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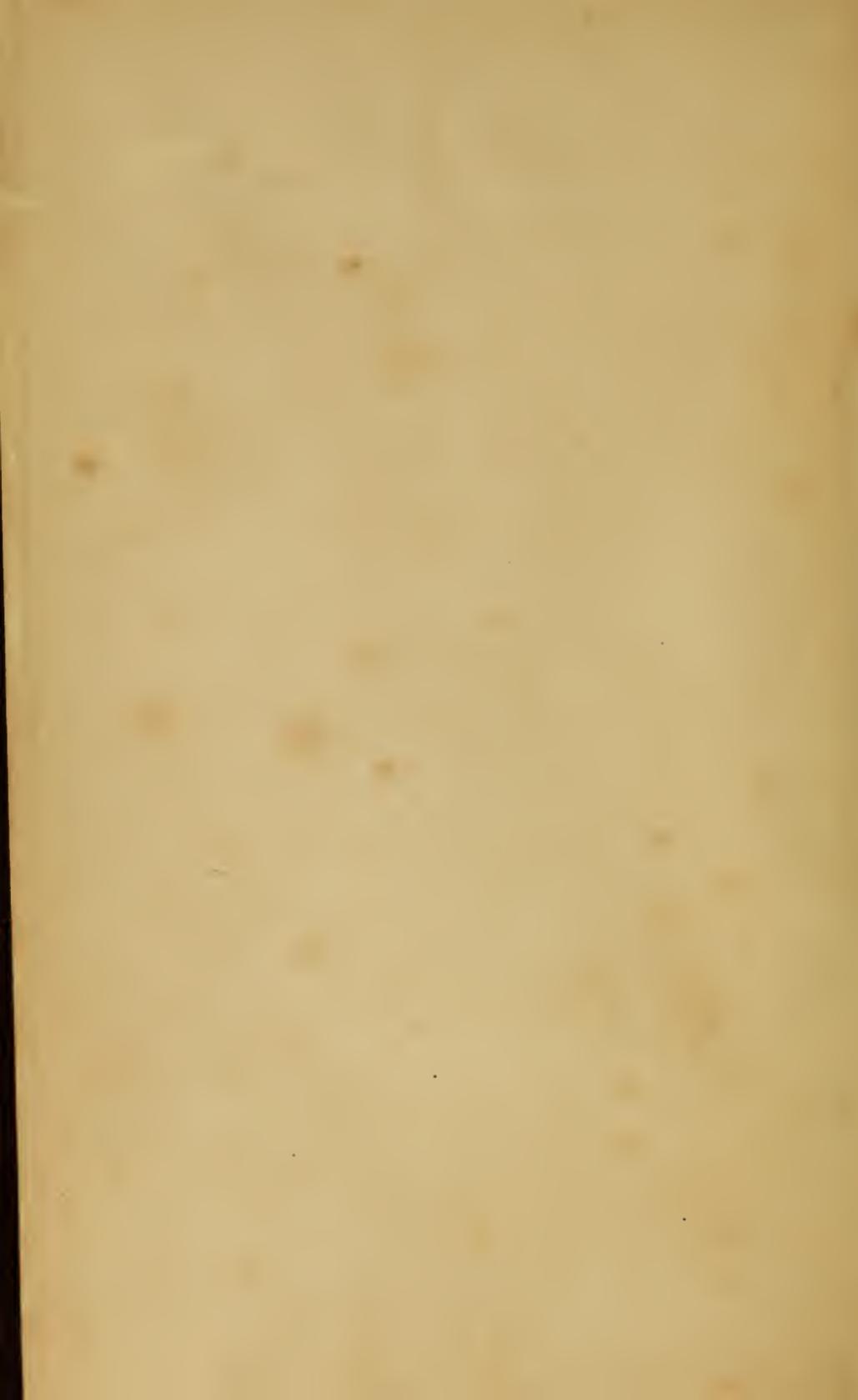
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Book of Common prayer.

THE

BOOK OF COMMON PRAYER

WITH MUSICAL NOTES,



AS USED IN THE CHAPEL ROYAL OF

EDWARD VI.

COMPILED BY

JOHN MARBECK,

MUS. BAC. OXON. ORGANIST OF ST. GEORGE'S CHAPEL, WINDSOR.

A.D. 1550.

EDITED BY

EDWARD F. RIMBAULT, LL.D. F.S.A.

LONDON:

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INTRODUCTION.

AMONG the wise and pious men who, towards the middle of the sixteenth century, engaged in the work of freeing the Church of England from the blemishes and imperfections which had crept in during the darkness of the middle ages, was John Marbeck, organist of St. George's Chapel, Windsor; a man eminent not only for musical ability, but his zeal and devotion in the cause of the Reformation.

John Marbeck, or Merbeck,—for his name is spelt both ways,—was born about the year 1523, and became a chorister of St. George's Chapel, Windsor, in 1531.* His early life was chiefly spent in the practice of the organ, upon which instrument he is said to have possessed great skill. About the year 1543, a number of persons at Windsor who favoured the Reformation had formed themselves into a society; among them were An-

* This information is derived from a MS. in the college at Winchester.

thony Person, a priest; Robert Testwood, a “singing man” in the choir of Windsor; John Marbeck, then one of the organists of the chapel; and Henry Filmer, a tradesman of the same town. Upon intimation given that these persons held frequent meetings, Gardiner, Bishop of Winchester, procured a commission from the king to search suspected houses in the town for heretical books;* upon which the four persons above named were apprehended, and their books seized, among which were found some papers of notes on the Bible, and a Concordance in English, in the hand-writing of Marbeck. Upon his examination before the Commissioners of the Six Articles touching these papers, he said, as to the notes, that he read much in order to understand the Scriptures; and that whenever he met with any exposition thereof he extracted it, and noted the name of the author; and as to the Concordance, that being a poor man he could not afford to buy a copy of the English Bible, which had then lately been published with notes by Thomas Matthews, and therefore had set himself to write one out, and was entered into the book of Joshua, when a friend of his, one Turner, knowing his industry, suggested to him the compilation of a Concordance in English; but he told him he knew

* Fox, Acts and Monuments, 1562; Burnet, History of the Reformation; Strype, Annals of the Reformation, 1653, &c.

not what that meant, upon which his friend explained the word to him, and furnished him with a Latin Concordance and an English Bible; and having in his youth learned a little Latin, he, by the help of these, and comparing the English with the Latin, was enabled to draw out a Concordance, which he had brought as far as the letter L. This story seemed so strange to the commissioners who examined him, that they did not believe it. To convince them, Marbeck desired they would draw out any words under the letter M, and give him the Latin Concordance and English Bible, and in a day's time he had filled three sheets of paper with a continuation of his work, as far as the words given would enable him to do. The ingenuity and industry of Marbeck were much applauded, even by his enemies; and it was said by Dr. Oking, one of the commissioners who examined him, that *he had been better employed than his accusers*. However, neither his ingenuity nor his industry could prevent his being brought to a trial for heresy, at the same time with the three other persons his friends and associates. Person and Filmer were indicted for irreverent expressions concerning the mass; the charge against Marbeck was copying with his own hand an epistle of Calvin against it, which it seems was a crime within the statute of the well-known Six Articles.

Testwood had discovered an intemperate zeal in dissuading people from pilgrimages, and had stricken off, with a key, the nose of an alabaster image of the Virgin Mary, which stood behind the high altar of St. George's Chapel. It was also related of him, that in the course of divine service one of the same chapel, named Robert Philips,* singing, as his duty required, on one side of the choir, these words, "O redemptrix et salvatrix," was answered by Testwood, singing on the other side, "Non redemptrix nec salvatrix."

They were found guilty, and condemned to be burnt, which sentence was executed on all except Marbeck, the day after the trial.

Marbeck was a man of meek and harmless temper, and highly esteemed for his skill in music. He behaved with so much integrity and uprightness during his trial, that, through the intercession of Sir Humphrey Foster, one of the commissioners, he obtained the king's pardon. Gardiner, Bishop of Winchester, was sorry for having brought him into trouble, and from his persecutor became his staunch friend and patron.

* Fox (Acts and Monuments), says of this man that "he was so notable a singing-man, wherein he gloried, that where-soever he came the longest song with the most counter-verses in it should be set up at his coming." His name, spelt Phelipp, occurs as a gentleman of the chapel in the lists of the chapel establishment both of Edward VI and Mary.

Having thus escaped martyrdom, Marbeck applied himself to the study of his profession; and, not having been required to make any public recantation, he indulged his own opinions in secret, without doing violence to his conscience, or giving offence to others, till the death of Henry the Eighth, when he found himself at liberty to make a public profession of his faith.

Marbeck now set about completing his Concordance, and in the course of four years it appeared under the following title:—"A Concordance, that is to saie a Worke wherein by the Ordre of the Letters of the A.B.C. ye maye redelye finde any worde conteyned in the whole Bible so often as it is there expressed or mentioned. *London, Richard Grafton, 1550.*"* In the dedication "To the most highe and mightie Prince Edward VI," Marbeck thus speaks of himself: "One of your highness' most poore subjects, destitute both of learnynge and eloquence, yea and such a one as in maner never tasted the sweetness of learned letters, but altogether brought up in your highnes' college at Wyndsore in the study of musicke and playing on organs, wherein I consumed vainly the greatest part of my life. As I had almost finished this

* This was the first Concordance to the English Bible: an account of it may be seen in Dr. Towneley's *Biblical Illustrations*, vol. iii. p. 118-20.

worke, my chaunce among others was at Windsore to be taken in the labirinth and troublesome letter of a lawe called the Statute of Six Articles. I was quickly condemned, and judged to death for copying out of a worke made by the great clerke Mr Jhon Calvin, written against the same Six Articles, and this my Concordance was not one of the least matters that they then alledged. Your Highnes father granted me his most gracious pardon, which I enjoyed, and was set at liberty."

Marbeck was also the author of the following works:—"The Lyves of Holy Saincts, Prophets, Patriarches, and others contayned in Holye Scripture," 1574; "The Holie Historie of King David, drawne into English Meetre," 1579; "A Ripping up of the Pope's Fardel," 1581; "A Book of Notes and Common Places gathered out of divers Writers," 1581; "Examples drawn out of Holye Scripture, with their application," 1582; "A Dialogue betweene Youth and Olde Age," 1584; and probably others which have not descended to the present generation.

In the year 1550, according to Wood,* "John Merbeck, or Marbeck, Organist of Saint George's Chapel at Windsor, did supplicate for the degree of Bachelor of Music, but whether he was admitted it appears not, because the admissions in all faculties

* *Fasti Oxoniensis* (Ed. Bliss) vol. i. p. 130.

are for several years omitted." It appears, however, from a manuscript preserved in the Music School at Oxford, written in the year 1553, that Marbeck was admitted to the degree of Bachelor in the year of his supplication.

Fox, in his "Acts and Monuments," 1562, and Burnet, in his "History of the Reformation," give a circumstantial detail of the troubles in which Marbeck was involved on account of religion ; but it is somewhat singular that Fox, who was personally acquainted with him, should have asserted in the first edition of his work, that he actually suffered in the flames at Windsor in conjunction with Persons, Filmer, and Testwood. This mistake was afterwards corrected in the second edition of that work, but not until it had exposed its author to the severe censures of Cope, Parsons, and other adherents to the Church of Rome.

The second English edition of Fox's "Acts and Monuments" was printed in 1583, in which the author says of Marbeck, "He is not yet dead, but liveth, God be praised, and yet to this present singeth merrily, and playeth on the organs."

Marbeck died in 1591, and was buried in the cloisters of St. George's Chapel, Windsor. He left a son, Roger, who was a student of Christ Church, Oxford, and the first standing perpetual orator of

that University.* He was afterwards canon of Christ Church, provost of Oriel, and the chief physician to Queen Elizabeth. Wood informs us that he died in 1605, and was buried in the church of St. Giles Without, Cripplegate.†

Having detailed the principal events in the life of Marbeck, it only remains to say a few words concerning the compilation of the Liturgy of the Church of England, and its adaptation to musical notation.

One of the first objects of the Reformers was to enable the people of this land to join in the public worship of the Church, both with the spirit and the understanding, by having that worship celebrated in their own language. The Service Books anciently used for the Public Offices of the Church, were the Missal, or Mass-Book, the Breviary, and the Ritual. These books were not only in Latin, but contained much, which in the judgment of our reformers, savoured of superstition and error. In the first year of the reign of Edward the Sixth, an Act of Parliament was passed, (December 1547), converting the *Mass* into a Communion, and requiring that the Sacrament of the Lord's Supper should be delivered to the people, and under both

* Wood, *Fasti Oxoniensis*, vol. i. p. 194.

† See Wood's *Hist. and Antiq. of the University of Oxford*, vol. ii. p. 47, for further information respecting this person.

kinds. In furtherance of this object, a commission was about the same time issued to Cranmer, and other divines, requiring them to prepare an Office for the Holy Communion. Within four months afterwards, on the 8th March 1548, the Office was completed; but still a considerable portion of it continued to be read in Latin, in compliance with the prejudices of the Romanists. In May of the same year, a new commission was addressed to the same divines, directing them to prepare a complete collection of divine offices for public worship. The Book of Common Prayer was accordingly prepared,—approved by Convocation, and finally ratified by Act of Parliament in the ensuing January. It was enjoined to be used for all divine offices from the Feast of Witsunday following, and was published by Whitchurch on the 4th of May, 1549. This Prayer Book was *substantially* the same as that we now have, though several additions were made to it, and some parts altered in successive reviews.

The principal alterations in the Prayer Book of 1552, (technically called the Second Prayer Book of Edward the Sixth), was the addition of the sentences, exhortation, confession, and absolution, in the beginning of the Morning Service, which previously began with the Lord's Prayer. The responses after the Lord's Prayer were altered from

the singular number to the plural; (“open thou *our* lips, instead of “open thou *my* lips,” &c. &c.), and the hallelujah at the end of them was omitted, as was also the order for singing in a plain tune, after the manner of distinct reading, “in such places where they do sing” the lessons, and likewise the epistles and gospels; and likewise the order for using the Song of the Three Children in Lent only. The hundredth psalm was inserted to be read sometimes after the second lesson in the morning, as were also the ninety-eighth to be used after the first, and the sixty-seventh after the second lesson in the evening service. The daily service, both for morning and evening, appears to have concluded with the three collects; the first for the day, the second for peace, the third for grace and protection from all perils. The Athanasian Creed, which in the first Prayer Book was appointed only on the great festivals, was now directed to be said on so many of the saints’ days, that it might come in course once in every month. The Litany was placed next to the morning and evening service; and the use of it enjoined on Sundays, as well as on Wednesdays and Fridays. Many other important alterations and transpositions were made, (especially in the Communion Service), which it is not necessary to particularize here. Those who wish to obtain full information on these points, will

do well to consult Ridley's "Life of Ridley," Cardwell's very valuable "Comparison of the Two Liturgies of Edward the Sixth," Palmer's "Origines Liturgicæ," and the Venerable Edward Berens' "History of the Prayer-Book of the Church of England."

The "Booke of Common Praier noted," by John Marbecke, and here reprinted, was first published by Richard Grafton, the King's printer, in the year 1550. In the order of publication, it takes its place between the two Prayer Books just noticed, and contains the groundwork of the plain-song as used in our cathedrals from the time of the Reformation to the present day.

"It is not very easy now to discover the precise extent to which the manual of Edward the Sixth was used in Cathedral Service during the sixteenth and earlier half of the seventeenth century; but its adoption on the whole, as the authentic choral-book of the Church, so far as the alterations of the service permitted, is placed beyond any doubt. The whole of the music may never have been generally used, some of it, perhaps, not at all, owing partly to the changes made in the Prayer-book at the revisions of 1552 and 1559, and partly to the growing taste for figured music, and the tacit allowance of its substitution for plain-song; but it is quite certain that, so far as plain-chant has been retained, even down to the present time, it has been

sung, with more or less accuracy, from the formulary set forth under the patronage of Edward the Sixth.”*

Marbeck's book contains the order of Morning and Evening Prayer, together with the office of the Holy Communion and the Burial Service, all adapted to music selected from the Latin service books. It must be borne in mind that it contains no *new* compositions. All that Marbeck did was to adapt the ancient melodies of the Church to the English words of the Te Deum, Benedictus, &c. and apply the rules of ecclesiastical accent to the Suffrages, &c.

Marbeck's great object throughout the work seems to have been the simplification of these fine old melodies, and the preservation of their leading characteristics. There is scarcely an instance of more than one note set to a syllable; and this it is highly probable was the result of the known wishes of Archbishop Cranmer, who not only went the length of desiring the banishment of figured music from the Church, “*vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet,*” but the simplification of the plain-song in such sort that it should be “*clarus et aptus, ut ad auditorum omnia sensum et intelligentiam proveniant.*”†

* Preface to Mr. Dyce's edition of the Book of Common Prayer with Plain Tune.

† *Reformatio Legum de Div. Off. cap. 5*, quoted in Mr. Dyce's learned preface to the Book of Common Prayer.

A collation of four copies of the Ambrosian Te Deum has been made by the late J. Stafford Smith, in his "Musica Antiqua," from which it will be found that Marbeck's version (although greatly simplified) approaches nearer to the most ancient copy known (i. e. that published by Meibomius in his "Antiq. Mus. Auctores." Elzev. 1652) than either of the others. Another ancient copy of this Te Deum, also corresponding with Marbeck's, may be found in Glareanus' "Dodecachordon." Basil. 1547. The Ambrosian Te Deum in the Roman Processional (edit. 1827) is in many parts note for note the same.

Marbeck's Book of Common Prayer does not contain the Litany, which had already appeared in print, and was probably too well known to require republication.

The English translation of the Litany, accompanied with the plain chant, was published before the compilation of the Prayer Book, in a work entitled "An Exhortacion unto Praier, thought mete by the Kynges Majestie and his clergye to be reade to the people in everye churche afore processions. Also a Letanie with suffrages, to be said or songe in the tyme of the said processions. *Imprinted in London by Richard Grafton, for Thomas Berthelet, printer to the Kynges hyghnes,*

the xvi day of June, the yere of our Lorde 1544.”*
 The following curious admonition, which precedes the Litany, is worthy of quotation, and has hitherto escaped notice:

¶ “As these holye prayers and suffrages folowynge, are set forthe of most godlye zeale for edefynginge and styrrynge of devotion of al true faythful Christian hartes: so it is thought convenient in thys commune prayer of procession to have it set forth and used in the vulgar tongue, for styrring the people to more devotion: and it shall be every Christian mannes parte reverentlye to use the same, to the honour and glorie of almighte God, and the profit of their own soule. And suche amonge the people as have bookes and can reade, maye reade them quietlye and softely to them selfe: and such as can not reade, let them quietly and attentifely give audience in time to the sayd prayers, having theyr myndes erecte to almighty God, and devoutlye

* Preserved in the Douce Collection, Oxford. In the library of St. John's College, Cambridge, there is a copy of the “Exhortacion”, printed by Grafton at the same time, but with variations in the orthography and presswork. The Douce Collection also contains an earlier edition of the same work, but the Litany is not accompanied with the musical notes: the colophon is, “Imprinted at London, in Flete-strete, by Thomas Berthelet, printer to the Kinges highnes, the xxvii day of May, the yere of our Lorde 1544.” It was reprinted in 1546 by Thomas Petyt. The copy preserved in the library of Brazenose Coll. Oxford, is *not* dated.

prayinge in theyr hartes the same peticions which do entre in theyr cares, so that with one sound of the hart and one accorde God may be gloryfied in his Churche.

¶ “And it is to be remembred that whyche is printed in blacke letters, is to be sayde or songe of the prieste with an audible voyce, that is to say, so loud and so playnly that it maye wel be understand of the herers. And that whyche is in redde is to be answered of the quyer soberlye and devoutlye.”

The Litany was in all probability both translated and set to the plain-song by Archbishop Cranmer, who in a letter, preserved in the State Paper Office, and quoted by Collier,* refers to it, and recommends the *notes*, or similar ones, for the new procession, which at the request of the King he had prepared, and to which by way of experiment he had adapted the old music.

In the same year, 1544, the Litany was republished by Grafton, with harmonies in five parts “according to the notes used in the Kynges Chapel”; and sixteen years afterwards it was again harmonized by Robert Stone, a gentleman of the Royal Chapel, and published in “Certaine notes set forth in foure and three partes, to be song at the Morning Communion, and Evening Prayer; very necessarie for the Church of Christe to be frequented

* Eccl. Hist. vol. ii. p. 206.

and used: and unto them be added divers godly Praiers and Psalmes, in the like forme, to the honour and praise of God. *Imprinted at London, over Aldersgate, beneath St. Martin's, by John Day, 1560.*"* It was again harmonized at a subsequent period, in four parts, by Thomas Tallis.† It was probably owing to these circumstances that the Litany chant has been preserved in a more entire and unmutilated state in our cathedrals than any other part of the plain-song.

Of the manner in which Marbeck performed his task of adapting the plain-chant to the words of the English Liturgy, we cannot speak too highly. He was an excellent musician, and thoroughly understood the intentions of the Church with regard to the musical service. It would be transgressing the limits of this Preface to enter into the

* Mr. Bishop, of Cheltenham, speaking of this work (Order of Daily Service, xiii.), says "a Letanie in foure partes" is given, *without* the name of the composer." It is necessary to say that Mr. Bishop had never seen a copy of Day's publication or he would not have made this mistake. Mr. Bishop's knowledge of the Litany was derived from the perusal of a MS. copy, procured from me under *misrepresentation* by Mr. Joseph Warren.

† Dean Aldrich, in a letter to Dr. Fell, says, "Tallis's magnificent Litany was *originally* written in *four* parts, with the plain-chant in the tener: Barnard was the first who despoil it." The original copy of Tallis's Litany, with several other curious specimens, is preparing for publication in the Editor's "Letaniæ Vetustæ."

question as to whether his plan of adapting a *note to a syllable* is warranted by the primitive practice of the Church: our business at present is merely to furnish a few historical facts connected with the first musical service-book of the Reformation.

It may here be advisable to say, that although there is but one *edition* of Marbeck's book, i. e. that published by Grafton in 1550, there were several *impressions*. They differ slightly, as may be seen from a comparison of the copies in the Bodleian and Lambeth libraries. The present reprint has been made from a copy in the Editor's possession.

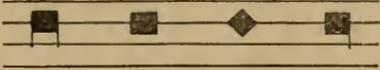
E. F. R.

*Grosvenor Cottage,
Park Village, Regent's Park.
July 1845.*

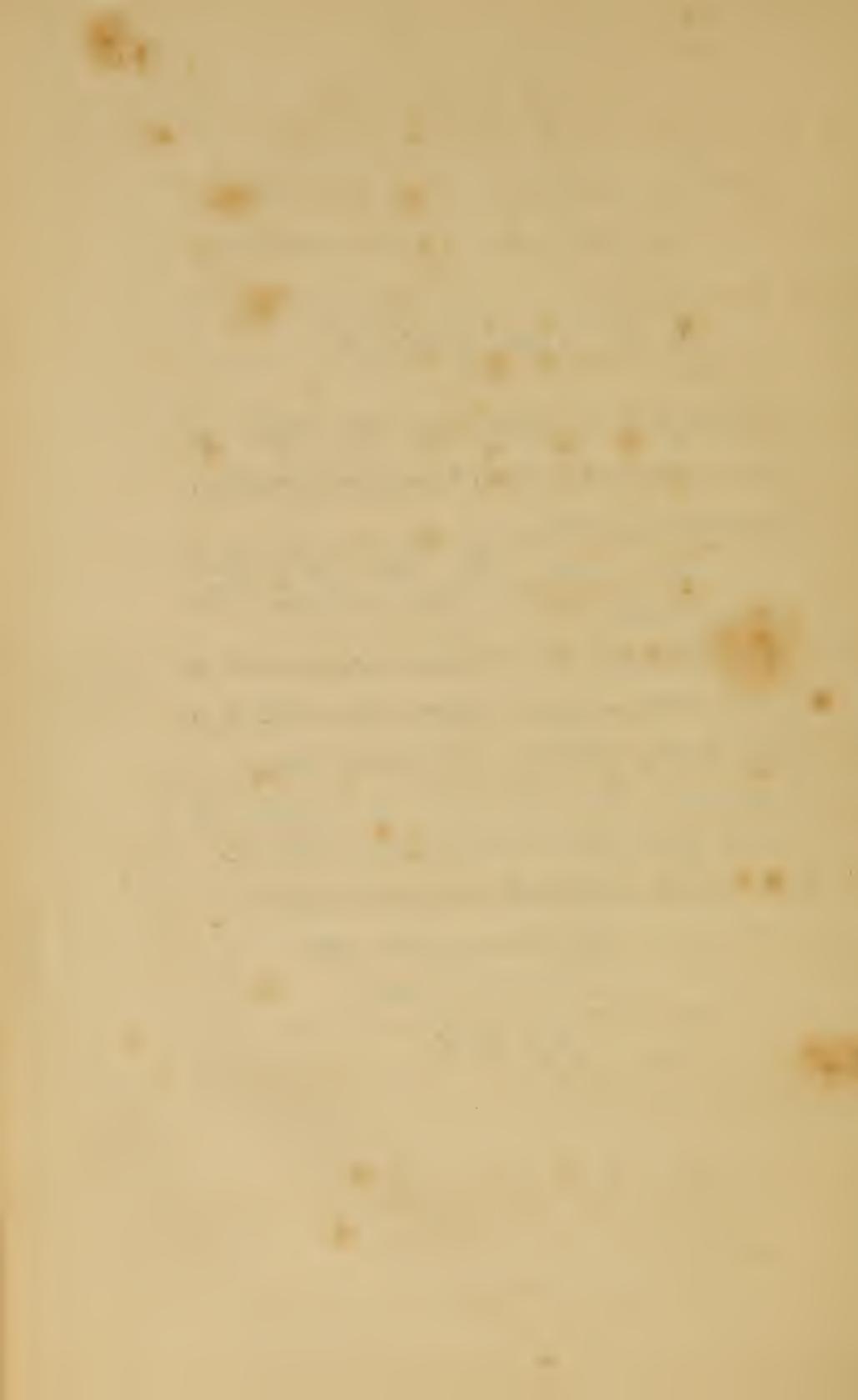
¶ The Booke
of Common
Prayer Noted.

1550.

¶ IN THIS BOOKE

is conteyned so much of the Order of
Common Prayer as is to be song in Churches:
wherein are used
only these *iiii.* 
sortes of notes.

The first note is a strenue note, and is a
breue. The second a square note, and is a
semy breue. The *iii.* a prycke, and is a
mynymne. And when there is a prycke by
the square note, that prycke is half as
muche as the note that goeth before
it. The *iiii.* is a close, and
is only used at y^e end
of a verse.



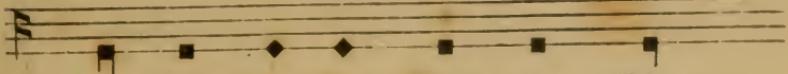
MATTINS.

The Quere wyth the Priest.



Oure father which arte in heam, halo &c.

Priest.



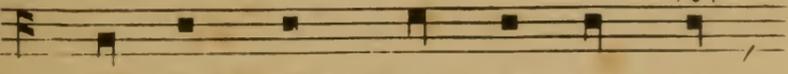
O lorde o - pen thou my lippes

Aunswer.



And my mouth shal shew forth thy praise

Priest.

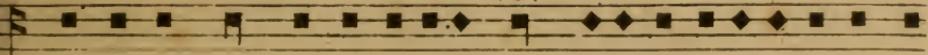


O God make spede to saue me

Auns.



O Lorde make haste to helpe me, Glory be to the father,

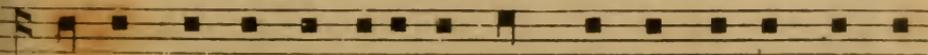


and to the Sonne, and to the holy ghost, As it was in the begynnyng, is



now and euer shalbe, world wyth out end amen. Prayse ye the lorde.

VENITE EXULTEMUS.



O come, lett vs syng vnto the lorde, lett vs hertly reioyce

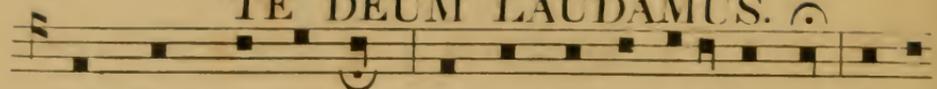


in the strength of oure saluacion &c.

And so forth wyth the rest of the Psalmes, as they be appointed.

After the first Lesson.

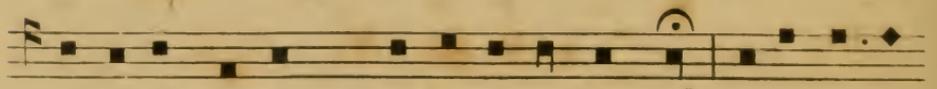
TE DEUM LAUDAMUS. ◌



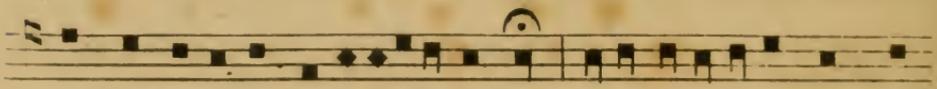
We prayse the o lorde, we knowlege the to be the lorde. All the



Earth doth worshipp the, the father euerlasting. To the al angels



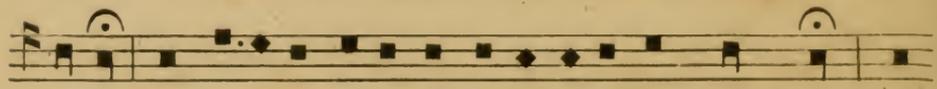
ery a loud, the heatens and all the powers therin. To the cheru-



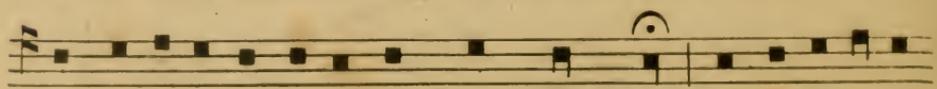
bin, and seraphin continually do crye Holy holy holy lord God



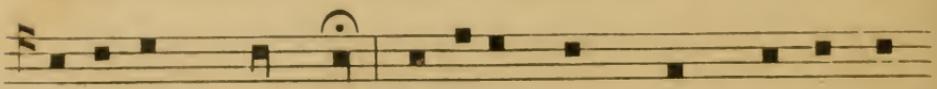
of sabaoth. Heauen and earth are fill of the maiestye of thy



glory. The glorious companye of the apostles, prayse the. The



goodly felowship of the prophettes prayse the, The noble army



of martyrs, prayse the. The holy Church through out all the



world doth knowlege the. The father of an infinite maiestye Thy

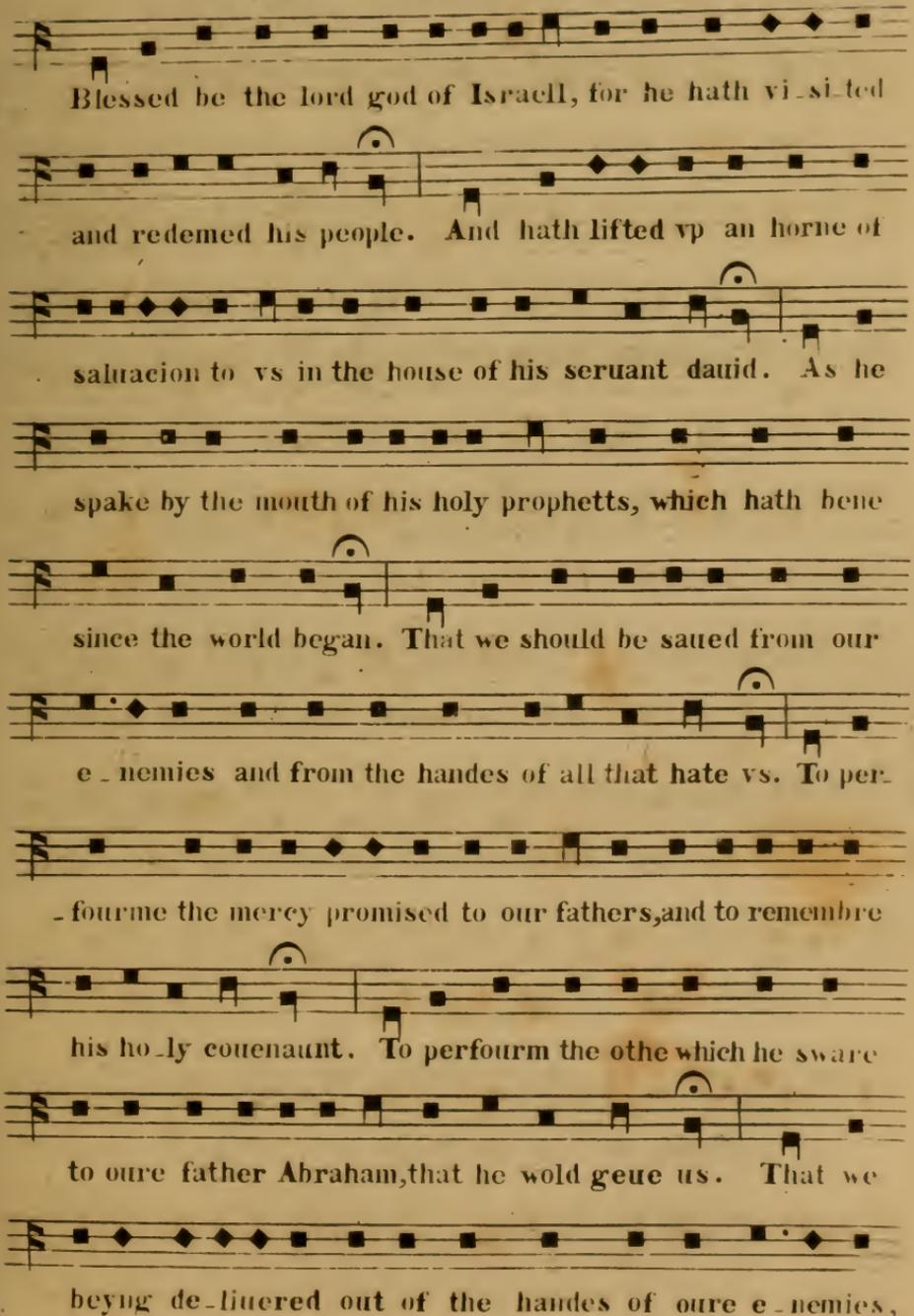


honorable, true, and onely sonne. Also the holy ghost the comforter.

Thou arte the kyng of glorie o Christ. Thou arte the everlast
 yng sonne of the father. When thou tokest vpon the to de
 liuer man, thou didest not abhorre the virgins wombe.
 When thou haddest overcome the sharpnes of death,
 thou didest open the kyngdome of heauen to all be
 leuers. Thou sittest on the right hand of God,
 in the glorie of the father. We beleue that thou
 shalt come to be oure judge. We therfore
 pray the helpe thy seruantes whome thou hast
 re-de-med with thy pre-ci-ous blond.

Make them to be nombred wyth thy saints in
glo-rye euerlasting. O lorde saue thy people,
and blesse thyné he-ri-tage. Gouverne them
and lift them vp for e-uer. Day by day
we mag-ni-fie the. And we worshipp thy name
euer world wyth out end. Vouchsafe, O lord to
kepe vs this day with out sinne. O lord have mercy
vpon vs haue mercy vpon vs. O lorde, lett thy mercy
lighten vpon vs, as our trust is in the. O lord in
the have I trusted, lett me neuer be confounded.

BENEDICTUS DOMINUS.

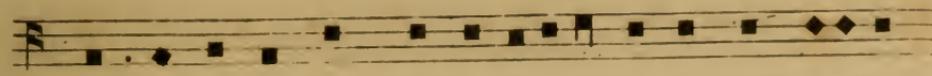


Blessed be the lord god of Israel, for he hath vi-si-ted
and redemed his people. And hath lifted vp an horne of
saluacion to vs in the house of his seruant dauid. As he
spake by the mouth of his holy prophetts, which hath bene
since the world began. That we should be satted from our
e-nem-ies and from the handes of all that hate vs. To per-
-fourme the mercy promised to our fathers, and to remembre
his ho-ly couenaunt. To perfourm the othe which he sware
to oure father Abraham, that he wold geue us. That we
beyng de-liu-ered out of the handes of oure e-nem-ies,

might serue him with out feare. In holynes and righteousnes
before him, all the dayes of oure life. And thou child shalt
be called the prophett of the highest, for thou shalt go be-
fore the face of the lord, to prepare hys way. To geue
knowlege of saluacion vnto his people for the remission of
their sinnes. Through the tender mercy of our god, whereby
the day springe from an highe hath visited vs. To geue light
to them that sitt in darknes, and in the shadow of death,
and to guye our feete in to the waye of peace. Glory
be to the father, and to the some, and to the holy ghost.



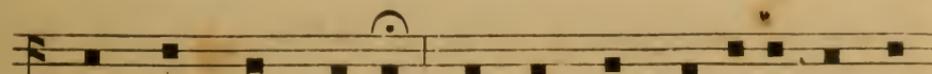
As it was in the beginning, is now and e - uer
 shal be, world with out end. A - men.



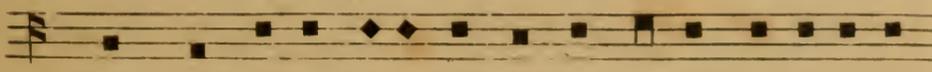
Blessed be the lorde god of Israell, for he hath visited
 and redemed, his people And hath lifted vp an horne of



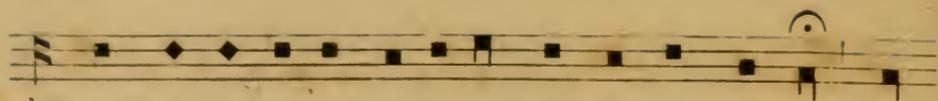
saluacion to vs, in the house of his seruamt dauid. As he
 spake by the mouth of his ho - ly prophetts, which hath bene



since the worlde began. That we should be saued from our
 e - nemies, and from the handes of all that hate vs. To per -



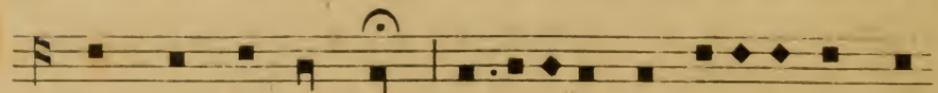
fourme the mercy promised to oure fathers, and to remem -
 bre his ho - ly couenaunt. To performe the othe which he



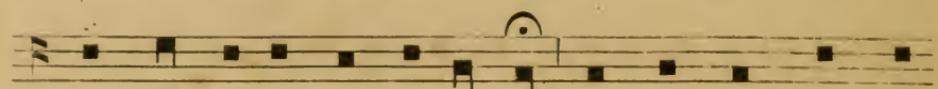
sware to our father Abraham, that he wold geue vs. That



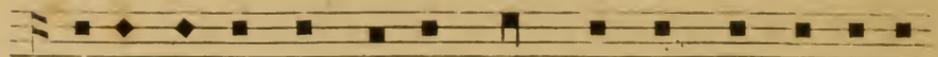
we beyng deliuered out of the handes of our enemies might



serue him with out feare. In holynes and righteousnes be



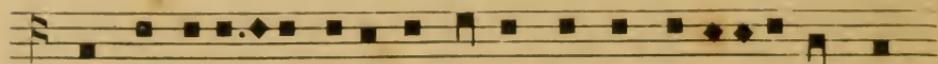
fore him, all the dayes of our life. And thou child shalt be



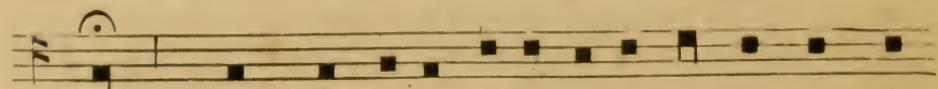
called the prophett of the highest, for thou shalt go before



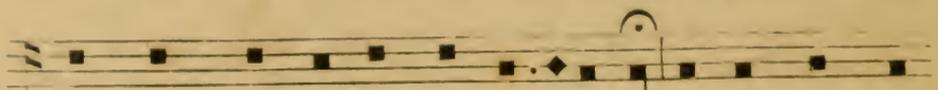
the face of the lorde, to prepare hys waye. To geue know-



lege of saluacion vnto his people for the remission of their



sinnes. Through the tender mercy of our god, whereby the



day spring frome on high hath visited vs. To geue light to



them that sitt in darknes, and in the shadow of death and to gyde



oure feete into the waye of peace. Glory be to the father,



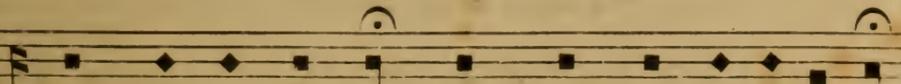
and to the sonne, and to the holy ghost. As it was in the be-



-ginnyng is now and euer shall be world with out end. Amen.

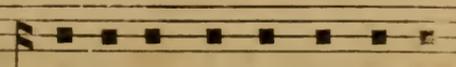


Lorde haue mer - cy v - pon vs. Christ haue



mer - cy v - pon vs. Lorde haue mer - cy v - pon vs.

The Quere with the Priest.



I beleue in god the father
almightie, maker of heauen and earth. And in Jesus Christ
his onely Sonne our lorde. Which was conceaued by the holy
ghost, born of the Virgin Mary. Suffred under Ponce Pilate,
was crucified, dead and buried, he descended into hell, The third
day he arose agayn from the dead. He ascended into heuen,
and sitteth on the right hand of god the father Almighty, from
thence shall he come to Judge the quicke and the dead. I be-
leue in the holy ghost. The holy Catholic Church. The Commu-
nion of saints. The forgevenes of synnes. The resurrection
of the body. And the life euerlastyng.

Oure father which arte in heauen, halowed be thy name. Thy
kyngdome come. Thy wyll be done in earth as it is in heauen.
Geue vs this daye oure dayly bread. And forgeue vs oure
respases, as we forgeue them y^e trespasse agaynst vs.

Priest. And leade vs not in to temptacion *Aunsw.* But de-ll-

uer vs from euil. Amen. *Priest.* O lorde shew thy mercy vpon

Auns. us. *Priest.* And graunt vs thy saluation. O Lorde, saue the

Auns. kyng. *Priest.* And mercifully heare vs when we call vpon the.

Priest. Indue thy ministers with righteousness. *Auns.* And

make thy chosen people Joyfull. *Priest.* O Lord saue thy people.

Auns. And blesse thyne in heritaunce. *Priest.* Geue peace in

Auns. our tyme, o lord. *Priest.* Because there is none other that fight-

Priest. eth for vs but onely thou o God. *Auns.* O god, make cleane oure

Auns. hertes with in vs. *Priest.* And take not thine holy spirit from vs

Priest. The lorde be with you. *Ans.* And

wyth thy spi - rit *Priest.* Let vs pray

After the Collect for y^e day these that follow

O God which arte author of peace and loue of

concorde in knowlege of whome standeth oure eternall life,
whose seruice is perfecte freedom: Defend vs thy humble ser-
uauntes in all assaultes of oure enemies, that we surely trust-
yng in thy defence, may not feare the power of any aduer-
saries: Through y^e might

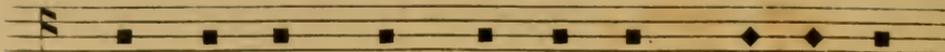
of Je - su Christ oure Lorde. *Answer.* A - men.

O Lorde oure heauenly fa - ther al - migh - tie
and euerlyng God, which hast safely brought vs to the be-
gynnyng of thys daye: defende vs in the same wyth thy myghtye
power, and graunt that this day we fall into no synne, Neither
cume into any kinde of daunger, but that all oure doynge may
be ordred by thy gouernaunce to do alwayes that is righteous
in thy sight:

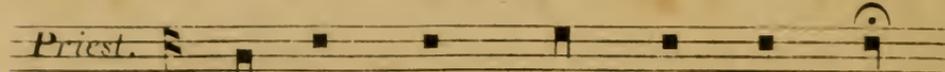
Through Je - sus Christ our Lorde. *Answer.* Amen.

Thus endeth
MATTYNS.

EVEN SONG.

The Quere wyth the Priest.


Oure fa-ther which arte in heauen, ha-low-ed. &

Priest. 

O God make spede to saue me

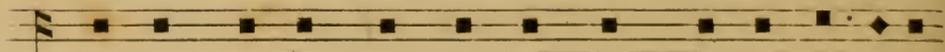
Auns. 

O Lorde make hast to help me. Glory be to the father



and to the. &c. As it was in the begynnyng. &c. *As it is before at Mattins.*

PSALMES.



O Lorde rebuke me not in thyne in-dig-na-cion:



nei-ther chasten me in thy dis-plea-sure. &c.

And so forth with the rest of the Psalmes as they be appoynted.

After the I. lesson, one of these that folow.

MAGNIFICAT.



My soule doth magnifie the lorde. And my spirit hath reioy-



ced in God my sauour. For he hath regarded the lowlyness of

hys handmaide, for behold from henceforth all generacions shall
 call me blessed. For he that is mightie hath magnified me, and
 holy is his name. And his mercy is on them that fear hym, throw
 out all generacions. He hath shewed strength with hys arme, he
 hath skatered the proude in the imaginacion of their hertes. He hath
 putt downe the mightie from their seate, and hath exalted the hum
 - ble and meke. He hath filled the hungry wyth good thynges, and
 the ryche he hath sent emptie away. He remembryng hys mer
 - cy hath holpen his seruaunt Israell, as, he promysed to oure fathers
 Abraham and hys seede for euer. Glory be to the father and to



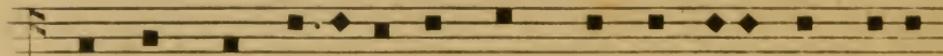
the soure; and to the holy ghost. As it was in the begin-



nyng is now and euer shalbe, World with out end Amen.

MAGNIFICAT.

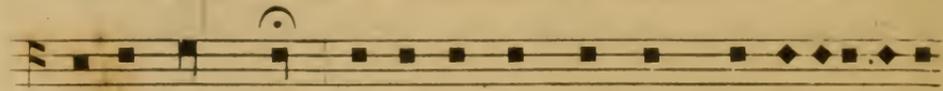
ir



My soule doth magnifie the lorde, And my spirit hath reioi-



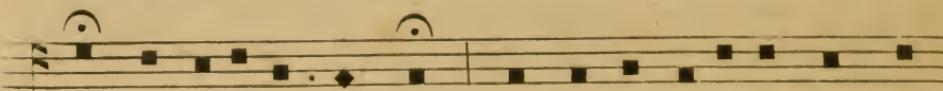
ced in god my sauyour. For he hath regarded the lowlynes



of hys handmayde, for behold from henceforth all generacious



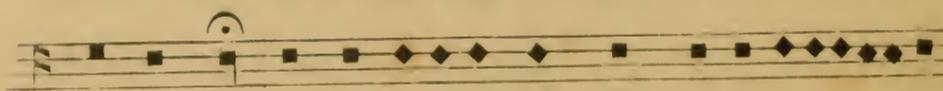
shall call me blessed. For he that is mightie hath magnified



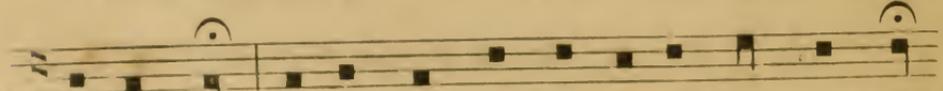
me, and holy is hys name. And hys mercy is on them that



fear him through out all generacions. He hath shewed strength



with hys arme, he hath skattered the proude in the imaginacion



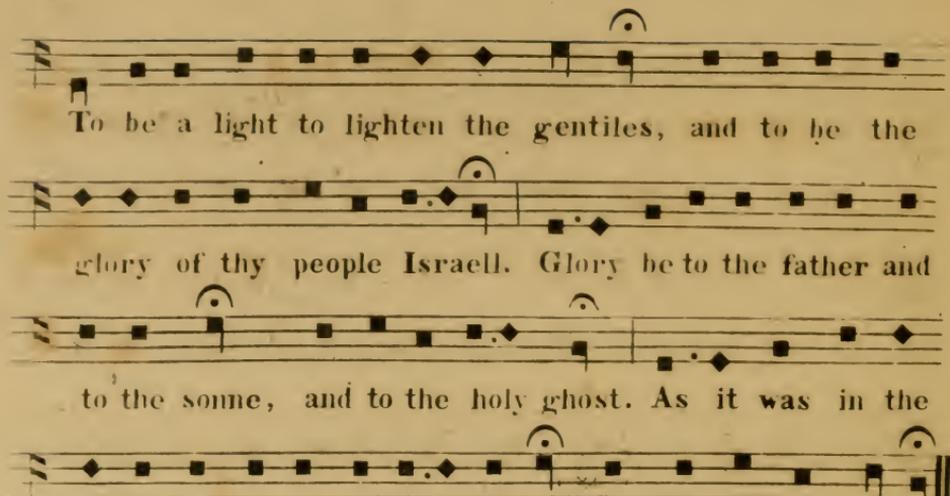
of their hartes. He hath putt downe the mightie from theyr seate,

and hath exalted the humble and meke. He hath filled
 the hungry with good thynges, and the ryche he hath
 sent emptie away. He remembryng his mercy, hath holpen
 his seruaunt Israell, as he promised to oure fathers, A-
 -braham and his seede for euer. Glory be to the father and
 to the sonne, and to the holy ghost. As it was in the begynnyng,
 is now and euer shalbe, world with out ende, A-men.

After the ii lesson one of these that follow.

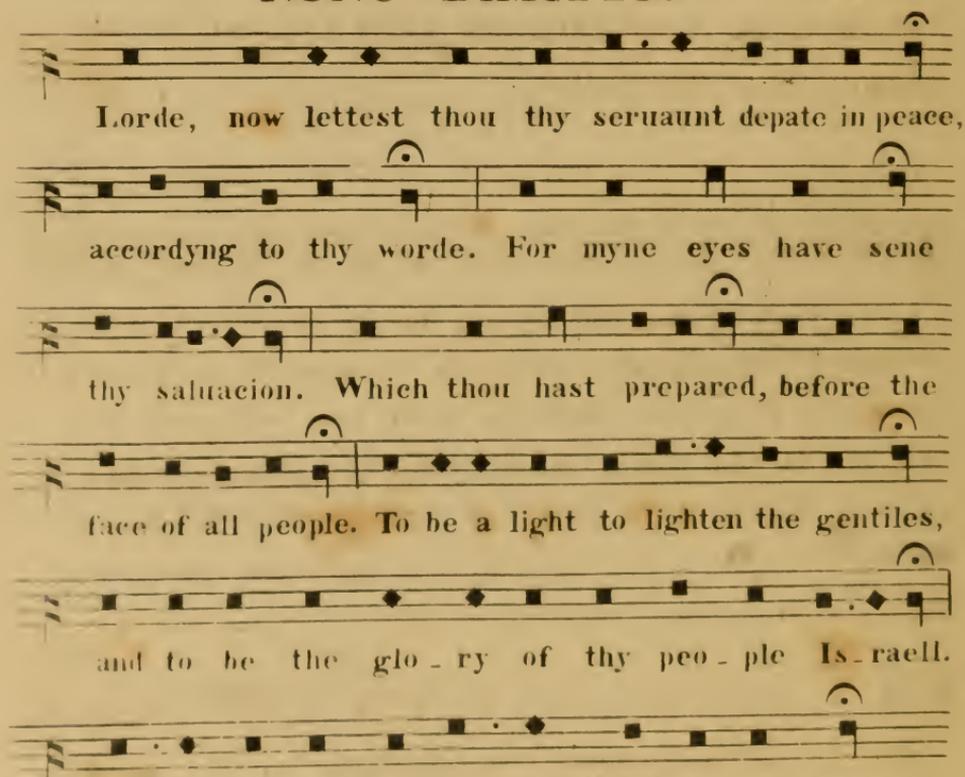
NUNC DIMITTIS.

Lorde, now letttest thou thy seruaunt de parte in peace,
 accordyng to thy worde. For myne eyes haite sene, thy
 saluacion. Which thou hast prepared, before the face of all people.

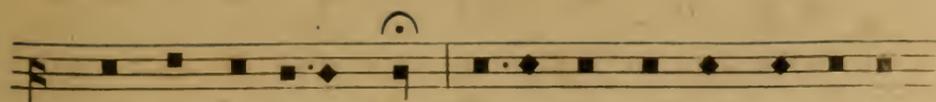


To be a light to lighten the gentiles, and to be the
 glory of thy people Israell. Glory be to the father and
 to the sonne, and to the holy ghost. As it was in the
 begynnyng is now and euer shalbe, world with out ende, Amen

NUNC DIMITTIS.



Lorde, now lettest thou thy seruaunt depate in peace,
 accordyng to thy worde. For myne eyes have sene
 thy saluacion. Which thou hast prepared, before the
 face of all people. To be a light to lighten the gentiles,
 and to be the glo - ry of thy peo - ple Is - raell.
 Glo ry be to the fa - ther and to the sonne,



and to the holy ghost, As it was in the begynnyng



is now and euer shalbe, world with out end A-men.



Lord haue mer - cy up - on vs. &c

And so forth wyth the suffrages, as is before at Mattins. And after the first Collecte for the daye, these that follow.

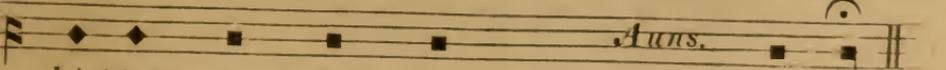


O God, frome whome all ho-ly desires, all good comsayles, and all iust workes do procede: Geue vnto thy seruantes yt peace, which the world can not geue, that both our hertes may be set to obey thy commandentes, and also that by thee, we beyng defended from the fear of our enemies, may passe oure tyme in rest and quietnes: Through the



merites of Jesus Christ our saviour.

Amen.



Lighen oure dark - nes &c

A - men.

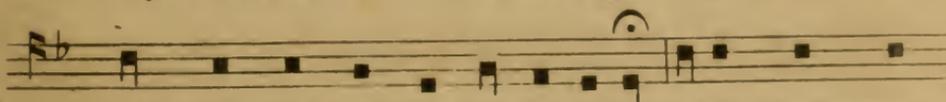
*For the tyme of Lent in the place
of TE DEUM.*

BENEDICITE.

O all ye workes of the lorde, speake good of the lorde:
praise him, and sett him vp for euer. O ye angels
of the lord, speake good of the lorde: praise him, and
sett him vp for euer. O ye heauens, speake good of
the lorde: praise him, and sett him vp for euer. O ye
waters that be aboue the firmament speake good of
the lorde: praise hym, and sett hym vp for euer. O all
powers of the lorde speake good of the lord: praise
hym, and sett him vp for euer. O ye Sunne and Moone,
speake good of the lorde, praise him and sett him vp for euer.



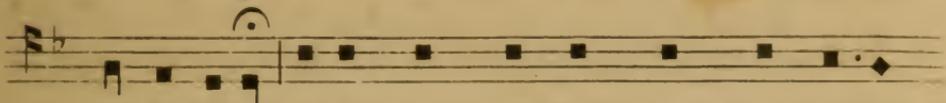
O ye Sterres of heauen speake good of the lorde:



praise him and sett him vp for euer. O ye shewers and



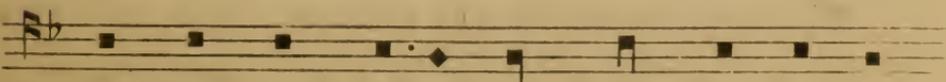
dew, speake good of the lorde: praise him, and sett him



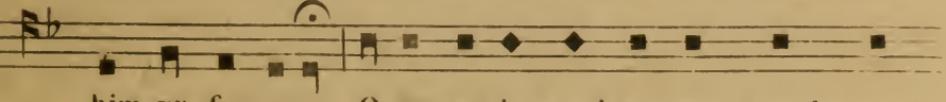
vp for euer. O ye wyndes of God, speake good of the



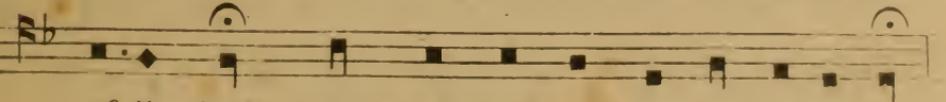
lorde: praise him, and sett him vp for euer. O ye fire



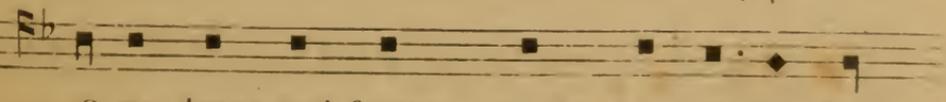
and heate, prayse ye the lorde: prayse him, and sett



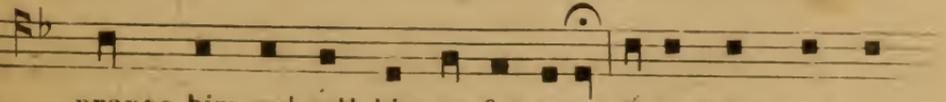
him vp for euer. O ye wynter and sommer, speake good



of the lorde: praise him and sett him vp for euer.



O ye dewes and frostes, speake good of the lorde:



prayse him and sett him vp for euer. O ye froste and colde,

speake good of the lorde: prayse him and sett him vp for
 euer. O ye Ice and snow, speake good of the lorde: praise
 him, and sett him vp for euer. O. ye nightes and dayes,
 speake good of the lorde: prayse him, and sett him vp
 for euer. O ye light and darknes, speake good of the
 lorde: praise him, and sett him vp for euer. O ye
 lighteninges and cloudes speake good of the lorde: praise
 him, and sett him vp for euer. O lett the earth speake
 good of the lorde: yea, lett it praise him and sett him
 vp for euer. O ye mountaynes and hylles, speake good of the lorde:

praise him and sett him vp for euer. O all ye grene
 things vpon the earth, speake good of the lorde: praise
 him and sett him vp for euer. O ye welles, speake good
 of the lorde: praise him, and set him vp for euer
 O ye Seas and fluddes, speake good of the lorde
 praise him, and sett him vp for euer. O ye whales,
 and all that moue in the waters, speake good of the
 lorde: praise him, and sett him vp for euer. O all ye
 beastes and cattel, speake good of the lorde: praise
 him and sett him vp for euer. O ye children of men.



speake good of the lorde: praise him, and sett him vp for



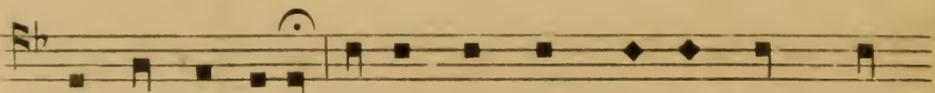
ouer. O lett Israell speake good of the lorde: praise



him, and sett him vp for euer. O ye priestes of the



lorde: speake good of the lorde: praise him and sett



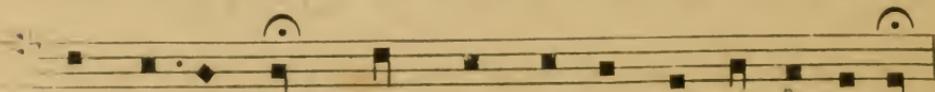
him vp for euer. O ye seruauntes of the lorde, speake



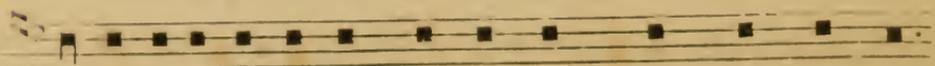
good of the lorde: prayse him and sett him vp for e-



uer. O ye spirites and Soules of the righteous speake



good of the lorde: praise him, and sett him vp for euer.



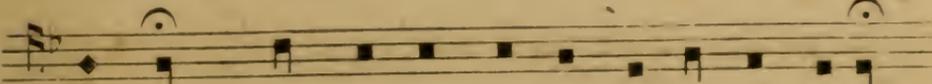
O ye holy & humble men of hert, speake ye good of



the lorde: prauise ye him, and sett him vp for euer.



O Ananias, Asarias and Misael, speake ye good of



the lorde praise ye him and sett him vp for euer.



Glory be to the father and to the Sonne, and to the

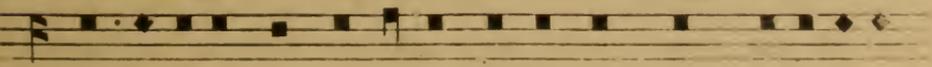


holy ghost. As it was in the begynnyng is now and



euer shal be, world without end, A - men.

QUICUNQUE VULT.



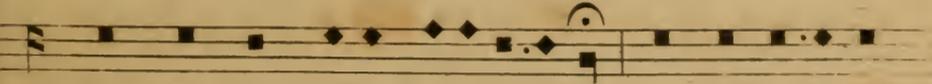
Whosoever wyl be saued: before all thynges it is neces



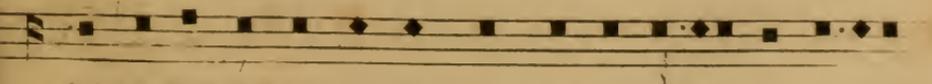
sary that he hold the catholike faith. Which fayth, ex



cept every one do kepe holy and vndefiled: with out



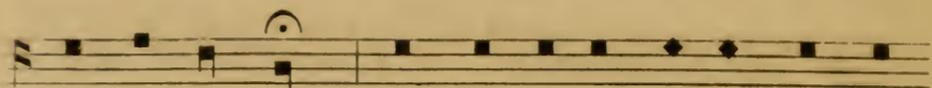
doubt he shall perish euerlastingly. And the Catholike



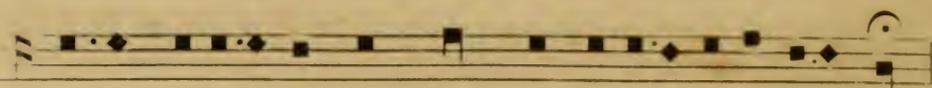
faith is this: that we worshipp one god in trinitie and trinitie



in vnitie. Neither confounding the persones: nor denyd-



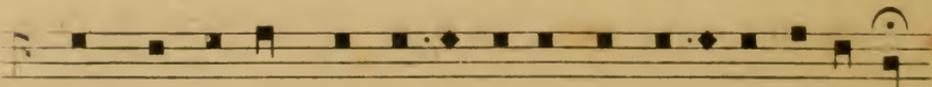
-yng the substauce. For there is one persone of the



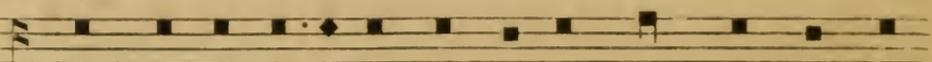
father, another of the sonne, and another of the holy ghost.



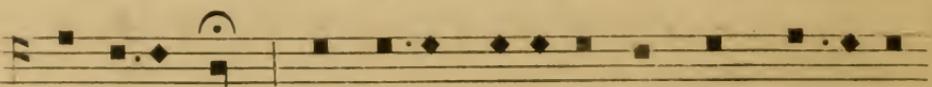
But the godhed of the father, of the sonne, and of the holy



ghost is all one: the glory equall the maiestie coeternall.



Suche as the father is Suche is the Sonne: and suche is



the holy ghost: The father vncreate. the Sonne vncreate:



and the holy ghost vncreate. The father incomprehens-



ble, the Sonne incomprehensible: and the holy ghost in-



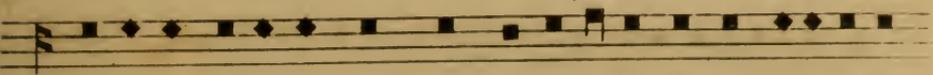
comprehensible. The father eternall, the sonne eternal:



and the holy ghost eternall, And yet they are not three



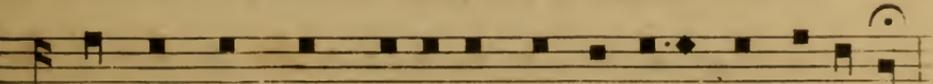
eternalles: but one eternall. As also there be not three



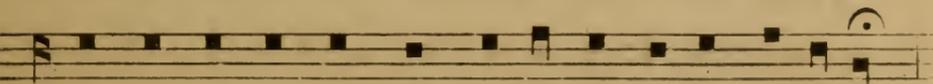
incomprehensibles, nor three vncreated: but one vncreated,



and one incomprehensible. So likewise the father is al-



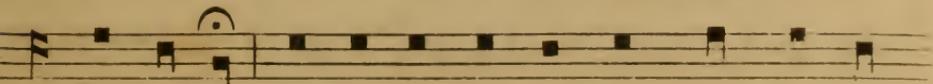
mightie: the Some almightie, and the holy ghost almightie.



And yet are they not three almighties: but one almightie.



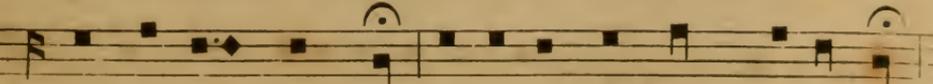
So the father is god the some is god: and the ho - ly



host is god. And yet are they not three goddes but one



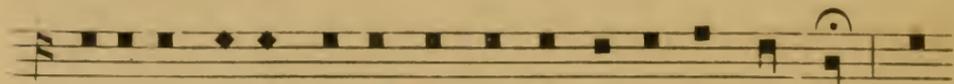
god. So likewise the father is lord, the some is lord:



and the holy ghost lord. And yet not three lordes: but one lord.



For like as we be compelled by the christian veritie: to



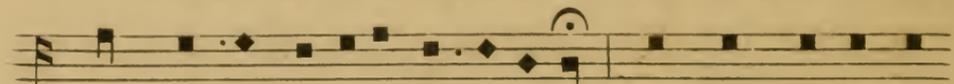
aknowledge every person by himself to be god and lord. So



are we forbydden by the catholike religion: to say there



be three goddes or three lordes. The father is made of



none: neither created nor begotten. The sonne is of the



father a lone: not made nor created, but begotten. The



holy ghost is of the father and of the sonne: neither made



nor created, nor begotten, but procedyng. So there is one



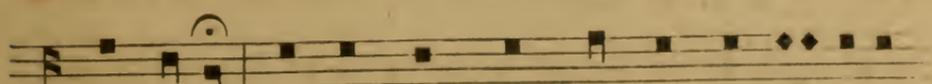
father, not three fathers one sonne, not three sonnes: one



holy ghost not three holy ghostes. And in this tri_ni_tie



none is afore or after other: none is greater nor less;



then other: But the whole three persones: be coeternal



together and coequal. So that in all thinges as is afore



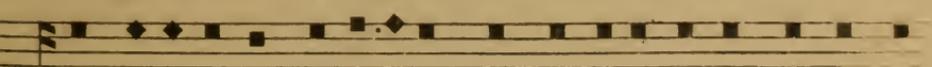
sayde: the vnitie in trinitie; and the trinitie in vnitie



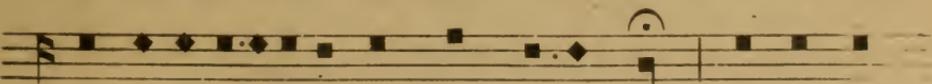
is to be worshipped. He therefore that will be saued: must



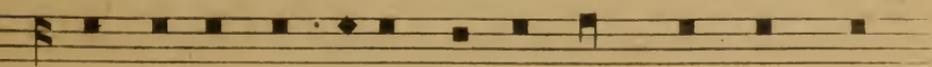
thus thinke of the trinitie. Furthermore it is necessary



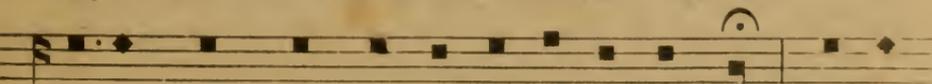
to euerlasting Saluacion: that he also beleue rightly in



the incarnation of oure lorde Jesu Christ. For the right



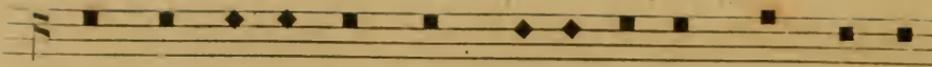
fayth is that we beleue and confesse: that our lord



Jesu Christ the sonne of god, is god and man. God of



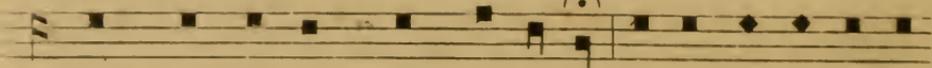
the substance of the father, begotten before the worldes:



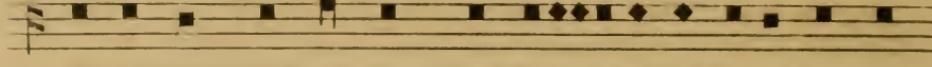
and man of the substance of his mother, borne in the



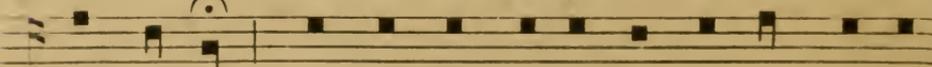
world. Perfect god and perfect man: of a reasonable



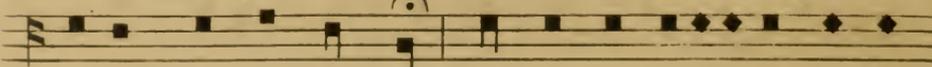
soule and humaine flesh subsisting. Equall to his father



as touching his godhead: and inferior to the father, touching



his manhood. Who although he be god and man: yet he



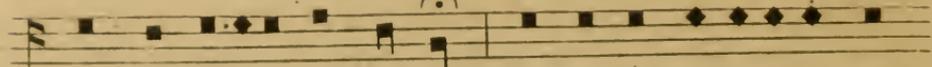
is not two but one god. One, not by conversion of the



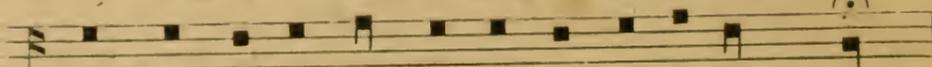
godhead in to fleshe: but by taking of the manhood into



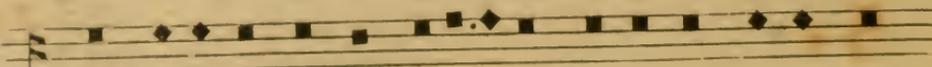
god. One altogether, not by confusion of substance:



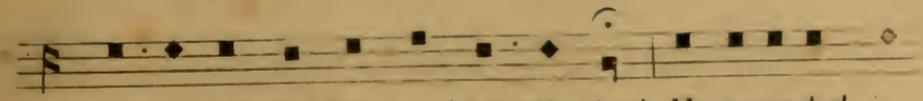
but by unitie of person. For as the reasonable soule



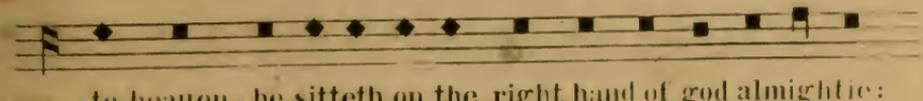
and flesh is one man: so god and man is one Christ.



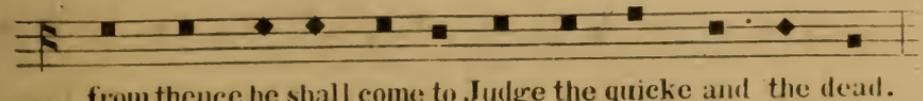
Who suffered for our saluacion: descended in to hell,



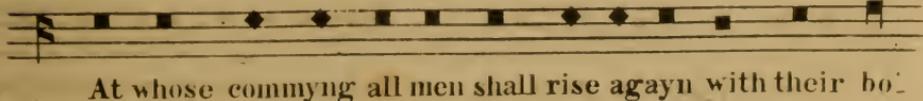
rose agayne the third day from the dead. He ascended in



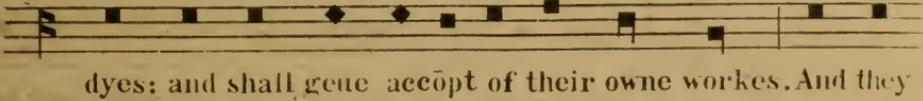
to heauen, he sitteth on the right hand of god almightie:



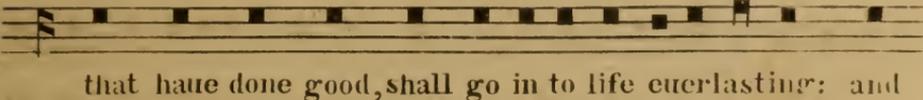
from thence he shall come to Judge the quicke and the dead.



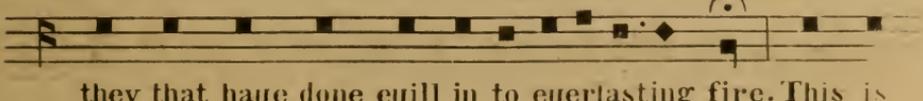
At whose commyng all men shall rise agayn with their bo-



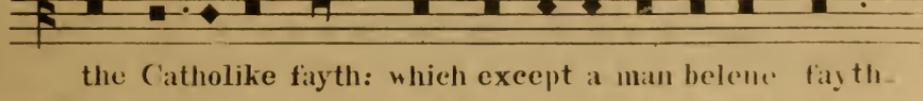
dyes: and shall geue accōpt of their owne workes. And they



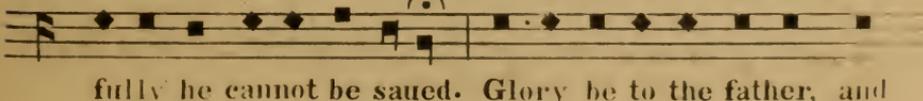
that haue done good, shall go in to life euerlasting: and



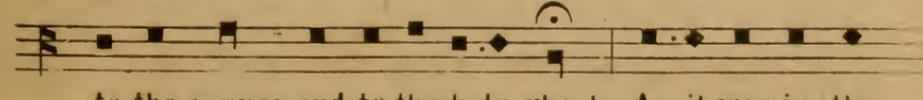
they that haue done euill in to euerlasting fire. This is



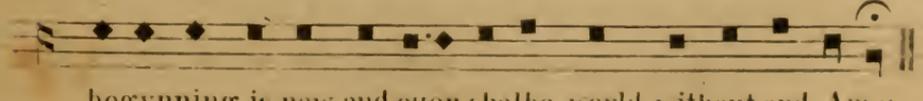
the Catholike fayth: which except a man belene fayth-



fully he cannot be saued. Glory be to the father, and

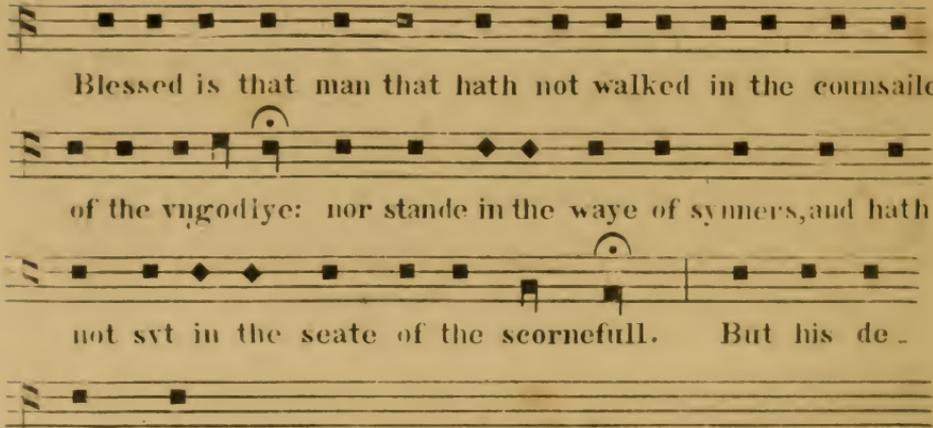


to the sonne: and to the holy ghost. As it was in the



begynning, is now and euer shalbe world without end, Amen

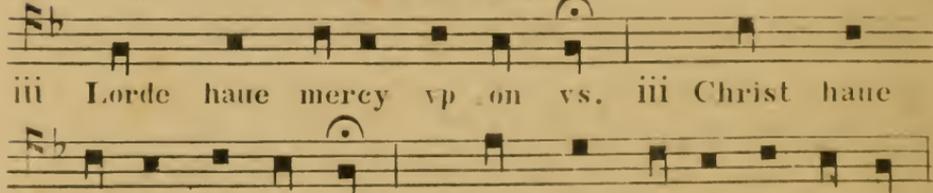
AT THE COMMUNION.

The Introite.


Blessed is that man that hath not walked in the counsaile
of the vngodiye: nor stande in the waye of synners, and hath
not svt in the seate of the scornefull. But his de

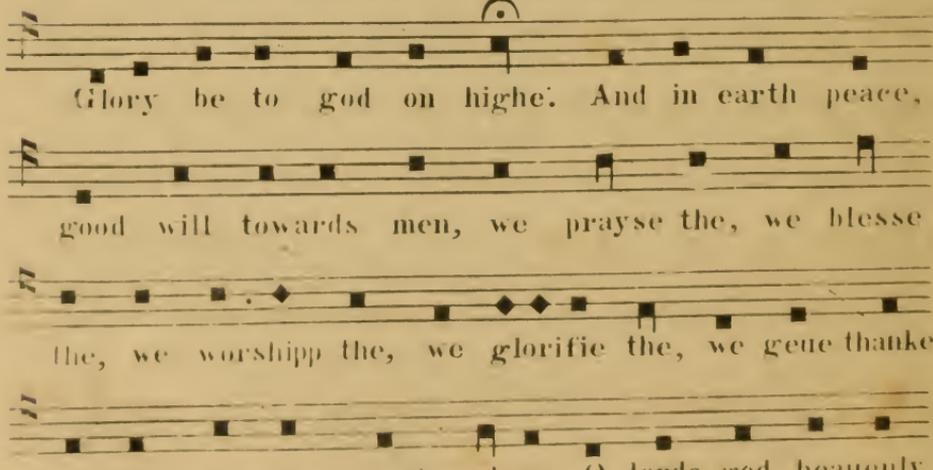
light is &c. *And forth with y^e Introite
as is appoynted for the day.*

KYRIE.

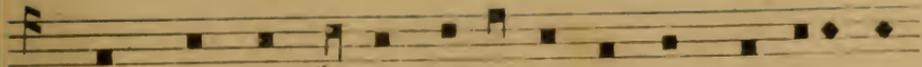


iii Lorde haue mercy vp on vs. iii Christ haue
mercy vp on vs. iii Lord haue mercy vp on vs.

GLORIA IN EXCELSIS.



Glory be to god on highe. And in earth peace,
good will towards men, we prayse the, we blesse
the, we worshipp the, we glorifie the, we geue thanks
to the, for thy greate glory, O lorde god heauenly



kyng, God the father almightie. O lorde the only be-



gotten Sonne Jesu Christ, O lorde god lamb of god,



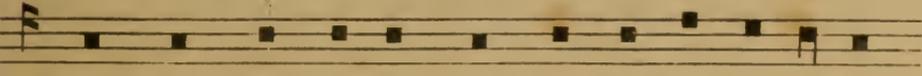
some of the father, that takest away the synnes of



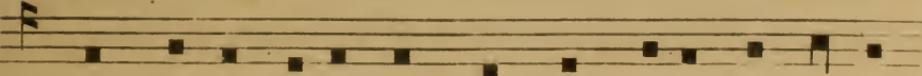
the world, haue mercy vpon vs, Thou that takst a



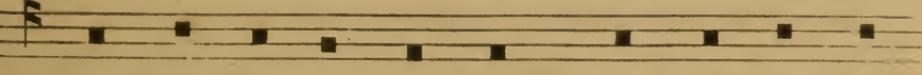
way the synnes of the world, receaue our prayer,



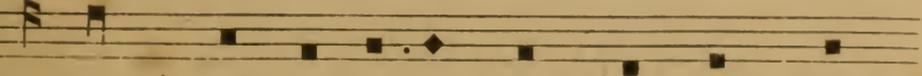
Thou that sittst at the right hand of god the father,



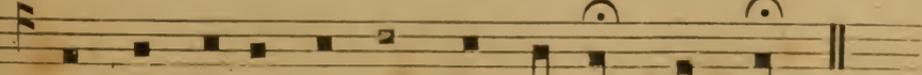
haue mercy vpon vs: For thou onely art ho-ly,



Thou one-ly arte the lorde. Thou one-ly (O



Christ) with the ho-ly ghost, arte most highe



in the glory of god the father. A-men.

THE CREDE.

I beleue in one God. The father almightie maker of heauen
 and earth, and of all thynges visible, and inuisible; And in
 one lorde Jesu Christ, the onely begotten some of God,
 begotten of his father before all worldes. God of God,
 light of light, very God of very God, begotted not made,
 beyng of one substauce with the father, by whome all
 thynges were made, who for vs men, and for our saluacion,
 came downe from heauen and was incarnate by the holy
 ghost, of the virgin Mary, and was made man, and was
 crucified also for vs, vnder Pontius Pilate he suffred and
 was buried, and the third daye he arose agayne accordyng

to the Scriptures and ascended in to heauen, and sitteth
 at the ryght hand of the father, whose kyngdome shall
 haue none ende: and he shall come agayne with glorye
 to Judge bothe the quicke and the deade. And I beleue
 in the holy ghoste the lorde and geuer of life, who pro-
 ceedeth from the father and the Sonne, who with the father
 and the Sonne together, is worshipped and glorified, who
 spake by the prophetes. And I beleue one Catholike
 and Apostolike Churche. I acknowlege one baptisme,
 for the remission of synnes. And I loke for the resurrec-
 tion of the deade: and the life of the world to come. Amen.

The Offertories.

i

Mat. V.

Let your light so shyne before men, that they may se your
good workes and glorifie your father which is in heauen.

ii

Mat. VI.

Lay not vp for your selues treasure vpon the earth
where the rust and mothe doth corrupt and where thes
breake throw and steale: but lay vp for your selues
treasure in heauen, where neither rust nor mothe doth
corrupt, and where theses do not breake through nor steale.

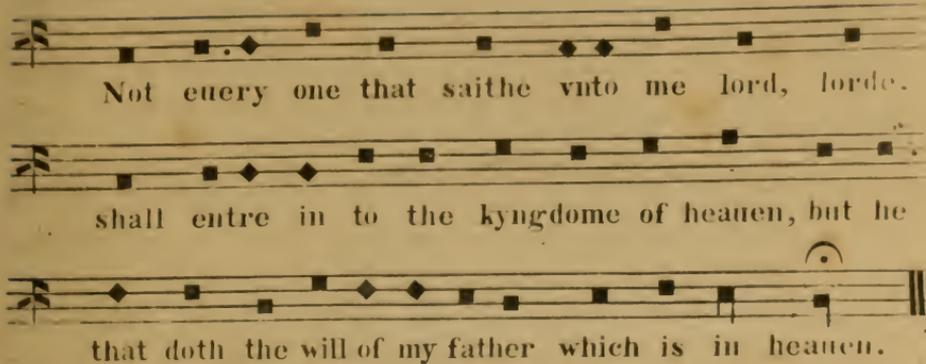
iii

Mat. vii.

What so euer ye wold that men shuld do
vnto you, euen so do you vnto them, for
this is the law and the prophetes.

iiii

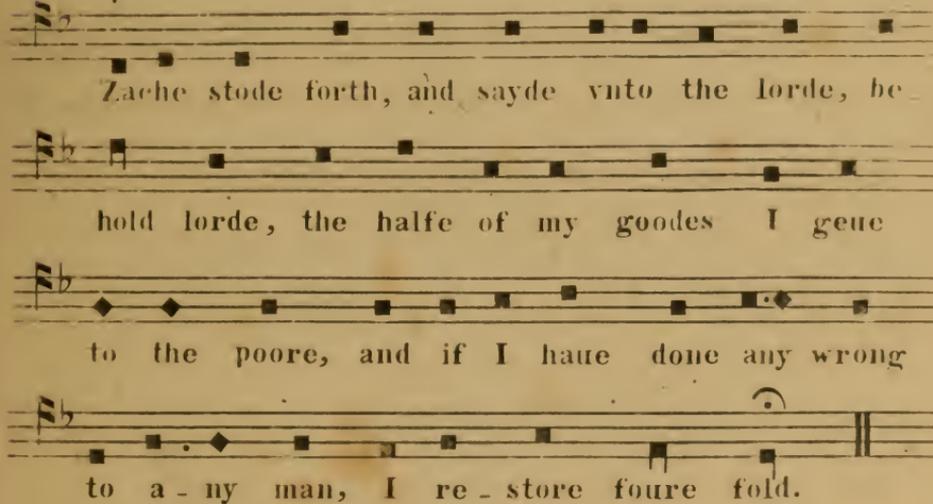
Mat. VII.



Not euery one that saithe vnto me lord, lorde,
shall entre in to the kyngdome of heauen, but he
that doth the will of my father which is in heauen.

v

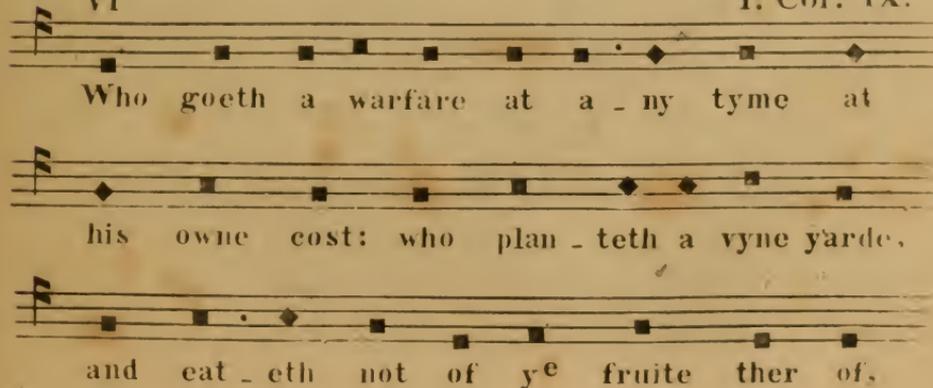
Luke. XIX.



Zache stode forth, and sayde vnto the lorde, be
hold lorde, the halfe of my goodes I geue
to the poore, and if I haue done any wrong
to a - ny man, I re - store foure fold.

vi

1. Cor. ix.



Who goeth a warfare at a - ny tyme at
his owne cost: who plan - teth a vyne yarde,
and eat - eth not of y^e fruite ther of,

or who feed - eth a flocke and eat - eth
not of the milke of the flocke.

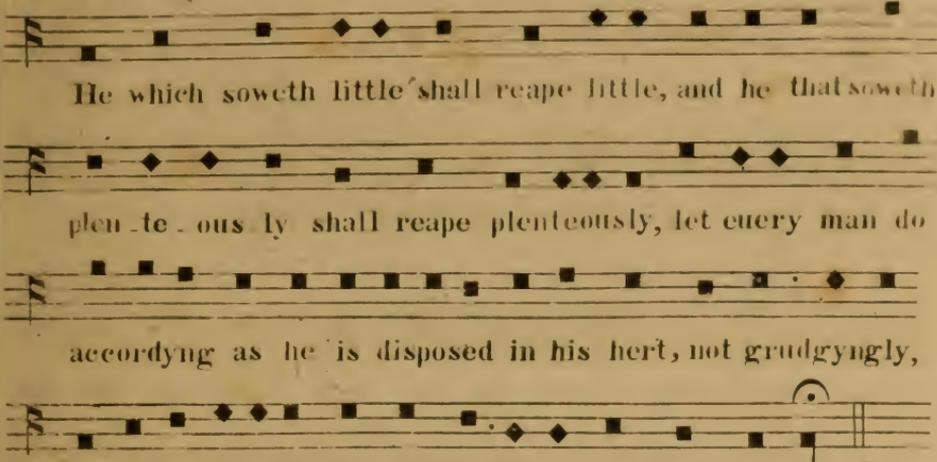
vii

1. Cor. ix.

If we haue sowed vn - to yow spi - ri - tu - all
things, is it a great mat - ter if we shall reape
your world - ly things? do ye not know that
they which mi nis - ter about ho - ly thynges,
liue of the sac - ri - fice. They which wayte of
the al - tar are partakers of the al - tar, euen so
hath the lord al - so or - dey - ned that they which
preache y^e Gospell, should liue of the Gospell.

viii.

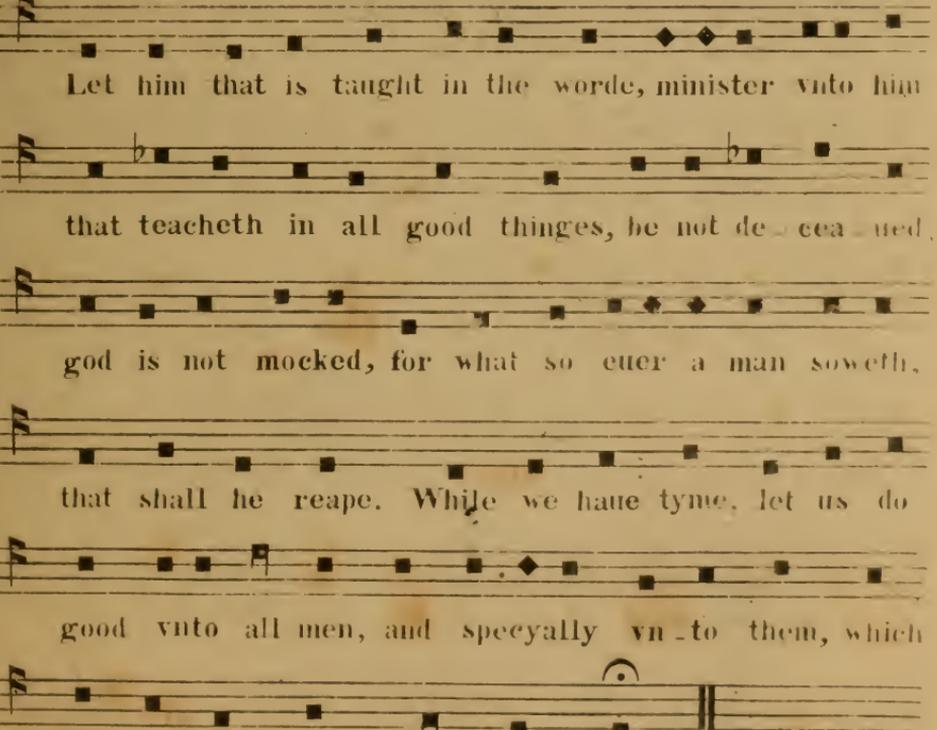
ii Cor. ix.



He which soweth little shall reape little, and he that soweth
 plenteously shall reape plenteously, let every man do
 accordyng as he is disposed in his hert, not grudgyngly,
 or of necessitie, for god loneth a cherefull gener.

ix.

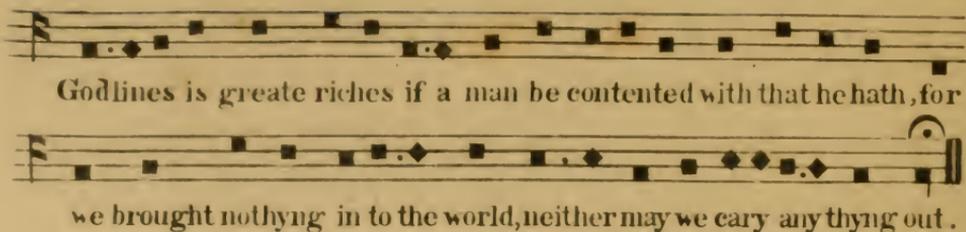
Galat: vi.



Let him that is taught in the worde, minister vnto him
 that teacheth in all good thinges, he not deceaued,
 god is not mocked, for what so euer a man soweth,
 that shall he reape. While we haue tyme, let us do
 good vnto all men, and speecyally vnto them, which
 are of the house-hold of faeth.

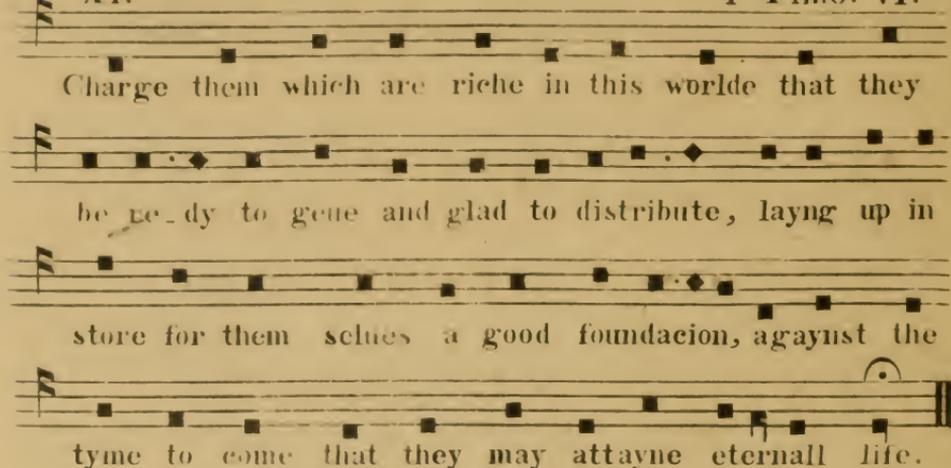
X.

i Timo: VI.



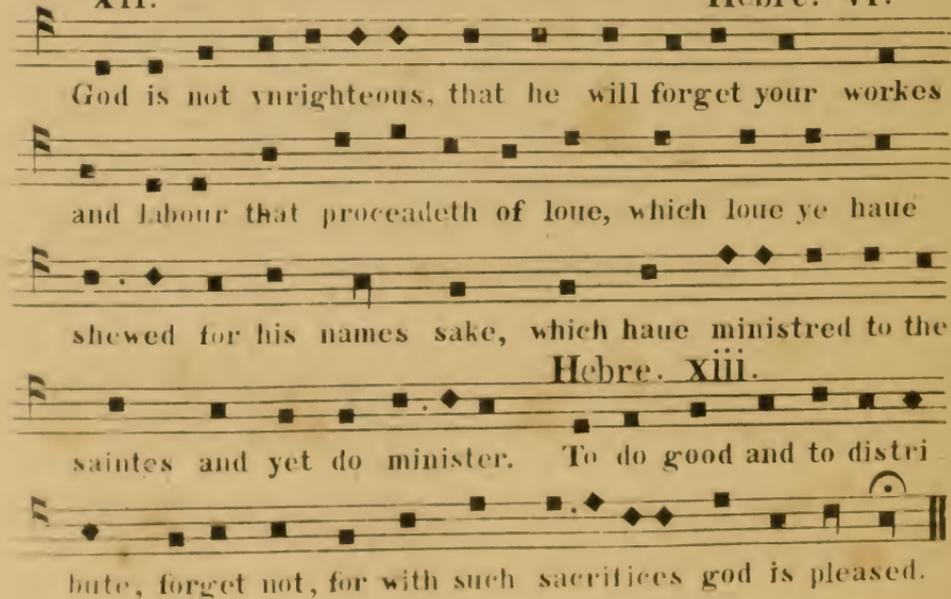
XI.

i Timo. VI.



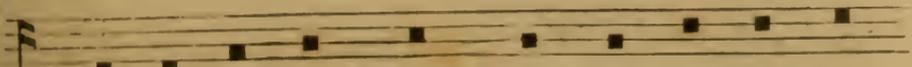
XII.

Hebre. VI.



xiii.

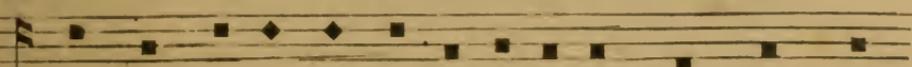
i Timo. iii.



Who-so hath this worldes good, and sieth his bro-



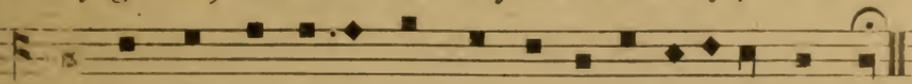
ther haue nede, and shutteth vp his compassion from



him, how dwelleth the loue of god in him. Geue almes, of



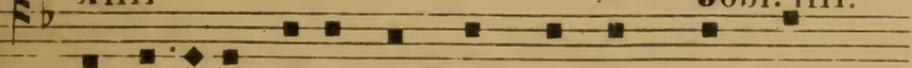
thy goodes, and turne neuer thy face from any poore man,



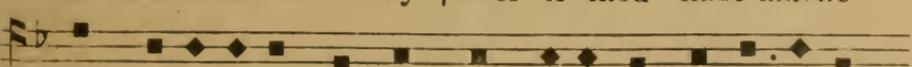
and then the face of y^e lord shall not be turned away from the.

xiiii

Jobi. iiii.



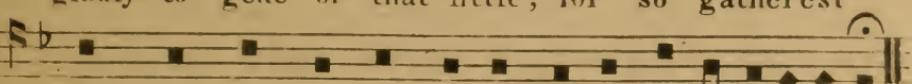
Be mercifull after thy power if thou hast muche



geue plenteously, if thou hast little, do thy diligence



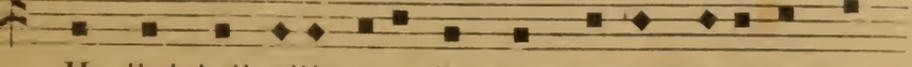
gladly to geue of that little, for so gatherest



thou thy selfe a good reward in the day of necessitie

XV.

Prov. xix.

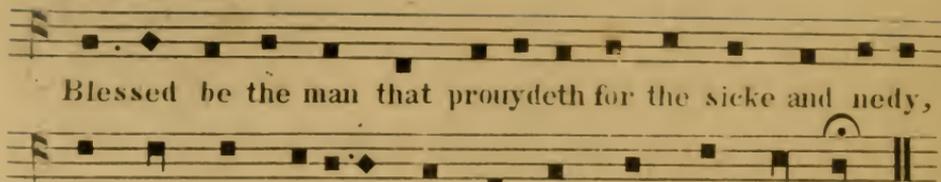


He that hath pitie vpon the poor, lendeth vnto the lorde,



and loke what he layeth out, it shalbe payed him agayne.

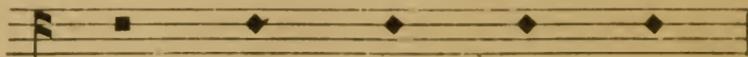
Psal. xi

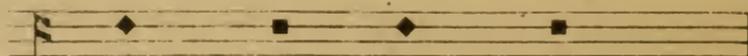


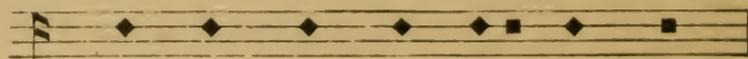
Blessed be the man that prouydeh for the sicke and nedye,
the lord shall delyuer him, in the tyme of trouble.

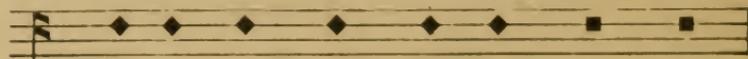
The Preface.

Priest. 
The lorde be with you.

Auns. 
And with thy spi rit.

Priest. 
Lift vp your hertes

Auns. 
We lift them vp vnto the lorde.

Priest. 
Let vs geue thanks to our lorde god.

Auns. 
It is mete and right so to do

Priest. 

It is very might right and our bounden dutie that we should at all tymes, and in all places geue thanks to the o lord, holy father almightie euerlastynge god: Therefore with angels and archangels, and with all the holy companie of heauen, we laude and magnificethy glorious name euer more praysyng the and saying

Propre Prefaces

Upon Christmas day.



Because thou dydest geue Jesus Christ, thyne onely sonne to be borne as this day for vs, who by the operacion of the holy ghost was made very man, of the substance of the virgin Mary his mother, and that without spott of synne, to make vs clene frome all synne. Therefore with angels &c.

Upon Easter Day.



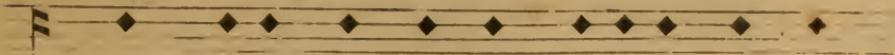
But chefly are we bound to prayse the, for the glorious resurrection of thy sonne Jesus Christ oure lorde, for he is the very paschal lambe which was offered for vs, and hath taken away the synnes of the world, who by his death hath destroyed death, and by his rysyng agayn hath restored to vs euerlastyng life. Therefore with angels &c.

Upon the Ascencion day.



Through thy most deare beloved sonne Jesus Christ our lorde, who after his most glorious resurrection manifestly appeared to all his disciples, and in their sight ascended vp into heauen to prepare a place for vs, that where he is, thether might we also ascend and reigne with him in glory. Therefore with angels &c.

Upon Whitsonday.



Through Jesus Christ our lord, accordyng to whose

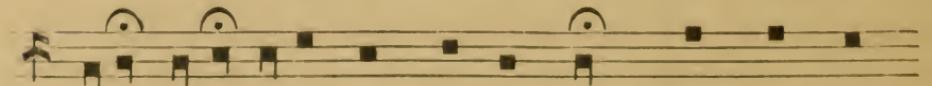
most true promes the holy ghost came downe thys day from heauen with a sodayn great sound as it had bene a mightie wynd, in the likenes of fierry tongues, lightyng vpon the apostles to teache them and to leade them to all trueth, geuyng them bothe the gift of dyuerse langrages, and also boldnes with feruent zeale constantly to preache the Gos- pello vnto all nacions, whereby we are brought out of dark- nes, and error, into the clere light and true knowlege of the, and of thy some Jesus Christ. Therefore with angels. &c.

Upon the feaste of the Trinitie.

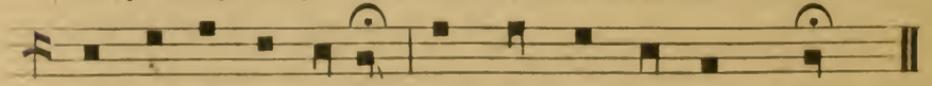


It is very meete, right, and our bounden dutie that we should at all tymes, and in all places, geue thanks to the o lorde almightie, euerlastyng god, which arte one god, one lord, not one onely person, but three persons in one substance, for that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, with- out any difference or inequalitye, whome the angels and arch.&c.

SANCTUS.



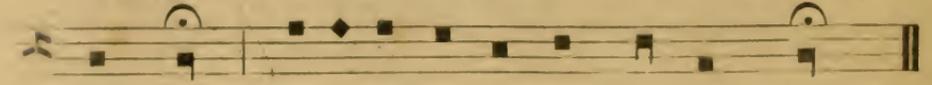
Holy Holy Holy lorde God of hostes. Heauen and earth



are full of thy glory O - san - na in the highest.



Blessed is he that commeth in the name of



the lorde: Glory to the o lorde in the highest

*The prayer for the whole state
of Christes Church.*

43

Priest.



Almightie and euerlyving god whiche by thy holy apostle
hast taught vs to make prayers and supplicacions, and to geue
thanks for all men: we humbly beseche the most mercyfully
to receaue these oure prayers, which we offer vnto thy di-
uine maiestye, besechyng the to inspire continually, the vniuer-
sal Church, with the spirit of trueth, vnitie and concord: And
graunt that all they that do confesse thy holy name, may agree
in the trueth of thy holy worde, and lyue in vnitie and godly
loue. Speecyally we beseche the to saue and defend thy seruant
EDWARD our Kyng, that under him we may be godly and
quietly gouerned. And graunt vnto hys whole Counsayle and
to all that be putt in auctoritie vnder him. that they may truly
and indifferently minstre iustice, for the pmishment of wicked-
nes and vice, and to y^e mainteynaunce of goddes true religion
and vertue. Geue grace (o heauenly father) to all byshoppes,
pastors and curates, that they may both by their life and doc-
trine, sett forth thy true and liuely worde, and rightly and
dewly administer thy holy Sacramentes, and to all thy people
geue thy heauenly grace, that with meke hert and due reue-
rence they may heare and receaue thy holy woorde, truly
seruyng the in holynes and righteousnes all the dayes of
theyr life: And we most humbly beseche the of thy goodnes
(o lorde) to comfort and succour all them which in this tran-
sitorie life be in trouble, sorow, nede, sicknes, or any other
aduersitie. And especially we commend vnto thy mercyfull good-
nes this congregacion which is here assembled in thy name, to

celebrate the commemoration of the most glorious death of thy sonne: And here we do geue vnto the most highe prayse, and hertie thankes for the wonderfull grace and vertue, declared in all thy saints, from the begynnyng of the world. And chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Jesu Christ our lord and God, and in the holy Patriarches, Prophetes, Apostles and Martirs, whose examples (o lord) and stedfastnes in the faith and kepyng thy holy commaundementes, graunt vs to follow. We commend vnto thy mercy (o lord) all other thy seruauntes which are departed hence from vs, with y^e signe of faith, and now do rest in the slepe of peace: Graunt vnto them we beseeche the thy mercy, and euerlastyng peace, and that at the day of y^e generall resurrection, we and all they which be of the mysticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come vnto me, O ye that be blessed of my father, and possesse y^e kyngdome which is prepared for you, from y^e begynnyng of the world: Graunt this O father for Jesus Christes sake, oure



only mediatoire and aduocate.

A-men.

Priest.

O God heauenly father, which of thy tender mercy, diddest geue thine onely sonne Jesus Christ, to suffre death vpon the Crosse, for oure dedemption, who made there (by his one oblation once offered) a full, perfecte and sufficient sacrifice, oblation, and satisfaction, for the synnes of the whole world, and did institute, and in his holy Gospell commaunde vs, to celebrate a perpetuall memory, of that his precious death, vntill his comming agayne. Here vs (O mercifull father) we beseeche the: And with thy holy spirit and worde, vouchsafe to bl⁺esse and sanc⁺tifie these thy giftes, and creatures of breade and wyne, that they may be vnto vs the body and bloude of thy most dearely beloued sonne Jesus Christ. Who in the same night that he was betrayed: toke breade, and when he had blessed, and geuen thanks: he brake it, and geue it to his disciples sayng: Take, Eate, this my body which is geuen for you, do this in remembrance of me. Likewise after supper he take y^e Cupp. and when he had geuen thanks, he gaue it to them sayng, drynke ye all of this, for this is my bloude of the new Testament, which is shed for you and for many, for remission of synnes, do this as oft as you shall drynk it in remembrance of me.

Wherefore o lorde and heauenly father, accordyng to the institucion of thy dearely beloued sonne, oure sauour Jesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine maiestie, with these thy holy giftes, the memorial which thy sonne hath willed vs to make, haung in remembrance his blessed passion, mightie resurrection and glorious ascencion, renderyng vnto the most hertie thanks, for the innumerable benefites procured vnto vs by

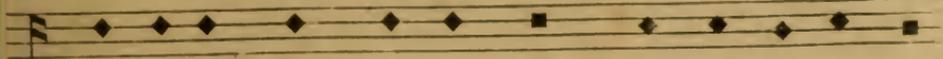
the same, entirely desyring thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thanks geuyn: most humbly besechyng the to graunt that by the merites and death of thy sonne Jesus Christ, and through faith in his blood, we and all thy whole Churche maye obteigne remission of oure synnes, and all other benefites of his passion. And here we offer and present vnto the (o lord) our selfe, oure soules, and bodies, to be a reasonable, holy and lyuely sacrifice, and bodies, to be a reasonable, holy and lyuely sacrifice vnto the, humbly besechyng the, that whosoever shalbe partakers of this holy Communion, may worthely receaue the most precious blood of thy sonne Jesus Christ, and be fulfilled with thy grace, and heauenly benediction, and made one body with thy sonne Jesus Christ, that he may dwell in them, and they in him. And although we be vnworthy (through our manifold synnes) to offre vnto the any sacrifice: yet we beseche the to accepte this oure bounden ductione and seruice, and commaunde these our prayers and supplicacions, by the ministry of thy holy angels, to be brought vp into thy holy Tabernacle before the sight of thy diuine maiestie: not waiying our merites, but pardonyng our offences, Through Christoure Lorde, by whome and with whome, in the vnitie of thy holy ghost, all honor and glory, be vnto the o father Almightye,

The musical notation consists of three staves. The first staff is for the text "world without end. Amen" and features a treble clef, a key signature of one flat, and a common time signature. The notes are diamond-shaped, with a fermata over the final note of "end." and another over the final note of "Amen". The word "Auns." is written above the staff between "end." and "Amen". The second staff is for the text "Priest. Let vs praye. As our sauour Christ hath" and features a treble clef, a key signature of one flat, and a common time signature. The notes are diamond-shaped, with a fermata over the final note of "praye." and another over the final note of "hath". The word "Priest." is written to the left of the staff. The third staff is for the text "commaunded and taught vs, we are bold to say" and features a treble clef, a key signature of one flat, and a common time signature. The notes are diamond-shaped.

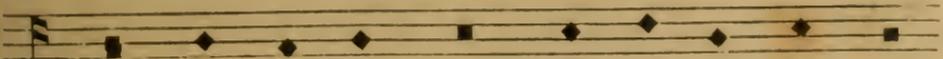
world without end. *Auns.* Amen

Priest. Let vs praye. As our sauour Christ hath

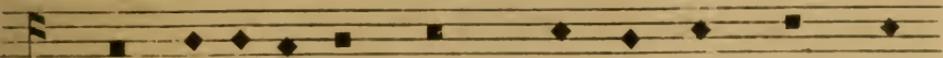
commaunded and taught vs, we are bold to say



Our father which arte in heauen ha_low_ed be thy



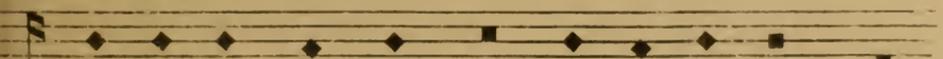
name. Thy kyngdome come. Thy wyll be done in



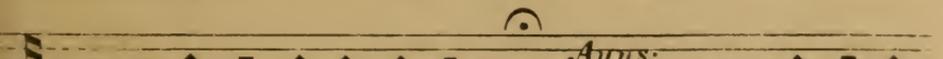
earth, as it is in heauen. Geue vs this day our



daylyc bread. And forgeue vs our tres_pa_ces, as

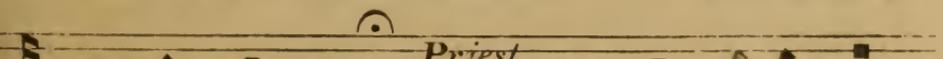


we forgeue them that tres_pace agaynst vs. And



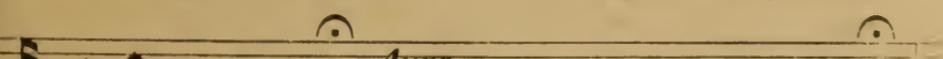
leade vs not in_to temptacion.

Ams: But de_liver



vs from euil, Amen.

Priest. The peace of ye lord



be alwaye with you

Ams: And with thy spi_rit.

AGNUS DEI.



O lambe of god that takest a_way the synnes



of the world, Haue mer_cy vp_on vs

O lambe of god that takest a - waye the synnes
of the world, Haue mer - cy vp - on vs

O lambe of god that takest awaye the synnes
of the world, Graunt vs thy peace.

i. THE POST COMMUNIONS. Mat. X

If a - ny man will fol - low me, let him for - sake
him selfe, and take vp his crosse and folow me.
Mar. xiii.

Whosoever shall endure vnto the end, he shal be sau'd.
ii. Luke. i.

Praysed bee the lord god of Is - ra - ell for he
hath vi - si - ted and redemed his people: Therefore
let vs serue him all y^e dayes of our life in ho -
lynes and righteousnes ac - cepted be - fore him.

iii.

Luke xii.



Happy are those seruaintes whome the lorde when



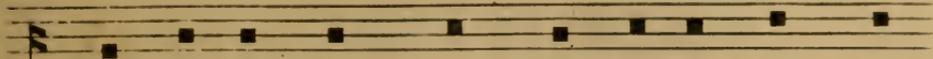
he commeth shall find wakyng. Be ye ready, for the some



of man will come at an houre, when ye thinke not.

iiii.

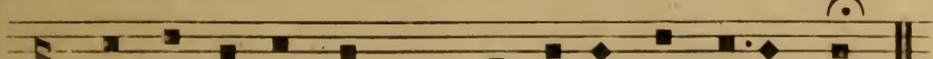
Luke xii.



The seruaunt that knoweth his masters will, and



hath not prepared him selfe, neyther hath done ac-



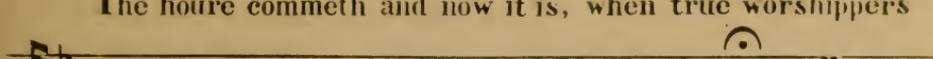
cordyng to his will, shall be beaten with many stripes.

v.

Iohn iii.



The houre commeth and now it is, when true worshippers



shall worshipping the father in spirit and trueth.

vi

Iohn v.



Be hold thou arte made whole, synne no more,



leaste a ny worse thinge hap-pen vn-to thee

vii.

Iohn viii.

If ye shall con - ti - nue in my worde, then

are ye my ve - ry dis - ci - ples, and ye shall know

the trueth, and the trueth shall make you free..

Iohn xii.

While ye haue light, beleue on the light, that

ye may be the chil - dren of light.

viii

Iohn xiii.

He that hath my commaundementes and kepeth

Iohn xiiii.
them, the same is he that loueth me. If a - ny man

loue me, he will kepe my word, and my father will

loue him, and we wyl come vnto him, and dwell with him

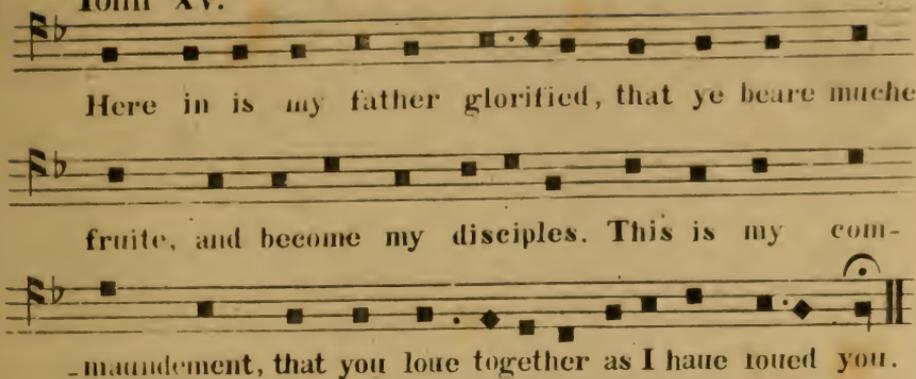
ix.

Iohn xv.

If ye shall byde in me, and my worde shall abide in

you, ye shall aske what ye will, and it shall be done to you.

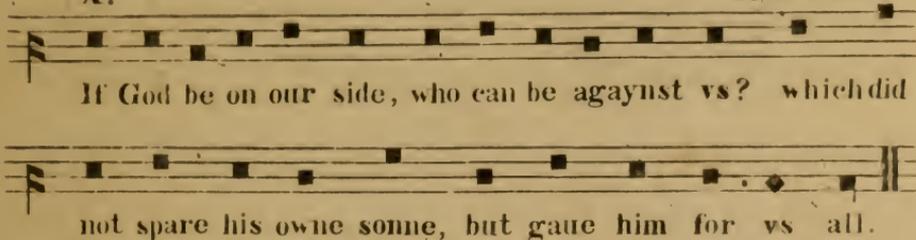
Iohn XV.



Here in is my father glorified, that ye beare muche
 fruite, and become my disciples. This is my com-
 mandement, that you loue together as I haue loued you.

X.

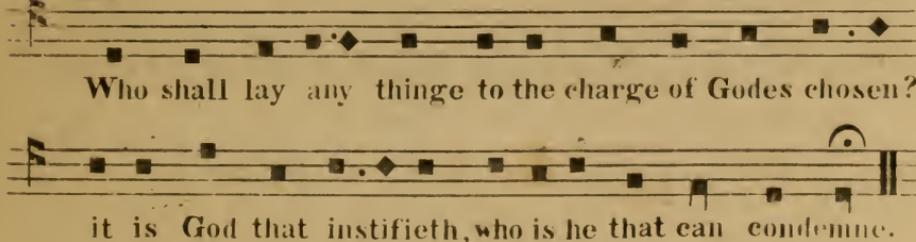
Rom: viii.



If God be on our side, who can be agaynst vs? which did
 not spare his owne sonne, but gaue him for vs all.

Xi.

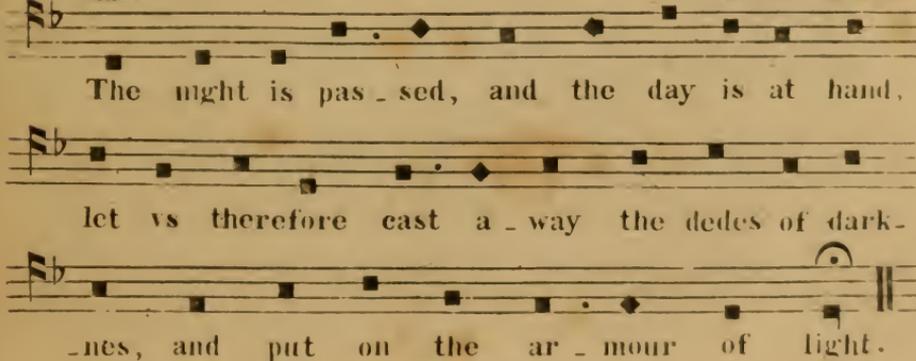
Rom: viii.



Who shall lay any thinge to the charge of Godes chosen?
 it is God that instifieth, who is he that can condemne.

xii.

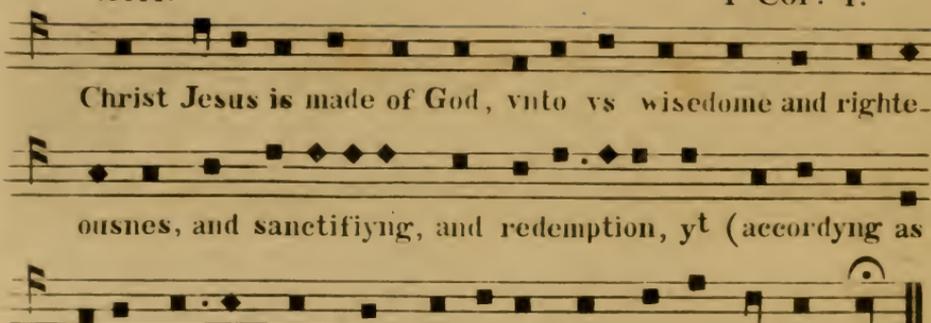
Rom: xiii.



The night is pas sed, and the day is at hand,
 let vs therefore cast a way the dedes of dark-
 nes, and put on the armour of light.

xiii.

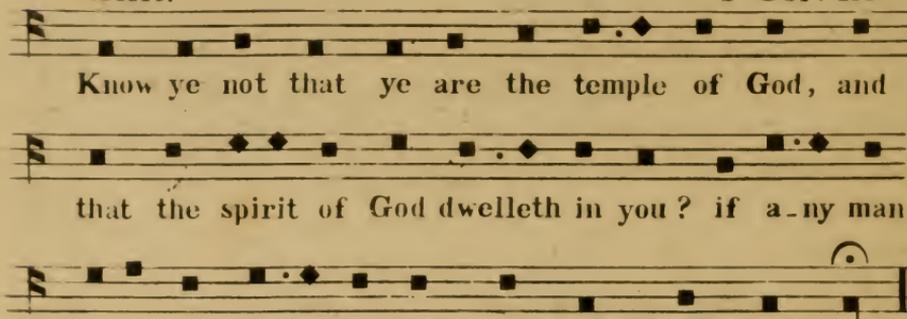
i Cor. i.



Christ Jesus is made of God, vnto vs wisdom and righte-
 ousnes, and sanctifyng, and redemption, yt (accordyng as
 it is written) he which reioyceth shuld reioyce in the lord.

xiiii.

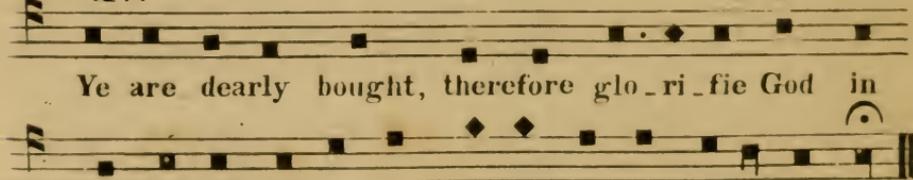
i Cor. iii.



Know ye not that ye are the temple of God, and
 that the spirit of God dwelleth in you? if a-ny man
 defile the temple of God, him shall God destroye.

XV.

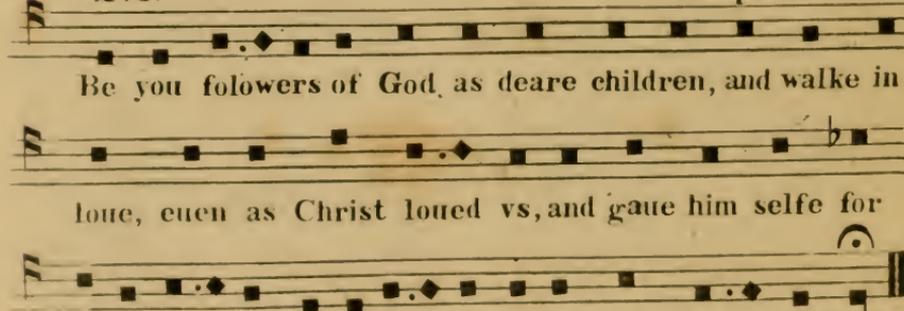
Cor. vi.



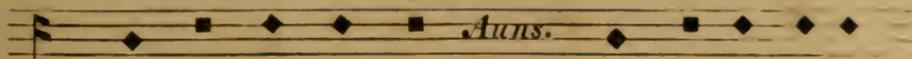
Ye are dearly bought, therefore glo-ri-fie God in
 your bodies, and in your spirites for they belong to God.

xvi.

Ephe: v.



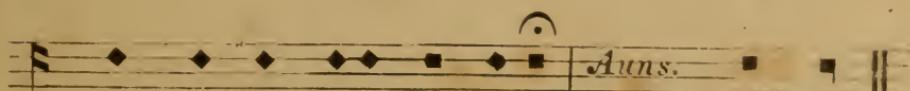
Be you folowers of God, as deare children, and walke in
 loue, euen as Christ loued vs, and gaue him selfe for
 vs an offeryng and a sacrifice of a sweete fauour to God.

Priest.

The lord be with you And with thy spirit,



Let vs pray. Almightye and euerlyuing God, we most hertely thanke thee, for that thou hast vouchsafed to feede vs in these holy misteries, with the spirituall foode of the most precious body and bloud of thy sonne, our sauyour Jesus Christ, and hast assured vs (duely receiuyng the same) of thy fauour and goodnes toward vs, and that we be very membres, incorporate in thy mysticall body, which is the blessed companye of all faithfull people: and heires through hope of thy euerlastyng kyngdome by the merites of the most precyous death and passion of thy deare Sonne. We therefore most humbly beseeche thee, o heauenly father, so to assist vs with thy grace, that we may contynue in that holy feloshipp, and do all such good workes, as thou hast prepared for vs to walk in: Through Jesus Christ oure lord, to whome with the, and the holy



ghost, be all honor and glory. A - men.

The peace of god &c.

F I N I S .

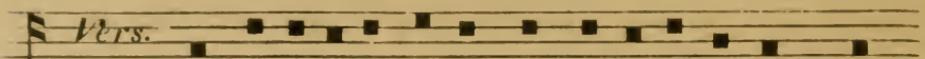
AT THE BURIALL OF THE DEAD.

Respons.

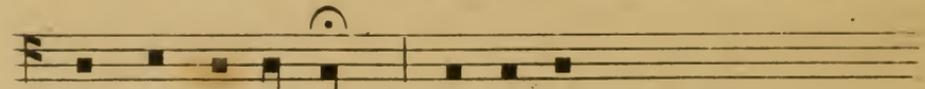
I am the resurrection and the life saith the lorde, he that



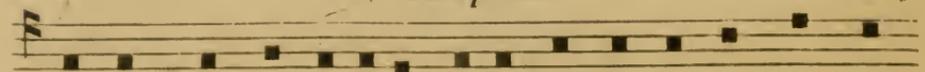
beleueth in me, yea though he were dead, yet shall he liue.



And whosoever lyueth and beleueth in me, shall



not dye for e - uer. I am the &c.

Respons.

I know that my redemer lyueth, and that I shall rise out



of the earth in the last day, and shal be covered agayn



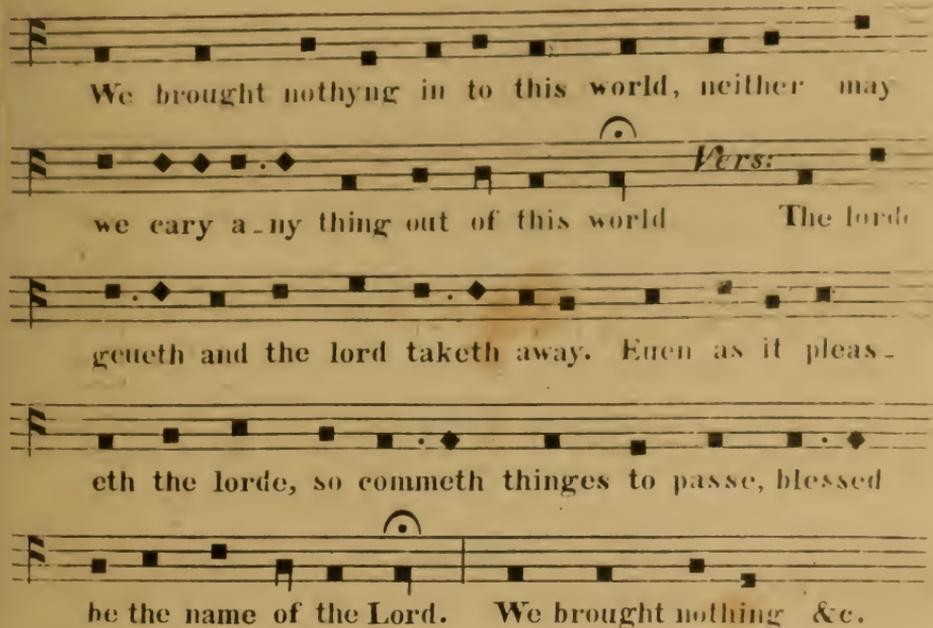
with my skynne and shall se God in my fleshe: yea,



and I my selfe shall be hold him, not with o -

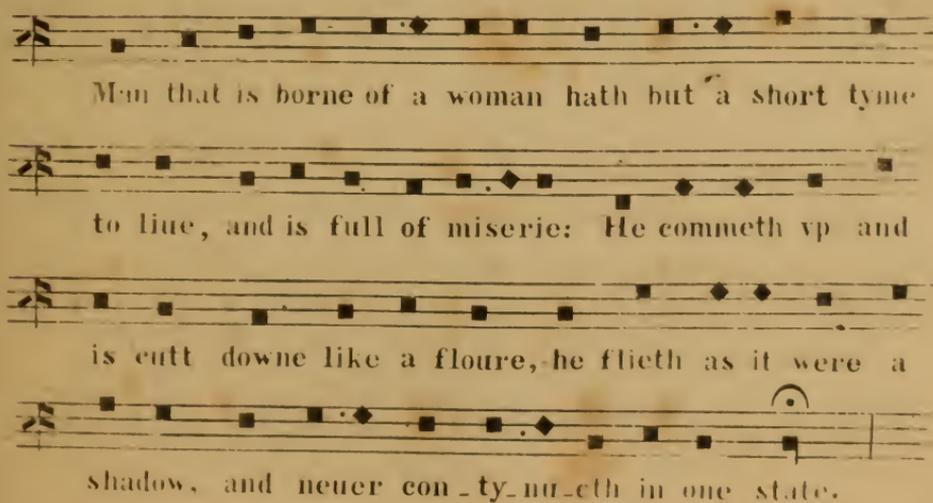


ther but with these same eyes.

Respons.


We brought nothyng in to this world, neither may
 we eary a ny thing out of this world *Vers:* The lorde
 geueth and the lord taketh away. Euen as it pleas-
 eth the lorde, so commeth thinges to passe, blessed
 be the name of the Lord. We brought nothing &c.

*While the Corps is made ready
 to be layed into the earth, the
 Clerkes shall syng.*



Man that is borne of a woman hath but a short tyme
 to liue, and is full of miserie: He commeth vp and
 is cutt downe like a floure, he flieth as it were a
 shadow, and neuer con-ty-nu-eth in one state.

Respons.

In the midst of life we be in death, of whom may we

seek for succor but of the, O lorde, which for our

synnes iustly art moued: yet O Lord God most ho-ly,

O Lord most mightie, O ho-ly and most mer-cyfull

Sauour, De-ly-uer vs not in to the bitter paynes

of e-ter-nale death. Thou knowest lord the secrets

of our hertes, shut not vp thy mer-cy-full eyes

to oure prayers.

Vers.

But spare vs lorde most

ho-ly, O God most mightie, O ho-ly and mer-cyfull

Sauour, Thou most worthy Judge eternall, suf-fre

vs not at our last houre for a-ny paynes of death,

to fall from the. Delyuer vs not &c.

I heard a voyce from heauen sai- yng vn
to me, write, bles- sed are the dead which

dye in the lord: Euen so saith the spi- rit,
that they rest from their la- hours

Priest.

Let vs praye. We commend in to thy handes of mercy
(most mercyfull father) the soule of this oure brother de-
parted. And his body we commit to the earth, besechyng
thyne infinite goodnes, to geue vs grace to liue in thy feare
and loue, and to dye in thy fauoure: that when the Judge-
ment shall come which thou hast committed to thy wel-
beloued Sonne, both this our brother and we may be founde
acceptable in thy syght, and receaue that blessing which
thy welbeloued Sonne shall then pronounce to all that
loue and feare the, saying: Come my blessed Children of
my father: receaue the kyngdome prepared for you before
the begynnyng of the worlde: Graunt this mercyfull father for
the honour of Jesu Christe our onely Sauour

Auns.
me- di- a- tor and aduocate A- men.



Almightie God, we geue the hertye thanks for thy seruannt whome thou hast deliuered from miseries of this wrched world, from the body of death and all temptacion, and as we trust, hast brought his soule which he committed in to thy holy hands in to sure consolation and rest: Graunt we beseche the, that at the day of Judgement his soule and all the soules of thy electe, departed out of this life, may with vs and we with them, fully receaue thy promises and be made perfecte all together through the glorious resurrection of thy sonne



Je - sus Christ oure lord.

A - men.

The Psalmes.



I am well pleased: that the lord hath heard



the voyce of my prayer. That he hath en -



clined his care vnto me: there &c.

And so forth the rest, as they be appoynted and stande in order.

After the Lesson.

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

Priest.
 Oure father which arte in heauen. &c.

Ams.
 And leade vs not in to temptacion. But de-
 liuer vs from euil Amen. Entre not (o Lorde)

Priest.
 in to Judgement with thy seruaunt. For in thy

Ams.
 sight no lyuyng creature shal be instified.

Priest.
 From the gates of hell. Deliuer their soules

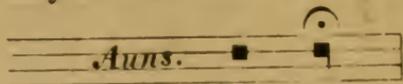
Ams.
 O Lorde. I beleue to se the goodnes of the

Priest.
 lord. In the land of the lyuyng. O lorde

Ams.
 graciously heare my prayer And let my eye come vnto the.



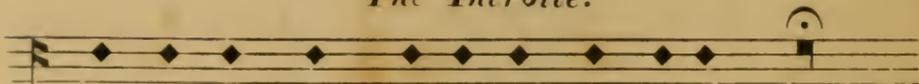
Let vs pray. O Lorde with whome do lyue the
 spirite of them that be dead: and in whome the soules of
 them that be elected, after they be deliuered from the bur-
 then of the fleshe &c.



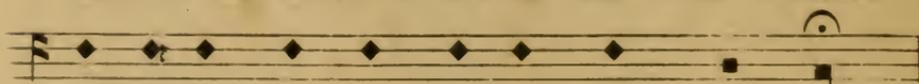
A - men.

AT THE COMMUNION WHEN THERE IS A BURIALL.

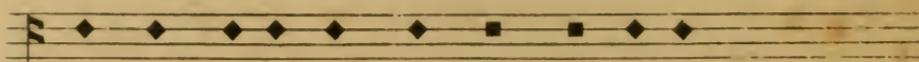
The Introite.



Like as the harte de_sireth the water brookes;



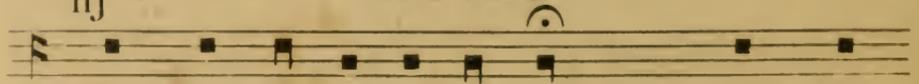
so longeth my soule af_ter the, O God.



My soule is a thirst for God, yea eaten &c

ijj

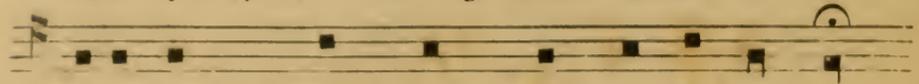
KYRIE.



Lord haue mer_cy vp_on vs. ij Christ haue



mer_cy vp_on vs. ij Lord haue mer_cy



vp_on vs. i Lord haue mer_cy vp_on vs.

THE COLLECT.

O mercyfull Lord the father of our lord Jesus Christ, who is the resurrection and the life: In whome whosoever beleueth shall lyue, though he dye: and whosoever lyueth &c.

one God for euer,

A - men.

SANCTUS.

Ho-ly, Ho-ly, Ho-ly, lord god of hostes, Heauen and earth
are full of thy glory. O-san-na to the highest.

Blessed is he that commeth in the name of

the lorde O - san - na in the highest.

AGNUS DEI.

O Lambe of God that takest away the synnes of the world, Haue mer-

-cy vpon vs. O Lambe of God that takest away the synnes of

the world, Haue mercy vpon vs. O Lambe of God that takest

away the synnes of the world, Graunt vs thy peace

JOHN MERBECKE.

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