

145475

THE  
BOOK OF COMMON PRAYER

WITH MUSICAL NOTES:

THE FIRST OFFICE BOOK OF THE REFORMATION.

COMPILED BY

JOHN MERBECKE,

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

A.D. 1550.

EDITED BY

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

SECOND EDITION, REVISED AND CORRECTED.

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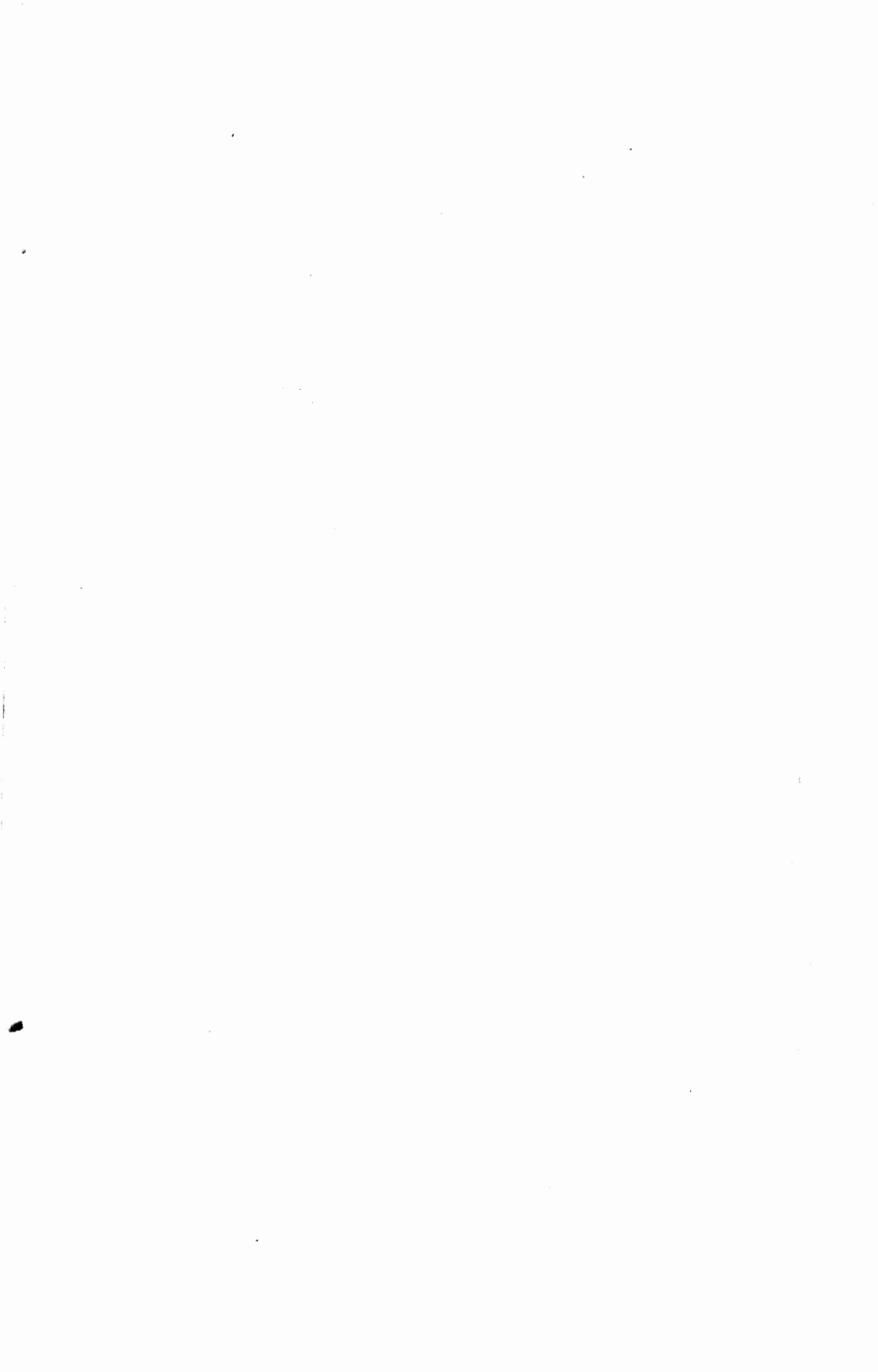
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The Booke  
of Common  
Praier Noted.

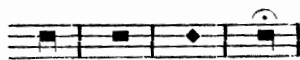
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1550.



¶ IN THIS BOOKE

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



notes. The first note is a strene note, and is a breue. The  
second a square note, and is a semybreue. 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 vsed at y<sup>e</sup> end  
of a verse.



## INTRODUCTION.

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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 Merbecke, organist of St. George's Chapel, Windsor; a man eminent not only for musical ability, but also for his zeal and devotion in the cause of the Reformation.

John Merbecke, or Marbecke—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 Anthony Person, a priest; Robert Testwood, a "singing man" in the choir of Windsor; John Merbecke, 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

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

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

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were apprehended, and their books seized, among which were found some papers of notes on the Bible, and a Concordance in English, in the handwriting of Merbecke. 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 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, Merbecke 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 Merbecke 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 Merbecke 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."

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

Merbecke 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

\* Fox ("Acts and Monuments") says of this man that "he was so notable a singing-man, wherein he gloried, that wheresover 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 brought him into trouble, and from his persecutor became his staunch friend and patron.

Having thus escaped martyrdom, Merbecke 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.

Merbecke 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," Merbecke 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 worke, my chaunce among others was at Windsore to be taken in the labirynth 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

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

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."

Merbecke 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 are for several years omitted." It appears, however, from a manuscript, preserved in the Music School at Oxford, written in the year 1553, that Merbecke 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 Merbecke 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 Person, Filmer, and

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

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 Merbecke, "He is not yet dead, but liveth, God be praised, and yet to this present singeth merrily, and playeth on the organs."

Merbecke 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 Merbecke, 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,

\* 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.

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 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 Whitsunday following, and was published by Whitchurch on the 4th of May, 1549. This Prayer Book is *substantially* the same as that we now have, though several additions have been 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 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 Merbecke, and here reprinted, was originally printed 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.”\*

Merbecke'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 Merbecke 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.

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

Merbecke'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 being 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.*"\*

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 Merbecke'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 Merbecke'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.

Merbecke'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*

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



Majestie and his clergie 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 folowyng, are set forthe of most godlye zeale for edefyinge 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 almightie God, and the profit of their own soule. And suche amonge the people as have bookes and can reade, maye reade them quietlye and softlye to them selfe: and such as can not reade, let them quietlye and attentifely give audience in time to the sayd prayers, having theyr myndes erecte to almighty God, and devoutlye prayinge in their hartes the same petitions whych do entre in theyr eares, so that with one sound

\* 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, but the Rev. Dr. Jebb believes it to be earlier than the pure edition of 1544. See *Choral Responses and Litanies*, ii. 1857. (Preface, p. 16.)

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 necessary for the Church of Christe to be frequented 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

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

† 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 tenor: Barnard was the first who despoilt it.” An ancient MS. copy of Tallis’s Litany is in the Editor’s library.

to these circumstances that the Litany chant has been preserved in a more entire and un mutilated state in our Cathedrals than any other part of the plain song.

Of the manner in which Merbecke 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 her musical services. It would be transgressing the limits of this Preface to enter into the question as to whether his plan of adapting a *note to a syllable* is warranted by the primitive practice of the Church: our business is merely to furnish a few historical facts that may serve as an introduction to the present edition of the first musical service book of the Reformation.

The reprint has been made from a copy of the very rare original volume formerly in the Editor's library, and now in the possession of Mr. W. Maskell, the editor of *Ancient Liturgies*, &c.

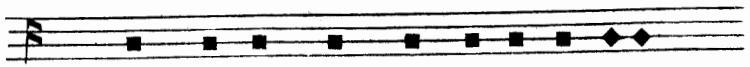
EDWARD F. RIMBAULT.

29, St. Mark's Crescent, Regent's Park,  
Midsummer, 1871.



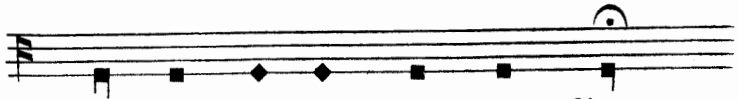
# MATTINS.

*The Quere wyth the Priest.*



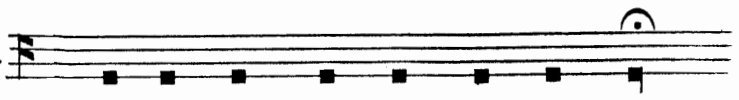
Oure father which arte in heaum, halo &c.

*Priest.*



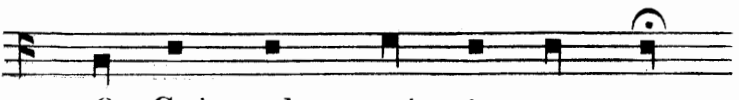
O lorde o - pen thou my lippes

*Aunswer.*



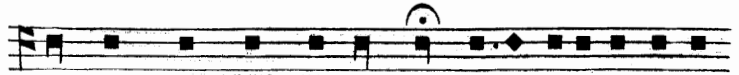
And my mouth shal shew forth thy praise

*Priest.*

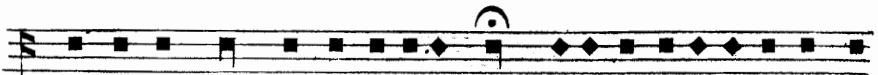


O God make spede to saure me.

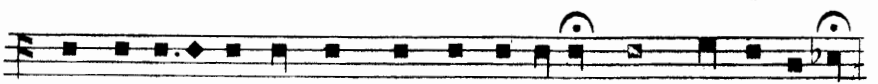
*Auns.*



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

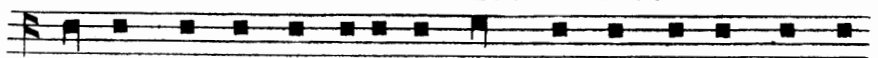


and to the Sonne, and to the holy ghost. As it was in the beginnyng, is

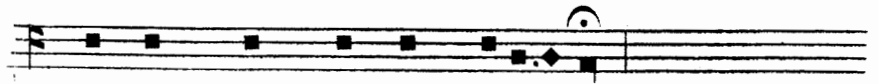


now and euer shalbe. world wyth out end amen. Prayse ye the lorde.

## VENITE EXULTEMUS.



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

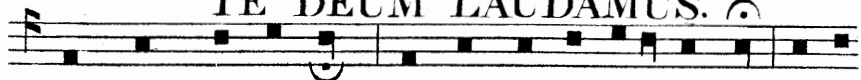


in the strength of oure saluacion &c.

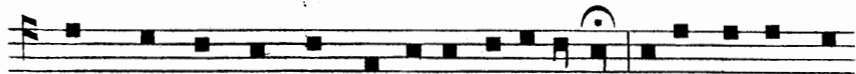
*And so forth wyth the rest of the Psalmes, as they be appointed.*

*After the first Lesson.*

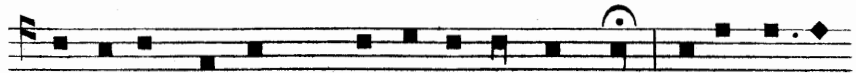
TE DEUM LAUDAMUS. ◌



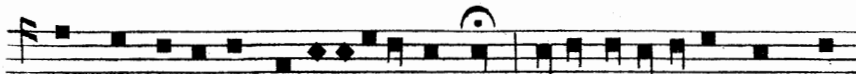
We praise the o lorde, we knowlege the to be the lorde. All the



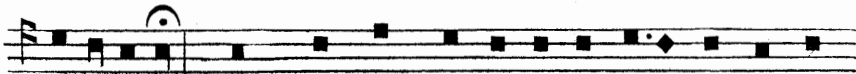
Earth doth worshipp the, the father euerlasting. To the al angels



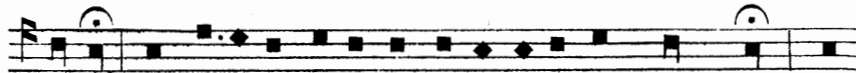
ery a loud, the heauens and all the powers therin. To the cheru-



-bin, and seraphin continually do erye. Holy, holy, holy, lord God



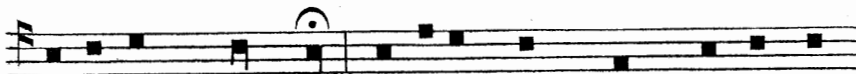
of sabaoth. Heauen and earth are fill of the maiestye of thy



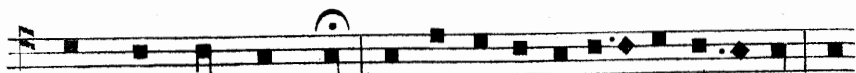
glory. The glorious companye of the apostles, prayse the. The



goodly felowship of the prophettes prayse the. The noble army



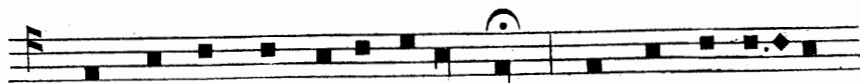
of martyrs, prayse the. The holy Church through out all the



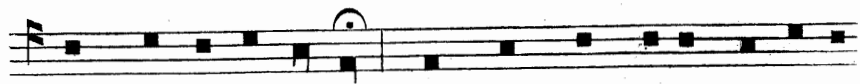
world doth knowlege the. The father of an infinite maiestye. Thy



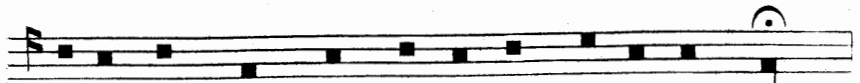
honorable, true, and onely soune. Also the holyghost the comforter.



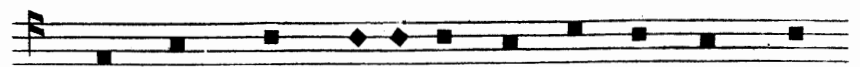
Thou arte the kyng of glorye, o Christ. Thou arte the eterlast.



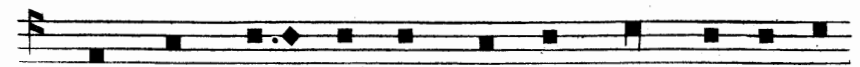
vng sonne of the father. When thou tokest vpon the to de



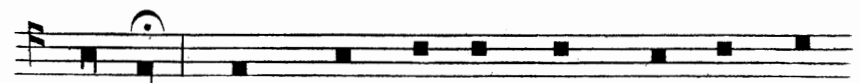
liuer man, thou didest not abhorre the virgins wombe.



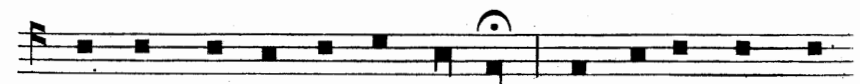
When thou haddest ouercome the sharpnes of death,



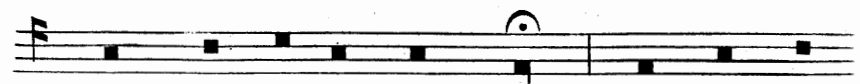
thou didest open the kyngdome of heauen to all be



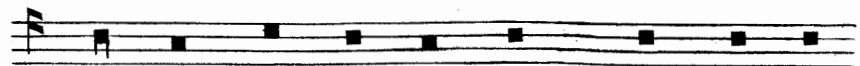
leuers. Thou sittest on the right hand of God,



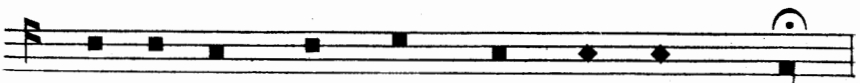
in the glorye of the father. We beleue that thou



shalt come to be oure iudge. We therfore



pray the, helpe thy seruantes whome thou hast



re - de - med with thy pre - ci - ous blood.

Make them to be nombred wyth thy saints, in  
 glo-rye euerlasting. † O lorde saue thy people,  
 and blesse thyne 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 haue I trusted. lett me neuer be confounded.

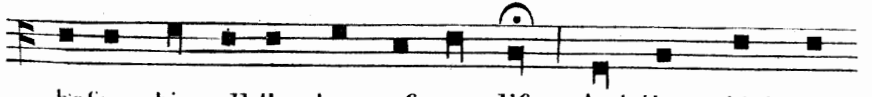


## BENEDICTUS DOMINUS.

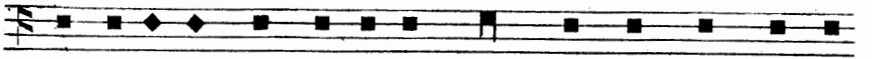
Blessed be the lord god of Israell, for he hath vi-sited  
and redemed his people. And hath lifted vp an horne of  
saluacion to vs, in the house of his seruant dauid. As he  
spake by the mouth of his holy prophetts, which hath bene  
since the world began. That we should be saired from our  
e-nemies,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



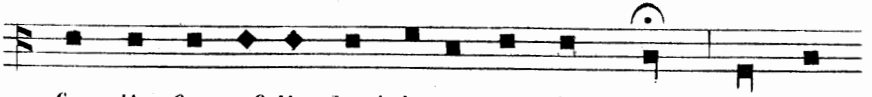
might serue him with out feare. In holynes and righteousnes



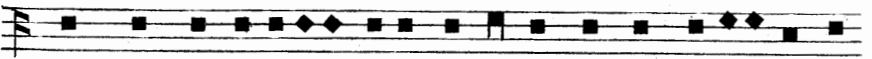
before him, all the dayes of oure life. And thou child shalt



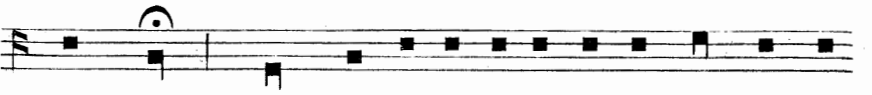
be called the prophett of the highest, for thou shalt go be-



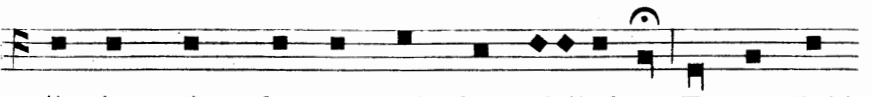
fore the face of the lord, to prepare hys waye. To geue



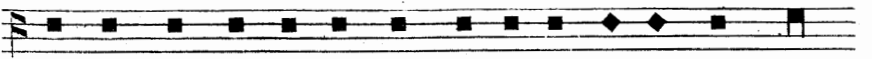
knowledge of saluacion vnto his people for the remission of



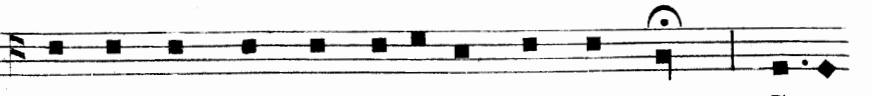
their sinnes. Through the tender mercy of our god, whereby



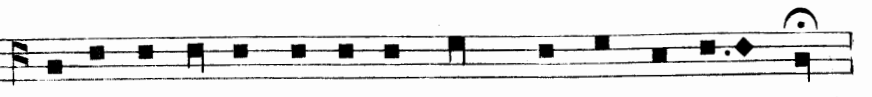
the day springe from an highe hath visited vs. To geue light



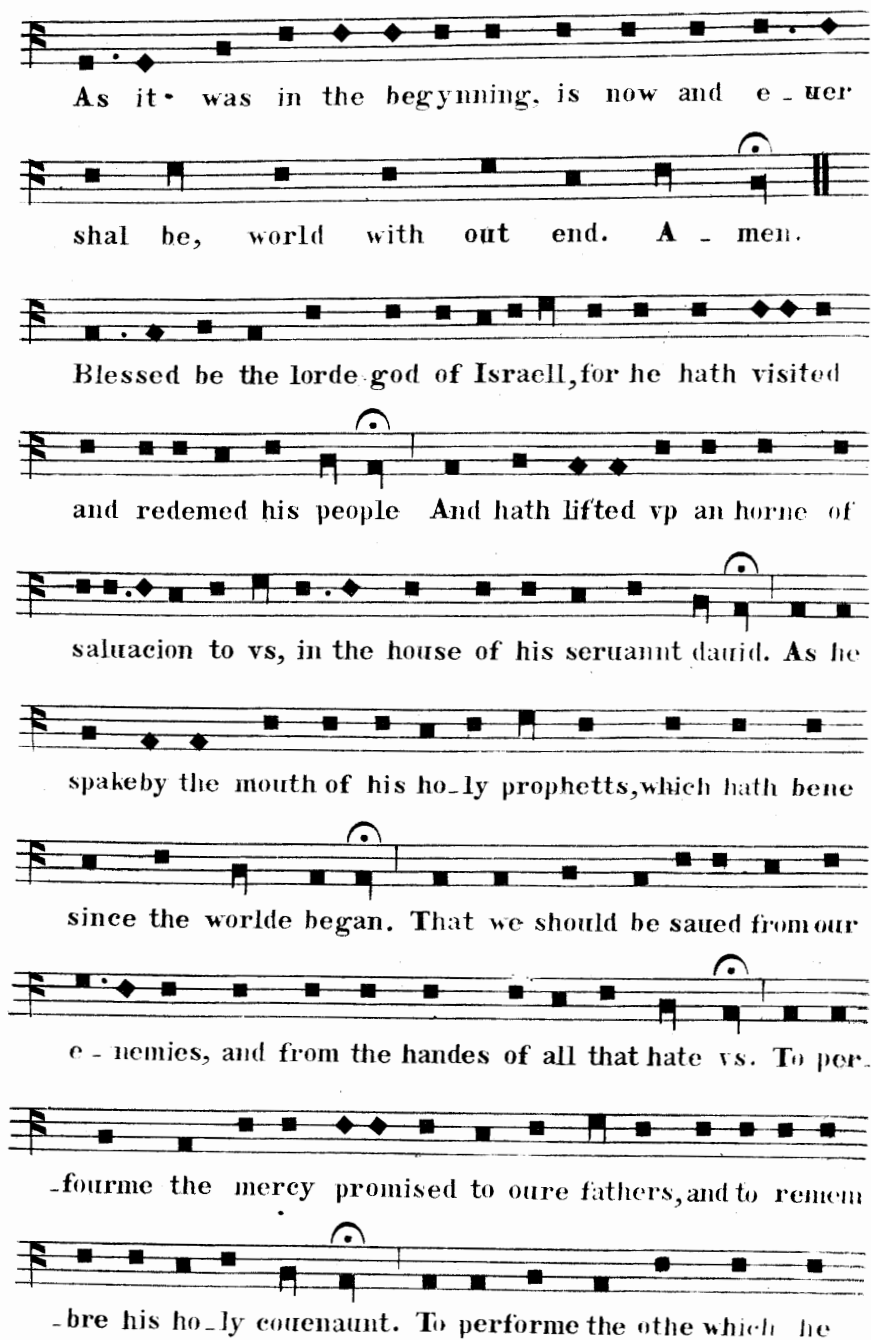
to them that sitt in darknes, and in the shadow of death,



and to guyde 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 euer  
 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 seruannt 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 e\_nemies, 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  
 ledge of saluacion vnto his people for the remission of their  
 sinnes. Through the tender mercy of our god, whereby the  
 day springe frome on high hath vi\_sited vs. To geue light to  
 them that sitt in darknes, and in the shadow of death and to guyde

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 shal 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 Almightye, 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  
 trespasses, as we forgeue them y<sup>t</sup> trespasse agaynst vs.

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

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

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

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

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

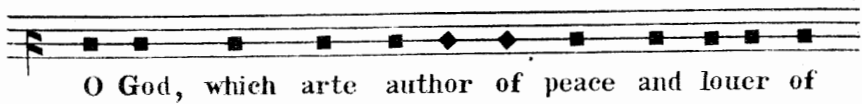
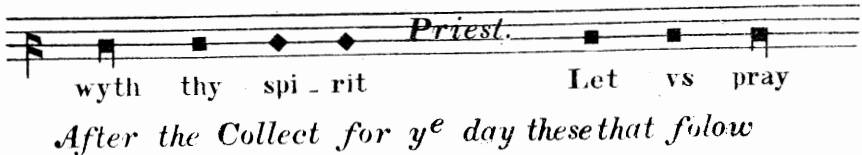
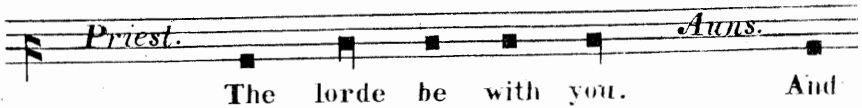
make thy chosen people Joyfull. *Priest.* O Lord saue thy people.

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

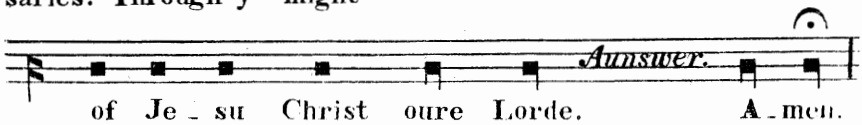
our tyme, o lord. *Auns.* Because there is none other that fight-

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

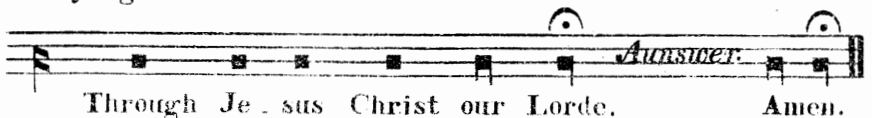
hertes with in vs. *Auns.* And take not thine holy spirit from vs.



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<sup>e</sup> might



O Lorde oure heauenly fa - ther al - migh - tie and euerlyuing 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 runne into any kinde of daunger, but that all oure doynges may be ordred by thy gouernaunce, to do alwayes that is righteous in thy sight:



Thus endeth  
MATTYNS.

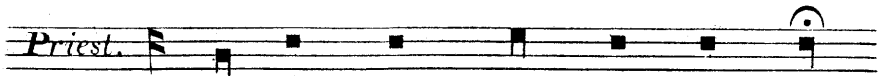
# EUENSONG.

*The Quere with the Priest.*



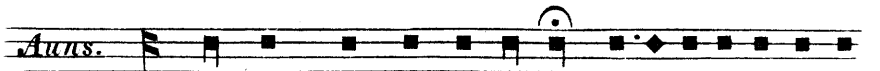
Oure fa-ther which arte in heauen, ha-low-ed. &c.

*Priest.*

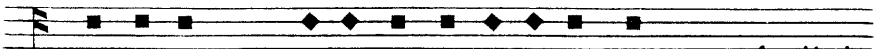


O God make spede to saue me

*Auns.*

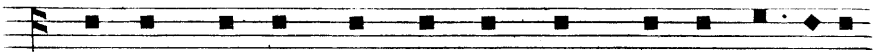


O Lorde make hast to help me. Glory be to the father

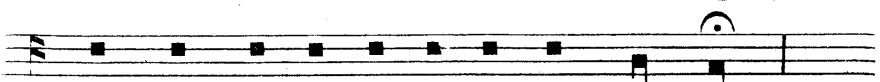


and to the. &c. As it was in the begynnyng. &c. *As it is before at Mattins.*

## PSALMES.



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



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

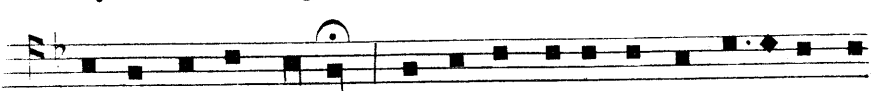
*And so forth with the rest of the Psalmes,  
as they be appoynted.*

*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 sauiour. For he hath regarded the lowlynes 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 emptye awaye. 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 same, and to the holy ghost. As it was in the begin-

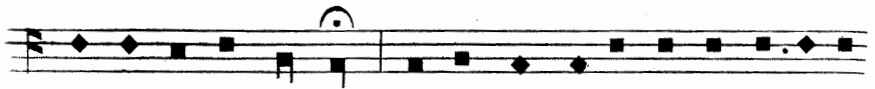


nyng is now and euer shalbe, world with out end Amen.

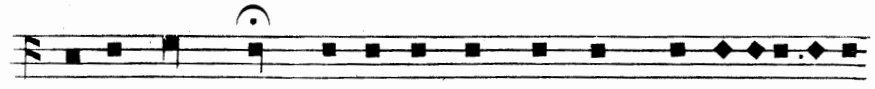
## MAGNIFICAT.



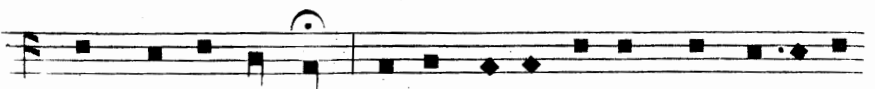
My soule doth magnifie the lorde, And my spirit hath reioi-



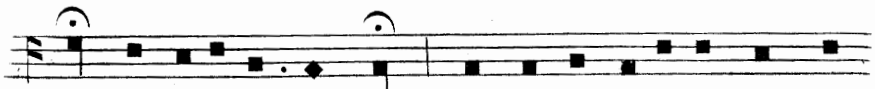
ced in god my sauour. For he hath regarded the lowlynes



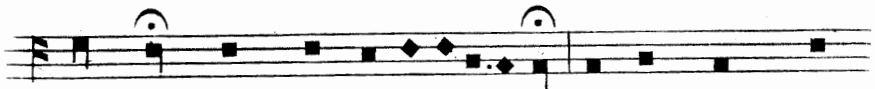
of hys handmayde. for behold from henceforth all generacions



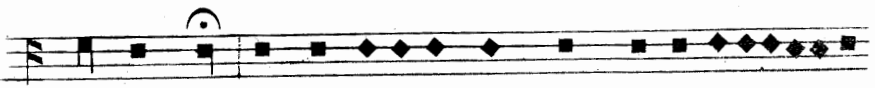
shall call me blessed. For he that is mightie hath magnified



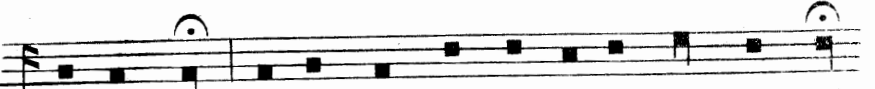
me, and holy is hys name. And hys mercy is on them that



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 seruaut 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 folow.*

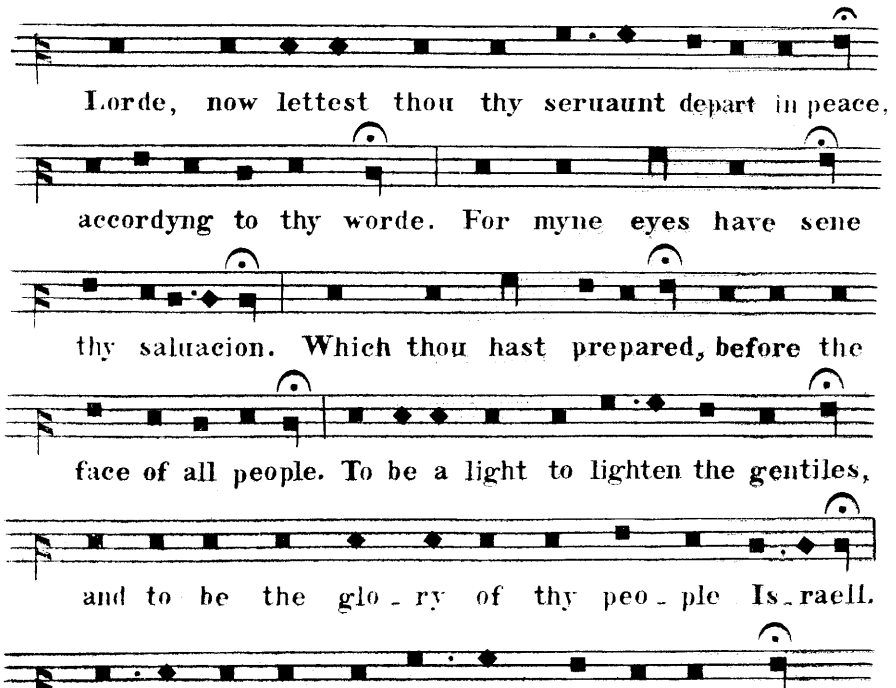
## NUNC DIMITTIS.

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

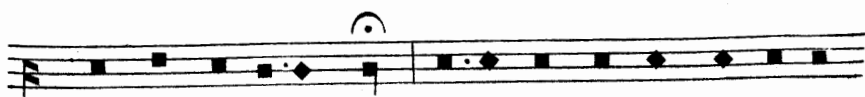


To be a light to lighten the gentiles, and to be the  
 glory of thy people Israell. Glory be to the father and  
 to the Sonne, and to the holy ghost. As it was in the  
 begynnyng is now and euer shalbe, world with out ende, Amen

## NUNC DIMITTIS.



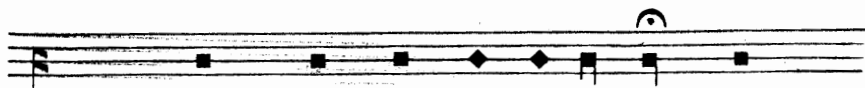
Lorde, now letttest thou thy seruaunt depart in peace,  
 accordyng to thy worde. For myne eyes have sene  
 thy saluacion. Which thou hast prepared, before the  
 face of all people. To be a light to lighten the gentiles,  
 and to be the glo - ry of thy peo - ple Is - raell.  
 Glo - ry be to the fa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



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

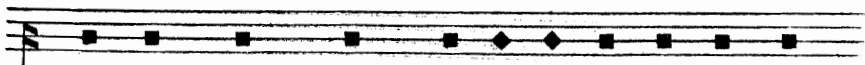


is now and euer shalbe, world with out end A-men.

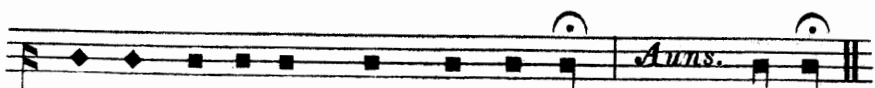


Lord haue mer - cy up - on vs. Christ &c.

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

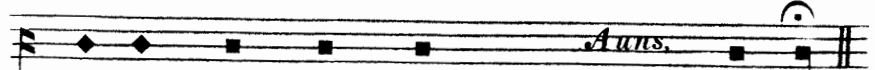


O God, frome whome all ho - ly desires, all good counsayles, and all iust workes do procede: Geue vnto thy seruauntes y<sup>t</sup> peace, which the world can not geue, that both our hertes may be set to obey thy commandementes, and also that by thee, we beyng defended from the fear of our enemies, may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



merites of Jesus Christ our sauour.

Amen.



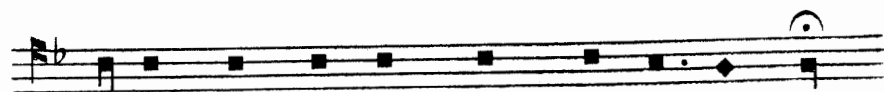
Lighten oure dark - nes &c

A - men.

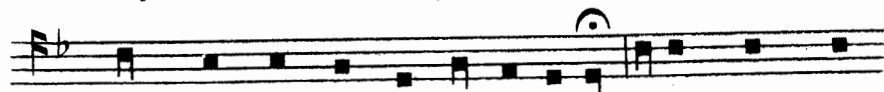
*For the tyme of Lent in the place  
of TE DEUM.*

**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 heautens, speake good of  
 the lorde: praise him, and sett him vp for euer. O ye  
 waters that be aboute the firmament speake good of  
 the lorde: praise hym, and sett hym vp for euer. O all  
 ye 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.



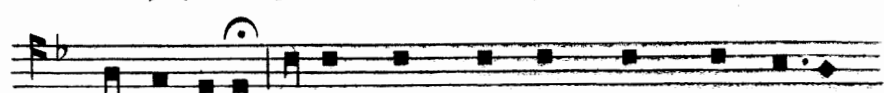
O ye Sterres of heauen, speake good of the lorde:



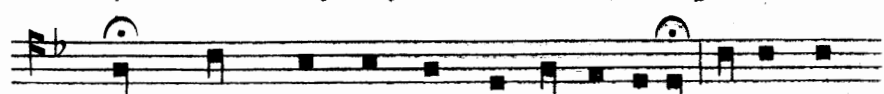
praise him and sett him vp for euer. O ye shewers and



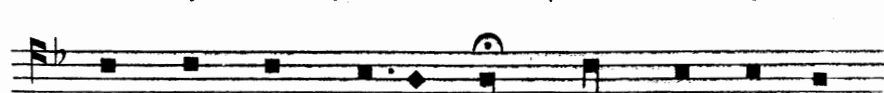
dew, speake good of the lorde: praise him, and sett him



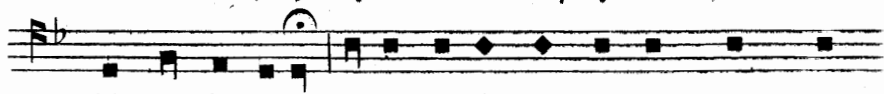
vp for euer. O ye wyndes of God, speake good of the



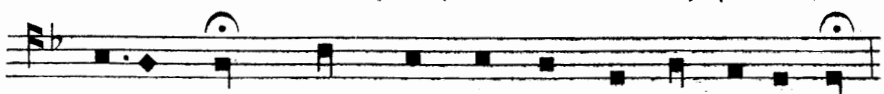
lorde: praise him, and sett him vp for euer. O ye fire



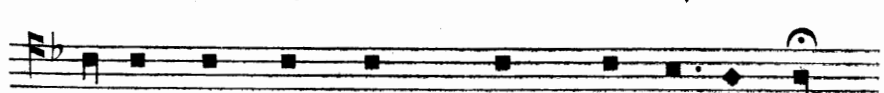
and heate, prayse ye the lorde: prayse him, and sett



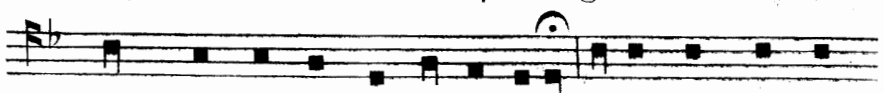
him vp for euer. O ye wynter and sommer, speake good



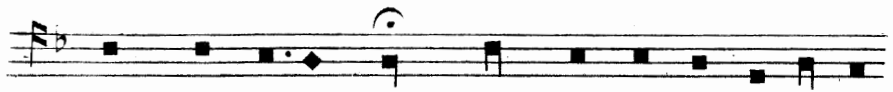
of the lorde: praise him and sett him vp for euer.



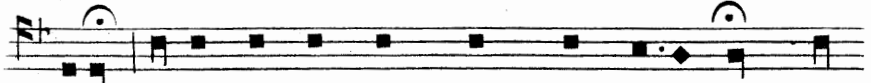
O ye dewes and frostes, speake good of the lorde:



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



speake good of the lorde: prayse him and sett him vp for



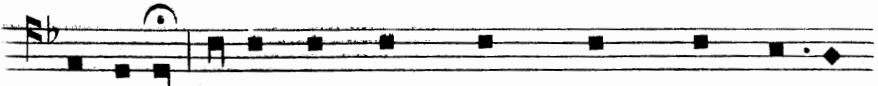
euere. O ye Ice and snow, speake good of the lorde: praise



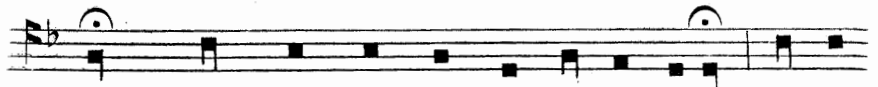
him, and sett him vp for euere. O ye nightes and dayes,



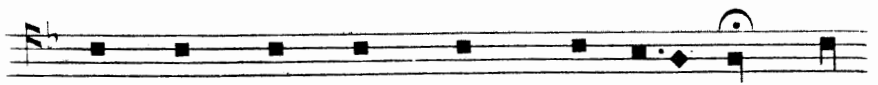
speake good of the lorde: prayse him, and sett him vp



for euere. O ye light and darknes, speake good of the



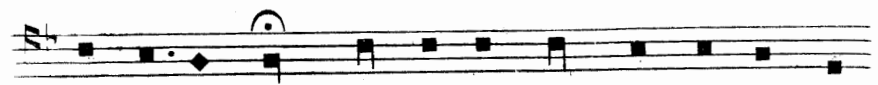
lorde: praise him, and sett him vp for euere. O ye



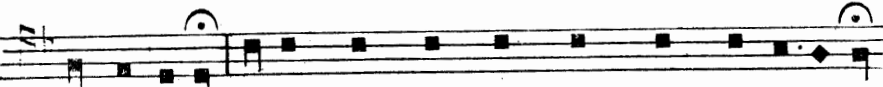
lightenings and cloudes, speake good of the lorde: praise



him, and sett him vp for euere. O lett the earth speake



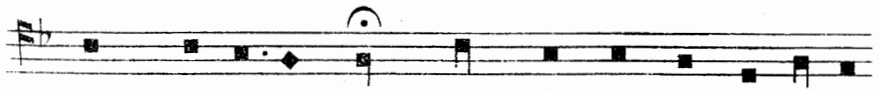
good of the lorde: yea, lett it praise him and sett him



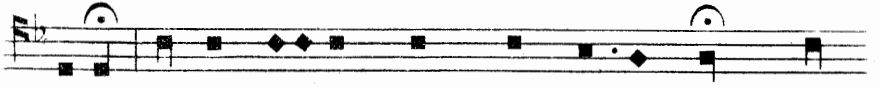
vp for euere. O ye mountaynes and hylles, speake good of the lorde:



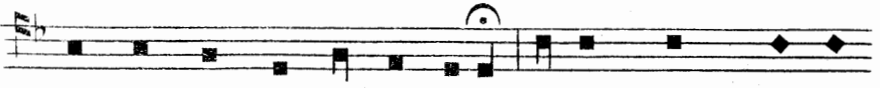
prayse him and sett him vp for euer. O all ye greene  
 things vpon the earth, speake good of the lorde: prayse  
 him and sett him vp for euer. O ye welles, speake good  
 of the lorde: prayse him, and set him vp for e. uer  
 O ye Seas and fluddes, speake good of the lorde:  
 praise him, and sett him vp for euer. O ye whales,  
 and all that moue in the waters, speake good of the  
 lorde: prayse 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



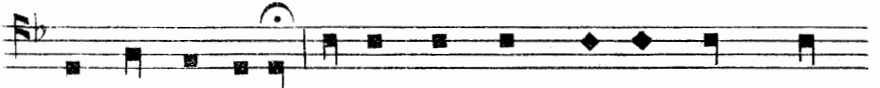
eu. O lett Israell speake good of the lorde: praise



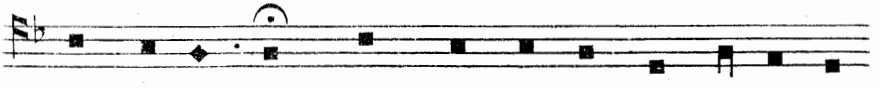
him, and sett him vp for eu. O ye priestes of the



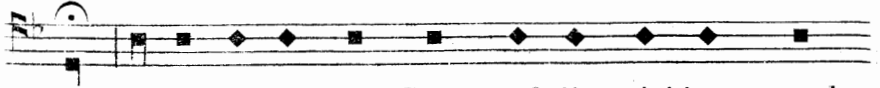
lorde: speake good of the lorde: praise him and sett



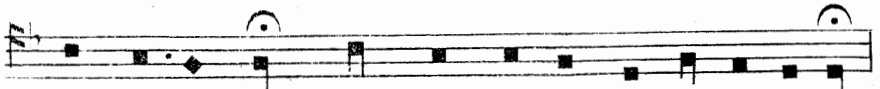
him vp for eu. O ye seruautes of the lorde, speake



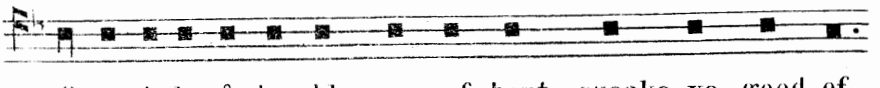
good of the lorde: prayse him and sett him vp for e-



-uer. O ye spirites and Soules of the righteous, speake



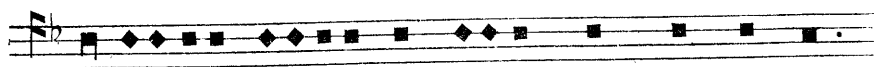
good of the lorde: praise him, and sett him vp for eu.



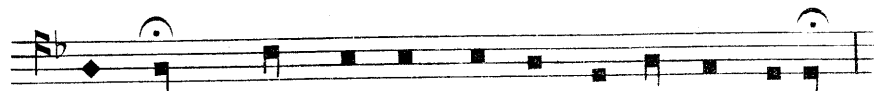
O ye holy & humble men of hert, speake ye good of



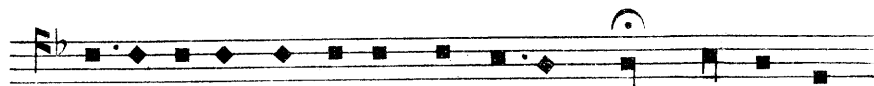
the lorde: prayse ye him, and sett him vp for eu.



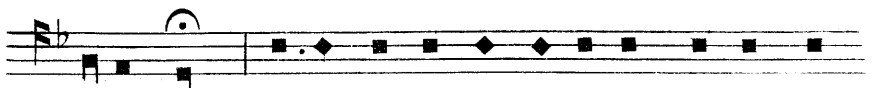
O Ananias, Asarias and Misael, speake ye good of



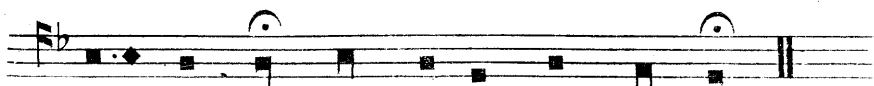
the lorde praise ye him and sett him vp for euer.



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



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

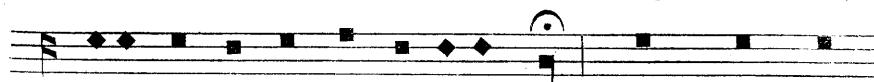


euer shal be, world without end, A-men.

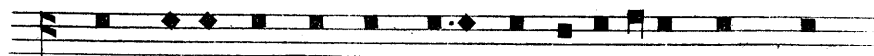
## QUICUNQUE VULT.



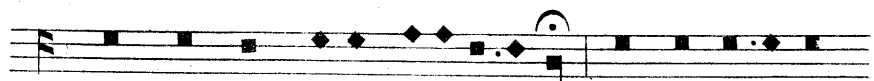
Whosoever wyll be sated: before all thynges it is neces-



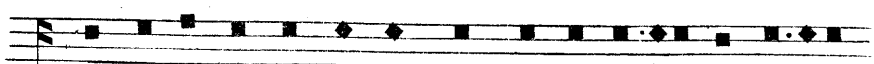
sary that he hold the catholike faith. Which fayth, ex-



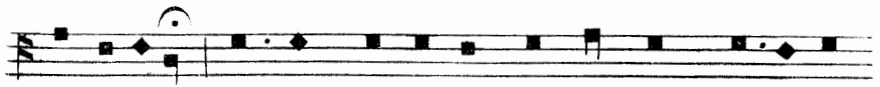
cept euery one do kepe holy and vndefiled: with out



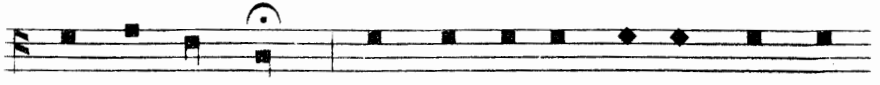
doubt he shall perish euerlastingly. And the Catholike



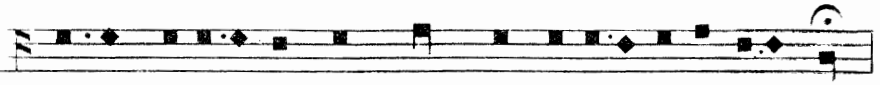
faith is this: that we worshipp one god in trinitie and trinitie



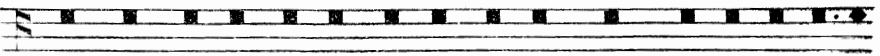
in vnitie. Neither confounding the persones: nor deuyd-



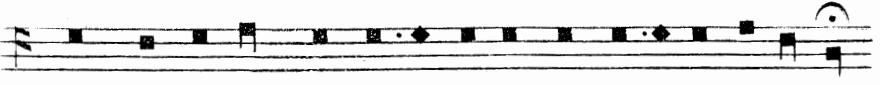
-yng the substance. For there is one persone of the



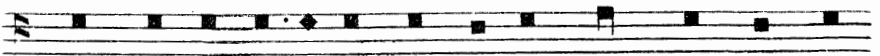
father, another of the sonne, and another of the holy ghost.



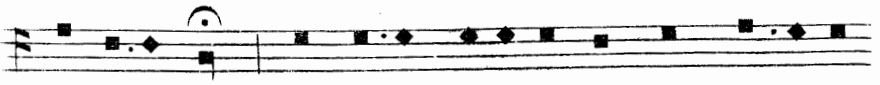
But the godhed of the father, of the sonne, and of the holy



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



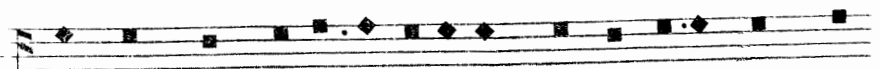
Suche as the father is Suche is the Sonne: and suche is



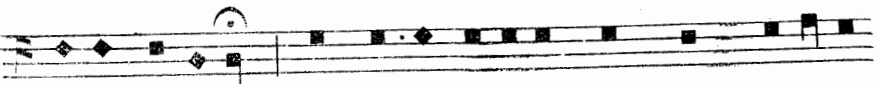
the holy ghost: The father vncreate. the Sonne vncreate:



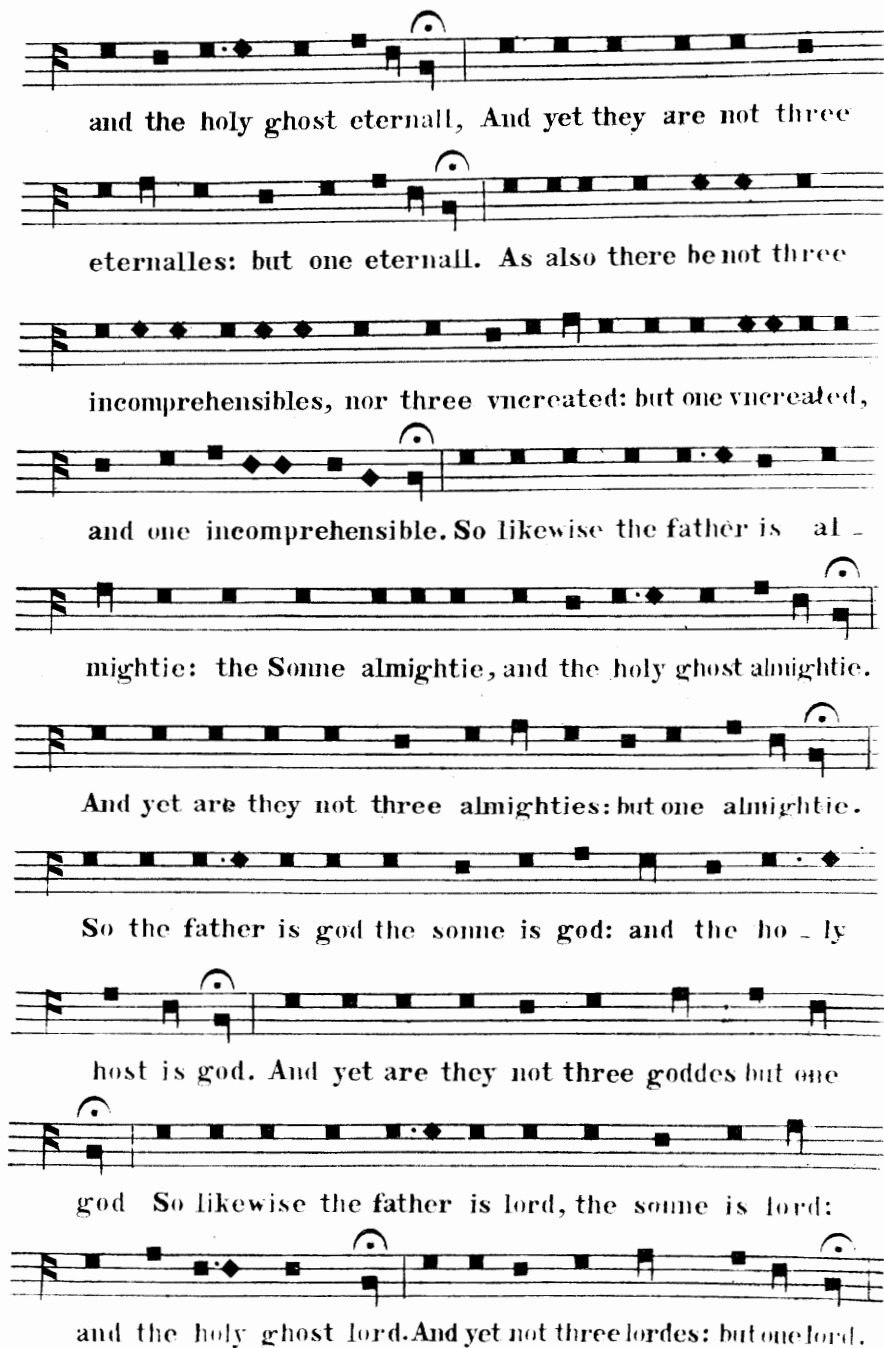
and the holy ghost vncreate. The father incomprehen-



-sible, the Sonne incomprehen-: and the holy ghost in-

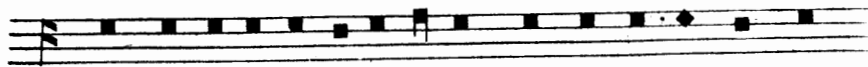


comprehen- sible. The father eternall, the sonne eternal:

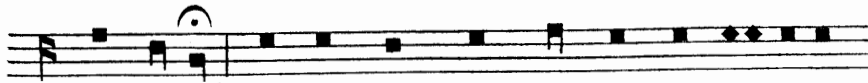


and the holy ghost eternall, And yet they are not three  
 eternalles: but one eternall. As also there be not three  
 incomprehensibles, nor three vncreated: but one vncreated,  
 and one incomprehensible. So likewise the father is al-  
 mighty: the Sonne almighty, and the holy ghost almighty.  
 And yet are they not three almighties: but one almighty.  
 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.

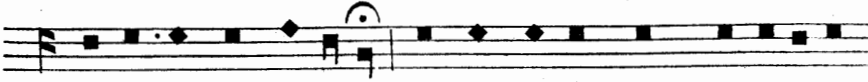
For like as we be compelled by the christian veritie: to  
 aknowledge euery person by himself to be god and lord. So  
 are we forbydden by the catholike religion: to say there  
 be three goddes or three lordes. The father is made of  
 none: neither created nor begotten. The sonne is of the  
 father 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 somes: one  
 holy ghost not three holy ghostes. And in this tri\_ni\_tie



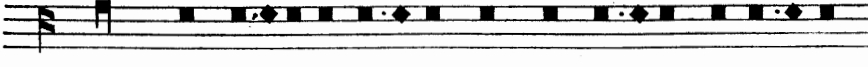
none is afore or after other: none is greater nor less.



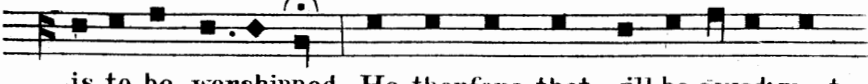
then other. But the whole three persones: be coeternall



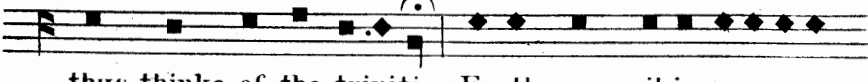
together and coequall. So that in all things as is afore



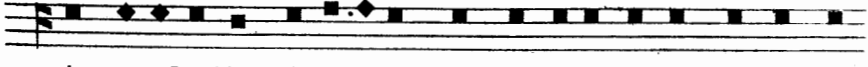
sayde: the vnitie in trinitie; and the trinitie in vnitie



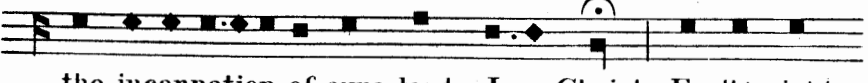
is to be worshipped. He therefore that will be sau'd: must



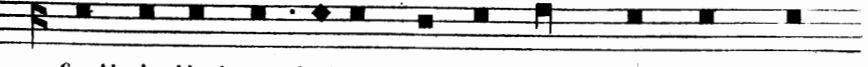
thus thinke of the trinitie. Furthermore it is necessary



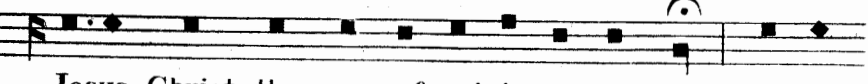
to euerlasting Saluacion: that he also beleue rightly in



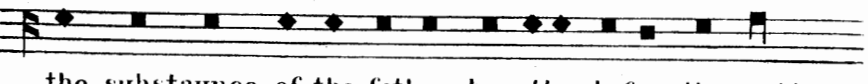
the incarnation of oure lorde Jesu Christ. For the right



fayth is that we beleue and confesse: that our lord



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



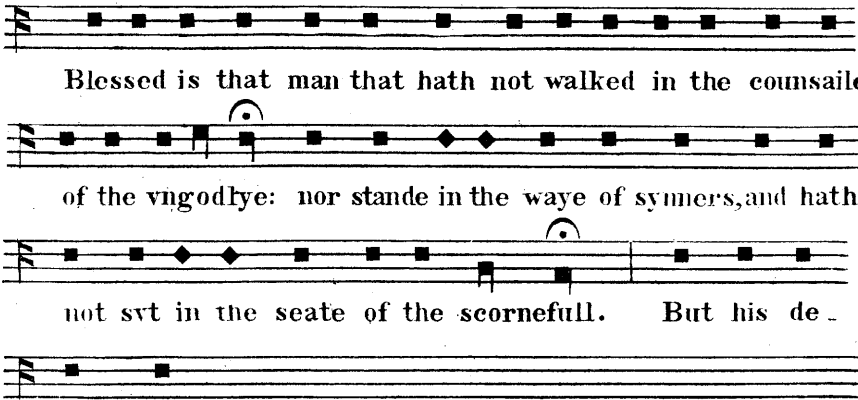
the substance of the father, begotten before the worldes:

and man of the substance of his mother, borne in the  
 world. Perfect god and perfect man: of a reason\_able  
 soule and humaine flesh subsisting. Equall to his father  
 as touching his godhead: and inferiorto the father, touching  
 his manhod. Who although he be god and man: yet he  
 is not two but one god. One, not by conuersion of the  
 godhed in to fleshe: but by takyng of the manhod into  
 god. One altogether, not by confusion of sub\_stance:  
 but by vnitie 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,



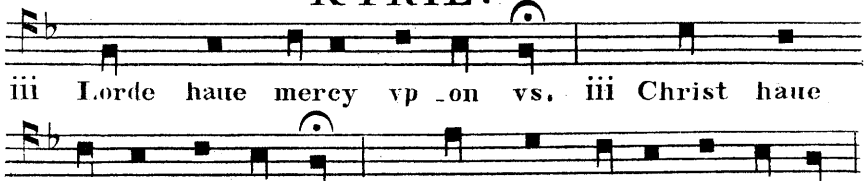
rose agayne the third day from the dead. He ascended in  
to heauen, he sitteth on the right hand of god almightie:  
from thence he shall come to Judge the quicke and the dead.  
At whose commyng all men shall rise agayn with their bo-  
dyes: and shall geue accept of their owne workes. And they  
that 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 beleue 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.*


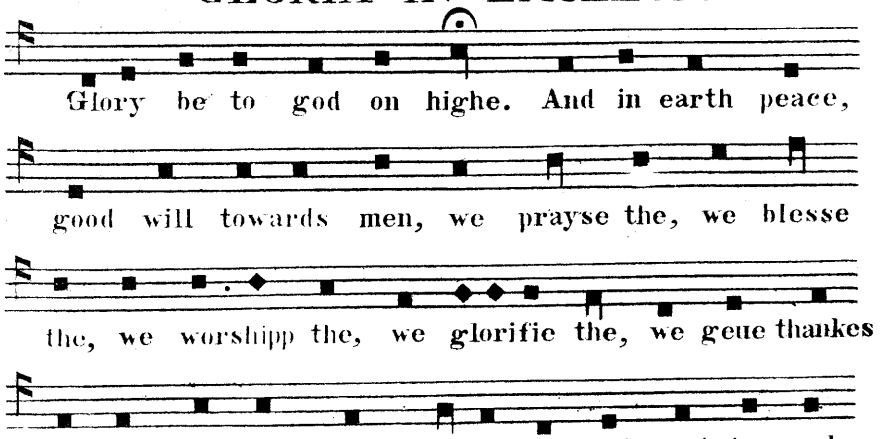
Blessed is that man that hath not walked in the counsaile  
of the vngodlye: nor stande in the waye of symmers, and hath  
not svt in the seate of the scornefull. But his de-  
light is &c. *And forth with y<sup>e</sup> Introite,*  
*as is appoynted for the day.*

## KYRIE.



iii Lorde haue mercy vp - on vs. iii Christ haue  
mercy vp - on vs. iii Lord have 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 thankes  
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 J su Christ, the onely begotten sonne 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 substaunce 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 ghöste the lorde and geuer of life, who pro-  
 cedeth 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 thefes  
breake throw and steale: but lay vp for your selues  
treasure in heauen, where neither rust nor mothe doth  
corrupt, and where thefes do not breake through nor steale.

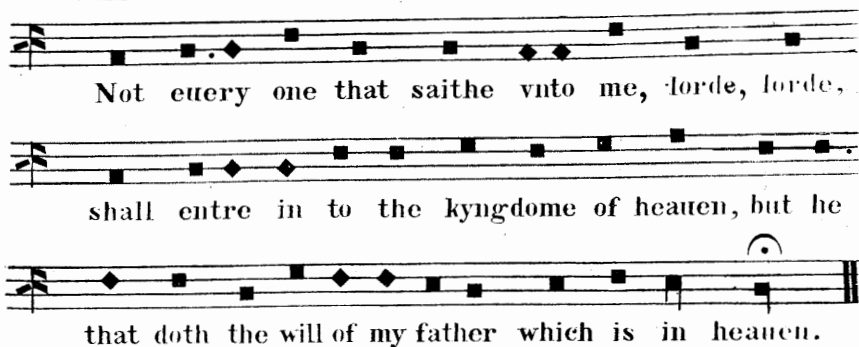
iii

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.

iii

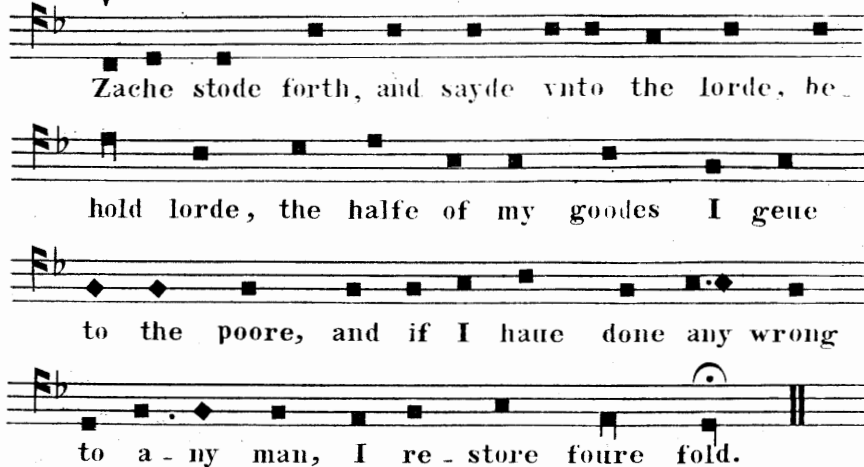
Mat. VII.



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

V

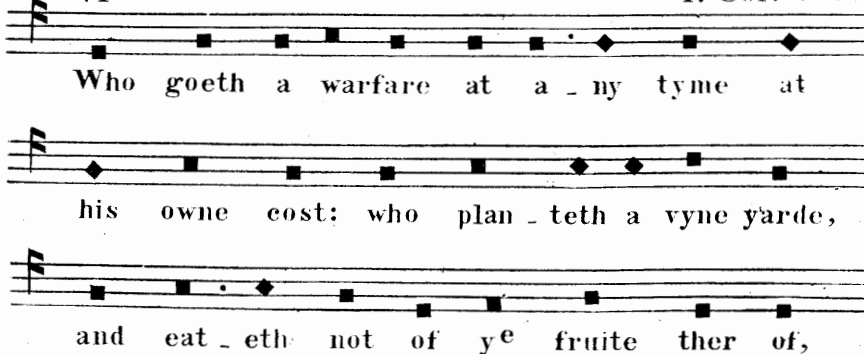
Luke. XIX.



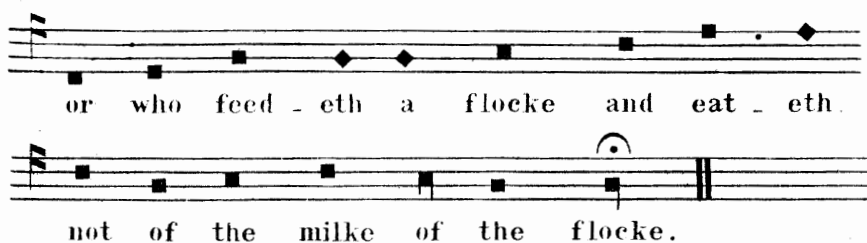
Zache stode forth, and sayde vnto the lorde, he  
 hold lorde, the halfe of my goodes I geue  
 to the poore, and if I haue done any wrong  
 to a - ny man, I re - store foure fold.

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<sup>e</sup> fruite ther of,



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

vii

1. Cor. ix.

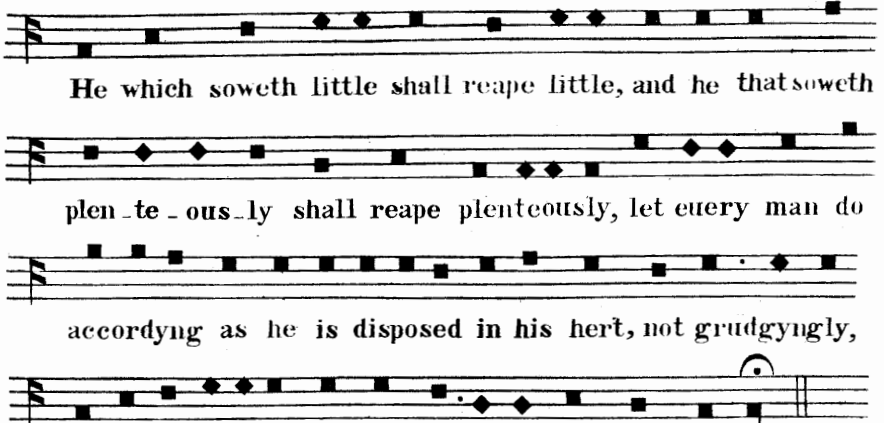


If we haue sowen vn - to yow spi - ri - tu - all  
things, is it a great mat - ter if we shall reape  
your world - ly thinges? do ye not know that  
they which mi nis - ter about ho - ly thynges,  
liue of the sac - ri - fice. They which wayte of  
the al - tar are partakers of the al - tar, euen so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



viii.

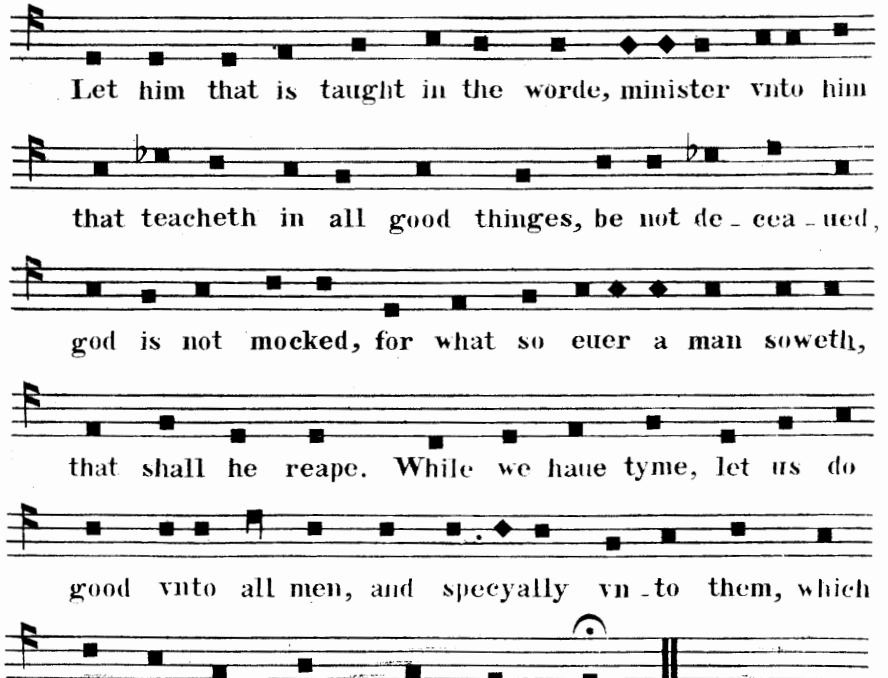
ii Cor. ix.



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 loueth a cherefull geuer.

IX.

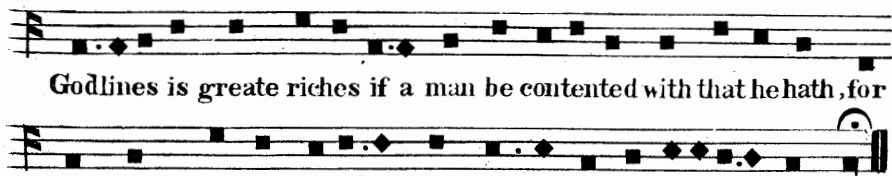
Galat: VI.



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 specially vn-to them, which  
 are of the house hold of faith.

x.

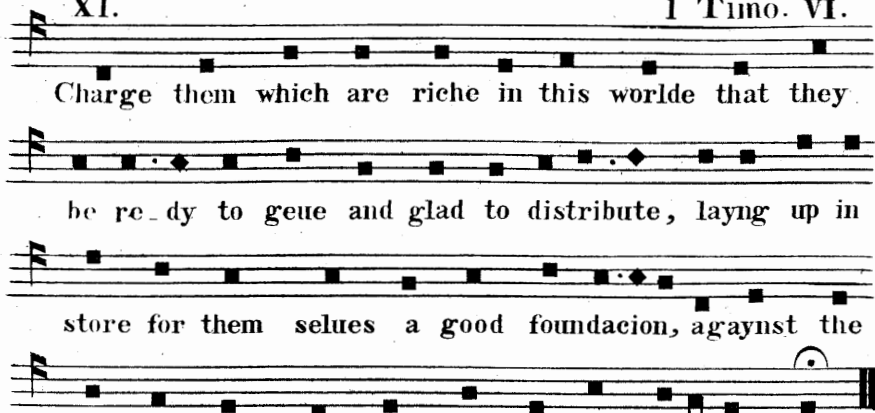
i Timo: VI.



Godlines is greate riches if a man be contented with that he hath, for  
we brought nothyng in to the world, neither may we cary any thyng out.

xi.

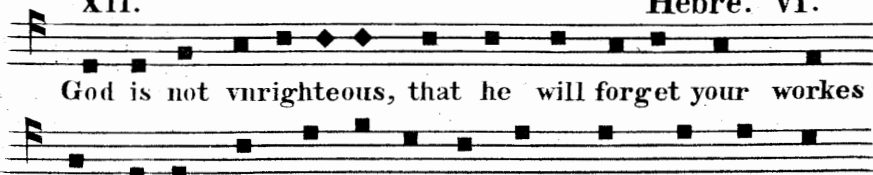
i Timo. VI.



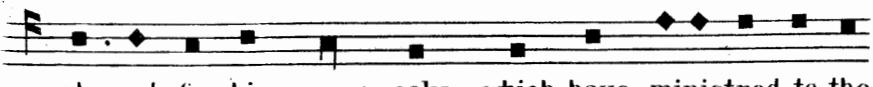
Charge them which are riche in this worlde that they  
be re dy to geue and glad to distribute, layng up in  
store for them selues a good foundacion, agaynst the  
tyme to come that they may attayne eternall life.

xii.

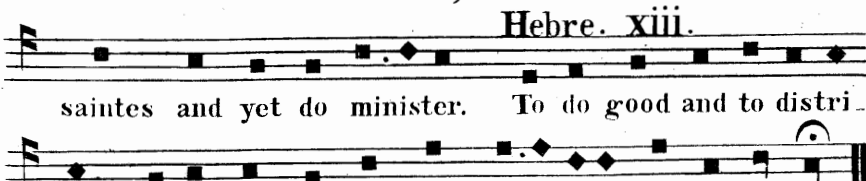
Hebre. VI.



God is not vnrigheteous, that he will forget your workes  
and labour that proceadeth of loue, which loue ye haue



shewed for his names sake, which haue ministred to the  
Hebre. xiii.



saintes and yet do minister. To do good and to distri-  
bute, forget not, for with such sacrifices god is pleased.

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<sup>e</sup> lord shall not be turned away from the.

xiiii

Jobi. iiii.

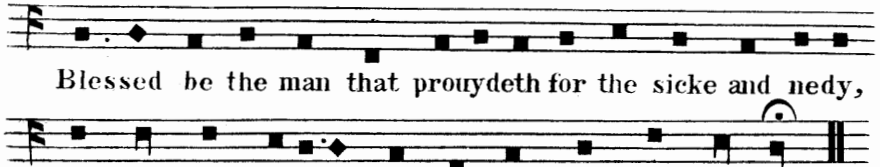
Be mercifull after thy power if thou hast muche  
 geue plenteously, if thou hast little, do thy diligence  
 gladly to geue of that little, for so gatherest  
 thou thy selfe a good reward in the day of necessitie

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. xl

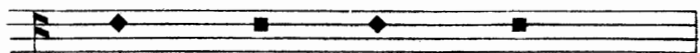


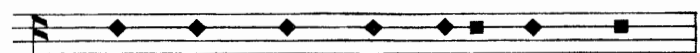
Blessed be the man that prouydeth for the sicke and nedy,  
the lord shall delyuere him, in the tyme of trouble.

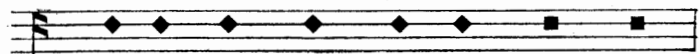
*The Preface.*

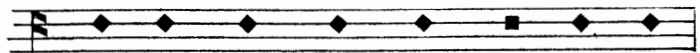
*Priest.*   
The lorde be with you.

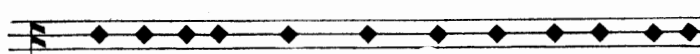
*Auns.*   
And with thy spirit.

*Priest.*   
Lift vp your hertes

*Auns.*   
We lift them vp vnto the lorde.

*Priest.*   
Let vs geue thanks to our lorde god.

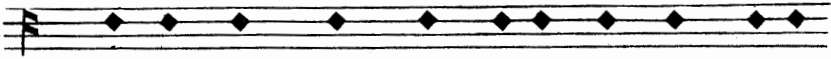
*Auns.*   
It is mete and right so to do

*Priest.* 

It is very meete right and our boundendutie 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 companye of heauen, we laude and magnifie thy glorious name euer more prayсыng the and saying

*Propre Prefaces*

## Upon Christmas day.



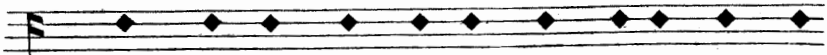
Because thou dydest geue Jesus Christ, thyne onely sonne to be borne as this day for vs, who by the operacion of the holy ghost was made very man, of the substaunce of the virgin Mary his mother, and that without spott of synne, to make vs clene frome all synne. Therefore with angels &c.

## Upon Easter Day.



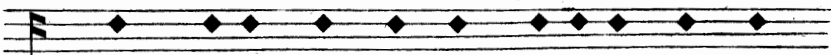
But chefly are we bound to prayse the, for the glorious resurrection of thy some Jesus Christ oure lorde, for he is the very paschal lambe which was offered for vs, and hath taken away the synnes of the world, who by his death hath destroyed death, and by his rysyng agayn hath restored to vs euerlastyng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

## Upon the Ascencion day.



Through thy most deare beloued some 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.

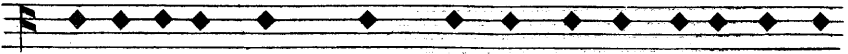
## Upon Whitsonday.



Through Jesus Christ our lord, accordyng to whose

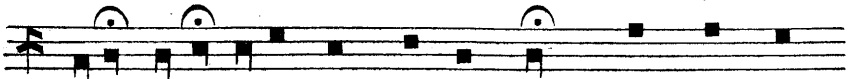
most true promes the holy ghost came downe thys day from heauen with a sodayn great sound as it had bene a mightie wynd, in the likenes of fierry tongues, lightyng vpon the apostles to teache them, and to leade them to all trueth, geuyng them bothe the gift of dyuerse languages, and also boldnes with feruent zeale constantly to preachethe Gospell vnto all nacions, whereby we are brought out of darknes 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.

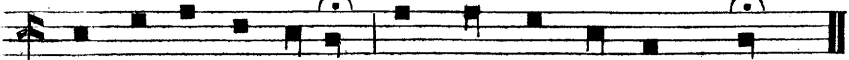


It is very meete, right, and our bounden dutie that we should at all tymes, and in all places, geue thanks to the o lorde almightie, euerlastyng god, which arte one god, one lord, not one onely person, but three persons in one substaunce, for that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, without any difference or inequalitye, whome the angels and arch.&c.

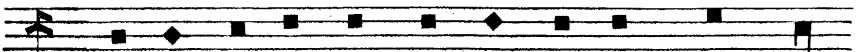
### SANCTUS.



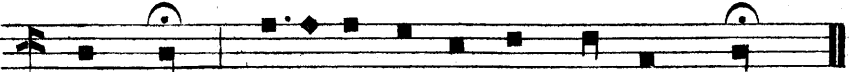
Holy Holy Holy lorde God of hostes. Heauen and earth



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



Blessed is he that commeth in the name of

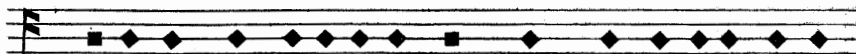


the lorde: Glory to the o lorde in the highest

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

43

*Priest.*



Almightie and euerlving 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 diuine maiesty, besechyng the to inspire continually, the vniuersal 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. Speycally 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 ministrate iustice, for the punishment of wickednes and vice, and to y<sup>e</sup> mainteynauce 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 doctrine, 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 reuerence they may heare and receaue thy holy woorde, truly seruyng the in holynes and righteousnes all the dayes of their life: And we most humbly beseche the of thy goodnes (o lorde) to comfort and succour all them which in this transitorie life be in trouble, sorow, nede, sicknes, or any other aduersitie. And especially we commend vnto thy mercyfull goodnes 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 high prayse, and hertie thanks 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 keypyng thy holy commaundementes, graunt vs to folow. We commend vnto thy mercy (o lord) all other thy seruauntes which are departed hence from vs, with y<sup>e</sup> signe of faith, and now do rest in the slepe of peace: Graunt vnto them we beseche the thy mercy, and euerlastyng peace, and that at the day of y<sup>e</sup> generall resurrection, we and all they which be of the mysticall body of thy soune, 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<sup>e</sup> kyngdome which is prepared for you, from y<sup>e</sup> begynnyng of the world: Graunt this O father for Jesus Christes sake, oure



only mediatoire and aduocate.

Amen.



*Priest.*

O God heauenly father, which of thy tender mercy diddest geue thyne 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 h<sup>l</sup>esse and sanc<sup>t</sup>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<sup>e</sup> 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 institution of thy dearely beloued sonne, oure sauour Jesus Christ, we thy humble seruautes do celebrate, and make here before thy diuine maiestie, with these thy holy giftes, the memorial which thy sonne hath willed vs to make, hauyng in remembrance his blessed passion, mightie resurrection and glorious ascencion, renderyng vnto the most hertie thanks, for the innumerable benefites procured vnto vs by

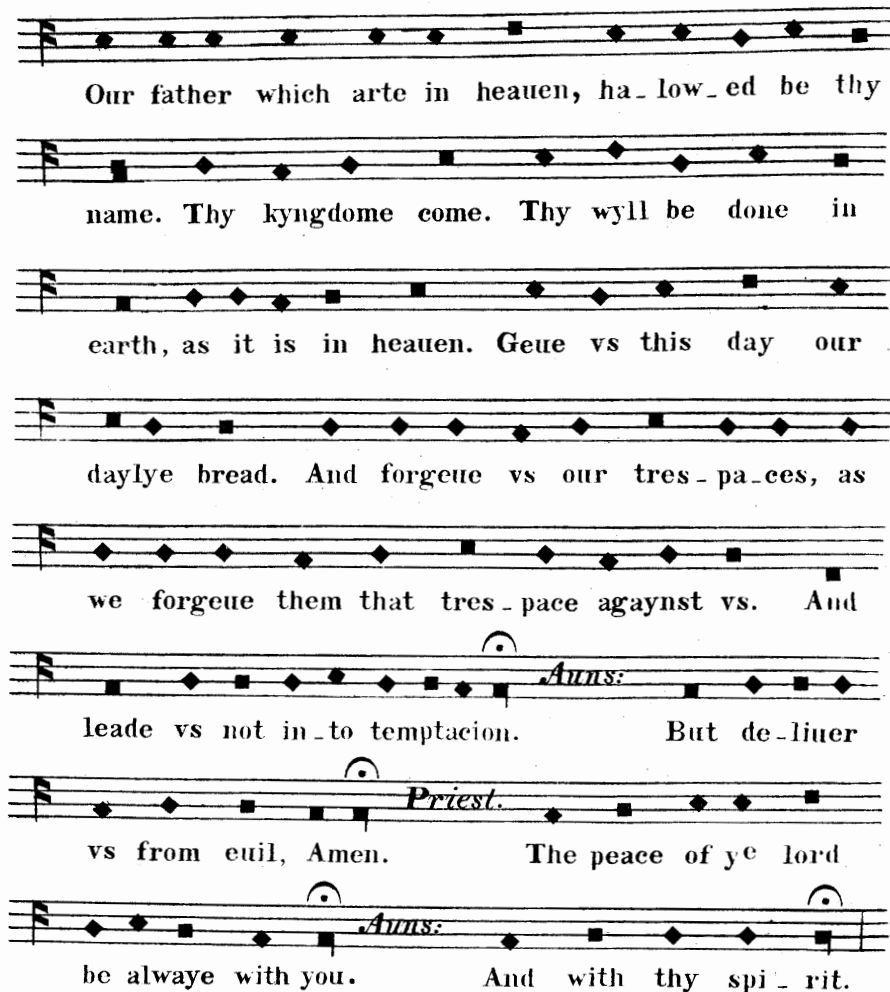
the same, entirely desyrng thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thankes geuyn: most humbly besechyng the to graunt that by the merites and death of thy sonne Jesus Christ, and through faith in his blood, we and all thy whole Churche maye obteigne remission of oure 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 whosoouer 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 heavenly 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 duetie 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 waiyng our merites, but perdonyng 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,

world with - out end. *Auis.* A - men

*Priest.*

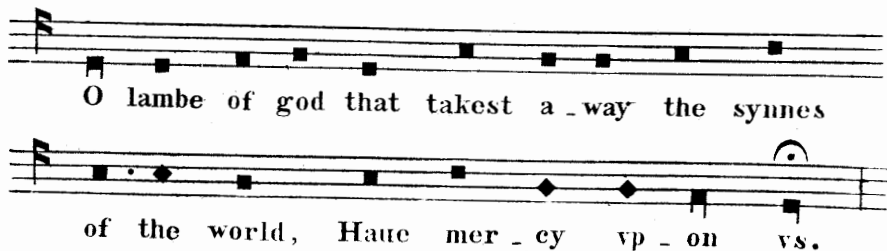
Let vs praye. As our sauour Christ hath

commaunded and taught vs, we are hold 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  
 daylye bread. And forgeue vs our tres\_pa\_ces, as  
 we forgeue them that tres\_pace agaynst vs. And  
*Ams:*  
 leade vs not in\_to temptacion. But de\_liuor  
*Priest.*  
 vs from euil, Amen. The peace of y<sup>e</sup> lord  
*Ams:*  
 be alwaye with you. 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. xvi.*

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 saued.

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<sup>e</sup>. dayes of our life in ho -  
lynes and righteousnes ac - cepted be - fore him.

iii.

Luke xii.

Happy are those seruauntes 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 iiiii.

The houre commeth and now it is, when true worshippers  
 shall worshipp 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 wyll come vnto him, and dwell with him

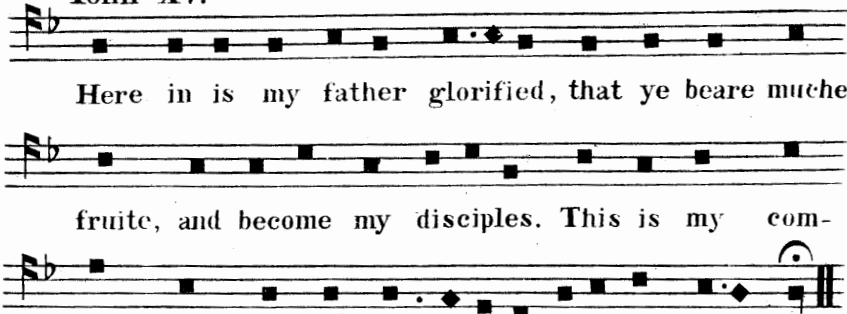
ix.

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.

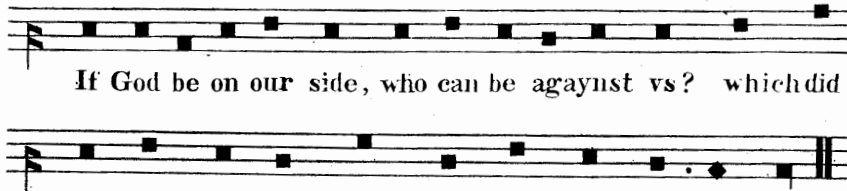
## Iohn XV.



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

## X.

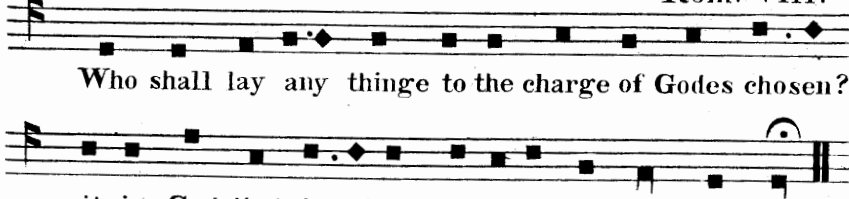
Rom: viii.



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

## xi.

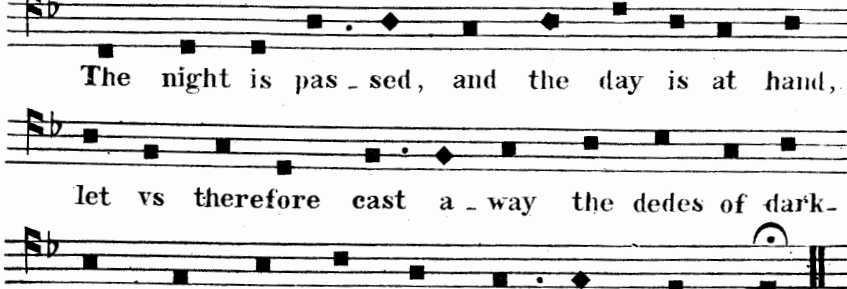
Rom: viii.



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

## xii.

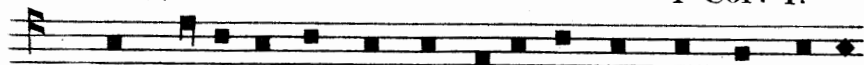
Rom: xiii.



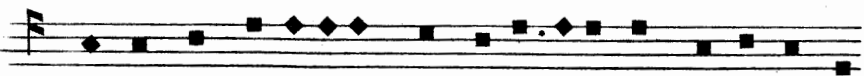
The night is pas - sed, and the day is at hand,  
 let vs therefore east a - way the dedes of dark-  
 nes, and put on the ar - mour of light.

xiii.

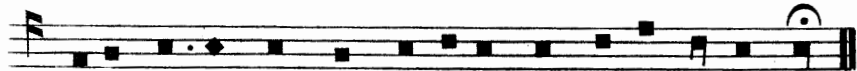
i Cor. i.



Christ Jesus is made of God, vnto vs wisdom and righte-



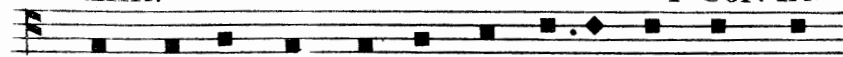
ousnes, and sanctifyng, and redemption, yt (accordyng as



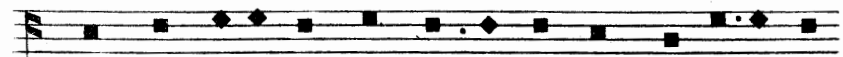
it is written) he which reioyeth shuld reioyce in the lord.

xiiii.

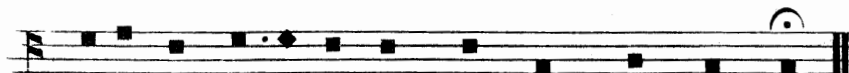
i Cor. iii.



Know ye not that ye are the temple of God, and



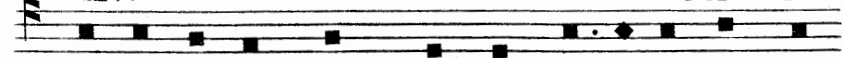
that the spirit of God dwelleth in you? if a-ny man



defile the temple of God, him shall God destroye.

XV.

Cor. vi.



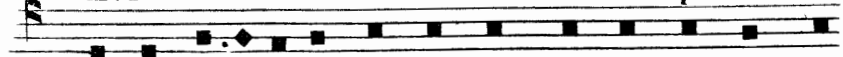
Ye are dearly bought, therefore glo-ri-fie God in



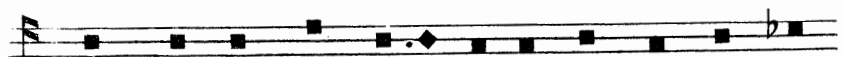
your bodies, and in your spirites, for they belong to God.

Xvi.

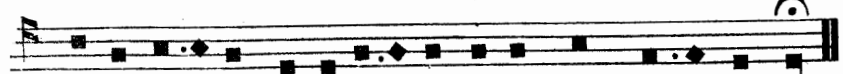
Ephe: V.



Be you folowers of God as deare children, and walke in

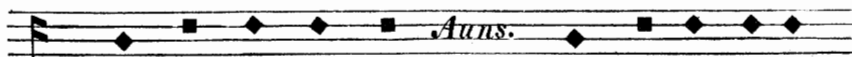


loue, euen as Christ loued vs, and gaue him selfe for



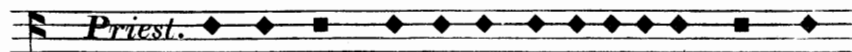
vs an offering and a sacrifice of a sweete fauour to God.



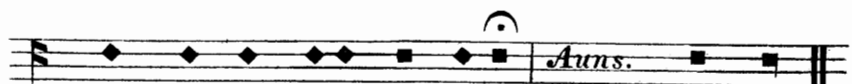
*Priest.*

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 sayour 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 companie 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 besече 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



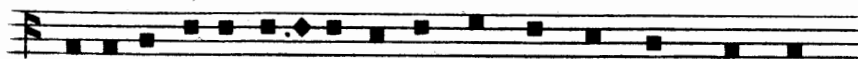
ghost, be all honor and glory.

A - men.

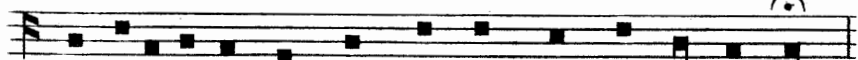
The peace of god &amp;c.

FINIS.

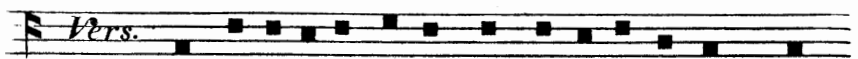
## AT THE BURIALL OF THE DEAD.

*Respons.*

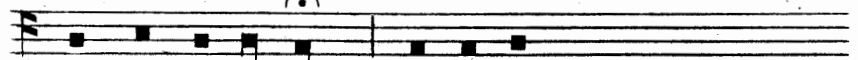
I am the resurrection and the life saith the lorde, he that



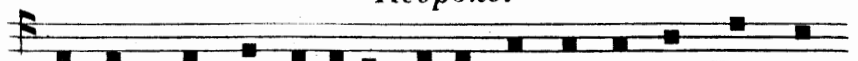
beleueth in me, yea though he were dead, yet shall he liue.



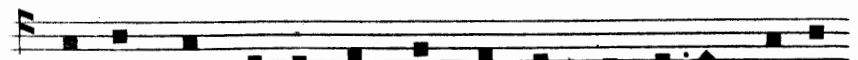
And whosoener lyueth and beleueth in me, shall



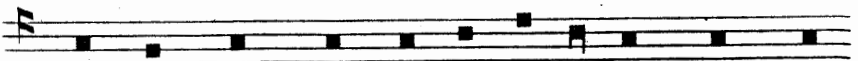
not dye for e - uer. I am the &c.

*Respons.*

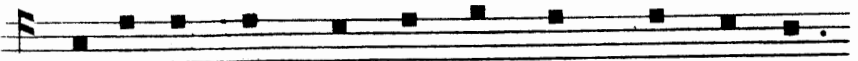
I know that my redemer lyueth, and that I shall rise out



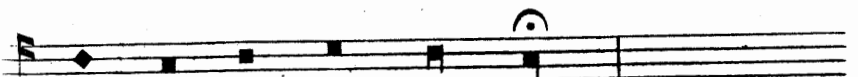
of the earth in the last day, and shal - be couered agayn



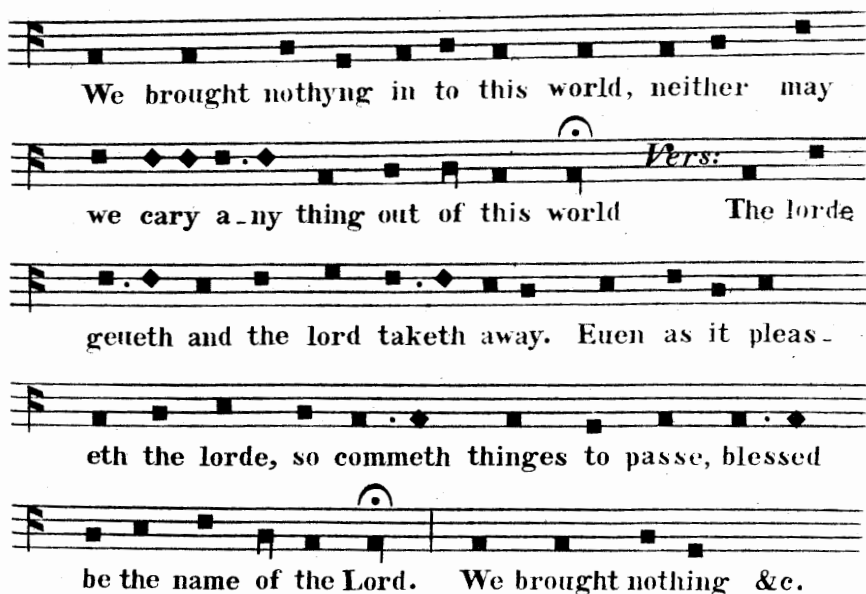
with my skynne and shall se God in my fleshe: yea,



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

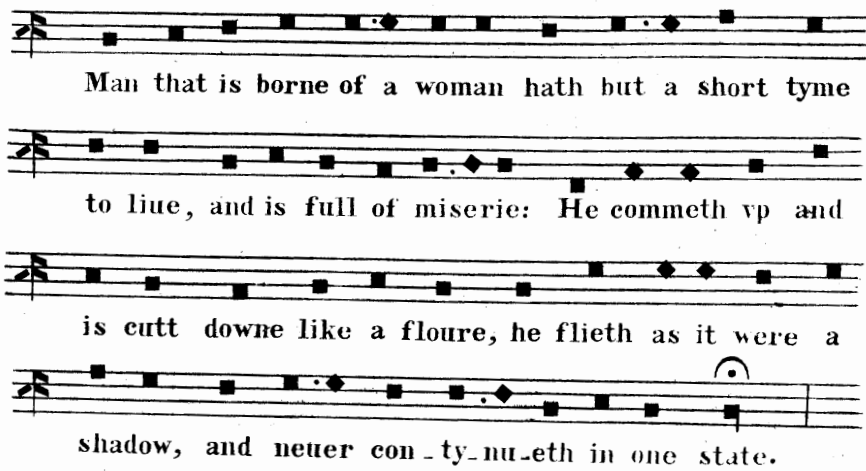


ther but with these same eyes.

*Respons.*


We brought nothyng in to this world, neither may  
 we cary 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.

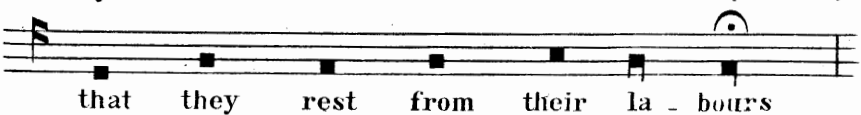
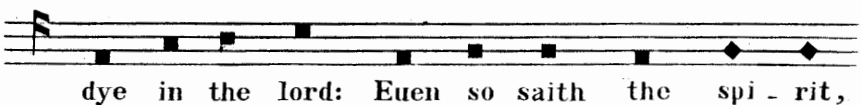
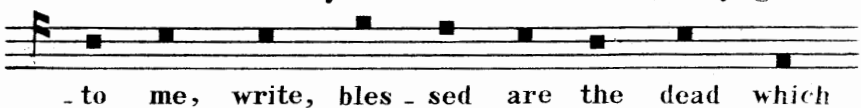
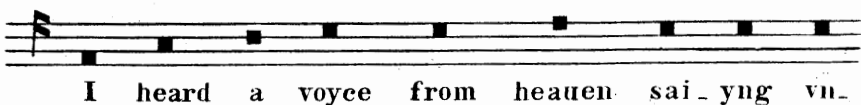
*While the Corps is made ready  
 to be layed into the earth, the  
 Clerkes shall syng.*



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

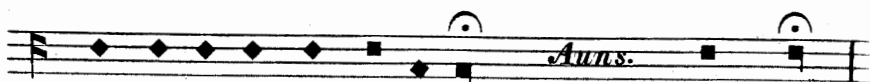
*Respons.*

In the middest 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  
 Sautiour, 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  
 Sautiour, Thou most worthy Judge eternall, suf\_fre  
 vs not at our last houre for a\_ny paynes of death,

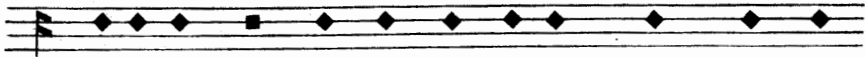


*Priest.*

Let vs praye. We commend in to thy handes of mercy (most mercyfull father) the soule of this oure brother departed. 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 Iudgement shall come which thou hast committed to thy welbeloued Sonne, both this our brother and we may befounde 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 Saviour



A - men.



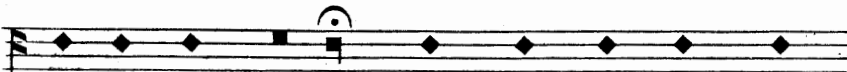
Almightie God, we geue the hertye thankes for thy seruauant whome thou hast deliuered from miseries of this wretched world, from the body of death and all temptacion, and as we trust, hast brought his soule which he committed in to thy holy hands in to sure consolation and rest: Graunt we beseche the, 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 eare vn - to me: there &c.

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

*After the Lesson.*

Lord haue mer - cy vpon vs. Christ haue  
 mercy vpon vs. Lorde haue mercy vpon vs.

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

*Auns.*  
 And leade vs not in to temptacion. But de -

*Priest.*  
 -liuer vs from euil Amen. Entre not (o Lord)

*Auns.*  
 in.to Judgement with thy seruaunt. For in thy

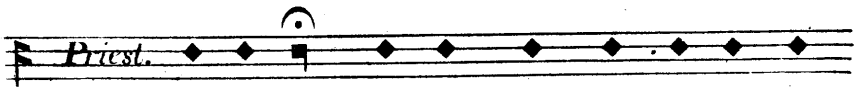
*Priest.*  
 sight no lyuyng creature shal be instified.

*Auns.*  
 From the gates of hell. Deliuier their soules

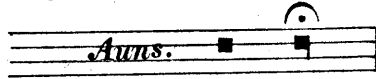
*Priest.*  
 O Lord. I beleue to se the goodnes of the

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

*Auns.*  
 graciously heare my prayer And let my crye come vnto the.



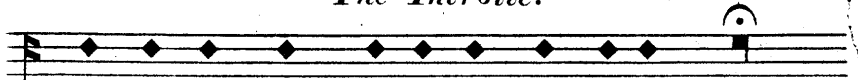
Let vs pray. O Lorde with whome do lyue the  
spirite of them that be dead: and in whome the soules of  
them that be elected, after they be deliuered from the bur-  
then of the fleshe &c.



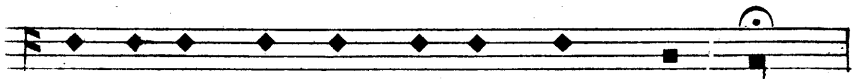
A - men.

## AT THE COMMUNION WHEN THERE IS A BURIALL.

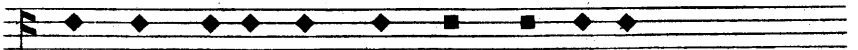
### *The Introite.*



Like as the harte de\_sireth the water brookes:



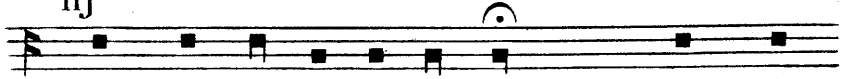
so longeth my soule af\_ter the, O God.



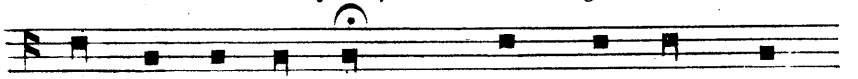
My soule is a thirst for God, yea eu-en &c

ij

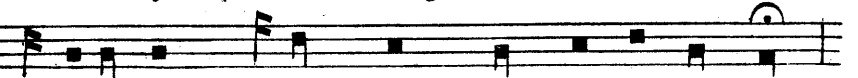
## KYRIE.



Lord haue mer\_cy vp\_on vs. ij Christ haue



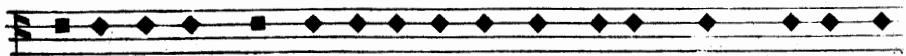
mer\_cy vp\_on vs. ij Lord haue mer\_cy



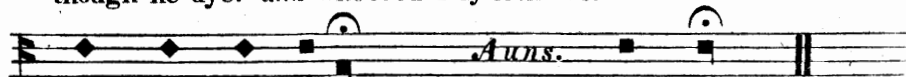
vp\_on vs. i Lord haue mer\_cy vp\_on vs.



## THE COLLECT.



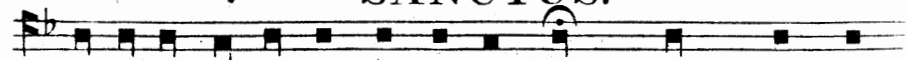
O mercyfull God the father of our lord Jesus Christ; who is the resurrection and the life: In whome whosoever beleueth shall lyue though he dye: and whosoever lyueth &c.



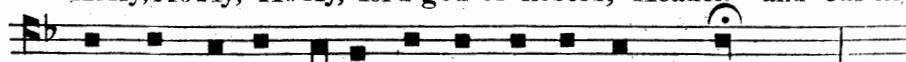
one God for euer.

A - men.

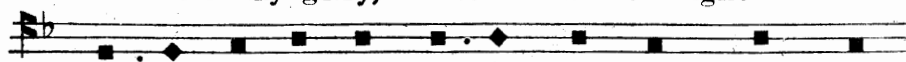
## SANCTUS.



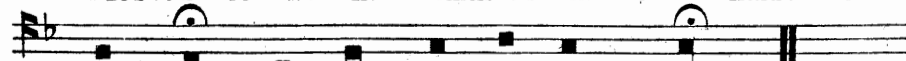
Ho-ly, Ho-ly, Ho-ly, lord god of hostes, Heauen and earth



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

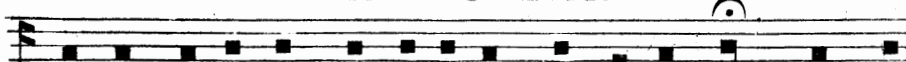


Blessed is he that commeth in the name of



the lorde, O-san-na in the highest.

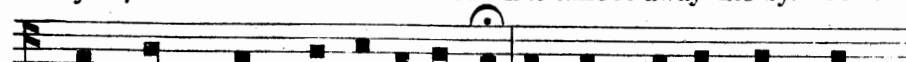
## AGNUS DEI.



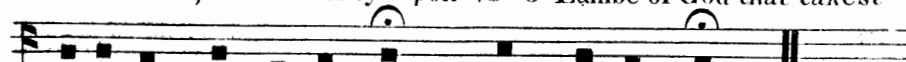
O Lambe of God that takest away the synnes of the world, Haue mer



-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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1550.

*Cum privilegio ad imprimendum Solum.*