconus, qui cum Hæreticis oraverit tantummodo communione privetur; si vero tanquam Clericos hortatus eos fuerit agere vel orare, damnetur.

Let a Bishop, or Priest, or Deacon, if he has merely prayed with

Heretics, be excommunicated ; but if he has also permitted them to do any thing, as if they were of the Clerks, let him be deposed.

46.

Ἐπίσκοπον ἢ πρεσβύτερον¹ αἰρετικῶν δεξαμένους² βάπτισμα ἢ θυσίαν, καθαιρεῖσθαι προστάσσομεν· τίς γὰρ συμφώνησις Χριστῷ³ πρὸς Βελίαν ; ἢ τίς μερίς πιστῶ⁴ μετὰ ἀπίστου ;

[2. marg. ed. 2. δεξάμενον—1. Cot. in text, ἢ διάκονον : in marg. says the words are wanting in other copies—3. marg. ed. 2, τοῦ Χριστοῦ—4. marg. ed. 2, πιστοῦ.]

Episcopum, aut Presbyterum, Hæreticorum, suscipientem Baptisma, damnari præcipimus. Quæ enim conventio Christi ad Belial, aut quæ pars fideli cum infideli ?

We ordain that the Bishop or Priest, who admits the baptism or sacrifice of Heretics, shall be deposed. For what concord hath Christ with Belial ? or what part hath he, who believes, with one who doth not ?

47.

Ἐπίσκοπος ἢ πρεσβύτερος τὸν κατὰ ἀλήθειαν ἔχοντα βάπτισμα, ἐὰν ἄνωθεν βαπτίση, ἢ τὸν μεμολυσμένον παρὰ τῶν ἀσεβῶν ἐὰν μὴ βαπτίση, καθαιρεῖσθω ὡς γελῶν τὸν σταυρὸν καὶ τὸν τοῦ Κυρίου θάνατον καὶ μὴ διακρίνων ἱερέας ψευδιερέων.

Episcopus aut Presbyter, si eum, qui secundum veritatem habuerit Baptisma, denuo baptizaverit, aut si pollutum ab impiis non baptizaverit, deponatur, tanquam deridens crucem et mortem Domini, nec sacerdotes a falsis sacerdotibus jure discernens.

Let the Bishop or Priest, who baptizes anew the person who has had the true Baptism, or who does not baptize the person who has been polluted by acts of the impious, be deposed, as deriding the cross and death of the Lord, and not distinguishing between true and false ministers.

48.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος κατὰ τὴν τοῦ Κυρίου διάταξιν μὴ βαπτίση εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, ἀλλὰ εἰς τρεῖς ἀνάρχους, ἢ εἰς τρεῖς υἱοὺς ἢ εἰς² τρεῖς παρακλήτους, καθαιρεῖσθω.

[1. 2. εἰς twice omitted in marg. ed. 2.]

Si quis Episcopus aut Presbyter juxta præceptum Domini non baptizaverit in nomine Patris, et Filii et Spiritûs Sancti, sed in tribus sine initio principiis, aut in tribus filiis, aut in tribus paracletis, abjiciatur.

If any Bishop or Priest shall not baptize, according to the commandment of the Lord, in the name of the Father, the Son, and the Holy Ghost, but in the name of Three, without beginning, three Sons, or three Holy Ghosts, let him be deposed.

49.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος μὴ τρία βαπτίσματα μᾶς μνήσῃσιν ἐπιτελέσῃ, ἀλλὰ ἐν βάπτισμα τὸ εἰς τὸν θάνατον τοῦ Κυρίου διδόμενον, καθαιρεῖσθω· οὐ γὰρ εἶπεν ὁ Κύριος, εἰς τὸν θάνατόν μου βαπτίσατε, ἀλλὰ πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.¹

[1. After πνεύματος is added in Cot. ἡμεῖς οὖν, ὧ ἐπίσκοποι εἰς ἓνα πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, τρίτον βαπτίσατε κατὰ τὴν τοῦ Κυρίου γνώμην καὶ τὴν ἡμετέραν ἐν πνεύματι διάταξιν: but it is stated in marg. that the addition is wanting in other editions.]

Si quis Episcopus aut Presbyter non trinam mersionem unius mysterii celebret, sed semel mergat in baptisate, quod dari videtur in Domini morte, deponatur. Non enim dixit Dominus, "In morte meâ baptizate;" sed "Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritûs Sancti."

If any Bishop or Priest shall make not three immersions (in reference to) one mystery, but one immersion (in reference to) the death of Christ, let him be deposed. For the Lord did not say "Baptize, in reference to my death;" but "Go ye out and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost."

50.

Εἴ τις λαϊκὸς, τὴν ἑαυτοῦ γυναῖκα ἐκβάλλων, ἐταίραν¹ λάβοι ἢ παρὰ ἄλλον ἀπολελυμένην, ἀφοριζέσθω.

[1. Cot. ἐτέραν, and so Dionys. Exig.]

Si quis Laicus uxorem propriam pellens, alteram, vel ab alio dimissam duxerit, communione privetur.

If a Layman, putting away his own wife, marries another woman, or the divorced wife of another man, let him be excommunicated.

N.B. This Canon in Cot. precedes the two last.

51.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὅλως τοῦ καταλόγου τοῦ ἱερατικοῦ γάμον καὶ κρεῶν καὶ οἴνου, οὐ δι' ἄσκησιν ἀλλὰ διὰ βδελυρίαν ἀπέσχεται,¹ ἐπιλαθόμενος ὅτι πάντα καλά λίαν, καὶ ὅτι ἄρσεν καὶ θήλυ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν, ἢ διορθούσθω ἢ καθαιρείσθω, καὶ τῆς ἐκκλησίας ἀπο βαλλέσθω ὡσαύτως καὶ λαϊκός.

[1. ἀπέχεται, Cot.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de Cleri numero non ob pietatis exercitationem sed per detestationem, carnibus, vino, nuptiis abstinet, oblitus quod omnia valde bona et quod marem et fœminam creavit Deus hominem, sed execrans Dei creaturam, aut corrigat se aut depcatur et ex Ecclesia depellatur. Similiter et Laicus.

If any Bishop, Priest, or Deacon, or any one numbered among those in Holy Orders, shall abstain from marriage and the use of meats and of wine, not for the sake of pious discipline, but from disgust, forgetting that all things are very good, and that God made man, male and female, and blaspheming God's creatures, let him either correct himself or be deposed, and expelled the Church; and so too any of the Laity.

52.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος τὸν ἐπιστρέφοντα ἀπὸ ἁμαρτίας οὐ προσδέχεται ἀλλ' ἀποβάλλεται, καθαιρείσθω, ὅτι λυπεῖ Χριστὸν τὸν εἰπόντα χαρὰ γίνεταί¹ ἐν οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι.

[1. Others ἐπιγίνεταί. Luc. xv. 7. χαρὰ ἔσται.]

Si quis Episcopus, aut Presbyter, a peccato revertentem non recipit, sed rejicit, a sacerdotali ministerio removeatur; qui Christum offendit, dicentem "Gaudium erit in cœlo super uno peccatore resipiscente."

If any Bishop or Priest does not receive a person, who turneth away from his wickedness, but rejects him, let him be deposed; because he grieves Christ, who said, "There is joy in heaven over one sinner that repenteth."

53.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἐν ταῖς ἡμεραῖς τῶν ἑορτῶν οὐ μεταλαμβάνει κρεῶν καὶ οἴνου, βδελυσσόμενος καὶ οὐ δι' ἄσκησιν,¹ καθαιρεῖσθω, ὡς κεκαυστηριασμένος² τὴν ἰδίαν συνείδησιν καὶ αἴτιος σκανδάλου πολλοῖς γινόμενος.

[1. Cot. in text omits βδελυσσόμενος καὶ οὐ δι' ἄσκησιν; but in marg. 'al. add.'—2. marg. ed. 2. κεκαυτηρισμένος.]

Si quis Episcopus, aut Presbyter, aut Diaconus, in diebus festorum non cum aliis carnes et vinum sumpserit, execrans, et non ad religionis meditationem, deponatur, ut inustam eauterio gerens conscientiam, populoque factus author offendiculi.

If any Bishop, or Priest, or Deacon, does not, on feast-days, partake of meat and wine, holding it an abomination, and not through an exercise of piety, let him be deposed, as having his conscience seared, and being the author of scandal to many.

54.

Εἴ τις κληρικὸς ἐν καπηλείῳ φωραθῆι¹ ἐσθίω, ἀφοριζέσθω, πάρεξ τοῦ ἐν πανδοχείῳ ἐν ὁδοῦ δι' ἀνάγκην² καταλύοντος.³

[1. Cot. in text, φωραθῆ: but in marg. 'al. φωραθῆι'—2. Cot. in marg. 'al. δι' ὁδοῦ ἀνάγκην'—3. marg. ed. 2, καταλύσαντος. Cot. in text, καταλύειν: in marg. 'al. καταλύοντος vel καταλύσαντος.]

Si quis Clericus in caupona comedens deprehensus fuerit, a communionis sodalitate seceratur, præter eum, qui viæ necessitate divertit in hospitium.

If any Clerk be discovered eating in a tavern, let him be excommunicated, except him who of necessity tarries at an inn on his journey.

55.

Εἴ τις κληρικὸς ὑβρίσει τὸν ἐπίσκοπον,¹ καθαιρεῖσθω² ἄρχοντα γὰρ³ τοῦ λαοῦ σου ἀνὴ ἐρεῖς κακῶς.

[1. Cot. in text, ἐπίσκοπον ἀδίκως: but in marg. says 'deest ἀδίκως in aliis.'—2. Cot. γὰρ φησι in text; but says in marg. 'φησι deest in aliis.']

Si quis Clericus affecerit Episcopum convicio, deponatur. Nam principem populi tui maledictis non inesses.

If any Clerk insults the Bishop, let him be deposed. For thou shalt not speak ill of the ruler of thy people.

56. *Ἐἴ τις κληρικὸς ὕβρισει πρεσβύτερον ἢ διάκονον, ἀφοριζέσθω.*

Ἐἴ τις κληρικὸς ὕβρισει πρεσβύτερον ἢ διάκονον, ἀφοριζέσθω.
Si quis Clericus injuriam intulerit Presbytero vel Diacono a consortio separetur.

If any Clerk shall insult a Priest or Deacon, let him be cast out of communion.

57.

Ἐἴ τις κληρικὸς ἠλωδὸν ἢ κωφὸν ἢ τυφλὸν ἢ τὰς βάσεις πεπληγμένον χλευάσει, ἀφοριζέσθω, ὡσαύτως καὶ λαϊκός.

[1. κληρικὸς marg. ed. 2 says is wanting in another copy.]

Si quis Clericus mutum [Cot. "mutilum"] surdum vel cæcum vel loripedem riserit, huic interdicitur sodalitis. Sed et laicus similiter.

If any Clerk ridicules a person lame, or deaf, or blind, or distorted in his gait, let him be cast out of communion; and so too a Layman.

58.

Ἐπίσκοπος ἢ πρεσβύτερος ἀμελῶν τοῦ κλήρου ἢ τοῦ λαοῦ καὶ μὴ παιδεύων αὐτοὺς τὴν εὐσέβειαν, ἀφοριζέσθω ἐπιμένων δὲ τῇ ἀμελείᾳ καὶ ῥαθυμίᾳ, καθαιρεῖσθω.

[1. marg. ed. 2, τῇ ῥαθυμίᾳ, and so Cot. in text; but in marg. 'al. inserunt ἀμελείᾳ καὶ.]

Episcopus aut Presbyter, nullam Cleri sollicitudinem vel populi curam gerens, neque docens eos in pietate ac religione, privetur eomunione; permanens vero in ea negligentia et ignavia deponatur.

Let the Bishop or Priest, who neglects the Clergy or Laity, and does not instruct them in piety, be cast out of communion; and if he persists in his neglect and indolence, let him be deposed.

59.

Ἐἴ τις ἐπίσκοπος ἢ πρεσβύτερος τινὸς τῶν κληρικῶν ἐνδεοῦς ὄντος μὴ ἐπιχορηγεῖ τὰ δέοντα, ἀφοριζέσθω ἐπιμένων δὲ, καθαιρεῖσθω, ὡς φονεῦσας τὸν ἀδελφὸν αὐτοῦ.

Si quis Episcopus aut Presbyter indigenti cuiquam Clericorum necessaria non præbuerit, ab Ecclesiastico fœdere segregetur. Pertinax gradu extrudatur, ceu fratris interfector.

If a Bishop or Priest does not administer to any Clerk in want those things of which he has need, let him be cast out of communion; and persisting in his conduct, let him be deposed, as the murderer of his brother.

60.

Εἴ τὰ ψευδῆ ἐπίγραφα τῶν ἀσεβῶν βιβλία, ὡς ἄγια, ἐπὶ τῆς ἐκκλησίας δημοσιεύει¹ ἐπὶ λoίμῃ² τοῦ λαοῦ καὶ τοῦ κλήρου, καθαιρεῖσθω.

[1. marg. ed. 2, δημοσιεύει: and so Cot. in text—2. marg. ed. 2, λoίμῃ, and so Cot. in text; but in marg. 'al. λoίμῃ'.]

Si quis mendaciter inscriptos impiorum libros ut sacros in Ecclesiâ promulgarit ad populi et Cleri corruptionem, deponatur.

If any one introduces into the Church as sacred the falsely inscribed books of the impious, to the corruption of the Laity and Clergy, let him be deposed.

61.

Εἴ τις κατηγορία γένηται κατὰ πιστοῦ πορνείας ἢ μοιχείας ἢ ἄλλης τινὸς ἀπηγορευμένης πράξεως καὶ ἐλεγχθῆιη, εἰς κλῆρον μὴ προαγέσθω.¹

[1. marg. ed. 2, ἀγέσθω.]

Si contra fidelum instituat^r accusatio scortationis, vel adulterii, vel alicujus alterius nefariæ actionis, et convictus fuerit, in Clerum non admittatur.

If a charge of fornication, adultery, or any other forbidden act, be brought against a believer, and he is found guilty, let him not be admitted into the Clerks'p.

62.

Εἴ τις κληρικὸς διὰ φόβον ἀνθρώπινον Ἰουδαίου ἢ Ἑλλήνου ἢ Αἰρετικῶν ἀνήσηται, εἰ μὲν τὸ ὄνομα τοῦ Χριστοῦ, ἀποβαλλέσθω.¹ εἰ δὲ τὸ ὄνομα τοῦ κληρικῶν, καθαιρεῖσθω μετανοήσας δὲ, ὡς λαϊκὸς δεχθήτω.

[1. Cot. in text, ἀφορίζέσθω: in marg. 'al. ἀποβαλλέσθω'.]

Si quis Clericus humano timore Judæi, vel Gentilis, vel Hæretici negaverit, si quidem Christi nomen, rejiciatur; si vero Clerici nomen, deponatur; resipiscens, ut Laicus recipiatur.

If any Clerk shall, through the fear of man, whether Jew, or Greek, or Heretic, deny the name of Christ, let him be cast out; but if he deny his name of Clerk, let him be deposed; but if he repents, let him be received again as one of the Laity.

63.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὄλως τοῦ καταλόγου τοῦ ἱερατικοῦ φάγη κρέα' ἐν αἵματι ψυχῆς αὐτοῦ ἢ θηριάλωτον, ἢ θησημαῖον, καθαιρείσθω· τοῦτο γὰρ ὁ νόμος ἀπέικεν· εἰ δὲ λαϊκὸς εἴη, καθαιρείσθω.

[1. Cot. in text, κρέας : in marg. 'al. κρέα.']

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de Clericorum numero carnes comederit cum suæ animæ sanguine, vel a bestia captum vel morticinum quid, deponatur; hoc enim lex interdicit; si vero Laicus fuerit, a consortio seponatur.

If a Bishop, or Priest, or Deacon, or in short any one who is numbered among those in holy orders, shall eat flesh with the blood of life in it, or which has been killed by a wild beast, or dying of itself, let him be deposed; for such has the law forbidden; but if he be a Layman, let him be excommunicated.

64.

Εἴ τις κληρικὸς εὐρεθῆ τὴν κυριακὴν ἡμέραν νηστεύων ἢ τὸν σάββατον, πλὴν τοῦ ἐνὸς μόνου, καθαιρείσθω· εἰ δὲ λαϊκός, ἄφοριζέσθω.

[1. Cot. εἰ δὲ λαϊκός ἢ.]

Si quis Clericus inveniatur die dominico jejunans aut Sabbato, præter unum solum, deponatur; si vero Laicus, segregetur.

If any Clerk shall be found fasting on the Lord's Day or Sabbath, one only excepted [the Sunday before Easter, cf. Bingham, Antiq. vi. 190], let him be deposed; if a Layman, be cast out of communion.

65.

Εἴ τις κληρικὸς ἢ λαϊκὸς εἰσέλθῃ εἰς συναγωγὴν Ἰουδαίων ἢ Αἰρετικῶν προσενέσθαι, καθαιρείσθω καὶ ἄφοριζέσθω.

[1. marg. ed. 2, συνενέσθαι.]

Si quis Clericus aut Laicus in synagogam Judæorum vel Hæreticorum, introierit ad orandum Deum, deponatur et consortio seponatur.

If any Clerk or Layman enters a synagogue of Jews or Heretics, in order to pray, let him be deposed and cast out of communion.

66.

Εἴ τις κληρικὸς ἐν μάχῃ τινα κρούσας καὶ ἀπὸ τοῦ ἐνὸς κρούσματος⁹

ἀποκτείνας,³ καθαιρείσθω διὰ τὴν προπέτειαν αὐτοῦ· ἐάν δὲ λαϊκὸς ᾦ, ἀφοριζέσθω.

[1. καὶ omit. marg. ed. 2.—2. Cot. in marg. ‘al. κρούματος’—3. ἀποκτείνει marg. ed. 2.]

Si quis Clericus in jurgio quempiam pulsaverit, et quovis ictu interemerit, ob impotentis animi sui effrenationem, deponatur, Laicus vero seponatur.

If any Clerk strikes another in a quarrel, and at one blow kills him, let him be deposed on account of his uncontrolled violence; but if a Layman, let him be cast out of communion.

67.

Εἰ τις παρθένον ἀμνηστευτον βιασάμενος, ἔχοι,¹ ἀφοριζέσθω· μὴ ἐξεῖναι δὲ αὐτῷ ἑτέραν λαμβάνειν, ἀλλ’ ἐκείνην, ἣν καθηρεθήσατο,² κἂν πενιχρὰ τυγχάνῃ.

[1. Cot. σχῆ in text; in marg. ‘al. ἔχοι vel ἔχη’.—2. marg. ed. 2. ἣν ἠορίσατο. Cot. ἣν καὶ ἠορίσατο.]

Si quis inruptam puellam illatâ vi retineat, extra communionem habeatur; nequē liceat illi alteram ducere, sed illam habere, quam violavit, quamvis paupercula sit.

If any one shall violate an unbetrothed virgin, and keep her, let him be cut off from communion; nor let it be lawful for him to marry another, but to marry her, whom he has violated, although she is in poverty.

68.

Εἰ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος δευτέραν χειροτονίαν δεξήσεται παρὰ τινος, καθαιρείσθω καὶ αὐτὸς καὶ ὁ χειροτονήσας· εἰ μὴ γε ἄρα συσταίῃ,¹ ὅτι παρὰ αἰρετικῶν ἔχει τὴν χειροτονίαν· τοὺς γὰρ παρὰ τῶν τοιούτων βαπτισθέντας ἢ χειροτονηθέντας· οὔτε πιστοὺς οὔτε κληρικοὺς εἶναι δυνατόν.

[1. Cot. in text, εἰ μὴ δείξει παρὰ αἰρετικῶν αὐτὸν ἔχειν—but the other reading in marg.]

Si quis Episcopus, aut Presbyter, aut Diaconus, ab aliquo secundam susceperit ordinationem, deponatur et ipse, et qui manus imposuit; nisi forte constet ab Hæreticis habere ordinationem. Nec enim possibile est a talibus ordinatos aut baptizatos esse fideles aut Clericos.

If a Bishop, or Priest, or Deacon, shall receive from any one a second ordination, let both he and the party ordaining be deposed; unless it is clear that he has received the ordination from Heretics; for it is not possible that persons baptized or ordained by such can be either believers or admitted of the Clergy.

69.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ὑποδιάκονος¹ ἢ ἀναγνώστης ἢ ψάλτης, τὴν ἀγίαν τεσσαρακοστὴν² οὐ νηστεύει,³ ἢ τετράδα ἢ παρασκευὴν, καθαιρεῖσθω· ἐκτὸς εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδιζοίτο· εἰ δὲ λαϊκὸς ἢ, ἀφοριζέσθω.

[1. Cot. omits in text, but has in marg. ἢ ὑποδιάκονος—2. marg. ed. 2, τεσσαρακοστὴν τοῦ πάσχα—3. marg. ed. 2, νηστεύσει. Cot. νηστεύει in text.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut Hypodiaconus, aut Lector, aut Cantor, sanctam quadragesimam non jejunavit, vel quartam, vel parasceuen, deponitor, præterquam si corporis debilitate impediatur: sin fuerit Laicus, segregetur.

If any Bishop, or Priest, or Deacon, or Subdeacon, or Reader, or Chorister, shall not fast in Lent, or on the fourth day, or on the preparation of the Passover, let him be removed; unless he is hindered by some bodily ailment; but if he be a Layman, let him be excommunicated.

70.

Εἴ τις ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος ἢ ἄλλος τοῦ καταλόγου τῶν κληρικῶν νηστεύει¹ μετὰ Ἰουδαίων ἢ ἐορτάζει² μετ' αὐτῶν, ἢ δέχοιτο παρ' αὐτῶν τὰ τῆς ἐορτῆς ξένια, οἶον ἄζυμα ἢ τὸ τοιοῦτον, καθαιρεῖσθω· εἰ δὲ λαϊκός, ἀφοριζέσθω.

[Cot. in text, Εἴ τις ἐπίσκοπος ἢ ἄλλος κληρικὸς νηστεύει; the other words in marg.—2. marg. ed. 2, συνεορτάζοι. Cot. in text, ἐορτάζει; in marg. 'al. συνεορτάζει.]

Si quis Episcopus, aut Presbyter, aut Diaconus, aut quisquis de numero atque ordine Clericorum jejunavit cum Judæis, aut una festum cum ipsis egerit, aut ab eis festi xenia receperit, azyma videlicet, aut quid simile, deponatur; si vero Laicus, segregetur.

If a Bishop, or Priest, or Deacon, or any one that is numbered in the Priestly Order, shall fast with Jews, or feast with them, or receive from them gifts of hospitality, such as unleavened bread, or any thing of that kind, let him be removed ; but if a Layman, excommunicated.

71.

Εἰ τις Χριστιανὸς ἔλαιον ἀπενέγκοι εἰς ἱερὸν ἔθνῶν ἢ εἰς συναγωγὴν Ἰουδαίων ἐν ταῖς ἑορταῖς αὐτῶν ἢ λύχνους ἄπτοι, ἀφοριζέσθω.

[1. marg. ed. *ιερά*—2. Cot. in text, *ἢ ἐν ταῖς ἑορταῖς αὐτῶν λύχνους ἄψη*—the other reading in marg.]

Si quis Christianus oleum tulerit ad sacra Gentilium, vel Synagogam Judæorum festis ipsorum diebus, aut accenderit facem, de societate pellatur.

If any Christian brings oil to the Temples of Gentiles or to the Synagogue of the Jews, during their festivals, or lights candles, let him be excommunicated.

72.

Εἰ τις κληρικὸς ἢ λαϊκὸς ἀπὸ τῆς ἁγίας ἐκκλησίας ἀφέλῃται κηρὸν ἢ ἔλαιον, ἀφοριζέσθω,¹ καὶ τὸ ἐπίπεμπτον προστιθέτω, μεθ' οὗ ἔλαβεν.¹

[1—1. Cot. in marg. says that *καὶ*—*ἔλαβεν* is wanting in some copies.]

Si quis Clericus vel Laicus a Sanctâ Ecclesiâ surripuerit oleum vel ceram, consortio sejnngitor : Insuper et quintam partem apponat ad id quod abstulit.

If any Clerk or Layman shall take away from the Holy Church wax or oil, let him be excommunicated, and pay one-fifth more than [*the value of*] what he has taken.

73.

Σκεῦος χρυσοῦν ἢ ἀργυροῦν ἁγιασθὲν ἢ ὀθόνην μηδεὶς ἔτι εἰς οἰκίαν χρῆσιν σφετεριζέσθω παράνομον γάρ· εἰ δέ τις φωραθεῖη, ἐπιτιμιάσθω ἀφορισμῷ.

[1. Cot. in text, *Σκεῦος ἀργυροῦ ἢ χρυσοῦ ἢ ὀθόνης ἁγιασθὲν*—2. marg. ed. 2, *καὶ*—]

Vas aureum vel argenteum aut velum sanctis usibus dicatum nemo vertat in privatos usus ; contra legem enim est. Si quis vero deprehendatur, segregacione plectatur.

Let no one convert to his own use any consecrated vessel of gold or silver, or linen; for it is against the law; and if any one be detected, let him be punished with excommunication.

74.

Ἐπίσκοπον κατηγορηθέντα ἐπί¹ τινι παρὰ² ἀξιόπιστων ἀνθρώπων³ καλεῖσθαι αὐτὸν ἀναγκαῖον ὑπὸ τῶν ἐπισκόπων⁴ κἂν μὲν ἀπαντήσῃ⁵ καὶ ὁμολογήσῃ⁶ ἐλεγχθέντος⁷ αὐτοῦ ἐξοριζέσθω τὸ ἐπιτίμιον. ἔαν δὲ καλούμενος μὴ ὑπακούσῃ, καλεῖσθω καὶ δεύτερον, ἀποστελλομένων⁸ ἐπ' αὐτὸν δύο ἐπισκόπων⁹ ἔαν δὲ καὶ οὕτως μὴ ὑπακούσῃ,¹⁰ καλεῖσθω καὶ τρίτον, δύο πάλιν ἐπισκόπων ἀποστελλομένων¹¹ πρὸς αὐτόν¹² ἔαν δὲ καὶ οὕτως καταφρονήσας μὴ ἀπαντήσῃ, ἡ σύνοδος ἀποφαίνεσθω κατ' αὐτοῦ τὰ δοκοῦντα, ὅπως μὴ δόξῃ κερδαίνειν φυγοδικῶν.

[1. Cot. in marg. 'al. παρὰ.'—2. Cot. in text, ὑπὸ ἀξιόπιστων καὶ πιστῶν προσώπων—in marg. as here.—3. ἀπαντήσοι Cot.—4. Cot. in text, ἀπολογήσοιτο: in marg. 'al. ὁμολογήσοι'—5. Cot. in marg. ἡ ἐλεγχθείη, ὀρίζεσθαι.—6. Cot. in text, δύο ἐπισκόπων ἀποσταλέντων πρὸς αὐτόν: in marg. as here.—7. Cot. in text, ὑπακούσοι: in marg. 'al. ὑπακούσῃ'—8. Cot. in text, ἀποσταλέντων: in marg. as here.]

Episcopum criminis ab hominibus gravibus et fide dignis accusatum vocari oportet ab Episcopis. Qui si ad iudicium adfuerit, et confessus, aut argumentis convictus fuerit, pœna definiatur. Si vero citatus non accesserit, secundo vocetur, ad eum missis duobus Episcopis. Similiter quoque si non paruerit, tertio vocator, ad ipsum rursus Episcopos duos mittendo. Si ne sic quidem contumax et per fastum venerit, Synodus in eum pronunciet, quæ visa fuerint; ne iudicium tergiversatione detrectans lucrari quippiam videatur.

If a Bishop be accused of any crime, by persons worthy of credit, let him be cited by Bishops; and if he appear, and confess it, let the punishment be fixed [as if] he had been convicted. But if, when cited, he shall not obey, let him be cited a second time, by sending two Bishops to him. If he does not even then pay attention, let him be cited a third time, by sending two Bishops again to him. But if he then be in contempt, and does not appear, let the Synod pronounce against him what is fitting, in order that he may not seem to gain any thing by flying from a trial.

75.

Εἰς μαρτυρίαν τὴν κατὰ ἐπισκόπου αἵρετικὸν μὴ προσδέχεσθαι¹, ἀλλὰ

μηδὲ πιστὸν ἓνα· ἐπὶ στόματος γὰρ δύο ἢ τριῶν μαρτύρων σταθῆσεται πᾶν ῥῆμα.

[1. Cot. in text, προσδέχεσθε: in marg. as here—2. ἓνα μόνον marg. ed. 2, and Cot. in text—3. Cot. in text φησὶ γὰρ ὁ νόμος ἐπὶ—: but in marg. ‘aliter in aliis.’—4. Cot. in text, καὶ: in marg. ‘al. ἢ.’]

Hæreticum nē recipias in testimoniū contra Episcopum; sed neque fidēlem unū solum. Nam duorum vel trium sermone testium quodcūque negotium stabit et firmabitur.

Do not receive an Heretic as evidence against a Bishop, nor even a believer alone by himself; for by the mouth of two or three witnesses every word shall stand.

76.

*Ὅτι μὴ χάρι τὸν ἐπίσκοπον τῷ ἀδελφῷ ἢ τῷ υἱῷ ἢ τῷ συγγενεῖ χαρίζομενον εἰς τὸ ἀξίωμα τῆς ἐπισκοπῆς χειροτόνειν, δὴ βούλεται κληρονόμος γὰρ τῆς ἐπισκοπῆς ποιῆσθαι οὐ δίκαιον τὰ τοῦ Θεοῦ, χαρίζομενοι πάθει ἀνθρωπίνῳ· οὐ γὰρ τὴν τοῦ Θεοῦ ἐκκλησίαν ὑπὸ κληρονομίαν ὀφείλει τίθεναι· εἰ δὲ τις τοῦτο ποιῆσει, ἄκυρος μὲν ἔστω ἡ χειροτονία· αὐτὸς δὲ ἐπιτιμᾶσθω ἀφορίσμῳ.

[1. ἢ ἐτέρῳ marg. ed. 2, and so Cot. in text—2. marg. ed. 2, χαρίζεσθαι πάθει ἀνθρωπίνῳ οὐ γὰρ—3. εἰς Cot. omits in text; in marg. ‘al. εἰς’—4. οὐδὲ Cot. in text; in marg. ‘al. δὴ’—5. Cot. in text, ἐπισκοπῆς αὐτοῦ: but in marg. says αὐτοῦ is absent from others—6. Cot. in text, Χριστοῦ; but in marg. ‘Θεοῦ’—7. marg. ed. 2, κληρονόμος—8. marg. ed. 2, ἄκυρος μενέτω.]

Non decet Episcopum fratri, vel filio, vel alteri cognato gratificantem in episcopatus dignitatem, quemcūque velit, assumere. Non enim justum est, quæ Dei sunt, hunc humano affectu largientem hæredes aliquos episcopatus adoptare; nec debet ecclesiam Dei pro hæreditate ducere. Si quis autem hoc fecerit, irrita sit ordinatio; ipse vero ab ecclesiâ segregetur.

It is not meet that a Bishop, to show favour to his brother, or his son, or his relation, should advance to the dignity of a bishopric whomsoever he pleases; for it is not tight to admit persons to a share in the Episcopal office, giving away that which belongs to God, to gratify human feeling; for it is not meet to consider the Church of God in the light of an inheritance; and if any does so, let the imposition of hands be of no effect, and himself be punished by being put out of communion.

77.

Εἴ τις ἀνάπηρος ἢ τὸν ὀφθαλμὸν ἢ τὸ σκέλος πεπληγμένος, ἄξιός δὲ ἔστιν ἐπισκοπῆς,² γινέσθω· οὐ γὰρ λῶβη σώματος αὐτὰν μαιίνει ἀλλὰ ψυχῆς μολυσμός.

[1. εἰν Cot. in text—2. ἐπίσκοπος marg. ed. 2.]

Si quis oculo læsus est aut crure debilitatus, alioqui dignus episcopatu, capiatur; non enim læsio corporis ipsum contaminat, sed animæ inquinatio.

If any one hath a defect in his eye, or a maimed leg, and yet otherwise worthy to be a Bishop, let him be so. For a bodily hurt contaminates him not, but the pollution of the soul.

78.

Κωφὸς δὲ ὢν καὶ τυφλὸς μὴ γινέσθω ἐπίσκοπος· οὐχ ὡς μεμιασμένος,¹ ἀλλ' ἵνα μὴ τὰ ἐκκλησιαστικὰ παρεμποδίζοιτο.

[1. marg. ed. 2, βεβλαμμένος.]

Qui vero mutus est aut surdus est, et qui cæcus, ne instituitur Episcopus. Non quidem quia vitiatō corpore, sed ne præpediantur Ecclesiastica:

But let not a person deaf or dumb or blind be made a Bishop, not as being polluted, but that the duties of the Church may not be impeded.

N. B. The two preceding Canons form one in Cot.

79.

Ἐάν τις δαίμονα ἔχη, κληρικὸς μὴ γενέσθω, ἀλλὰ μηδὲ τοῖς πιστοῖς συνενχέσθω· καθαρισθεὶς δὲ, προσδεχέσθω, καὶ εἰν ἡ ἄξιός, γινέσθω.

Si quis Dæmonem habet, Clericus non capiatur; sed nec simul oret cum fidelibus; purgatus vero, admittatur; et, si fuerit dignus, instituitur.

If any one hath a Devil, let him not be a Clerk; nor let him pray even with believers. But being cleansed, let him be received; and, if he be worthy, let him become a Clerk.

80.

Τὸν ἐξ ἔθνικου βίου¹ προσελθόντα² ἢ ἐκ φαύλης³ διαγωγῆς οὐ δικαίον

ἐστὶ παραντικά⁴ προχειρίζεσθαι ἐπίσκοπον⁵ ἄδικον γὰρ τὸν μηδὲ πω πείραν⁶ ἐπιδειξάμενον, ἑτέρων εἶναι διδάσκαλον⁷ εἰ μὴ που κατὰ θείαν χάριν τοῦτο γένηται.⁸

[1. Cot. in text, ἐξ ἔθνων : in marg. 'al. ἐξ ἔθνικοῦ βίου'—2. After προσελθόντα Cot. in text, καὶ βαπτισθέντα : but in marg. says these two words are wanting in some copies—3. marg. ed. 2, φαύλου—4. marg. ed. 2, páραργα : and so Cot. in text—5. Cot. in text εἰς ἐπίσκοπὴν—6. marg. ed. 2, μηδὲ προπείραν—7. Cot. in marg. 'al. ἐπιδειξάμενον'—8. Cot. γένοιο.]

Ex ethnicorum et gentili vita conversum et baptizatum vel ex alio turpi vitæ instituto advenientem non est justum mox in episcopum deligere. Iniquum namque est eum, qui nullum sui documentum dederit, aliorum esse doctorem ; si non alicubi divina gratia fiat hoc.

It is not right that he, who has come as a convert from the Gentiles, or from an evil course of life, should immediately be chosen a Bishop. For it is not right that he, who has given no proof, should be the teacher of others ; unless indeed this happen by the Grace of God.

81.

Εἶπομεν ὅτι μὴ χρὴ ἐπίσκοπον ἢ πρεσβύτερον καθιέναι¹ ἑαυτὸν εἰς δημοσίας διοικήσεις, ἀλλὰ προσευκαιρεῖν ταῖς ἐκκλησιαστικαῖς χρείαις ἢ πειθέσθω οὖν τοῦτο μὴ ποιεῖν, ἢ καθαιρεῖσθω² οὐδεὶς γὰρ δύναται δυοῖν Κυρίοις δουλεύειν κατὰ τὴν κυριακὴν παρακέλευσιν.

[1. Cot. in text, ἐπίσκοπον καθιέναι : in marg. as here.]

Dicimus quod oportet non Episcopum vel Presbyterum dejicere se in publicas administrationes, sed Ecclesiasticis vacare et inservire usibus ac ministeriis. Vel igitur sibi persuadeat hoc non esse faciendum vel deponatur. Nemo enim potest duobus dominis servire, secundum Domini præceptum.

We say that it is not meet for a Bishop or Priest to humble himself to the public offices of the State, but diligently attend to the wants of the Church. Let him then be persuaded not to do so, or be deposed. For, according to our Lord's precept, no man can serve two masters.

82.

Οἰκέτας εἰς κλῆρον προχειρίζεσθαι ἄνευ τῆς τῶν δεσποτῶν γνώμης¹ οὐκ ἐπιτρέπομεν ἐπὶ λύπῃ τῶν δεσποτῶν² τῶν κερτημένων³ οἰκῶν γὰρ ἀνατρο-

πὴν τὸ τοιοῦτο ἐργάζεται³ εἰ δὲ ποτε καὶ ἄξιος φανείη οἰκίτης πρὸς χειροτονίαν βαθμοῦ, οἷος καὶ ὁ ἡμέτερος Ὀνήσιμος ἐφάνη,³ καὶ συγχωρήσουσιν οἱ δεσπότες καὶ ἐλευθερώσουσιν, καὶ τοῦ οἴκου ἐαυτῶν' ἐξαποστελοῦσι, γινέσθω.

[1. marg. ed. 2, γνώμης ἀνατροπὴν τὸ τοιοῦτον ἐργάζεται—Cot. in marg. 'al. συγγνώμης'—2. Cot. omits τῶν δεσποτῶν: but in marg. says others insert—3. Cot. in text, κατεργάζεται: in marg. 'al. ἐργάζεται.'—3. Cot. in text, ἀνεφάνη: in marg. 'al. ἐφάνη'—4. marg. ed. 2, says ἐαυτῶν is not found in another copy.]

Servos in clerum capere sine domini voluntate non concedimus, cum damno dominorum possidentium. Nam domesticam facit hoc eversionem. Si vero dignus apparuerit servus ad gradus assumptionem, qualis noster Onesimus apparuit, et domini permiserint ac manumiserint domoque suâ emiserint, fiat.

We do not permit slaves to be ordained into the Clerkship without the will of their masters, and to the detriment of their owners. For this works to the overthrow of families. But if a slave seems worthy of ordination, as our Onesimus appeared, and the owner consents, and will give him his freedom, and send him away from the family, let it be.

83.

Ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος στρατεία σχολάζων καὶ βουλόμενος ἀμφοτέρα κατέχειν, ῥωμαϊκὴν ἀρχὴν καὶ ἱερατικὴν' διοίκησιν, καθαιρείσθω τὰ γὰρ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ Θεῷ.

[1. marg. ed. 2, ἱεραρχικὴν.]

Episcopus, aut Presbyter, aut Diaconus, operam dans militiæ, et simul utrumque retinere volens, Romanam [puta] præfecturam et sacram functionem, deponatur. Quæ sunt enim Cæsaris Cæsari; et quæ Dei Deo.

Let a Bishop, Priest, or Deacon, serving in the army, and desirous of retaining, for instance, a command under the Roman Government and also the Priestly office, be deposed. For to Cæsar be that which is Cæsar's, and unto God that which is God's.

84.

Ὅστις ὑβρίσει βασιλεία ἢ ἄρχοντα παρὰ τὸ δίκαιον' τιμωρίαν τινὴν ἔσθω καὶ εἰ μὲν κληρικὸς, καθαιρείσθω εἰ δὲ λαϊκός, ἀφοριζέσθω.

[1. παρὰ τὸ δίκαιον are wanting in another copy, says marg. ed. 2.]

Si quis contra quam jus est injuriam Regi vel Magistratui fecerit [Regem vel Magistrum dicto factore læserit] pœnam pendito. Si Clericus, deponatur; si Laicus, segregetur.

Whoever treats with contumely the King or his Magistrate, contrary to justice, let him pay the penalty. If a Clerk, let him be deposed; if a Layman, be put out of communion.

85.

Ἔστω δὲ ὑμῖν πᾶσι κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσματα καὶ ἅγια τῆς μὲν παλαιᾶς διαθήκης, Μωϋσεως πέντε, Γένεσις, Ἔξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον. Ἰησοῦ υἱοῦ Ναβη,² ἐν Κριτῶν, ἐν. Ρουθ, ἐν. Βασιλειῶν, τέσσαρα. Παραλειπομένων τῆς βίβλου τῶν ἡμερῶν, δύο. Ἐσθῆρ, δύο. Ἐσθῆρ,³ ἐν.⁴ Ἰωβ,⁵ ἐν. Ψαλτήριον, ἐν. Σολομὸν,⁶ τρία, Παροιμίαι, Ἐκκλησιαστής, Ἀσμασμάτων. Προφητῶν δεκαδύο ἐν, Ἡσαίου ἐν, Ἰερემίου ἐν, Ἰεζεκιήλ ἐν, Δανιήλ Μακκαβαίων τρία ἔξωθεν δὲ ὑμῖν προσιστορεῖσθω μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Συράχ.

Καινῶν βιβλίων Κανῶν.

Ἡμέτερα δε (τοῦτ' ἐστὶ τῆς Καινῆς Διαθήκης) εὐαγγέλια τέσσαρα, Ματθαίου, Μάρκου, Λουκᾶ, Ἰωάννου. Παύλου ἐπιστολαὶ δεκατέσσαρες. Πέτρον ἐπιστολαὶ δύο. Ἰωάννου τρεῖς. Ἰακώβου μία. Ἰούδα μία. Κλήμεντος ἐπιστολαὶ δύο, καὶ Διαταγαὶ ὑμῖν τοῖς ἐπισκόποις δι' ἐμοῦ Κλήμεντος ἐν ὀκτῶ βιβλίοις προσπεφωνημένοι, ἃς οὐ χρὴ δημοσιεῖν διὰ τὰ ἐν αὐταῖς μυστικά, καὶ αἱ πράξεις ἡμῶν τῶν ἀποστόλων.

Ταῦτα δὲ περὶ κανόνων διατετάχθω ὑμῖν, παρ' ἡμῶν, ὧ ἐπίσκοποι ὑμεῖς δὲ ἐμμένοντες αὐτοῖς σωθήσεσθε, καὶ εἰρήνην ἔχετε ἀπειθοῦντες δὲ κολασθήσεσθε καὶ πόλεμον μετ' ἀλλήλων ἀίδιον ἔχετε, δίκην τῆς ἀνηκοίας τὴν προσήκουσαν τίνοντες.⁷

Ὁ Θεὸς δὲ ὁ μόνος ἀίδιος⁹ καὶ τῶν ὄλων ποιητὴς ἅπαντας ὑμᾶς διὰ τῆς εἰρήνης ἐν πνεύματι ἁγίῳ σθενώσῃ¹⁰ καὶ καταρτήσῃ¹⁰ εἰς πᾶν ἔργον ἀγαθόν, ἀτρέπτους, ἀρέμπτους, ἀνεγκλήτους, ἀνεγκλήσει τῆς αἰωνίου ζωῆς σὺν ἡμῖν διὰ τῆς μεσιτείας τοῦ ἡγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν μετ' οὗ ἡ δόξα αὐτῷ τῷ ἐπὶ πάντων Θεῷ πατρὶ σὺν¹¹ ἁγίῳ πνεύματι τῷ παρακλήτῳ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

[1. marg. ed. 2, says δὲ' is wanting in another copy—2. Cot. in text, Ναυῆ: in marg. 'al. Ναυῆ: al. υἱοῦ Ναβη'—3. Cot. in text, Ἐσθῆρ—4. Cot. in marg. 'ἐν deest in al.'—But the note belongs perhaps to the words Ἰουδεῖθ, ἐν, which Cot. says in Not. are wanting in other editions, and

the eight MSS. he examined in the Royal Library at Paris, with the exception of one (1326); Zonaras too, he observes, distinctly states that Judith was not mentioned in the Apostolic Canons—5. Cot. has in text, after 'Ιουδαίθ ἐν—Μακκαβαίων, τρία' Ἰὼβ, ἐν: Ψαλμοὶ ἑκατὸν πενήκοντα' Σολομῶνος βιβλία τρία—Προφήται δεκαεὶ: ἔξωθεν—and gives the other readings in marg., and states that other MSS. have Μακκαβαϊκῶν or Μαχαβαϊκῶν—6. marg. ed. 2. Σολομῶντος—7. Cot. in text τινούντες: in marg. 'al. τίνοντες'—8. Cot. in text, ἀγέννητος: in marg. 'al. ἀτίδιος'—9. Cot. in text, ἐνώσει: in marg. 'al. σθενώσει καί'—10. Cot. in text, κατάρτισει—11. Cot. ἐν in text; in marg. 'al. σὺν.'

N. B. Of the eight MSS., which Coteler says he inspected, no mention is made except in the notes at the end of the Canons; and even there he merely produces the reading Μακκαβαίων δ from MS. 1326, and from the same Σολομῶντος δ. Προφητῶν βιβλία μὲν ἱβ τῶν μικρῶν, τῶν μεγάλων δὲ δ: and observes, that all the words from Ταῦτα δὲ περὶ, to the end, are found in 5 MSS., and acknowledged by the Arabic Version, and John of Antioch, but not by Zonaras or Balsamon.]

Sint autem vobis omnibus Clericis et Laicis venerabiles et sancti libri Veteris quidem Testamenti, Moysis quinque, Genesis, Exodus, Leviticum, Numeri, Deuteronomium; Jesu filii Navè, unus; Judicum, unus; Ruth, unus; Regum, quatuor; Prætermissorum ex libro dierum, duo; Esdræ, duo; Hester, unus; Job, unus; Psalterium, unus; Salomonis tres, Proverbia, Ecclesiastes, Cantica Canticorum; Prophetarum duodecim; unus Esaiæ; unus Hieremiæ; unus Ezechiel; Daniel, unus; Maccabæorum tres. Hos insuper addiscenda tradatur vestris juvenibus sophia pereruditi Sirach.

Nostra vero (hec est, Novi Testamenti) Evangelia quatuor, Matthæi, Marci, Lucæ, Joannis; Pauli Epistolæ quatuordecim; Petri Epistolæ duæ; Joannis tres; Jacobi, una; Judæ, una; Clementis Epistolæ duæ, et Institutiones vobis Episcopis per me Clementem in octo libris nuncupatæ; quas in omnibus publicare non decet ob arcana in ipsis; et nostrorum Apostolorum Acta.

Hæc vero de Canonibus a nobis edicta et præscripta sunt vobis, o Episcopi. Vos autem permanentes in ipsis, salvi eritis, et pacem habebitis. Increduli autem dictoque non audientes pœnas luetis, ac pugnas inter vos et dissensiones perpetuas habebitis, inobedientiæ supplicium congruum ferentes.

Deus autem solus æternus et omnium Creator vos omnes per pacem

in Spiritu Sancto confirmabit, et dissidentes conciliabit in omne opus bonum constantes, inculpatos, irreprehensos, dignesque ducet æterna vita nobiscum per intercessionem dilecti filii sui Jesu Christi, Dei et Salvatoris nostri; cum quo est gloria ipsi per omnia Deo Patri, cum Sancto Spiritu Paracleto nunc et semper in secula seculorum.

And let the books of the Old Testament ; the five books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; one of Joshua, the son of Nun ; one of Judges ; one of Ruth ; the four books of Kings ; two of Chronicles, [lit. of the Omissions in the book of days] ; the two books of Esdras ; one of Esther ; one of Job ; one of the Psalter (Psalms) ; the three books of Solomon, Proverbs, Ecclesiastes, Song of Songs ; the twelve books of the Prophets ; one of Isaiah ; one of Jeremiah ; one of Ezekiel ; one of Daniel ; three of Maccabees ; be held venerable and holy both by Clerks and Laymen ; and independently of this, it is right that the young should be taught by you in the wisdom of the very learned Sirach for their instruction.

The Canon of the New Books.

Our Gospels (that is of the New Testament) are four, Mattiew, Mark, Luke, John ; of Paul there are fourteen Epistles ; two of Peter ; three of John ; one of James ; one of Jude ; the two Epistles of Clemens and the Institutions in eight Books addressed to you the Bishops by me Clemens ; which it is not meet to make public, on account of the Mysteries in them ; and the Acts of us the Apostles.

But let these things respecting the Canons be solemn injunctions from us to you, O Bishops ; and so long as ye abide in them ye shall be saved and have peace ; but if ye disobey them ye shall be punished, and have perpetual war with each other, and suffer the fitting punishment for your disobedience.

And God, the only Eternal Creator of all things, shall strengthen you through Peace by the Holy Ghost, and perfect you to every good work, unchangeable, shameless, and unaccused, and deem you with us worthy of Life Eternal, through the Mediation of his beloved Son Lord Jesus Christ our God and Saviour, to whom, and to God the Father, and to the Holy Ghost the Comforter, be Glory in all things now and evermore, World without end !

Secker, Thomas, Archbishop

L E T T E R

ADDRESSED TO THE BISHOPS

OF THE

PROVINCE OF CANTERBURY.

BY ARCHBISHOP SECKER.

LAMBETH:

MAY 8TH, MDCCLIX.

1759

The Archbishop's Letter to the Bishops of his Province.

MY LORD,



IT having been the unanimous opinion of as many of our Brethren, the Bishops of this Province, as I have had an opportunity of consulting during the present Session of Parliament, that it might be for the service of Religion to revive and enforce, with some variations and additions which I proposed to them, the Rules published by the four last of my Predecessors in the See of Canterbury soon after their accession to it; I earnestly recommend to you,

I. That you require of every Person, who desires to be admitted to Holy Orders, that he signify to you his name and place of abode, and transmit to you his testimonial, and a certificate of his age duly attested, with the title upon which he is to be ordained, at least twenty days before the time of Ordination; and that he appear on Wednesday, or at farthest on Thursday, in Ember-week, in order to his examination.

II. That if you shall reject any Person, who applies for Holy Orders, upon the account of immorality proved against him, you signify the name of the person so rejected, with the reason of your rejecting him, to me, within one month; that so I may acquaint the rest of my Suffragans with the case of such rejected Person before the next Ordination.

III. That you admit not any Person to Holy Orders, who having resided any considerable time out of the University, does not send to you, with his testimonial, a certificate signed by the Minister, and other credible Inhabitants of the Parish where he so resided, expressing, that notice was given in the Church, in time of Divine Service on some Sunday, at least a month before the day of Ordination, of his intention to offer himself to you to be Ordained at such a time: and that upon such notice given, no objections have come to your knowledge for the which he ought not to be Ordained.

IV. That you admit no letters testimonial, on any occasion whatsoever, unless it be therein expressed, for what particular end and design such letters are granted; nor unless it be declared, by those who shall sign them, that they have personally known the life and behaviour of the Person for the time by them certified; and do believe in their conscience, that he is qualified for that Order, Office, or Employment, to which he desires to be admitted.

V. That in all testimonials sent from any College or Hall, in either of the Universities, you expect that they be signed, as well as sealed; and that among the persons signing, the Governor of such College or Hall, or in his absence, the next person under such Governor, with the Dean, or Reader of Divinity, and the Tutor of the Person to whom the testimonial is granted, (such Tutor being in the College, and such Person being under the degree of Master of Arts,) do subscribe their names.

VI. That you admit not any Person to Holy Orders upon letters dimissory, unless they are granted by the Bishop himself, or Guardian of the Spiritualities, *sede vacante*; nor unless it be expressed in such letters, that he who grants them, has fully satisfied himself of the title and conversation of the Person to whom the letter is granted.

VII. That you make diligent enquiry concerning Curates in your Diocese; and proceed to Ecclesiastical censures against those, who shall presume to serve Cures without being first duly licensed thereunto; as also against all Incumbents who shall receive and employ them, without first obtaining such license.

VIII. That you do not by any means admit of any Minister, who removes from another Diocese, to serve as a Curate in yours, without the testimony in writing of the Bishop of that Diocese, or Ordinary, of the peculiar Jurisdiction from whence he comes, of his good life, ability, and conformity to the Ecclesiastical Laws of the Church of England.

IX. That you do not allow any Minister to serve more than one Church or Chapel, in one day, except that Chapel be a Member of the Parish-Church, or united thereunto; and unless the said Church, or Chapel, where such Minister shall serve in two places, be not able, in your judgment, to maintain a Curate.

X. That in the instrument of licence granted to any Curate, you appoint him, what shall appear to you, upon due consideration of the

duty to be performed by him, the value of the Benefice, and the other circumstances of the case, a sufficient salary, according to the power vested in you by the Laws of the Church, and the particular direction of the Act of Parliament for the better maintenance of Curates.

XI. That you take care, as much as is possible, that whosoever is admitted to serve any Cure, do reside in the Parish where he is to serve; especially in Livings that are able to support a resident Curate: And where that cannot be done, that he do at least reside so near to the place, that he may conveniently perform all the Duties both in the Church and Parish.

XII. That you be very cautious in accepting Resignations; and endeavour with the utmost care, by every legal method, to guard against corrupt and simoniacal Presentations to Benefices.

XIII. That you require your Clergy to wear their proper Habits, preserving always an evident and decent distinction from the Laity in their Apparel; and to show in their whole behaviour, that seriousness, gravity, and prudence, which becomes their function; abstaining from all unsuitable Company and Diversions.

These Directions I desire you would, with all convenient speed, communicate to the Clergy of your Diocese, assuring them, that it is your fixed resolution to make them the rule of your own practice. In the mean time, commending you to the Divine Blessing,

I remain, my Lord,

Your truly affectionate Brother,

THO. CANT.

Lambeth, May 8, 1759.

Saucroft, William, Archbp
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ARTICLES

ADDRESSED TO THE BISHOPS

OF THE

PROVINCE OF CANTERBURY.

BY ARCHBISHOP SANCROFT.

LAMBETH:

JULY 16TH, MDCLXXXVIII.

1688

Some Heads of Things to be more fully insisted upon by the Bishops in their Addresses to the Clergy and People of their respective Diocesses.

I.



HAT the Clergy often read over the *Forms* of their *Ordination*; and seriously consider, what Solemn Vows and Professions they made therein to God and his Church, together with the several *Oaths* and *Subscriptions* they have taken, and made upon divers Occasions.

II. That in Compliance with those and other *Obligations*, they be Active and Zealous in all the Parts and Instances of their *Duty*, and especially strict and exact in all Holy *Conversation*, that so they may become Examples to the Flock.

III. To this end, that they be constantly *Resident* upon their *Cures* in their Incumbent Houses; and keep sober Hospitality there according to their Ability.

IV. That they diligently *Catechise* the Children and Youth of their Parishes (as the *Rubrick* of the *Common-Prayer Book*, and the *59th Canon* injoin) and so prepare them to be brought in due time to *Confirmation*, when there shall be Opportunity; and that they also at the same time expound the Grounds of *Religion* and the Common *Christianity*, in the Method of the *Catechism*, for the Instruction and Benefit of the whole Parish, teaching them what they are to believe, and what to do, and what to pray for; and particularly often and earnestly inculcating upon them the Importance and Obligation of their *Baptismal Vows*.

V. That they perform the *Daily Office* publickly (with all Decency, Affection and Gravity) in all *Market* and other *Great Towns*, and even in *Villages*, and less populous *Places*, bring People to *Publick Prayers* as frequently as may be; especially on such *Days*, and at such *Times*, as the *Rubrick* and *Canons* appointed on *Holy Days*, and their *Eves*, on *Ember* and *Rogation Days*, on *Wednesdays* and *Fridays* in each Week, and especially in *Advent* and *Lent*.

VI. That they use their utmost Endeavour, both in their *Sermons*, and by *private Applications*, to prevail with such of their Flock as are

of competent Age, to receive frequently the *Holy Communion* : And to this end, that they administer it in the greater Towns once in every Month, and even in the lesser too, if *Communicants* may be procured, or how-ever as often as they may : and that they take all due Care, both by Preaching and otherwise, to prepare all for the worthy receiving of it.

VII. That in their *Sermons* they teach and inform their People (four times a Year at the least, as what the *Canons* require) that all *Usurp'd* and *Foreign* Jurisdiction is for most Just Causes taken away and abolish'd in this *Realm*, and no manner of Obedience or Subjection due to the same, or to any that pretend to act by virtue of it : but that the King's Power being in his Dominions highest under God, they upon all Occasions persuade the People to *Loyalty* and *Obedience* to his *Majesty* in all things *Lauful*, and to patient Submission in the rest ; promoting (as far as in them lies) the publick Peace and Quiet of the World.

VIII. That they maintain fair Correspondence (full of the kindest Respects of all sorts) with the *Gentry* and *Persons of Quality* in their Neighbourhood, as being deeply sensible what reasonable Assistance and Countenance this poor *Church* hath received from them in her Necessities.

IX. That they often exhort all those of our Communion, to continue stedfast to the end in their most Holy Faith, and constant to their Profession ; and to that end, to take heed of all Seducers, and especially of *Popish Emissaries*, who are now in great numbers gone forth amongst them, and more busy and active than ever. And that they take all occasions to convince our own Flock, that 'tis not enough for them to be Members of an *Excellent Church*, rightly and duly Reformed, both in Faith and Worship, unless they do also reform and amend their own Lives, and so order their Conversation in all Things as becomes the Gospel of Christ.

X. And forasmuch as those *Romish Emissaries*, like the Old Serpent, *Insidiantur Calcaneo*, are wont to be most busy and troublesome to our People at the end of their Lives, labouring to unsettle and perplex them in time of Sickness, and at the hour of Death ; that therefore all who have the Cure of Souls, be more especially vigilant over them at that dangerous Season ; that they stay not till they be sent for, but enquire out the Sick in their respective Parishes, and visit

them frequently : that they examine them particularly concerning the state of their Souls, and instruct them in their Duties, and settle them in their Doubts, and comfort them in their Sorrows and Sufferings, and pray often with them and for them ; and by all the Methods which our Church prescribes, prepare them for the due and worthy receiving of the Holy *Eucharist*, the Pledge of their happy Resurrection : thus with their utmost Diligence, watching over every Sheep within their Fold (especially in that critical Moment) lest those *Evening Wolves* devour them.

XI. That they also walk in Wisdom towards those that are *not* of Our Communion : and if there be in their *Parishes* any such, that they neglect not frequently to confer with them in the Spirit of Meekness, seeking by all good Ways and Means to gain and win them over to our Communion : More especially that they have a very tender Regard to our *Brethren* the *Protestant Dissenters* ; that upon occasion offered, they visit them at their Houses, and receive them kindly at their own, and treat them fairly where-ever they meet them, discoursing calmly and civilly with them ; perswading them (if it may be) to a full Compliance with our *Church*, or at least, that whereto we have already attained, we may all walk by the same Rule, and mind the same thing. And in order hereunto that they take all Opportunities of assuring and convincing them, that the *Bishops* of this *Church* are really and sincerely irreconcilable Enemies to the Errors, Superstitions, Idolatries and Tyrannies of the *Church of Rome* ; and that the very unkind Jealousies which some have had of us to the contrary, were altogether groundless.

And in the last place, that they warmly and most affectionately exhort them, to joyn with us in daily fervent Prayer to the God of Peace, for an Universal Blessed *Union* of all *Reformed Churches*, both at *Home* and *Abroad*, against our common Enemies, and that all they who do confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in one Holy Communion, and live in perfect Unity and Godly Love.

FORMS

Of the Oaths of Allegiance, Supremacy, and
Canonical Obedience, &c.

PROCLAMATION

Declaring that the Proceedings of his Majesties
Ecclesiastical Courts and Ministers, are
according to the Laws of the Realm.

LONDON:

Imprinted by *Robert Barker*, Printer to the Kings Most Excellent Majesty.
MDCXXXVII.

25104

The Oaths of *Allegiance, Supremacy, and
Canonical Obedience.*

The Oath of *Allegiance.*



A. B. Do truly and sincerely acknowledge, profess, testify and declare in my Conscience before God and the World, That our Sovereign Lord King *CHARLES* is lawful and rightful King of this Realm, and of all other his Majesties Dominions and Countries: And that the Pope, neither of himself, nor by any Authority of the Church or Sea of *Rome*, or by any other means with any other, hath any Power or Authority to depose the King, or to dispose any of his Majesties Kingdoms or Dominions, or to authorize any Foreign Prince to invade or annoy him or his Countries, or to discharge any of his Subjects of their Allegiance and Obedience to his Majesty, or to give license or leave to any of them to bear Arms, raise Tumults, or to offer any violence or hurt to his Majesties Royal Person, State or Government, or to any of his Majesties Subjects within his Majesties Dominions.

Also I do swear from my heart, that notwithstanding any Declaration or sentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Successors, or by any Authority derived or pretended to be derived from him or his Sea, against the said King, his Heirs or Successors, or any Absolution of the said Subjects from their Obedience; I will bear faith and true Allegiance to his Majesty, his heirs and Successors, and him and them will defend to the uttermost of my power, against all Conspiracies and attempts whatsoever which shall be made against his or their Persons, their Crown and Dignity, by reason or colour of any such Sentence or Declaration, or otherwise; and will do my best en-

THE OATH OF ALLEGIANCE.

deavour to disclose and make known unto his Majesty, his Heirs and Successours, all Treasons and Traiterous Conspiracies which I shall know or hear of, to be against him or any of them.

And I do further swear, That I do from my heart abhor, detest and abjure, as impious and heretical, this damnable Doctrine and Position, that Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their Subjects, or any other whatsoever.

And I do believe, and in Conscience am resolved, That neither the Pope, nor any person whatsoever hath power to absolve me of this Oath, or any part thereof which I acknowledge by good and full Authority to be lawfully administred unto me, and do renounce all Pardons and Dispensations to the contrary. And all these things I do plainly and sincerely acknowledge, and swear according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever: And I do make this Recognition and acknowledgment heartily, willingly and truly, upon the true faith of a Christian. *So help me God, &c.*

The Oath of *Supremacy*.

I *A. B.* Do utterly testifie and declare in my conscience, That the Kings Highness is the only supreme Governor of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal: And that no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Pre-eminence or Authority Ecclesiastical or Spiritual within this Realm: And therefore I do utterly renounce and forsake all Foreign Jurisdictions, Powers, Superiorities and Authorities, and do promise from henceforth I shall bear faith and true Allegiance to the Kings Highness, his Heirs and lawful Successours, and to my power shall assist and defend all Jurisdictions, Priviledges, Pre-eminences and Authorities granted, or belonging to

THE OATH OF SUPREMACY.

the Kings Highness, his Heirs and Successours, or united and annexed to the Imperial Crown of this Realm. *So help me God and the Contents of this Book.*

The Oath of *Simony.*

I *A. B.* Do swear that I have made no Simoniack payment, contract, or promise directly or indirectly by myself, or by any other to my knowledge, or with my consent, to any person or persons whatsoever for or concerning the procuring or obtaining of the *R.* or *V.* of *A.* in the Diocess of *London.* Nor will at any time hereafter perform or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent. *So help me God through Jesus Christ.*

Juramentum de Canonica Obedientia.

EGO *A. B.* juro quod præstabo veram & Canonicam Obedientiam Episcopo Londinensi ejusque successoribus in omnibus Licitis & honestis. *Sic me Deus adjuvet.*

Juramentum de continuâ Residentiâ in Vicariâ.

EGO *A. B.* juro Quod ero residens in Vicariâ meâ nisi aliter dispensatum fuerit à Diocesano meo.

BY THE KING.

A Proclamation declaring that the proceedings of his Majesties Ecclesiastical Courts and Ministers, are according to the Laws of the Realm.



HEREAS in some of the Libellous Books and Pamphlets lately published, the most Reverend Father in God, the Lord Archbishop and Bishops of this Realm, are said to have usurped upon his Majesties Prerogative Royal, and to have proceeded in the high Commission and other Ecclesiastical Courts, contrary to the Laws and Statutes of this Realm; It was ordered by his Majesties high Court of Star-Chamber, the twelfth day of *June* last, that the opinion of the two Lords chief Justices, the Lord chief Baron, and the rest of the Judges and Barons, should be had and certified in those particulars, *viz.* Whether Processes may not issue out of the Ecclesiastical Courts in the Name of the Bishops? Whether a Patent under the great Seal be necessary for the keeping of the Ecclesiastical Courts, and enabling Citations, Suspensions, Excommunications, and other censures of the Church? And whether Citations ought to be in the Kings Name, and under his Seal of Arms, and the like for Institutions and Inductions to Benefices, and Correction of Ecclesiastical offences? Whether Bishops, Arch-Deacons and other Ecclesiastical persons may or ought to keep any Visitation at any time unless they have express Commission or Patent under the great Seal of *England* to do it, and that as his Majesties Visitors only, and in his name and right alone?

Whereupon his Majesties said Judges having taken the same into their serious consideration, did unanimously concur and agree in opinion, and the first day of *July* last certified under their hands as followeth, That Processes may issue out of the Ecclesiastical Courts in the name of the Bishops; and that a Patent under the great Seal is not necessary for the keeping of the said Ecclesiastical Courts, or for enabling of Citations, Suspensions, Excommunications, and other censures of the Church; And that it is not necessary that Summons,

THE ECCLESIASTICAL COURTS.

Citations, or other Processes Ecclesiastical in the said Courts, or Institutions, or Inductions to Benefices, or correction of Ecclesiastical offences by censure in those Courts, be in the Kings name, or with the style of the King, or under the Kings Seal, or that their Seals of office have in them the Kings Arms; And that the Statute of *Primo Edvardi sexti, cap. secundo*, which enacted the contrary, is not now in force: And that the Bishops, Arch-Deacons and other Ecclesiastical persons, may keep their Visitations as usually they have done, without Commission under the great Seal of *England* so to do: Which Opinions and Resolutions being declared under the hands of all his Majesties said Judges, and so certified into his Court of Star-chamber, were there recorded. And it was by that Court further ordered the fourth day of the said month of *July*, that the said Certificate should be enrolled in all other his Majesties Courts at *Westminster*, and in the High Commission, and other Ecclesiastical Courts, for the satisfaction of all men; that the proceedings in the High Commission and other Ecclesiastical Courts, are agreeable to the Laws and Statutes of the Realm.

And his Royal Majesty hath thought fit, with advice of his Council, that a publick Declaration of these the Opinions and Resolutions of his Reverend and Learned Judges, being agreeable to the Judgment and Resolutions of former times, should be made known to all his Subjects, as well to vindicate the legal proceedings of his Ecclesiastical Courts and Ministers, from the unjust and scandalous imputation of invading or entrenching on his Royal Prerogative, as to settle the minds and stop the mouths of all unquiet spirits, that for the future they presume not to censure his Ecclesiastical Courts or Ministers in these their just and warrantable proceedings: And hereof his Majesty admonisheth all his Subjects to take warning, and as they shall answer the contrary at their perils,

Given at the Court at *Lyndhurst*, the 18 day
of *August*, in the 13 year of his Majesties
Reign.

God save the KING,

Imprinted at *London* by *Robert Barker*, Printer to the Kings Most Excellent Majesty, and by the Assigns of *John Bill*. MDCXXXVII.

CONSTITUTIONS

AND

CANONS ECCLESIASTICAL.

Treated upon by the

ARCHBISHOPS

OF

CANTERBURY AND YORK,

Presidents of the *Convocations* for the respective
Provinces of *Canterbury* and *York*, and the
rest of the Bishops and Clergy of those
Provinces.

And agreed upon with the Kings Majesties License in their
several Synods begun at *London* and *York*, 1640.

In the year of the Reign of our Sovereign Lord *Charles*, by
the grace of God, King of *England*, *Scotland*, *France* and
Ireland, the Sixteenth.

And now published for the due observation of them, by His Majesties
Authority under the Great Seal of *England*.

London, Printed by *Robert Barker*, Printer to the Kings most Excellent
Majesty, and by the Assigns of *John Bill*. 1640.

CHARLES, By the Grace of God, King of *England, Scotland, France, and Ireland*, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting.

WHEREAS our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colledges, and the other Clergy of every Diocess within the severall Provinces of Canterbury and York, being respectively summoned and called by vertue of our severall Writts to the most Reverend Father in God, Our right trusty and right well-beloved Councillor, William, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, and to the most Reverend Father in God, Our right trusty and well-beloved Councillor, Richard, by Divine Providence, Lord Archbishop of York, Primate and Metropolitan of England, respectively directed, bearing date the twentieth day of February, in the fifteenth year of Our Reign, to appear before the said Lord Archbishop of Canterbury, in Our Cathedral Church of St. Paul in London, and before the said Lord Archbishop of York, in the Metropolitan Church of St. Peter in York, the fourteenth day of April then next ensuing, or elsewhere, as they respectively should think it most convenient, to treat, consent and conclude upon certain difficult and urgent affairs contained in the said Writts; Did thereupon at the time appointed, and within the Cathedral Church of S. Paul, and the Metropolitan Church of S. Peter aforesaid, assemble themselves respectively together, and appear in severall Convocations for that purpose, according to the said severall Writts, before the said Lord Archbishop of Canterbury, and the said Lord Archbishop of York respectively. And forasmuch as We are given to understand, that many of Our Subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to Our Laws, but also introductive unto Popish Superstitions, whereas

it well appeareth unto Us, upon mature consideration, that the said Rites and Ceremonies which are now so much quarrelled at, were not onely, approved of, and used by those learned and godly Divines, to whom, at the time of Reformation under King Edward the sixth, the compiling of the Book of Common-Prayer was committed (divers of which suffered Martyrdom in Queen Maries days) but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as that it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to savour of Popery.

And albeit since those times, for want of an express Rule therein, and by subtile practises, the said Rites and Ceremonies began to fall into disuse, and in place thereof, other foreign and unfitting usages by little and little to creep in; Yet forasmuch as in our own Royal Chapels, and in many other Churches, most of them have been ever constantly used and observed. We cannot now but be very sensible of this matter, and have cause to conceive that the Authors and Fomentors of these jealousies, though they colour the same with a pretence of Zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies; Yet, as we have cause to fear, aim at Our own Royal Person, and would fain have Our good Subjects imagine that we Our Self are perverted, and doe worship God in a Superstitious way, and that we intend to bring in some alteration of the Religion here established. Now how far we are from that, and how utterly We detest every thought thereof, We have by many publick Declarations, and otherwise upon sundry occasions, given such assurance to the World, as that from thence We also assure Our Self, that no man of wisdom and discretion could ever be so beguiled as to give any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, We rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears and surmises, upon these our sacred professions, so often made by Us, a Christian Defender of the Faith, their King and Sovereign. And therefore if yet any person, under whatsoever mask of zeal, or counterfeit holiness, shall henceforth by speech or writing, or any other way notwithstanding these Our right, hearty, faithful, and solemn

Protestations made before him, whose Deputy We are, against all and every intention of any Popish Innovation, be so ungracious and presumptuous as to vent any poisoned conceits, tending to such a purpose, and to cast these develish aspersions and jealousies upon Our Royal and Godly proceedings, We require all Our loyal Subjects, that they forthwith make the same known to some Magistrate, Ecclesiastical or Civil: And We straightly charge all Ordinaries, and every other person in any Authority under Us, as they will answer the contrary at their utmost peril, that they use no palliation, connivance or delay therein; but that taking particular information of all the passages, they do forthwith certifie the same unto Our Court of Commission for causes Ecclesiastical, to be there examined, and proceeded in with all fidelity and tenderness of Our Royal Majesty, as is due to Us their Sovereign Lord and Governour: But forasmuch as we well perceive that the misleaders of Our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid Rites and Ceremonies or some of them, are now insisted upon but only in some Diocesses, and are not generally revived in all places, nor constantly and uniformly practised thorowout all the Churches of our Realm, and thereupon have been liable to be quarrelled and opposed by them who use them not; We therefore out of Our Princely inclination to Uniformity and Peace, in matters especially that concern the holy worship of God, proposing to Our Self herein the pious examples of King Edward the sixth, and of Queen Elizabeth, who sent forth Injunctions, and Orders about the Divine Service, and other Ecclesiastical matters, and of Our dear Father of blessed memory, King James, who published a Book of Constitutions and Canons Ecclesiastical; and (according to the Act of Parliament in this behalf) having fully advised herein with Our Metropolitan, and with Our Commissioners authorised under Our great Seal for causes Ecclesiastical, have thought good to give them free leave to treat in Convocation; and agree upon certain other Canons necessary for the advancement of Gods glory, the edifying of his holy Church, and the due reverence of his blessed Mysteries and Sacraments: that as We ever have been, and by Gods assistance (by whom alone We Reign) shall ever so continue careful and ready to cut off Superstition with one hand, so We may no less expel Irreverence and Profaneness with the other, whereby it may please Almighty God so to bless Us, and

this Church committed to our Government, that it may at once return unto the true former splendour of Uniformity, Devotion, and holy Order, the lustre whereof for some years by-past hath been overmuch obscured, through the devices of some ill-affected to that sacred Order, wherein it had long stood from the very beginning of the Reformation, and through inadvertency of some in Authority in the Church under Us: We therefore by vertue of Our Prerogative Royal, and supreme Authority in causes Ecclesiastical, by Our severall and respective Letters Patents under Our Great Seal of England, dated the fifteenth day of April now last past, and the twelfth day of May then next following, for the Province of Canterbury: And by Our like Letters Patents dated the seven and twentieth day of the same month of April, and the twentieth day of the month of May aforesaid, for the Province of York, did give and grant full, free, and lawful liberty, license, power and authority unto the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and unto the said Lord Archbishop of York, President of the said Convocation for the Province of York, and to the rest of the Bishops of the said Provinces, and unto all Deans of Cathedral Churches, Archdeacons, Chapters and Colledges, and the whole Clergy of every severall Diocess within the said severall Provinces, and either of them, that they should and might from time to time, during the Present Parliament, and further during Our will and pleasure, confer, treat, debate, consider, consult, and agree of and upon Canons, Orders, Ordinances and Constitutions, as they should think necessary, fit and convenient for the honor and service of Almighty God, the good and quiet of the Church, and the better Government thereof, to be from time to time observed, performed, fulfilled and kept, as well by the said Archbishop of Canterbury, and the said Archbishop of York, the Bishops, and their Successors, and the rest of the whole Clergy of the said severall Provinces of Canterbury and York, in their severall Callings, Offices, Functions, Ministeries, Degrees and Administrations; As by all and every Dean of the Arches, and other Judges of the said severall Archbishops, of Courts Guardians of Spiritualities, Chancellours, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same respective Provinces of Canterbury and York, in their, and every of their distinct Courts, and in the order and manner

of their, and every of their proceedings, and by all other persons within this Realm, as far as lawfully being members of the Church it may concern them, as in our said Letters Patents amongst other clauses more at large doth appear.

Now forasmuch as the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and the said Archbishop of York, President of the said Convocation for the Province of York, and others the said Bishops, Deans, Archdeacons, Chapters and Colledges, with the rest of the Clergy, having met together respectively, at the time and places before mentioned respectively, and then and there, by vertue of Our said Authority granted unto them, treated of, concluded and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed unto them, and have thereupon offered and presented the same unto Us, most humbly desiring Us to give Our Royal assent unto the same, according to the form of a certain Statute or Act of Parliament made in that behalf, in the five and twentieth year of the Reign of King Henry the Eighth, and by our said Prerogative Royal and Supreme Authority in causes Ecclesiastical, to ratifie by Our Letters Patents under Our great Seal of England, and to confirm the same, the Title and Tenour of them being word for word as ensueth.

Constitutions and Canons Ecclesiastical, treated upon by the Archbishops of *Canterbury* and *York*, Presidents of the Convocations for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces: And agreed upon with the Kings Majesties License in their several Synods begun at *London* and *York*. 1640.

In the year of the Reign of our Sovereign Lord CHARLES, by the Grace of God, King of *England*, *Scotland*, *France*, and *Ireland*, the Sixteenth.

I. Concerning the Regal Power.

WHEREAS sundry Laws, Ordinances, and Constitutions have been formerly made for the acknowledgment and profession of the most lawful and independent Authority of our dread Sovereign Lord, the Kings most Excellent Majesty, over the State Ecclesiastical and Civil: We (as our duty in the first place binds us, and so far as to us appertaineth) enjoy them all to be carefully observed by all persons whom they concern, upon the penalties of the said Laws and Constitutions expressed.

And for the fuller and clearer instruction and information of all Christian people within this Realm in their duties in this particular;

We do further ordain and decree, That every Parson, Vicar, Curate, or Preacher, upon some one Sunday in every quarter of the year at Morning-prayer, shall in the place where he serves, treatably and audably read these Explanations of the Regal Power here inserted.

THE most High and Sacred Order of Kings, is of Divine Right, being the Ordinance of God Himself, founded in the prime Laws of

Nature, and clearly established by express Texts both of the Old and New Testaments. A supreme Power is given to this most excellent Order by God Himself in the Scriptures, which is, That Kings should Rule and Command in their several Dominions all persons of what rank or estate soever, whether Ecclesiastical or Civil, and that they should restrain and punish with the Temporal Sword all stubborn and wicked doers.

The care of Gods Church is so committed to Kings in the Scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her Government belongs in chief unto Kings: For otherwise one man would be commended for anothers care, and taxed but for anothers negligence, which is not Gods way.

The Power to call and dissolve Councils both National and Provincial, is the true right of all Christian Kings within their own Realms and Territories: And when in the first times of Christs Church, Prelates used this Power, 'twas therefore only because in those days they had no Christian Kings: And it was then so only used as in times of persecution, that is, with supposition (in case it were required) of submitting their very lives unto the very Laws and Commands even of those Pagan Princes, that they might not so much as seem to disturb their Civil Government, which Christ came to confirm, but by no means to undermine.

For any person or persons to set up, maintain, or avow in any their said Realms or Territories respectively, under any pretence whatsoever, any independent Coactive Power, either Papal or Popular, (whether directly or indirectly) is to undermine their great Royal Office, and cunningly to overthrow that most sacred Ordinance, which God Himself hath established: And so is treasonable against God, as well as against the King.

For Subjects to bear Arms against their Kings, Offensive or Defensive, upon any pretence whatsoever, is at least to resist the Powers, which are ordained of God: And though they do not invade, but only resist; St. Paul tells them plainly, *They shall receive to themselves damnation.*

And although Tribute, and Custom, and Aid, and Subsidy, and all manner of necessary support and supply, be respectively due to Kings from their Subjects by the Law of God, Nature, and Nations, for the publick defence, care and protection of them; yet nevertheless, Sub-

jects have not only possession of, but a true and just right, title and propriety to, and in all their Goods and Estates: and ought to have: And these two are so far from crossing one another, that they mutually go together, for the honourable and comfortable support of both. For as it is the duty of the Subjects to supply their King: so it is part of the Kingly Office to support his Subjects in the property and freedom of their Estates.

And if any Parson, Vicar, Curate, or Preacher, shall voluntarily or carelessly neglect his duty in publishing the said Explications and Conclusions, according to the Order above described, he shall be suspended by his Ordinary, till such time as upon his penitence he shall give sufficient assurance, or evidence of his amendment; and in case he be of any exempt jurisdiction, he shall be censurable to his Majesties Commissioners for Causes Ecclesiastical.

And we do also hereby require all Archbishops, Bishops and all other inferiour Priests and Ministers, that they Preach, Teach, and Exhort their People to obey, honor, and serve their King; and that they presume not to speak of His Majesties Power in any other way than in this Canon is expressed.

And if any Parson, Vicar, Curate, Preacher, or any other Ecclesiastical Person whatsoever, any Dean, Canon, or Prebendary of any Collegiate or Cathedral Church, any Member or Student of Colledge or Hall, or any Reader of Divinity or Humanity in either of the Universities, or elsewhere, shall in any Sermon, Lecture, Common-place, Determination or Disputation, either by word or writing, publickly maintain or abet any position or conclusion, in opposition, or impeachment of the aforesaid explications, or any part or Article of them, he shall forthwith by the Power of His Majesties Commissioners for Causes Ecclesiastical, be excommunicated till he repent, and suspended two years from all the profits of his Benefice, or other Ecclesiastical, Academical, or Scholastical Preferments: And if he so offend a second time, he shall be deprived from all his Spiritual Promotions, of what nature or degree soever they be.

Provided always, that if the offence aforesaid be given in either of the Universities, by Men not having any Benefice or Ecclesiastical Preferment, that then the Delinquent shall be censured by the ordinary authority in such cases of that University respectively, where the said fault shall be committed.

II. *For the better keeping of the day of His Majesties most happy Inauguration.*

THE Synod taking into consideration the most inestimable benefits which this Church enjoyeth, under the peaceable and blessed Government of our dread Sovereign Lord King *CHARLES*; and finding that as well the godly Christian Emperors in the former times, as our own most Religious Princes since the Reformation, have caused the days of their Inaugurations to be publickly celebrated by all their Subjects with Prayers and Thanksgiving to Almighty God; and that there is a particular form of Prayer appointed by Authority for that day and purpose: and yet withal considering how negligent some people are in observance of this day, in many places of this Kingdom; Doth therefore decree and ordain, That all manner of Persons within the Church of *England*, shall from henceforth celebrate and keep the morning of the said day in coming diligently and reverently unto their Parish Church or Chap. at the time of Prayer, and there continuing all the while that the Prayers, Preaching, or other service of the day endureth: in testimony of their humble gratitude to God for so great a blessing, and dutiful affections to so benign and merciful a Sovereign. And for the better execution of this our Ordinance, the holy Synod doth straightly require and charge, and by authority hereof enableth all Archbishops, Bishops, Deans, Deans and Chapters, Archdeacons, and other Ecclesiastical persons, having exempt or peculiar jurisdiction; as also all Chancellors, Commissaries, and Officials in the Church of *England*, that they enquire into the keeping of the same in their Visitations, and punish such as they shall find to be delinquent, according as by Law they are to censure, and punish those who wilfully absent themselves from Church on Holy-days. And that the said day may be the better observed, we do enjoyn, that all Churchwardens shall provide, at the Parish-charge, two of those Books at least, appointed for that day; and if there be any want of the said Book in any Parish, they shall present the same at all Visitations respectively.

III. *For the suppressing of the growth of Popery.*

ALL and every Ecclesiastical persons, of what rank or condition soever, Archbishops, and Bishops, Deans, Archdeacons, all having

exempt or peculiar jurisdiction, with their several Chancellors, Commissaries, and Officials, all persons intrusted with cure of souls, shall use respectively all possible care and diligence by conferring privately with the parties, and by censures of the Church in inferiour and higher Courts, as also by complaints unto the Secular Power, to reduce all such to the Church of *England*, who are misled into Popish Superstition.

And first, These private Conferences shall be performed in each several Diocess, either by the Bishop in person, if his occasion will permit it, or by some one or more learned Ministers at his special appointment, and the said Bishop shall also design the time and place of the said several Conferences, and all such persons as shall be present thereat: which if Recusants refuse to observe, they shall be taken for obstinate, and so certified to the Bishop. And if the said time and place be not observed by the Minister or Ministers so appointed, they shall be suspended by their Ordinary for the space of six months, without a very reasonable cause alledged to the contrary. Provided that they be not sent above ten miles from their dwelling.

If the said Conferences prevail not, the Church must and shall come to her Censures; and to make way for them, the said Ecclesiastical persons shall carefully inform themselves in the places belonging to their several charges, of all Recusants above the age of twelve years, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us, as likewise of all those, who shall either say or hear Mass: and they shall in a more especial manner enquire out all those, who are either dangerously active to seduce any Persons from the Communion of the Church of *England*, or seditiously busie to dissuade his Majesties Subjects from taking the Oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said Oath.

And we straightly command all Parsons, Vicars and Curates, that they carefully and severally present at all Visitations, the names and surnames of the Delinquents of these several kinds in their own Parishes, under pain of suspension for six months.

And likewise we straightly enjoyn all Church-wardens, and the like sworn Officers whatsoever, that by vertue of their Oaths they shall present at the said Visitations the names of such Persons, whom they know or hear of, or justly suspect to be delinquent in all or any of

these particulars, and that under the pains of the highest censures of the Church: that so these Delinquents may be legally cited: and being found obstinate, they shall be Excommunicated, and such Excommunication shall be pronounced both in the Cathedral Church of the Diocess, and in the several Parishes where such Recusants live, and every third month they shall be again publickly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such Delinquents do usually affect to make their aboad: Therefore we enjoyn, that all Bishops shall within their several Diocesses send unto such places one or more of their Chaplains, or some of their Officers whom they may relie on, to make strict enquiry after Offenders in those kinds, who diligently returning their information accordingly, the said Bishop shall certifie such informations to his Metropolitan, that the aforesaid proceedings may forthwith issue from some higher Courts in these cases, whereof by reason of the said exemptions, the inferiour Courts can take no cognisance.

But if neither conferring nor censures will prevail with such persons, the Church hath no way left but complaints to the secular power; and for them we streightly enjoyn, that all Deans and Archdeacons, and all having inferiour or exempt Jurisdiction, shall every year within six Months after any Visitation by them holden, make Certificate unto their several Bishops, or Archbishop, (if it be within his Diocess) under their Seal of Office, of all such persons who have been presented unto them as aforesaid, under pain of suspension from their said Jurisdictions by the space of one whole year.

And we in like manner enjoyn all Archbishops and Bishops, that once every year at the least, they certifie under their Episcopal Seal in Parchment, unto the Justices of Assize of every County in the Circuits and within their Diocesses respectively, the names and surnames not only of those who have been presented unto them from the said Deans, Archdeacons, &c. but of those also who upon the Oaths of Church-wardens and other Sworn-men at their Visitations, or upon the information of Ministers employed in the said Conferences, have been presented unto them, that so the said intended proceedings may have the more speedy and the more general success.

In particular, it shall be carefully inquired into at all Visitations under the Oaths of the Church-wardens and other Sworn-men, what

Recusants or Popish persons have been either Married or Buried, or have had their Children baptized otherwise than according to the Rules and Forms established in the Church of *England*; and the names of such Delinquents (if they can learn them, or otherwise such names as for the time they carry) shall be as aforesaid given up to the Bishop, who shall present them to the Justices of Assize, to be punished according to the Statutes.

And for the education of Recusants Children, since, by Canon already established, no Man can teach School, (no not in any private house) except he be allowed by the Ordinary of the place, and withal have subscribed to the Articles of Religion established in the Church of *England*: We therefore streightly enjoyn, That forthwith at all Visitations there be diligent enquiry made by the Church-wardens or other sworn Ecclesiastical Officers of each Parish, under their Oaths, who are employed as School-masters to the Children of Recusants; and that their severall names be presented to the Bishop of the Diocess, who citing the said School-masters, shall make diligent search whether they have subscribed or no; and if they or any of them be found to refuse subscription, they shall be forbidden to teach hereafter, and censured for their former presumption; and withal the names of him or them that entertain such a School-master, shall be certified to the Bishop of the Diocess, who shall at the next Assize present them to the Judges to be proceeded against according to the Statutes. And if they subscribe, enquiry shall be made what care they take for the instruction of the said Children in the Catechism established in the Book of Common-prayer. And all Ordinaries shall censure those whom they find negligent in the said instruction; and if it shall appear, that the Parents of the said children do forbid such School-masters to bring them up in the Doctrine of the Church of *England*, they shall notwithstanding do their duty; and if thereupon the said Parents shall take away their Children, the said School-masters shall forthwith give up their names unto the Bishop of the Diocess, who shall take care to return them to the Justices of Assize in manner and form aforesaid. And because some may cunningly elude this Decree, by sending their Children to be bred beyond the Seas, Therefore we ordain, That the Church-wardens and other sworn Ecclesiastical Officers, shall likewise make careful enquiry, and give in upon their Oaths at all Visitations, the names of such Recusants Children who

are so sent beyond the Seas to be bred there, or whom they probably suspect to be so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided alwayes that this Canon shall not take away or derogate from any Power or Authority already given or established by any other Canon now in force.

And all the said Complaints or Certificates shall be presented up to the Judges in their several Circuits by the Bishops Register, or some other of his Deputies immediately after the publishing of His Majesties Commission, or at the end of the Charge, which shall be then given by the Judge. And this upon pain of Suspension for three months.

This Sacred Synod doth earnestly intreat the said Reverend Justices of Assize, to be careful in the execution of the said Laws committed to their trust, as they will answer to God for the daily increase of this gross kind of superstition. And further, we do also exhort all Judges, whether Ecclesiastical or Temporal upon the like account, that they would not admit in any of their Courts any vexatious Complaint, Suit or Suits, or presentments against any Minister, Church-wardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments.

And lastly, We enjoyn that every Bishop shall once in every year send into his Majesties High Court of Chancery, a *Significavit* of the names and surnames of all such Recusants who have stood excommunicated beyond the time limited by the Law, and shall desire that the Writ *De excommunicato capiendo* might be at once sent out against them all *Ex officio*. And for the better execution of this Decree, this present Synod doth most humbly beseech His most Sacred Majesty, that the Officers of the said High Court of Chancery, whom it shall concern, may be commanded to send out the aforesaid Writ from time to time as is desired, for that it would much exhaust the particular estates of the Ordinaries, to sue out several Writs at their own charge. And that the like command also may be laid upon the Sheriffs and their Deputies, for the due and faithful execution of the said Writs, as often as they shall be brought unto them.

And to the end that this Canon may take the better and speedier effect, and not to be deluded or delayed; We further Decree and

Ordain, That no Popish Recusant, who shall persist in the said sentence of Excommunication beyond the time prescribed by Law, shall be absolved by vertue of any Appeal in any Ecclesiastical Court, unless the said party shall first in his or her own Person, and not by a Proctor, take the usual Oath *De parendo Juri, & stando mandatis Ecclesie.*

IV. *Against Socinianism.*

WHEREAS much mischief is already done in the Church of God by the spreading of the damnable and Cursed Heresie of *Socinianism*, as being a complication of many ancient Heresies condemned by the four first general *Councils*, and contrariant to the Articles of Religion now established in the Church of *England*. And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous Books, written in favour and furtherance of the same, whereby many, especially of the younger or unsettled sort of People, may be poisoned and infected: It is therefore decreed by this present Synod, that no Stationer, Printer, or Importer of the said Books, or any other person whatsoever, shall print, buy, sell or disperse any Book broaching or maintaining of the said abominable Doctrine or Positions, upon pain of Excommunication *ipso facto* to be thereupon incurred: And we require all Ordinaries upon pain of the Censures of the Church, that beside the Excommunication aforesaid, they do certifie their names and offenses under their Episcopal Seal to the Metropolitan, by him to be delivered to his Majesties Attorney-General for the time being, to be proceeded withal according to the late Decree in the Honorable Court of Star-Chamber, against the spreaders of prohibited Books. And that no Preacher shall presume to vent any such Doctrine in any Sermon under pain of Excommunication for the first offence, and Deprivation for the second. And that no Student in either of the Universities of this Land, nor any person in holy Orders, (excepting Graduates in Divinity, or such as have Episcopal or Archidiaconal Jurisdiction, or Doctors of Law in holy Orders) shall be suffered to have or read any such Socinian Book or Discourse, under pain (if the offender live in the University) that he shall be punished according to the strictest Statutes provided there against the publishing, reading or maintaining of false Doctrine: or if he live in the City or Country

abroad, of a Suspension for the first offence, and Excommunication for the second, and Deprivation for the third, unless he will absolutely and *in terminis* abjure the same. And if any Layman shall be seduced into this Opinion, and be convicted of it, he shall be Excommunicated, and not absolved but upon due repentance and abjuration, and that before the Metropolitan, or his own Bishop at the least. And we likewise enjoyn, that such Books, if they be found in any prohibited hand, shall be immediately burned: and that there be a diligent search made by the appointment of the Ordinary after all such Books, in what hands soever, except they be now in the hands of any Graduate in Divinity, and such as have Episcopal or Archidiaconal Jurisdiction, or any Doctor of Laws in holy Orders as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said Books in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said Books, and shall cause the rest to be burned. And we farther enjoyn, that diligent enquiry be made after all such that shall maintain and defend the aforesaid Socinianism; and when any such shall be detected, that they be complained of to the several Bishops respectively, who are required by this Synod to repress them from any such propagation of the aforesaid wicked and detestable Opinions.

V. *Against Sectaries.*

WHEREAS there is a provision now made by a Canon for the suppressing of Popery, and the growth thereof by subjecting all Popish Recusants to the greatest severity of Ecclesiastical Censures in that behalf: This present Synod well knowing that there are other Sects which endeavour the subversion both of the Doctrine and Discipline of the Church of *England* no less than Papists do, although by another way; for the preventing thereof, doth hereby decree and Ordain, that all those proceedings and penalties which are mentioned in the aforesaid Canon against Popish Recusants as far as they shall be applicable, shall stand in full force and vigour against all *Anabaptists*, *Brownists*, *Separatists*, *Familists*, or other Sect or Sects, person or persons whatsoever, who do or shall either obstinately refuse, or ordinarily, not having a lawful impediment (that is, for the space of a month) neglect

to repair to their Parish Churches or Chappels where they inhabit for the hearing of Divine Service established, and receiving of the holy Communion, according to Law.

And we do also further decree and ordain, That the Clause contained in the Canon now made by this Synod against the Books of Socinianism, shall also extend to the Makers, Importers, Printers and Publishers, or Dispersers of any Book, Writing, or scandalous Pamphlet devised against the Discipline and Government of the Church of *England*, and unto the maintainers and Abettors of any Opinion or Doctrine against the same.

And further, because there are sprung up among us a sort of factious people, Despisers and Depravers of the Book of Common-Prayer, who do not according to the Law resort to their Parish-Church or Chappel to joyne in Publick Prayers, Service and Worship of God with the Congregation, contenting themselves with the hearing of Sermons only, thinking thereby to avoid the penalties due to such as wholly absent themselves from the Church. We therefore for the restraint of all such wilful contemners or neglecters of the Service of God, do ordain, That the Church or Chappel-Wardens, and Questmen, or Sidemen of every Parish, shall be careful to enquire out all such disaffected persons, and shall present the names of all such Delinquents at all Visitations of Bishops, and other Ordinaries; And that the same proceedings and penalties mentioned in the Canon aforesaid respectively, shall be used against them as against other Recusants, unless within one whole month after they are first denounced, they shall make acknowledgment and reformation of that their fault. Provided always, that this Canon shall not derogate from any other Canon, Law or Statute in that behalf provided against those Sectaries.

VI. *An Oath enjoyn'd for the preventing of all Innovations in Doctrine and Government.*

THIS present Synod (being desirous to declare their sincerity and constancy in the profession of the Doctrine and Discipline already established in the Church of *England*, and to secure all men against any suspiion of revolt to Popery, or any other superstition) decrees, That all Archbishops and Bishops, and all other Priests and Deacons in places exempt or not exempt, shall before the second day of No-

vember next ensuing, take this Oath following against all Innovation of Doctrine or Discipline, and this Oath shall be tendred them, and every of them, and all others named after in this Canon, by the Bishop in person, or his Chancellour, or some grave Divines named and appointed by the Bishop under the Seal; and the said Oath shall be taken in the presence of a publick Notary, who is hereby required to make an Act of it, leaving the Universities to the Provision which follows.

The Oath is,

I *A. B.* do swear, That I do approve the Doctrine and Discipline or Government established in the Church of *England*, as containing all things necessary to salvation: And that I will not endeavor by my self or any other, directly or indirectly, to bring in any Popish Doctrine, contrary to that which is so established: nor will I ever give my consent to alter the Government of this Church, by Archbishops, Bishops, Deans, and Archdeacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstitions of the See of *Rome*. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sence and understanding of the same words, without any equivocation, or mental evasion, or secret reservation whatsoever. And this I do heartily, willingly, and truly, upon the faith of a Christian. *So help me God in Jesus Christ.*

And if any man Beneficed or Dignified in the Church of *England*, or any other Ecclesiastical person, shall refuse to take this Oath, the Bishop shall give him a months time to inform himself; and at the months end, if he refuse to take it, he shall be suspended *ab officio*, and have a second month granted: and if he then refuse to take it, he shall be suspended *ab officio & beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuse to take the Oath above-named, he shall by the Bishop be deprived of all his Ecclesiastical Promotions whatsoever, and execution of his function which he holds in the Church of *England*.

We likewise Constitute and Ordain, That all Masters of Arts, (the sons of Noble-men only excepted) all Batchelors and Doctors in Divinity, Law or Physick, all that are licensed to practice Physick, all Registers, Actuaries and Proctors, all School-masters, all such as being

Natives or naturalized, do come to be incorporated into the Universities here, having taken a Degree in any foreign University, shall be bound to take the said Oath. And we command all Governors of Colledges and Halls in either of the Universities, that they administer the said Oath to all persons resident in their several Houses that have taken the Degrees before-mentioned in this Canon, within six months after the publication hereof.

And we likewise Constitute, That all Bishops shall be bound to give the said Oath unto all those to whom they give holy Orders at the time of their Ordination, or to whomsoever they give Collation, Institution or License, to Preach, or serve any Cure.

VII. *A Declaration concerning some Rites and Ceremonies.*

BECAUSE it is generally to be wished, that unity of Faith were accompanied with uniformity of practice, in the outward worship and service of God; chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed Enemies of our Religion; the one fearing the Innovations, the other flattering themselves with the vain hope of our backslidings unto their Popish superstition, by reason of the situation of the Communion-Table, and the approaches thereunto, the Synod declareth as followeth:

That the standing of the Communion-Table side-way under the East-window of every Chancel or Chappel, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore that no Religion is to be placed therein, or scruple to be made thereon. And albeit at the time of Reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory thereof; especially of the Idolatry committed in the Mass, for which cause all Popish Altars were demolished; yet notwithstanding it was then ordered by the Injunctions and Advertisements of Queen *Elizabeth* of blessed memory, that the holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in most Cathedral, and some Parochial Churches,

which doth sufficiently acquit the manner of placing the said Tables from any illegality, or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themselves in this particular to the example of the Cathedral or Mother Churches, saving always the general liberty left to the Bishop by Law, during the time of Administration of the holy Communion. And we declare that this scituation of the holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed: but it is, and may be called an Altar by us, in that sence in which the Primitive Church called it an Altar, and in no other.

And because experience hath shewed us, how irreverent the behaviour of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the Communion-Table in time of Divine Service: for the avoiding of these and the like abuses, it is thought meet and convenient by this present Synod, that the said Communion-Tables in all Chancells or Chappels be decently severed with Rails, to preserve them from such or worse profanations.

And because the Administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book established by Act of Parliament, *Draw near, &c.* that all Communicants with all humble reverence shall draw near and approach to the holy Table, there to receive the Divine Mysteries, which have heretofore in some places been unfityly carried up and down by the Minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the Bishop himself in his jurisdiction, and other Ordinaries respectively in theirs.

And lastly, Whereas the Church is the house of God, dedicated to his holy Worship, and therefore ought to mind us, both of the greatness and goodness of his Divine Majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeysance, both at their

coming in, and going out of the said Churches, Chancels or Chappels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable Custom, we heartily commend to the serious consideration of all good people, not with any intention to exhibit any Religious Worship to the Communion-Table, the East, or Church, or any thing therein contained in so doing, or to perform the said gesture in the celebration of the holy Eucharist, upon any opinion of a corporal presence of the body of *Jesus Christ* on the holy Table, or in mystical Elements, but only for the advancement of Gods Majesty, and to give him alone that honor and glory that is due unto him, and no otherwise; and in the practise or omission of this Rite, we desire that the Rule of Charity prescribed by the Apostle, may be observed, which is, That they which use this Rite, despise not them who use it not; and that they who use it not, condemn not those that use it.

VIII. *Of Preaching for Conformity.*

WHEREAS the Preaching of Order and Decency, according to *St. Pauls* Rule, doth conduce to edification; it is required, that all Preachers, (as well Beneficed men as others) shall positively and plainly Preach and Instruct the People in their publick Sermons twice in the year at least, that the Rites and Ceremonies now established in the Church of *England*, are lawful and commendable; and that they the said people and others ought to conform themselves in their practice to all the said Rites and Ceremonies; and that the people and others ought willingly to submit themselves unto the Authority and Government of the Church, as it is now established under the Kings Majesty. And if any Preacher shall refuse or neglect to do according to this Canon, let him be suspended by his Ordinary during the time of his refusal, or wilful forbearance to do thereafter.

IX. *One Book of Articles of Enquiry to be used at all Parochial Visitations.*

FOR the better setting of an Uniformity in the outward Government and Administration of the Church, and for the more preventing of just grievances which may be laid upon Church-wardens and other Sworn-

men, by any impertinent, inconvenient, or illegal Enquiries in the Articles for Ecclesiastical Visitations : This Synod hath now caused a Summary or Collection of Visitory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable rules of the Church) to be made, and for future Direction to be deposited in the Records of the Archbishop of *Canterbury* : and we do decree and ordain, That from henceforth no Bishop or other person whatsoever having right to hold, use, or exercise any Parochial Visitation, (shall under the pain of a months suspension upon a Bishop, and two months upon any other Ordinary that is delinquent, and this to be incurred *ipso facto*) cause to be printed or published, or otherwise to be given in charge to the Church-wardens, or to any other persons which shall be sworn to make Presentments, any other Articles or forms of enquiry upon Oath, then such only as shall be approved and *in terminis* allowed unto him (upon due request made) by his Metropolitan under his Seal of Office.

Provided always, that after the end of three years next following the date of these presents, the Metropolitan shall not either at the instance of those which have right to hold Parochial Visitations, or upon any other occasion, make any addition or diminution from that allowance to any Bishop of Visitory Articles, which he did last before (in any Diocess within this Province) approve of ; But calling for the same, shall hold and give that only for a perpetual Rule, and then every Parish shall be bound only to take the said Book from the Archdeacons and other having a peculiar or exempt Jurisdiction, but once from that time, in three years, in case they do make it appear they have the said Book remaining in their publick Chest for the use of the Parish : And from every Bishop they shall receive the said Articles at the Episcopal Visitation only, and in manner and form as formerly they have been accustomed to do, and at no greater price then what hath been usually paid in the said Diocess respectively.

X. Concerning the Conversation of the Clergy.

THE sober, grave, and exemplary Conversation of all those that are employed in Administration of holy things, being of great avail for the furtherance of Piety ; It hath been the religious care of the Church of *England*, strictly to enjoyn to all and every one of her Clergy, a pious, regular, and inoffensive demeanour, and to prohibit all loose and

scandalous carriage by severe censures to be inflicted upon such Delinquents, as appears by the 74 and 75 Canons, Anno 1603, provided to this purpose.

For the more effectual success of which pious and necessary care, this present Synod straightly charges all Clergy-men in this Church, that setting before their eyes the Glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and religious conversation they shine forth as lights unto others in all Godliness and honesty.

And we also require all those to whom the Government of the Clergy of this Church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblameable conversation in the Ministers of this Church, and that according to the power with which they are intrusted, they diligently labor by the due execution of the above-named Canons, and all other Ecclesiastical provisions made for this end, to reform all offensive and scandalous persons, if any be in the Ministry, as they tender the welfare and prospering of Piety and Religion, and as they will answer to God for those scandals, which through their missness and neglect shall arise and grow in this Church of Christ.

XI. *Chancellours Patents.*

FOR the better remedying and redress of such abuses as are complained of in the Ecclesiastical Courts, the Synod doth decree and ordain, That hereafter no Bishop shall grant any Patent to any Chancellour, Commissary, or Official, for any longer term than the life of the Grantee only, nor otherwise than with express reservation to himself and his Successours, of the power to execute the said place, either alone, or with the Chancellour, if the Bishop shall please to do the same, saving always to the said Chancellours, &c. the Fees accustomed taken for executing the said jurisdiction. And that in all such Patents, the Bishop shall keep in his own hands the power of Institution unto Benefices, as also of giving Licenses to preach or keep school. And further, that no Dean and Chapter confirm any Patent of any Chancellour, Commissaries, or Officials place, wherein the said conditions are not expressed *sub pœna suspensionis*, to the Dean (or

his *locum tenens* if he pass the Act in his absence) and to every Canon or Prebendary, voting to the confirmation of the said Act to be inflicted by the Archbishop of the Province. And further, the holy Synod doth decree and ordain, That no reward shall be taken for any Chancellours, Commissaries or Officials place under the heaviest Censures of the Church.

XII. *Chancellours alone not to censure any of the Clergy in sundry Cases.*

THAT no Chancellour, Commissary, or Official, unless he be in holy Orders, shall proceed to Suspension, or any higher censure against any of the Clergy in any criminal cause, other than neglect of appearance, upon legal citing, but that all such causes shall be heard by the Bishop in person, or with the assistance of his Chancellour, or Commissary; or if the Bishops occasions will not permit, then by his Chancellour or Commissary, and two grave dignified or benefited Ministers of the Diocess to be assigned by the Bishop, under his Episcopal Seal, who shall hear and censure the said cause in the Consistory.

XIII. *Excommunication and Absolution not to be pronounced but by a Priest.*

THAT no Excommunications or Absolutions shall be good or valid in Law, except they be pronounced either by the Bishop in person, or by some other in holy Orders, having Ecclesiastical Jurisdiction, or by some grave Minister beneficed in the Diocess, being a Master of Arts, at least, and appointed by the Bishop, and the Priests name pronouncing such sentence of Excommunication or Absolution to be expressed in the Instrument issuing under Seal out of the Court. And that no such Minister shall pronounce any sentence of Absolution but in open Consistory, or at the least in a Church or Chappel, the penitent humbly craving and taking Absolution upon his knees, and having first taken the Oath, *De parendo juri & stando mandatis Ecclesie*. And that no Parson, Vicar or Curate, *sub pena suspensionis*, shall declare any of his or their Parishioners to be Excommunicate, or shall admit any of them so Excommunicate into the Church, and there declare

them to be absolved, except they first receive such Excommunications and Absolutions under the Seal of the Ecclesiastical Judge, from whom it cometh.

XIV. *Concerning Commutations, and the disposing of them.*

THAT no Chancellour, Commissary or Official, shall have power to commute any penance in whole, or in part; but either together with the Bishop in person, or with his privity in writing, or if by himself, there he shall give up a full and just account of all such Commutations once every year at *Michaelmas* to the Bishop, who shall, with his Chancellour, see that all such moneys be disposed of to charitable and publick uses, according to Law. And if any Chancellour or other having Jurisdiction as aforesaid, shall not make such a just account to the Bishop, and be found guilty of it, he shall be suspended from all exercise of his Jurisdiction, for the space of one whole year.

Always provided, that if the crime be publicly complained of, and do appear notorious, that then the Office shall signifie to the place, from whence the complaint came, that the Delinquent hath satisfied the Church for his offence. And the Minister shall signifie it as he shall be directed; saving alwayes to all Chancellours, and other Ecclesiastical Officers, their due and accustomable Fees, if he or they be not so suspended as aforesaid.

XV. *Touching concurrent Jurisdiction.*

THAT in such places wherein there is concurrent Jurisdiction, no Executor be cited into any Court or office, for the space of ten days after the death of the Testator. And that as well every Apparitor herein, as every Register or Clerek that giveth or carrieth out any Citation or Process to such intent, before that the said ten days be expired, shall for the first offence herein be suspended from the execution of his Office for the space of three months; and for the second offence in this kind, be and stand excommunicated, *ipso facto*, not to be restored but by the Metropolitan of the Province, or his lawful Surrogate; And that yet nevertheless, it be lawful for any Executor to prove such Wills when they thinck good, within the said ten days, before any Ecclesiastical Judge respectively, to whose Jurisdiction the same may or doth appertain.

XVI. *Concerning Licenses to Marry.*

WHEREAS divers Licenses to Marry are granted by Ordinaries, in whose Jurisdiction neither of the parties desiring such License is resident, to the prejudice of the Archiepiscopal Prorogative, to whom only the power of granting such Licenses to parties of any Jurisdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniencies thereupon ensuing: It is therefore decreed, That no License of Marriage shall be granted by any Ordinary to any Parties, unless one of the said parties, have been commorant in the Jurisdiction of the said Ordinary, for the space of one whole month immediately before the said License be desired. And if any Ordinary shall offend herein, and be sufficiently evinced thereof, in any of the Lord Archbishops Courts, he shall be liable to such censure as the Lord Archbishop shall think fit to inflict. And we further decree, That one of the Conditions in the Bond of Security given by the parties taking such License, shall be, that the said parties, or one of them, have, or hath been a month commorant in the said Jurisdiction, immediately before the said License granted.

And the Synod decrees, That whatsoever is ordered in these six last Canons, concerning the Jurisdiction of Bishops, their Chancellours and Commissaries, shall (so far as by Law is applicable) be in force concerning all Deans, Deans and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt or peculiar Jurisdiction, and their several Officers respectively.

XVII. *Against vexatious Citations.*

AND that this Synod may prevent all grievances, which may fall upon the people by Citations into Ecclesiastical Courts upon pretence only of the breach of Law, without either presentment, or any other just ground: This present Synod decrees, That for all times to come no such Citation, grounded only as aforesaid, shall issue out of any Ecclesiastical Court, except the said Citation be sent forth under the hand and seal of the Chancellour, Commissary, Archdeacon, or other competent Judge of the said Court, within thirty dayes after the fault committed; and return thereof to be made the next, or second Court

day after the Citation served at the farthest : and that the party so cited, unless he be convinced by two witnesses, shall upon the denial of the fact upon Oath be forthwith freely dismissed without any payment of Fees : provided that this Decree extend not to any grievous crime, as Schism, Incontinency, mis-behaviour in the Church in time of Divine Service, obstinate Inconformity, or the like.



E, of Our Princely inclination and Royal care for the maintenance of the present Estate and Government of the Church of *England*, by the Laws of this Our Realm now settled and established, having diligently, with great contentment and comfort read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed upon, as is before expressed : And finding the same such as We are persuaded will be very profitable, not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true members of it, (if they be well observed ;) Have therefore for Us, Our Heirs and lawful Successours, of Our especial grace, certain knowledge, and meer motion, given, and by these presents do give Our Royal Assent, according to the form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written. And furthermore, We do not only by Our said Prerogative Royal, and supreme Authority in Causes Ecclesiastical, ratife, confirm and establish by these Our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained as is aforesaid, but do likewise propound, publish, and straightly enjoin and command by Our said Authority, and by these Our Letters Patents, the same to be diligently observed, executed and equally kept by all Our loving Subjects of this Our Kingdom, both within the Provinces of *Canterbury* and *York*, in all points wherein they do or may concern every or any of them according to this Our will and pleasure hereby signified and expressed. And that likewise for the better observation of them, every Minister, by what name or title soever he be called, shall in the Parish-Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions, at all such times, and in such manner as is prescribed in the said Canons, or any of them : The Book of the said Canons to be provided at the charge of the Parish, betwixt this

and the Feast of St. *Michael* the Archangel next ensuing, straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the kingdom, and their duties and service to Us their King and Sovereign. In witness whereof, We have caused these Our Letters to be made Patents. Witness Our Self at *Westminster*, the thirtieth day of *June*, in the sixteenth year of Our Reign.

THE TABLE.

1. Concerning the Regal Power.
2. For the better keeping of the day of his Majesties most happy Inauguration.
3. For suppressing of the growth of Popery.
4. Against Socinianism.
5. Against Sectaries.
6. An Oath enjoined for the preventing of all Innovations in Doctrine and Government.
7. A Declaration concerning some Rites and Ceremonies.
8. Of Preaching for Conformity.
9. One Book of Articles of inquiry to be used at all Parochial Visitations.
10. Concerning the Conversation of the Clergy.
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17. Against vexatious Citations.

F I N I S.

Andrews, Lancelot, Bp

11

THE FORM OF
CONSECRATION
OF A
CHURCH OR CHAPPEL,
AND OF THE
PLACE OF CHRISTIAN BURIAL.

EXEMPLIFIED

BY THE RIGHT REVEREND FATHER IN GOD,

LANCELOT ANDREWS,

LATE LORD BISHOP OF WINCHESTER.

M.DC.LXXV.

1675

It is not to be forgotten though it be forgotten, that who ever gave any Lands or Endowments to the Service of God, gave it in a Formal Writing, as now adays betwixt Man and Man, Sealed and Witnessed, and the tender of the Gift was *Super Altare* by the Donor on his Knees.—*Bishop ANDREWS' Notes upon the Liturgy.*

BISHOP ANDREWS'
FORM OF CONSECRATION OF A
CHURCH OR CHAPPEL,

&c.

CONSECRATIO CAPELLÆ JESV,
ET CÆMETERII,
PER LANCELOTVM
EPISCOPVM WINTON.



UXTA Southamptoniensem villam Ecclesia Beate Marie collapsa cernitur, solis Cancellis ad sacros usus superstibus: pauce aliquot aedes ibi in propinqua parte numerantur; cætera Parochianorum multitudo hinc inde sparsim inhabitant in villis, tum loci longinquo intervallo, tum estuario longe periculoso divisi ab Ecclesia. Ex ea accedendi difficultas non profane modò plebeculæ animos facile invasit misera negligentia atque dispreto divini cultus, sed et viri probi sedulique pietatis cultores remoram in trajectu sepe experti sunt, haud ipso quidem caput discrimine eluctabilem; consortem hujus infortunii cum se factum sentiret (dum ibi loci familiam poneret) Vir strenuus *Richardus Smith* Armiger, heroicis plane animos gestans, atque inspiratos de cælo, commune hoc religionis dispendium privatis quingentarum aliquot librarum expensis (aut plus eo) redemit, et Capellam egregiam, quam Deo divinisque officiis dicari supplex vovet, in altera parte fluminis magnifice extruit.

Spectato probatoque Capellæ hujus Jesu omni adparatu, adest tandem Reverendissimus in Christo Pater, Honorandissimus *Lancelotus*, Episcopus Wintoniensis, Septembris 17. Anno 1620. Hora octava matutina aut circiter; erat autem dies Dominicus: Episcopus Capellam statim ingressus induit se pontificalibus, quem secuti itidem (qui ipsi a sacris domesticis aderant,) *Matthæus et Christopherus Wren*, SS. Theol. Bacc. Sacerdotalibus induuntur; Egressus dein cum illis Episcopus, convenarum magna stipante caterva, Fundatorem affari orditur in hæc fere verba.

Captain *Smith*, you have been an often earnest Suitor to me, that I would come hither to you: now that we are come hither to you, what have you to say to us?

Tum ille præfata humillimè Reverentia schedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat : eam ille (ad nutum Episcopi) clara voce sic perlegit.

“ **I**N the Name of *Richard Smith* of *Peer-tree* in the County of
 “ *Southampton* Esquire, Right Reverend Father in God, I present
 “ unto you the state of the Village of *Weston*, and the Hamlets,
 “ *Itchin*, *Wolston*, *Ridgeway*, and the part of *Bittern* Mannor (being
 “ all of the Parish of *St. Maries*, neer, *Southampton*, in the Diocess of
 “ *Winton*) as well in his own, as in the name of the Inhabitants of
 “ the said Village, Hamlets, &c. wherein are many Housholds, and
 “ much people of all sorts, who not only dwell far from the Church, but
 “ are also divided from the same by the great River of *Itchin*, where
 “ the passage is very broad, and often dangerous; and very many times
 “ on the dayes appointed for Common prayer, and the Service of God,
 “ so tempestuous, as the River cannot be passed; and so the people go
 “ not over at all, or if any do, yet they both go and return back in
 “ great danger, and sometimes not the same day. Besides, in the fairest
 “ weather, at their return from Church, they press so thick into the
 “ Boat for haste home, that often it proves dangerous, and ever fearful,
 “ especially to women with child, old, impotent, sickly people, and to
 “ young children; many times also they are forced to Baptise their children
 “ in private Houses, the water not being passable; and when they
 “ lie sick, they are without comfort to their souls, and dye without any
 “ Ghostly advice or counsel; their own Minister not being able to
 “ visit them, by reason of the roughness of the water, and other
 “ Ministers being some miles off remote from them.

“ And thus much formerly having been presented to your Predecessor,
 “ be favourably gave leave to the said *Richard Smith* to
 “ erect a Chappel on the East-side of the said River, at the only proper
 “ Cost and Charges of him the said *Richard Smith*: which Chappel
 “ being now finished with intent and purpose that it may be dedicated
 “ to the worship of God; and that his Holy and Blessed
 “ Name might there be honoured and called upon, by the said *R.*
 “ *Smith* his Family, and the Inhabitants aforesaid, who cannot without
 “ great danger pass over unto their Parish Church, I, in the
 “ name of the said *Richard Smith*, and in the names of them all, do
 “ promise hereafter to refuse and renounce to put this Chappel, or
 “ any part of it, to any prophane or common use whatsoever; and

“ desire it may be dedicated and consecrated wholly and only to religious uses, for the Glory of God, and the Salvation of our Souls.

“ In which respect he *humbly* beseecheth God to accept of this his sincere intent and purpose, and he and they are together humble Suiters unto your Lordship, as Gods Minister, the Bishop and Ordinary of this Diocess, in Gods stead, to accept of this his Free-will offering; and to decree this *Chappel* to be severed from all common and prophane uses, and so to sever it; as also by the Word of God and Prayer, and other Spiritual and Religious Duties, to dedicate and consecrate it to the sacred Name of God, and to his service and worship only; promising that we will ever hold it as an holy Place, even as God’s house, and use it accordingly; and that we will, from time to time, and ever hereafter, as need shall be, see it conveniently repaired, and decently furnisht, in such sort as a Chappel ought to be; And that we will procure us some sufficient Clerk, being in the Holy Order of Priesthood by your Lordship, as Ordinary of that place, and by your successors to be allowed and licens’d, and unto him to yield competent *Maintenance*, to the end that he may take upon him the *Cure* of the said Chappel; and duly say divine Service in the same, at times appointed; and perform all other such offices and duties, as by the Canons of that Church, and the Laws of the Realm, every Curate is bound to perform.

Post hæc Episcopus.

Captain *Smith*, is this the Desire of you and your Neighbours?

Quo affirmato, Ille:

In the Name of God let us begin.

Orditur igitur à Psalmo 24.

The earth is the Lords, and all that is therein, &c.

Alterni vero respondent uterque Sacellanus, et sic deinceps ad finem Psalmi: dicta autem Δοξολογία, paulatim se promovet Episcopus ad portam Capellæ, atque recitat à Psalmo 122.

I Was glad when they said unto me, we will go into the House of the Lord. Our feet shall stand in thy Gates, *O Jerusalem.*

Substitutit itaque præ foribus universa multitudo intrante Episcopo et Fundatore, cum Sacellanis, qui genua statim flectunt, ubi spectari commodè audiri que possint à plebe: atque Episcopus infit.

Let us dedicate and offer up unto God this Place, with the same prayer that King *David* did dedicate and offer up his, *1 Chron.* 29. 10.

Blessed be thou O Lord our God, and the God of our Fathers for ever and ever, &c. *usque ad finem vers.* 18 *paucis mutatis.*
Deinde.

Most glorious God, the Heaven is thy Throne, and the Earth is thy Footstool; what house then can be built for thee, or what place is there that thou canst rest in? Howbeit we are taught by thy Holy Word, that thy will is not to dwell in the dark Cloud, but that thy delight hath been ever with the Sons of Men; so that in any place whatsoever, where two or three are gathered together in thy Name, thou art in the midst of them; But especially in such places as are set apart and sanctified to thy Name, and to the memory of it, there thou hast said, thou wilt vouchsafe thy gracious Presence after a more special manner, and come to us and bless us.

Wherefore in all ages of the world, thy Servants have separated certain places from all prophane and common uses, and hallowed unto thy Divine Worship and Service, either by inspiration of thy blessed Spirit, or by express Commandment from thine own mouth.

By inspiration of thy holy Spirit. So didst thou put into the heart of thy holy Patriarch *Jacob* to erect a stone in *Bethel* to be an house to thee, which act of his thou didst call for, and highly allow of.

By express Commandment from thine own mouth. So did *Moses* make thee the Tabernacle of the Congregation in the Desert, which thou didst honour by covering it with a Cloud, and filling it with thy glory.

And after, when it came into the heart of thy Servant *David* to think it was in no wise fitting that himself should dwell in an house of Cedar, and the Ark of God remain but in a Tabernacle, thou didst testify with thine own mouth, that in that *David* was so

mind to build a House to thy Name, it was well done of him, to be so minded, though he built it not.

The material Furniture for which house though his Father plentifully prepared, yet *Solomon* his Son built it and brought it to perfection. To which House thou wert pleased visibly to send fire from Heaven to consume the sacrifice, and to fill it with the Glory of thy presence before all the people.

And after, when for the sins of thy people that Temple was destroyed, thou didst, by thy Prophets, *Aggai* and *Zachary* (by shewing how inconvenient it was that they should dwell in cieled houses, and let thy house lye waste) stir up the spirit of *Zorobabel*, to build thee the second Temple anew: which second House likewise, by the fulness of the Glory of thy presence, thou didst shew thy self to like and allow of.

Neither only wert thou well pleased with such as did build thee these Temples, but even with such of the people afterwards, as being moved with zeal added unto their Temple, their *Mother Church*, lesser places of prayer, by the names of Synagogues, in every Town throughout the Land; for the Tribes to ascend up to worship thee, to learn thy holy will and to do it. Which very Act of the Centurion, to build thy people a Synagogue, thou didst well approve and commend in the Gospel.

And by the bodily presence of thy Son our Saviour at the feast of the Dedication, testified by *St. John*, didst really well allow of, and do honour to such devout Religious services, as we are now about to perform.

Which also by thy holy Word hast taught us, that thine Apostles themselves, and the Christians in their time, as they had houses to eat and drink in; so had they also where the whole Congregation of the Faithful came together in one place, which they expressly called Gods Church, and would not have it despised, nor abused, nor eaten nor drunken in, but had in great Reverence, being the very place of their holy Assemblies.

By whose godly examples the Christians in all Ages successively have erected and consecrated sundry godly houses, for the Celebration of Divine Service and Worship (Monuments of their Piety and Devotion) as our eyes see this day.

We then as Fellow-Citizens with the Saints and of the Household

of God, being built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone, walking in the steps of their most holy Faith, and ensuing the examples of these thy Patriarchs, Prophets, and Apostles, have together with them done the same work (I say) in building and dedicating this house, as an habitation for thee, and a place for us to assemble and meet together for the observation of thy Divine worship, invocation of thy Name, reading, preaching and hearing thy most holy Word, administering thy most holy Sacraments; and above all in thy most holy place, the very gate of Heaven upon earth, as *Jacob* named it, to do the work of Heaven; to set forth thy most worthy praise, to laud and magnifie thy most glorious Majesty for all thy goodness to all men; especially to us of the Houshold of Faith. Accept therefore we beseech thee, most gracious Father, of this our bounden duty and service; accept this for thine house; and because thine Holiness becomes thine house for ever, sanctifie this house with thy gracious presence, which is erected to the honour of thy most glorious Name.

Now therefore, arise O Lord, and come into this place of thy rest, thou and the ark of thy strength; Let thine eye be open towards this house day and night; Let thine ears be ready towards the Prayers of thy children, which they shall make unto thee in this place, and let thine heart delight to dwell here perpetually: And whensoever thy servants shall make to thee their petitions in this House, either to bestow thy good graces, and blessings upon them, or to remove thy punishments and judgments from them; hear them from Heaven thy dwelling place, the Throne of the glory of thy Kingdom, and when thou hearest have mercy; and grant O Lord, we beseech thee, that here and elsewhere thy Priests may be cloathed with Righteousness, and thy Saints rejoyce in thy Salvation.

And whereas both in the Old and New Testament thou hast consecrated the measuring out and building of a material Church, to such an excellent Mystery, that in it is signified and presented the fruition of the joy of thy Heavenly Kingdom, we beseech thee that, in this material Temple made with hands, we may so serve and please thee in all holy Exercises of Godliness and Christian Religion, that in the end we may come to that thy Temple on high, even to the holy places made without hands, whose Builder and Maker is God; so as when we shall cease to pray to thee on Earth, we may,

with all those that have in the like manner erected such places to thy Name, and with all thy Saints, eternally praise thee in the highest Heavens, for all thy goodness vouchsafed us for a time here on earth, and laid up for us there in thy Kingdom for ever and ever; and that for thy dear Sons sake, our Blessed Saviour Jesus Christ, to whom, &c.

Blessed Father, who hast promised in thy holy Law, that in every place where the remembrance of thy Name shall be put, thou wilt come unto us and bless us; according to that thy promise come unto us and bless us, who put now upon this place the memorial of thy Name, by dedicating it wholly and only to thy service and Worship. — Blessed Saviour, who in the Gospel, with thy bodily presence, didst honour and adorn the Feast of the dedication of the Temple; at this dedication of this Temple unto thee be present also, and accept, Good Lord, and prosper the work of our hands.

Blessed Spirit, without whom nothing is holy, no person or place is sanctified aright, send down upon this place thy sanctifying power and grace, hallow it, and make it to thee an holy habitation for ever.

Blessed and glorious Trinity, by whose Power, Wisdom and Love all things are purged, lightned, and made perfect; enable us with thy Power, enlighten us with thy Truth, perfect us with thy Grace, that both here and elsewhere acknowledging the glory of thy eternal Trinity, and in the Power of thy Divine Majesty worshipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity to be adored for ever.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie, and bless this place to the end whereunto, according to his own Ordinance, we have ordained it, to be a Sanctuary to the most High, and a Church for the living God: The Lord with his favour ever mercifully behold it, and so send upon it his spiritual Benediction and Grace, that it may be the House of God to him, and the Gate of Heaven to us. *Amen.*

Hæc precatuſ Epicoſopus Baptiſterium adit, atque impoſita manu ait.

REgard, O Lord, the Supplications of thy Servants, and grant that those Children that shall be baptized in this Laver of the New birth, may be sanctified and washed with the Holy Ghost; delivered

from thy wrath, received into the Ark of Christs Church, receive herein the fulness of Grace, and ever remain in the number of thy faithful and elect Children.

Suggestum dein.

GRant that thy Holy Word, which from this place shall be preached, may be the savour of life unto life, and, as good seed, take root and fructife in the hearts of all that shall hear it.

'Αναλογεῖον quoque.

GRant that by thy Holy Word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have Grace and Power to fulfil the same.

Sacram etiam Mensam.

GRant that all they that shall at any time partake at this Table the highest blessing of all, thy Holy Communion, may be fulfilled with thy Grace and Heavenly Benediction, and may, to their great and endless Comfort, obtain Remission of their sins, and all other Benefits of thy Passion.

Locum Nuptiarum.

GRant that such persons as shall be here joyned together in the holy estate of Matrimony, by the Covenant of God, may live together in holy Love unto their lives end.

Vniversum denique pavimentum.

GRant to such bodies as shall be here interred, that they with us, and we with them, may have our perfect consummation and bliss both in body and soul in thine everlasting Kingdom.

Tum flexis genibus ante sacram Mensam pergit porro.

GRant that this place which is here dedicated to thee by our Office and Ministry, may also be hallowed by the sanctifying power of thy holy Spirit, and so for ever continue through thy Mercy, O

blessed Lord God, who dost live and govern all things, world without end.

Grant as this Chappel is separated from all other common and profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations may be far from them, and all godly and spiritual cogitations may come in their place, and may be daily renew'd and grow in them.

Grant that those thy servants that shall come into this thy holy Temple, may themselves be made the Temples of the Holy Ghost, eschewing all things contrary to their profession, and following all such things as are agreeable to the same.

When they pray, that their prayers may ascend up into heaven into thy presence, as the Incense; and the lifting up of their hands be as the morning sacrifice; purifie their hearts, and grant them their hearts desire, sanctifie their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same.

When they offer, that their Oblation and Alms may come up as a Memorial before thee, and they find and feel that with such Sacrifices thou art well-pleas'd.

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth thee with joyful lips.

When they hear, that they hear not as the word of man, but, as indeed it is, the Word of God, and not be idle Hearers, but Doers of the same.

Populus interea tacitè ingressus in imis substitit, dum hæc in Cancellis agerentur; quibus finitis, sedes quisque suas jussi capessunt, atque ad solennem Liturgiam Sacellani se parant.

Alter Sacellanorum coram sacra mensa venerans sic incipit.

[If we say, we have no sin, we deceive our selves, and the truth, &c.

Confessionem, Absolutionem, Dominic. προσευχὴν recitant, &c. Psalmos canunt pro tempore accommodos, Ps. 84, 122, & 132, alternis respondente populo quibus facultas erat et libri. Lectio prima definitur ex 28 Gen. à ver. primo ad finem. Hymn, *Te Deum*, &c. Lectio secunda ex secundo capite S. Joh. à versu 13. ad finem. Hymn, Ps. 100.

I Believe in God, &c.

Et post usitatas Collectas hanc specialem addidit Episcopus.

O Lord God, mighty and glorious, and of incomprehensible Majesty, thou fillest Heaven and Earth with the Glory of thy presence, and canst not be contained within any the largest compass, much less within the narrow walls of this Room; yet forasmuch as thou hast been pleased to command in thy holy Law, that we should put the Remembrance of thy Name upon places, and in every such place thou wilt come to us and bless us; we are here now assembled to put thy name upon this place, and the Memorial of it, to make it thy house, to devote and dedicate it for ever unto thee, utterly separating it from all worldly uses, and wholly and only consecrate it to the invocation of thy glorious Name, wherein supplications and intercessions may be made for all men; thy sacred Word may be read, preached, and heard, the Holy Sacraments, (the Laver of Regeneration, and the Commemoration of the precious death of thy dear Son) may be administred; thy Praise celebrated and sounded forth, thy people blessed, by putting thy Name upon them; we (poor and miserable creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to so great a God; And I, the least of all thy servants, no ways meet to appear before thee in so honourable a service; yet being thou hast oft heretofore been pleased to accept such poor offerings from sinful men, most humbly we beseech thee, forgiving our manifold sins, and making us worthy by counting us so, to vouchsafe to be present here among us in this religious action, and what we sincerely offer graciously to accept at our hands, to receive the prayers of us and all others, who either now or hereafter entring into this place, by us hallowed, shall call upon thee; And give us all grace when we shall come into the house of God, we may look to our feet, knowing that the place we stand on is holy ground, bringing hither clean thoughts, and undefiled bodies, that we may both wash our hearts and hands in innocency, and so compass thine Altar.

Jam alter Sacellanus denuo exiens et venerans ante sacram Mensam, incipit Litaniam; in fine cujus recitavit hoc ipse Episcopus.

O Lord God, who dwellest not in Temples made with hands (as saith the Prophet) yet hast ever vouchsafed to accept the devout endeavours of thy poor servants, allotting special places for thy Divine Worship, promising, even there to hear and grant their requests; I humbly beseech thee to accept of this days duty and service of dedicating this Chappel to thy great and glorious Name. Fulfil, O Lord, I pray thee thy gracious promises, that whatsoever prayer in this sacred place shall be made according to thy will, may be accepted by thy gracious favour, and returned with their desir'd success to thy glory and our Comfort. *Amen.*

Post benedictionem populi cantatur *Psalm.* 132. conscenditque suggestum M. *Robinson*, Theol. Bac. Fundatoris summo rogatu; Episcopus hoc ei tandem concessit; (geminas sorores ille atque Fundator in uxores duxerant, sed utraque defuncta, jam tertiis gaudebat thalamis Concionator.)

Thema ejus desumptum è 28. Cap. *Gen.* vers. 16, 17. inter cætera doctè egit de omnipræsencia Divina, abivis Locorum, tum speciatim (pro beneplacito suo) in Ecclesia, deque reverentia et veneratione ibi debita.

Pergitur in Liturgia, qua Mulia quædam paupercula purificanda ad limen Cancellorum accedens, genua flectit, gratiasque post partum (solemni Ecclesiæ ritu) agit: Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Iter dein ad Censuræ Dominicæ administrationem, Sacellanorum altero ad Australem, altero ad Septentrionalium partem sacræ mensæ genu flectente et dicente;

OUR Father, &c.

Ante Epistolæ lectionem hanc specialem Collectam (una cum Collecta solita pro Rege) recitat Sacellanorum alter.

Most blessed Saviour, who by thy bodily presence at the Feast of Dedication, didst honour and approve such devout and religious services, as we have now in hand, be thou present also at this time with us, and consecrate us into an Holy Temple unto thy self, that thou dwelling in our hearts by Faith, we may be cleansed from all carnal affections, and devoutly given to serve thee in all good works. *Amen.*

Epistolam secundus Sacellanus ante Sacram Mensam stans, legit ex 1 *Cor.*

cap. 3, à vers. 16. ad finem. 88. Evangelium prior Sacellanus ibidem stans recitat ex 10. cap. 8. Johannis à vers. 22. ad finem: Dein Symbolum Nicenum, omnibus etiam stantibus.

Post illa Episcopus sede sua egressus, coram sacra mensa se provolvit atque ait.

Let us pray the prayer of King Solomon, which he prayed in the day of the Dedication of his Temple: the first Temple that ever was, 2 Chron. 6, *ab initio* verse 18. *ad versum* 40. *quo finito* ait.

THus prayed King Solomon, and the Lord appeared unto him, and answered and said unto him, I have heard thy prayer, and have chosen this place for my self, to be an house of Sacrifice, 2 Chr. 7. 12.

Thus did God answer; We have prayed with Solomon, answer us O Lord, and our prayer, as thou didst him and his. Behold the face of thine Anointed, even Christ our Saviour, and for his sake grant our requests.

Dein in Cathedram ibidem se collocat, (assidentibus *Thoma Ridley* Cancellario Episcopi à dextris, à sinistris vero Doctore *Burlo* Archidiacono *Winton.*) Actumque Consecrationis (pileo tectus) promulgat in hanc formam.

IN Nomine Domini Amen. Cum strenuus Vir *Richardus Smith* de *Peer-tree* in Comitatu *Southampton.* Armiger, pia et Religiosa Devotione ductus, Cappellam hanc in quodam solo vasto vocato *Ridgway-heath*, juxta ædes suas communiter nuncupatas *Peer-tree*, infra Parochiam Ecclesie paroch. Beate *Maria* juxta villam *Southampton.* Diocesos et juris dictionis nostrae, continentem intra muros ejusdem in longitudine ab Oriente ad Occidentem 50 pedes et dimid. aut circiter; in latitudine vero, ab Aquilone ad Austrum, 20 pedes et dimid. aut circiter, propriis suis sumptibus ædificaverit, erexerit, et construxerit; eandemque Cappellam Cancellis ligneis distinxerit; sacra Mensa decenter instructa, Baptisterio, Pulpito, sedibus convenientibus, tam infra super solum quam supra in modum Galerie, Campana etiam aliisque necessariis ad divinum cultum sufficienter et decenter ornaverit; nobisque supplicaverit, tam suo nomine quam aliorum inhabitantium in villa de *Weston*, ac *Hanlettis* de *Inch Ridgway*, ac quorundam etiam inhabitantium in Manerio nostro de *Bitterne*, de Parochia prædicta, quatenus nos auctoritate nostra ordinaria et Episcopali pro nobis et successoribus nostris ceteram Cappellam ab usibus pristinis communibus et profanis quibuscunque separare et in usus sacros et divinos consecrare, et dedicare dignaremur.

Nos *Lancelus* permissione divina. *Winton.* Episcopus, pio et religioso tam ipsius quam aliorum in villa et *Hanlettis* prædictis habitantium desiderio, in hac parte favorabiliter annuentes, ad Consecrationem Cappellæ hujus de novo propriis sumptibus dicti structi viri *Richard Smith*, sic ut præfertur erectæ et ornata, auctoritate nostra ordinaria et Episcopali procedentes, eandem Cappel-

lam ab omni communi et profano usu in perpetuum separamus, et soli usque ad cultum ac divinorum celebrationi in perpetuum addicimus, dicamus, dedicamus; Ac insuper eadem auctoritate nostra ordinaria et Episcopali, pro nobis et Successoribus nostris licentiam pariter et facultatem in Domino, concedimus, ad rem divinam ibidem faciendam, nempe Preces publicas, et sacram Ecclesie Liturgiam retis scilicet ad Verbum Dei sincere preponendum et prout adhibendum, Sacramenta sacre Eucharistie et Baptisma cum rein eadem ministranda, Matrimonia solemnizanda, ceteraque res per istud puerperium ad gratiarum actionem publice capiendas et adjuvandas, Mortuos sepeliendas, quocumque peragenda, que in aliis Capellis licite fieri possunt et solent. At tam Presbytero in Capella predicta deservituro preces divinas dicendi, ceteraque premissa faciendi, quam Domino *Rich. Smith*, et Familie ejus, reliquisque in dictis locis habitantibus, preces divinas audiendi, ceteraque premissa percipiendi, plenam in Domino potestatem concedimus. Eandemque Capellam ad levamen (Anglice, a *Chappel of Ease*) sub dicta Ecclesia parochiali *B. Mariae* juxta villam *Southampton*, tanquam Matrice Ecclesia sua quantum in nobis est, et de jure divino Canonibus Ecclesie et Statutis hujus Regni *Angliae* possumus, in honorem Dei et sacros inhabitantium usus, nunc et in futurum consecramus, per nomen Capella *JESV* in Parochia Sancte *Mariae* juxta villam *Southampton*, et sic consecratam fuisse, et esse, et in futuris perpetuis temporibus remanere debere, palam et publice pronunciamus, decernimus, et decernimus; et per nomen Capella *JESV* nominamus, et appellamus; et sic perpetuis futuris temporibus nominandam et appellandam fore decernimus; Privilegiis insuper omnibus et singulis in capite usitatis, et Capellis ab antiquo fundatis competentibus, Capellam hanc *JESV* predictam, ad omnem juris effectum nunitam et stabilitam esse volumus; et quantum in nobis est, et de jure divino possumus, sic nunitam et stabilitam per presentes; Absque prejudicio tamen ullo, et salvo semper, jure et interesse Ecclesie parochialis sancte *Mariae* juxta villam *Southampton*, tanquam Matricis Ecclesie; et Rectoris Guardianorum, aliorumque Ministrorum ejusdem pro tempore existentium (in cujus Parochia dicta Capella *JESV* notorie sita et situata est) in omnibus et singulis decimis, oblationibus, obventionibus, vadiis, feudis, proficiis, privilegiis, juribus et emolumentis quibuscumque ordinariis et extraordinariis eisdem respective decimis vel consuetis, ac infra precinctum seu limites Capelle *JESV* predictae orientibus et provenientibus, et ad dictam Ecclesiam Matricem sancte *Mariae*, Rectori, Guardianis vel aliis Ministris ejusdem de jure vel consuetudine quoquo modo spectantibus, vel pertinentibus; in tam amplis modo et forma, prout eisdem debebantur, aut solvi solebant, ante hanc nostram consecrationem hujus Capelle predictae.

Proviso, quod predictus strenuus vir *Rich. Smith*, ac ejus Haeredes et Assignati, alique in dicta Villa et Hamletis, &c. habitantes, non solum dictam Capellam quoties opus fuerit, impensis suis propriis reficere et reparare, sed etiam ad reparationem predictae Matricis Ecclesie sancte *Mariae* juxta villam *Southampton*, et Cemeterii ejusdem Ecclesie, ac ad omnia alia opera, ad quae ceteri Parochiani dictae Matricis Ecclesie teneantur.

Proviso etiam, quod tam dictus strenuus vir *Rich. Smith*, haeredes et assignati ejus, quam reliqui omnes in dictis villis et Hamletis, &c. habitantes, in signum subjectionis Capelle hujus sub Ecclesia Matrice Beate *Mariae* juxta *Southampton*

ac senioritatis ejusdem Ecclesie supra dictam Capellam, singulis annis de tempore ad tempus ad Festum Paschatis, vel ad Festum Pentecostes, ad dictam Ecclesiam Matricem venire, et in dicta Matrice Ecclesia tantum, non in dicta Capella, (si tuto ad Ecclesiam Parochialem venire possint) Preces audire, et Sacramentum Eucharistie ibidem percipere; vel si tempestate aut alio impedimento detineantur, quo minus tunc venire possint, tum die Dominico, quo tuto venire possunt, subsequente, venire et Eucharistiam accipere omnino teneantur, absque speciali Licentia nostra, seu Vicarii nostri generalis in hac parte obtenta.

Proviso etiam, quod in dicta Capella Sacramentum Baptismatis non ministretur, nec Matrimonia solemnizentur. neque Verbum Dei predicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur præterquam solis inhabitantibus seu degentibus in Villa, Hamlettis, &c. predictæ, nec etiam reliquis dicta Matricis Ecclesie Parochianis in Occidentali parte ripæ inhabitantibus, inscio vel invito Rectore Ecclesie Matricis sancte *Maria* juxta villam *Southampt.* predictæ, seu absque assensu, consensu et licentia ejusdem prius habita et obtenta.

Et ulterius dicto strenuo *Richardo Smith*, Hæredibus et Assignatis suis, liberam et plenam potestatem in Domino concedimus per præsentem, idoneum Presbyterum de tempore in tempus nominandi ad deservendum, et divina officia in dicta Capella exequenda, à Nobis et Successoribus nostris de tempore in tempus approbandam, et licentiandam: At quod dictus strenuus vir *R. Smith* Hæredes et Assignati sui, et relique in dictis villa et Hamlettis, &c. inhabitantes de tempore in tempus in futurum propriis suis sumptibus dictum Presbyterum sive Curatum in eadem Capella deservientem, et autoritate nostra, vel successorum nostrorum ut præfertur approbatum et licentiatum, alent et sustinebunt, ac annuale stipendium viginti marcarum ad minimum eidem Presbytero vel Curato præstabunt, et solvent ad quatuor Festa: Nativitatis Christi; Annunciationis; Nativitatis sancti Johannis Baptistæ; et sancti Michaelis, per æquales portiones, sine ulla tamen diminutione, vel defalcatione juris Ecclesiastici, decimarum, oblationem, vel obventionum quarumcunque ad dictam Ecclesiam Parochialem sancte *Maria*, seu ad Rectorem ejus pro tempore existentem, quo modo de jure vel consuetudine spectantium seu pertinentium.

Et ulterius quod pro sepulturis in Capella predicta, et in Choro seu navi ejusdem, omnibusque aliis in dicta Capella vel extra gerendis, vadia, quoad defunctos tam in domo dicti strenui viri *Rich. Smith*, Hæredum et Assignatorum suorum, quam in dicta villa, Hamlettis &c. Rectori dictæ Ecclesie Matricis pro tempore existenti, et successoribus suis, et guardianis respective, et clerico, cæterisque Ministris dictæ Ecclesie Parochialis debite solvantur, in tam amplis modo et forma, prout pro sepulturis in Choro seu intra Cancellos, seu etiam in navi dictæ Ecclesie Matricis, solvi consuetum fuit, et prout solvi solet et deberet si personæ predictæ intra Cancellos seu navim dictæ Matricis Ecclesie sepultæ fuissent.

Quod si autem aliquando defuerit in dicta Capella Presbyter, Curatus legitime per nos aut successores nostros licentiatus et approbatus, tunc predictus strenuus vir *Rich. Smith*, Hæredes et Assignati sui ac reliqui in dicta villa, et Hamlettis, &c. inhabitantes, ad Matricem Ecclesiam convenire, aut ibidem præ-

cibus interesse teneantur, prout ante solebant donec dicta Capella de legitimo Curato, ad ibidem divina celebranda idonee provideatur et idein admittatur. Quod si autem aliquo tempore in posterum, quod Deus avertat, per continuos sex menses per culpam aut negligentiam Parochianorum defuerit idoneus Curatus in dicta Capella, qui ibidem divina celebret, aut si Curatus sit qui per sex menses continuos non celebret, tunc nobis et successoribus nostris potestatem reservamus pro ea vice tantum, idoneum Curatum ad dictam Capellam nominandi, ad suppleendam negligentiam dictorum *Rich. Smith*, hæredum et Assignatorum suorum. Quod si autem dicta Capella decenter non fuerit reparata vel instructa Libris aliisque ad cultum divinum necessariis per tempus prædictum (nisi ex legitima in ea parte causa per Episcopum approbata hoc contigerit) tunc in perpetuum post dictos sex Menses continuos sic elapsos, teneantur omnes infra præcinctum, seu limites dictæ Capelle inhabitantes ad Matricem Ecclesiam convenire, pro divinis audiendis, prout ante hanc nostram consecrationem tenebantur; aliqua in hac concessione seu consecratione nostra in contrarium non obstante, ac perinde ac si hæc concessio seu consecratio facta nunquam fuisset.

Postremo reservamus nobis et successoribus nostris, Episcopis *Winton*, potestatem vistandi dictam Capellam, prout alias Capellas infra nostram Diocoesin situatas, commuiter nuncupatas *Peculiares* ut nobis eisque constet, an decenter in reparationibus aliisque conservetur, et an omnia ibidem decentur et secundum ordinem fiant. Quæ omnia et singula sic reservamus; quoad cætera vero præmissa quatenus in nobis est, et de jure possumus, pro nobis et successoribus nostris decernimus et stabilimus per præsentem.

Actu demum recitato veneratur denuo, atque inquit.

BLessed be thy name, O Lord God, for that it pleased thee to have thy Habitation among the Sons of Men: and to dwell in the midst of the Assembly of thy saints unto earth: Bless we beseech thee this days action unto thy people, prosper thou the work of our hands unto us, yea prosper thou our handy Work.

Finitis preceationibus istis Dominus Episcopus sedem separatim capessit (ub prius) populusque universus non communicaturus dimittitur, et Porta clauditur; Prior Sacellanus pergit legendo sententias illas hortatorias ad Eleemosynas; interea dum alter Sacellanus singulos Communicaturos adit, atque in partinam argenteam oblationes colligit: Collecta est summa 4. l. 12 s. 2. b. quam Dominus Episcopus convertendam in Calicem huic Capelle donandum deseruit.

Cæteris rebus ordine gestis, demum Episcopus sacram Mentam redit (Sacellanus utrisque ad aliquantulum recedentibus) lotisque manibus, pane tracto, vino in Calicem effuso, et aqua admista, stans ait.

ALmighty God our Heavenly Father, &c.

Eucharistiam ipse primo loco accipit, sub utraque specie: proximo loco tradit Fundatori (quem jam coram sacra Mensa in genua supplicem collocant) dein utrique Sacellano. Ad ceteros vero pergentem Episcopum atque panem iis tradentem, prior Sacellanus subsequitur et Calicem ordine porrigit. Cum vinum, quod prius effuderat, non sufficeret, Episcopus de novo in Calicem ex poculo, quod in sacra Mensa sabbat effundit, admistaque aqua, recita clare verba illa consecratoria.

Finita tandem exhibente Dominus Episcopus ad Sacrae Mensae Septentrionem in genibus, recitante quoque populo, ait.

Our Father, &c.

O Lord our Heavenly Father, &c.

GLory be to God on high, &c.

Concludit denique cum hac precatone.

BLessed be thy name O Lord, that it has pleased thee to put into the heart of this thy servant to erect an house to thy worship and service, by whose Pains, Care and Cost, this work was begun and finished. Bless (O Lord) his substance, and accept the work of his hands: Remember him, O our God, concerning this, wipe not out this kindness of his that he hath shewed for the house of his God, and the offices thereof, and make them truly thankful to thee, that shall enjoy the benefit thereof, and the ease of it; and what is by him well intended, make them rightly to use it which will be the best fruit and to God most acceptable.

Post hæc vota populum stans dimitit cum Benedictione hac.

THe peace of God which passeth all understanding, keep your hearts and Minds in the Knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

CONSECRATIO
C Æ M E T E R I I.

STatim a prandio (quo¹ in ædibus suis vicinis Fundator Capellæ satis lente appararat Domino Episcopo, atque convenarum magnæ frequentiæ) adrem divina reversis, alter sacellanorum præit.

OUr Father, &c.

Post Responsas, Psalmus 90. recitatur alternis.

Post Psalmum Episcopus cum universa multitudine egreditur Capella, atque ad Orientalem Cœmeterii partem stans, denuo seiscitatur.

Captain *Smith*, for what have you called us hither again?

Ille schedulam, ut prius humillime porrigit, quam præfatus a Registris recitat in hæc v. rba.

IN the name of *Richard Smith* of *Peer-tree* in the County of
“ *Southampton* Esquire, R. Reverend Father in God, I present unto
“ you the state of the Village of *Weston*, &c. *ut prius, usque ad, the*
“ *River cannot be passed*, whereby it often cometh to pass that they
“ have been constrained to bury their dead in the open fields, the
“ water not being passable; or if they durst venture over, yet the dead
“ body was followed with so little Company, as was no way
“ seemly.

“ And thus much formerly having been presented to your Pre-
“ decessor, the R. R. F. in God, *James* late Bishop of *Winton*: and
“ Petition to him made to give and to grant leave unto the said
“ *Richard Smith* to enclose a piece of ground for a Burial-place on
“ the east side of the said River, he favourably gave licence and granted
“ power unto the said *Richard Smith* so to do, as may appear by an
“ instrument under his Episcopal Seal, bearing date the 23 of
“ February in the year of our Lord God, according to the Computa-
“ tion of the Church of *England*, 1617.

“ Which place of Burial being now enclosed with a decent Rail o^r
“ Timber, at the only proper cost and charges of him the sa. d

“ *Richard Smith*, with intent and purpose that it might be dedicated
 “ and consecrated only and wholly for Christian burial, for him the
 “ said *Richard Smith*, and his Family, and the said inhabitants, and
 “ none other.

“ In which respect I beseech God to accept of this sincere intent
 “ and purpose, and both he and they are together humble Suiters to
 “ your Lordship, as Gods Minister, the Bishop and Ordinary of this
 “ Diocese, in God’s stead to accept this his free-will offering, and to
 “ decree this ground severed from all former common and profane uses,
 “ and to sever it, as by the Word of God and prayer, and other
 “ special Religious duties to dedicate and consecrate it to be a Cœme-
 “ teric or place of christian burial, as aforesaid: wherein their bodies
 “ may be laid up until the day of the general Resurrection; promising
 “ that they will ever so hold it for holy ground, and use it accordingly;
 “ applying it to no other use, but that only; and they will from time
 “ to time, and ever hereafter, as need shall be, see it conveniently
 “ repaired and fenced in such sort as a Cœmety or Burying-place
 “ ought to be.

Hoc ipsum vero (Episcopo paucis interrogatis) viva voce confirmant Fundator,
 et qui e vicinia.

Lectio prima desumiture 23. Gen. Secunda Lectio destinabatur prima Epist.
 ad Cor. cap. 15. a vers. 15. ad finem propter angustias temporis ommissa.

Tum Dominus Episcopus in genua ibi submissus precatur.

O Lord God, thou hast been pleased to teach us in thy holy Word,
 as to put a difference between the soul of a Beast, and the spirit
 of a Man: for the soul of a Beast goes down to the earth from whence
 it came, and the spirit of a Man returneth unto God that gave it;
 so to make divers accounts of the Bodies of Mankind and the Bodies
 of other living creatures; in so much as the Body of *Adam* was re-
 solved on, and afterwards the workmanship of thine own hands, and
 endued with a soul from thine own breath: But much more since the
 second *Adam*, thy blessed Son, by taking upon him our nature, exalted
 this flesh of ours to be flesh of his flesh, whose flesh thou sufferdest not
 to see Corruption; so that the Body returns to the earth, and the soul
 to him that give it. It shall from thence return again, it is but a rest,
 and a rest in hope (as saith the Psalmist) for it is a righteous thing
 with God, that the Body which was partaker with the soul both

in doing and suffering, should be raised again from the Earth to be partaker also with the soul of the reward, or punishment which God in Mercy or Justice shall reward, not to one of them alone but joyntly to them both.

There being then so great difference it is not thy will, O Lord, that our bodies should be cast out as the Bodies of Beasts to become dung for the earth, or our bones lie scattered abroad to the sight of the Sun; But when thy servants are gathered to their Fathers, their Bodies should be decently and seemly laid up in the bosom of the Earth from whence they were taken.

Neither is it thy pleasure, O Lord, that they should be buried as an Ass in the open fields, but in a place chosen and set apart for that purpose.

For even so from the Beginning we find the holy Patriarch *Abraham* (the Father of the faithful) would not bury his dead in the common fields; nay nor amongst the Bodies of the Hethites who were heathen men, but purchased a burial-place for himself in the plain of *Mamre*, which being as it were the Church-Yard of the Patriarchs, therein they laid the dead bodies of *Sara* his Wife, of Himself, his Son *Isaac* and *Rebecca* his Wife; after them *Jacob* and *Leah* were buried there.

After this manner did the Patriarchs, in old time, who trusted in God, sever themselves places for burial: whose children we are so long as we do their works, and walk in the steps of their most holy Faith.

Ensuing then the steps of the Faith of our Father *Abraham*, we, for the same purpose, have made choice of the very same place wherein we now are, that it may be as the Cave of *Mamre*, even Gods store-house for the bodies of such our Brethren and Sisters to be laid up in, as he shall ordain there to be interred; there to rest in the sleep of peace till the last Trump shall awake them, for they shall awake and rise up that sleep in the dust; for the dew shall be as the dew of herbs, and the earth shall yield forth her dead.

We beseech thee good Lord to accept this work of ours in showing mercy to the dead; and mercifully grant that they whose bodies shall be here bestowed, and we all, may never forget the day of putting off the Tabernacle of this flesh, but that living we may think upon death, and dying we may apprehend life; and rising from the

death of sin to the life of Righteousness, which is the first rising of Grace, we may have our parts in the second which is the rising to glory by thy Merit, O most gracious Lord God, who doest live, and govern all things, world without end.

Priorem dein formulam per omnia secutus, in Cathedram ibi se collocat, atque Actum consecrationis promulgat.

IN *Dei Nomine. Amen.* Nos *Lancelotus* permissione divina *Winton.* Episcopus hunc locum jacentem in vasto solo vulgo nuncupatum *Ridgway-heath,* infra Parochiam Ecclesie parochialis sancte *Mariae, &c.* et jam propriis sumptibus strenui viri *Rich. Smith* de *Peer-tree* Armigeri in circuito Capellae noviter ab eo quoque propriis sumptibus suis constituta, palis inclusum et arboribus consitum; continentem in longitudine 148 pedes aut circiter, in latitudine 124 pedes, aut circiter, in toto vero circuito 435 pedes aut circiter; a pristinis, aliisque quibuscunque communibus usibus et profanis in usus sacros separandum fore decernimus, et sic separamus; ac eundem inhabitantibus vel degentibus in familia *Ric. Smith,* in villa de *Weston,* Hamlettis de *Itchin, Wolston, Ridgway,* et in parte Manerii de *Bitterne,* quae est de Parochia sanctae *Mariae* juxta *South-ampt.* in cœmeterium sive locum Sepulturae pro corporibus inibi decentium Christiano ritu humandis, quantum in nobis est, ac de jure et canonibus Ecclesiasticis, ac de statutis hujus Regni Angliae possumus autoritate nostra ordinaria et Episcopali assignamus: ac per nomen Cœmeterii Capellae *JESV* designatum dedicamus, et in usum prædictum consecramus; ac sic assignatum, dedicatum: et consecratum fuisse et esse et in futurum, perpetuis temporibus remanere debere palam ac publice declaramus; Ac Cœmeterium Capellae *JESV* deinceps in perpetuum nuncupandum deserimus: Privilegiis insuper omnibus et singulis Cœmeteriis et locis sepulturae ab antiquo consecratis competent. Cœmeterium prædictum sive locum sepulturae ad omnem juris effectum munitum esse volumus, et quantum in nobis est et de jure possumus, sic munimus et stabilimus per presentes.

Provisio tamen, quod prædict. *Richardus,* Heredes, et Assignati sui, ac reliqui in dicta villa, Hamlettis, &c. inhabitantes, propriis suis sumptibus dictum Cœmeterium de tempore in tempus, in decenti statu conservabunt, et clausuras ejus quoties opus fuerit sufficienter et convenienter reparabunt. Salvis etiam et omnino reservatis Rectori Ecclesie Parochialis sanctae *Mariae* predictae, ac Guardianis aliisque Ministris dictae Ecclesie pro tempore existentibus in perpetuum, omnibus et singulis oblationibus, mortuariis, Feudis et vadiis, pro omnibus et singulis sepulturis Mortuorum in hoc Cœmeterio, aut ratione eorundem de jure, sive consuetudine debitæ, et in tam amplis modo et forma, ac si personae prædictae sepultæ fuissent in Cœmeterio Matricis Ecclesie predictae. Quas quidem oblationes et mortuaria, feuda et vadia omnia et singula sic de jure ac consuetudine debita Rectori, Guardianis et Ministris dictae Matricis Ecclesie pro tempore existentibus in perpetuum solvendi, quantum in nobis est, et jura patiuntur, reservamus per presentes: salvi item nobis et successoribus nostris, tanquam loci Ordinariis, potestate visitandi dictum Cœmeterium de tempore in

tempus, et inquirendi an sufficienter reparatum fuerit in clausuris; et an omnia ibi decenter et secundum ordinem fiant; et, si minus fiant, per censuras Ecclesiasticas corrigendi.

His finitis precatur denuo.

LOrd God of *Abraham, Issac and Jacob*, who because thou art the God, not of the dead, but of the Living, shewest hereby that they are living and not dead, and that with thee do live the spirits of all them that dye in the Lord, and in whom the Souls of them that are Elect after they be delivered from the burden of this flesh, be in joy and felicity; thou hast said thou wilt turn men into small dust, after that wilt say, Return again you Children of men: Thou art the God of Truth, and has said it; thou art the God of power and might, and wilt do it, by that power whereby thou art able to subdue all things unto thy self, and bring to pass whatsoever pleaseth thee in Heaven and Earth, with whom nothing is impossible.

Lord Jesu Christ, who art the Resurrection and the Life, in whom if we believe, though we be dead yet shall we live; who by thy death hast overcome death, and by thy rising again hast opened to us the Gate of everlasting life, who shalt send thine Angels and gather the bodies of thine Elect from all the Ends of the Earth, and especially those who, by a mystical union, are flesh of thy flesh, and in whose hearts thou hast dwelt by Faith; we humbly beseech thee for them, whose bodies shall in this place be gathered to their Fathers, that they may rest in this hope of Resurrection to eternal life; through thee, O blessed Lord God, who shalt change their vile bodies, that they may be like thy Glorious body according to the mighty working whereby thou art able to bring all things, even death and all, into subjection to thy self.

Holy and blessed Spirit, the Lord and giver of life, whose Temples the bodies of the Servants are, by thy sanctifying Grace dwelling in them; we verily trust that their bodies that have been thy Temples, and those hearts in which Christ hath dwelt by Faith, shall not ever dwell in corruption, but that as by thy sending forth thy Breath at first we received our Being, Motion, and Life in the beginning of the Creation, so at the last by the same Spirit, sending forth the same breath in the end of the Consummation, Life Being and Moving shall be restored us again; so that after our dissolution, as thou didst

shew thy holy Prophet, the dry Bones shall come together again, Bone to his Bone, and Sinews and Flesh shall come upon them, and thou shalt cause thy Breath to enter into them, and we shall live; and this Corruption shall put on Incorruption, and this Mortal shall put on Immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctifie and bless this place to that end whereunto according to thine own Ordinance we have ordained it, even to bestow the Bodies of thy Servants in, till, the number of thine Elect being accomplished, they with us, and we with them, and with all other departed in the Faith of thy Holy Name, shall have our consummation and Bliss both in body and Soul in thy eternal and everlasting glory.

Blessed Saviour, that didst for this end die and rise again that thou mightest be Lord both of the Living and the dead, whether we live or die thou art our Lord, and we are thine; living or dying we commend our selves unto thee, have mercy upon us, and keep us thine for evermore.

Rientrantes igitur Capellam cantant priorem partem Psal. 16. Conscendit Suggestum Magister *Mattæus Wren*; Thema ei posterior pars vers. 17. cap. 2. S. Joan. *Zelus domus tuæ, &c.* Agit de affectibus in Christo, Zelo inter cæteros; nec illo falso, sed pro Deo, nec cæco, sed secundum scientiam pro Domo, pro Cultu Dei; de presentia Dei, præcipue in Templis; magno non Morum solummodo nostrorum, sed Spei quoque et Fidei incremento fulcimentoque. Deum Locorum distinctione gaudere confirmat, tum exemplo mirifico *Jacobi* tantopere distinguentis *Bethel*; tum maximo omnium miraculo, quo Christi Mercatores e Templo ejecit. Enarratis Christi per hoc factum devotionibus concludit in debitam à nobis Templorum reverentiam, atque istius Fundatoris; Encomium meritiſſimum.

Cantatur pars reliqua; et Vespertine preces (incipiendo jam a Symbolo Apostolico) secundum communem Ecclesiæ formulam, finiuntur.

FINIS.



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