

The booke of Common praier
noted.

John Merbecke

1550

SOURCE *The booke of Common praier noted* ([London]: Richard Grafton, 1550), STC 16441

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In this booke

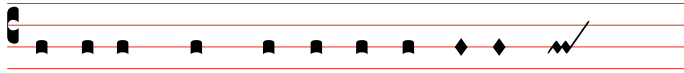
is conteyned so much of the Order of Common prayer as is to be song in Churches: wherein are vsed only these iiii. sortes of notes,




The first note is a strene note, and is a breue. The second a square note, and is a semy breue. The iii. a prycke and is a mynymme. 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 the end of a verse.

Mattins.


The Quere wyth the Priest.



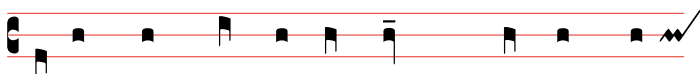
O Ure father which arte in heauen, ha-lo. etc.



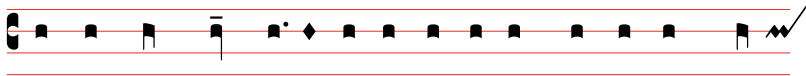
Priest. O lorde open thou my lippes Auns. And my mouth



shal shew forth thy praise



Priest. O God make spede to saue me. Auns. O lorde make



hast to helpe me. Glory be to the father, and to the Sonne,

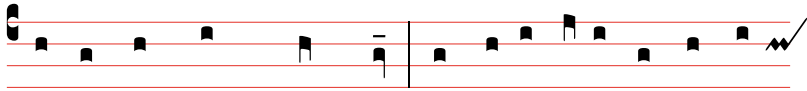
After the first lesson.

Te deum laudamus.

W E praise the, o lorde, we knowlege the to be the
lorde. All the earth doth worshipp the, the father e-ueralst-
ing. To the al angels cry aloud, the heuens and all the
powers therin. To the Cherubin, and Se-raphin contin-u-al-
ly do crye. Holy, ho-ly, ho-ly, lord god of sa-baoth. Heauen
and earth are full of the maiestye of thy glory. The glo-rious
companye of the a-postles, praise the. The goodly felowshyp

The image shows a musical score for the hymn 'Te deum laudamus'. It consists of eight staves of music, each with a treble clef and a common time signature (C). The lyrics are written below the notes. The first staff begins with a large 'W' for 'We'. The notes are simple square shapes with stems, and there are some diamond-shaped notes in the later staves. The lyrics are: 'W E praise the, o lorde, we knowlege the to be the lorde. All the earth doth worshipp the, the father e-ueralst-ing. To the al angels cry aloud, the heuens and all the powers therin. To the Cherubin, and Se-raphin contin-u-al-ly do crye. Holy, ho-ly, ho-ly, lord god of sa-baoth. Heauen and earth are full of the maiestye of thy glory. The glo-rious companye of the a-postles, praise the. The goodly felowshyp'.

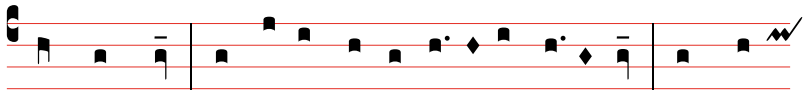
Mattins.



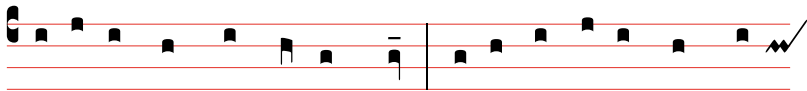
of the prophettes, prayse the. The noble army of martyrs,



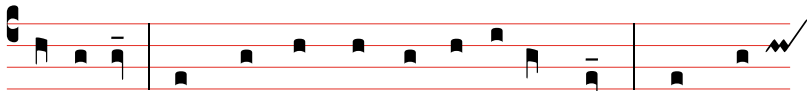
prayse thee. The ho-ly Church through out all the world doth



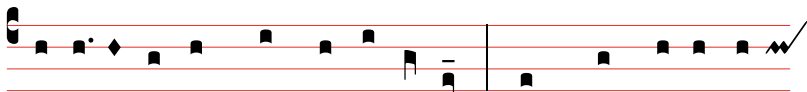
knowlege the. The father of an in-finite maiesty. Thy hon-



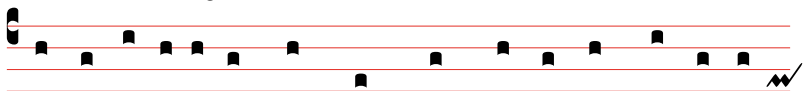
or-ab-le, true, and onely sonne. Al-so the ho-ly ghost the



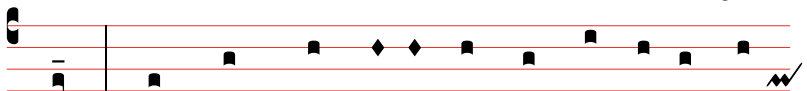
conforter. Thou arte the kyng of glorye, o Christ. Thou arte



the e-uerlastyng sonne of the father. When thou tokest vp-

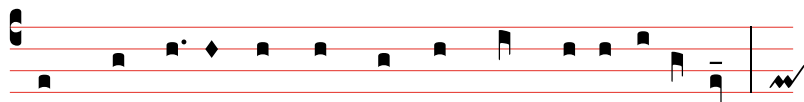


on the to de-li-uer man, thou didest not abhorre the virgins

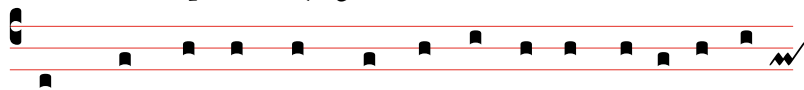


wombe. When thou haddest o-uercome the sharpnes of death,

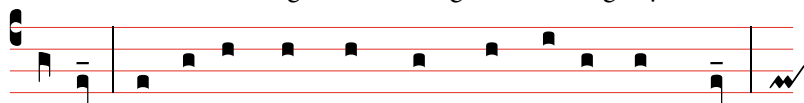
Mattins.



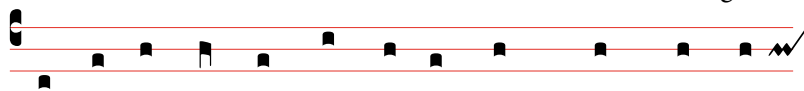
thou didest o-pen the kyngdome of heauen to all be-leuers.



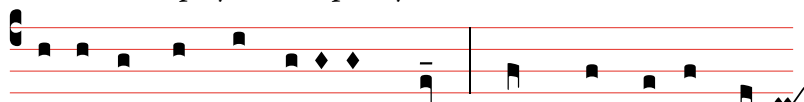
Thou sittest on the right hand of god, in the glorye of the



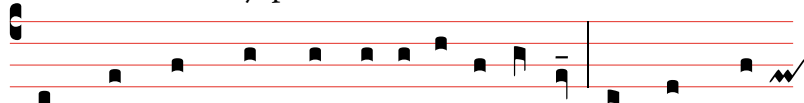
father. We beleue that thou shalt come to be oure Iudge.



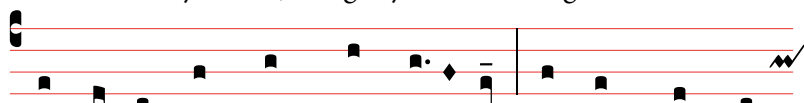
We therefore pray the, helpe thy seruauentes whome thou hast



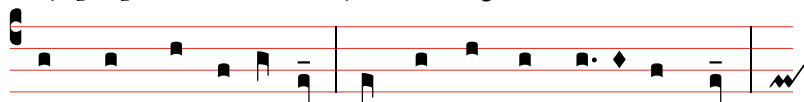
redemed with thy precious bloud. Make them to be nom-



bred with thy saints, in glorye e-uerlasting. O lorde saue

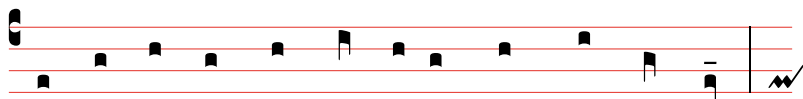


thy people, and blesse thyne he-ritage. Gouverne them and

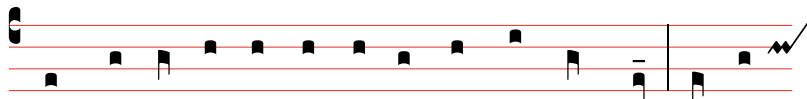


lift them vp for e-uer. Day by day we magni-fie thee.

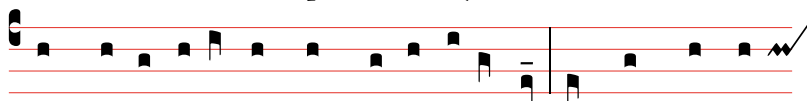
Mattins.



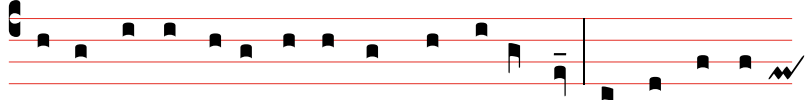
And we worshipp thy name e-uer world wyth out end.



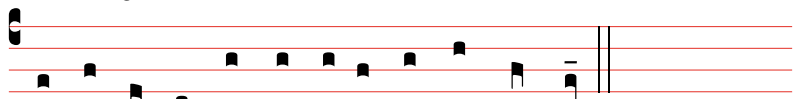
Vouchsafe, O lord to kepe vs this day with out sinne. O lord



haue 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



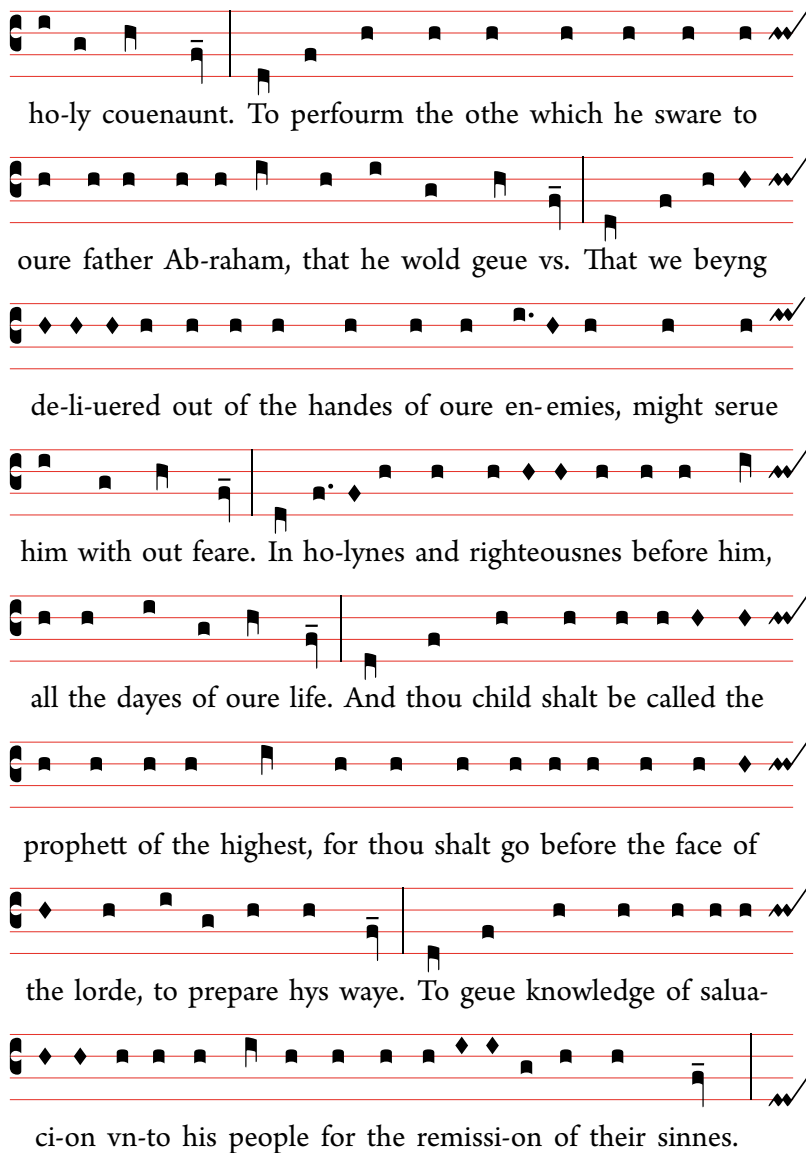
haue I trusted, lett me neuer be confounded.

After the second lesson one of these that folow.

Benedictus dominus.

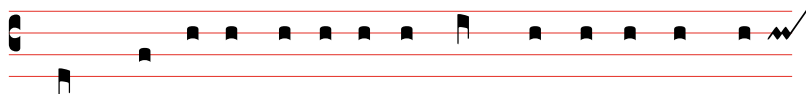
Blessed be the lord god of Is-ra-ell, for he hath vis-ited and redemed his people, And hath lifted vp an horne of salua-ci-on to vs, in the house of his seruaunt dauid. As he spake by the mouth of his ho-ly prophetts, which hath benesence the world began. That we shuld be saued from our enemies, and from the handes of all that hate vs. To perfourme the mercy promised to our fathers, and to remembre his

Mattins.

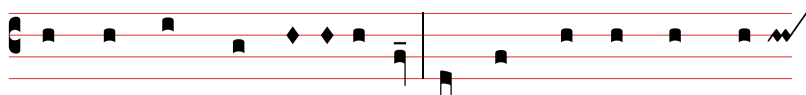


ho-ly couenaunt. To perform the othe which he sware to
oure father Ab-raham, that he wold geue vs. That we beyng
de-li-uered out of the handes of oure en-emies, might serue
him with out feare. In ho-lynes and righteousnes before him,
all the dayes of oure life. And thou child shalt be called the
prophett of the highest, for thou shalt go before the face of
the lorde, to prepare hys waye. To geue knowledge of salua-
ci-on vn-to his people for the remissi-on of their sinnes.

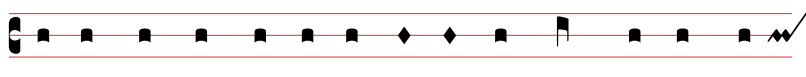
Mattins.



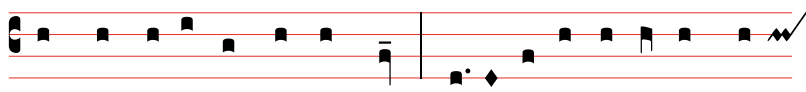
Through the tender mercie of our god, whereby the dayspringe



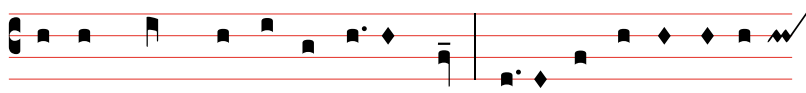
frome an highe hath vis-it-ed vs. To geue light to them that



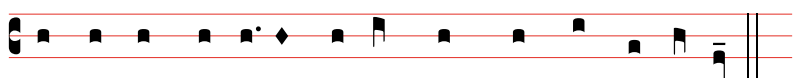
sitt in darkenes, and in the shadow of death, and to guyde



our feete in to the way of peace. Glory be to the father, and



to the sonne, and to the ho-ly ghost. As it was in the begyn-

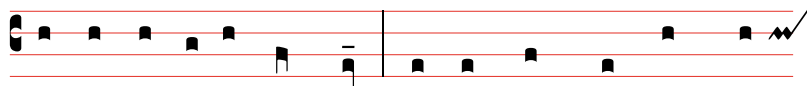


ning, is now and e-uer shalbe, world with out end Amen.

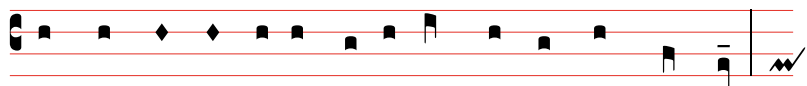
[Benedictus dominus.]

Blessed be the lorde god of Is-ra-ell, for he hath vis-
it-ed and redemed his people, And hath lifted vp an horne
of salua-ci-on to vs, in the house of his seruaunt 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 en-emies, and from the handes of all that hate vs. To
perfourme the mercy promised to oure fathers, and to re-

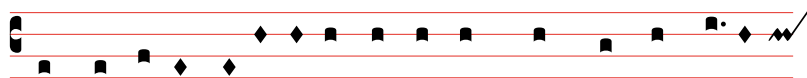
Mattins.



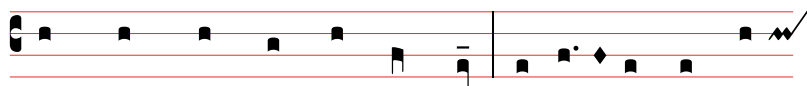
membre his ho-ly couenaunt. To perfourme the othe which



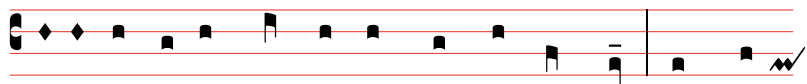
he sware to oure father Ab-raham, that he wold geue vs.



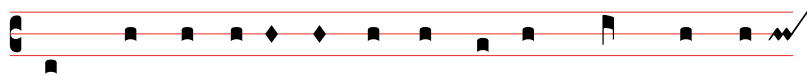
That we beyng de-li-uered out of the handes of oure en-e-



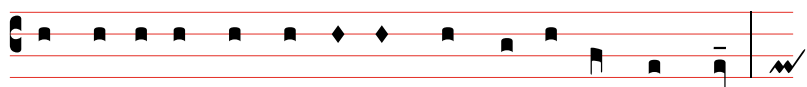
mies, might serue him with out feare. In ho-lynes and righ-



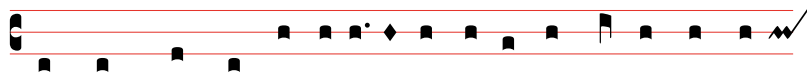
teousnes before him, all the dayes of oure life. And thou



Child, shalt be called the prophett of the highest, for thou

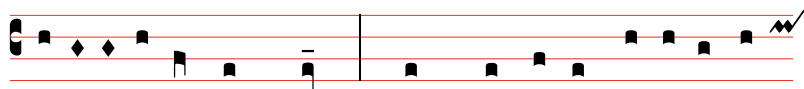


shalt go before the face of the lorde, to prepare hys waye.



To geue knowlege of salua-ci-on vn-to his people for the

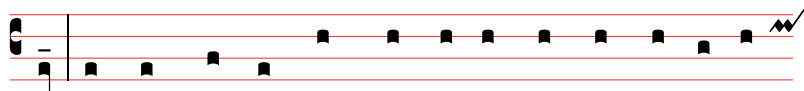
Mattins.



remissi-on of their sinnes. Through the tender mercy of our



god, whereby the day spring frome an high hath vis-it-ed



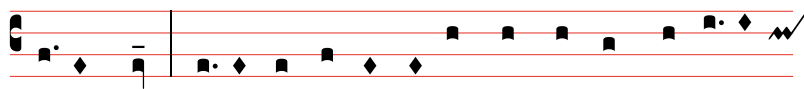
vs. To geue light to them that sitt in darkenes, and in the



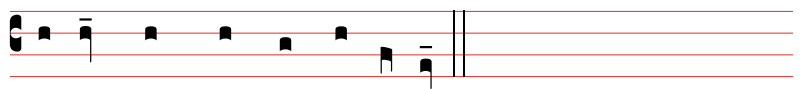
shadow of death, and to guyde our feete in to the way of



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



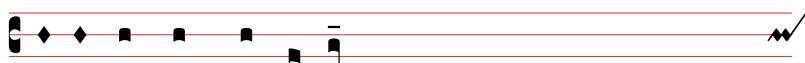
ho-ly ghost. As it was in the begynnyng, is now and e-uer




shalbe, world with out end Amen.

L Orde haue mercy vpon vs. Christ haue mercy vpon

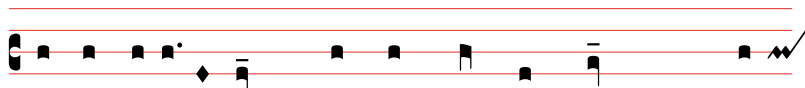
Mattins.



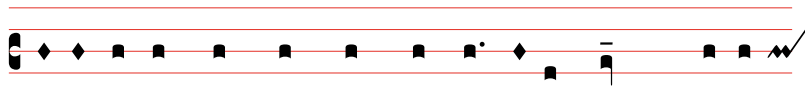
li-uer vs from euil. Amen.




Priest. O lorde shew thy mercy vpon vs. **Auns.** And graunt




vs thy salua-ci-on. **Pri.** O lorde saue the Kyng. **Auns.** And




merci-ful-ly heare vs, when we cal vpon the. **Pri.** Indue



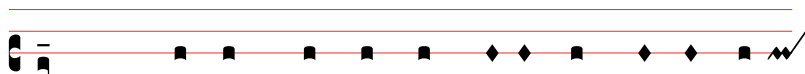
thy mi-nisters with righteousness. **Auns.** And make thy cho-



sen people joyfull. **Pri.** O lord saue thy people. **Auns.** And

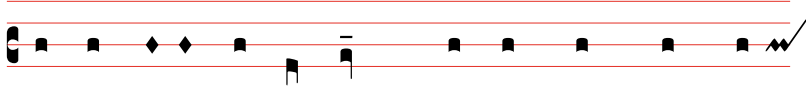


blesse thyne inher-itaunce. **Pri.** Geue peace in our tyme, o



lord. **Auns.** Because there is none other that fighteth for

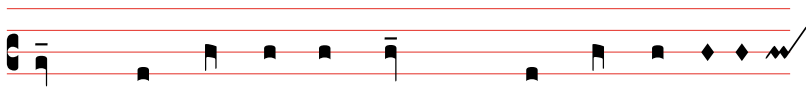
Mattins.



vs, but onely thou o God. **Pri.** O god, make cleane our



hertes with in vs. **Auns.** And take not thyne ho-ly spirit from



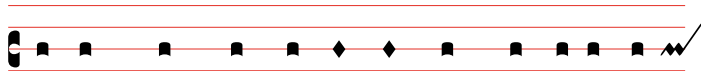
vs. **Pri.** The lorde be with you. **Auns.** And with thy spirit.



Pri. Let vs praye.

After the Collect for the day these that folow.

O



God, which arte auctor of peace and louer of



concorde, in knowlege

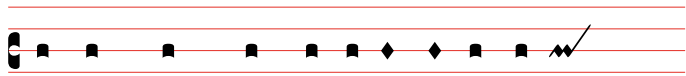
of whome standeth oure eternall life, whose seruice is perfect freedom: Defende vs thy humble seruantes, in all assaults of oure enemies, that we suerly trustyng in thy defence, maye not feare the power of any aduersaries: Through the might

Mattins.



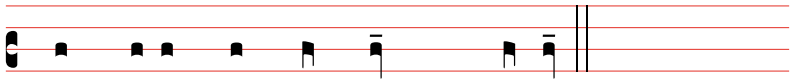
of Ie-su Christ oure Lorde. *Aunswere.* Amen.

O



Lorde oure heauenlye father almightie

and euerlyuyng God, which hast safely brought vs to the begynnyng 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 kynde of daunger, but that all our doynge may be ordred by thy gouernaunce, to do alwayes that is righteous in thy sight:





Through Iesus Christ our lorde. *Auns.* Amen.

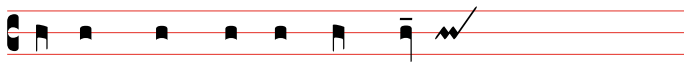
¶ Thus endeth Mattyns

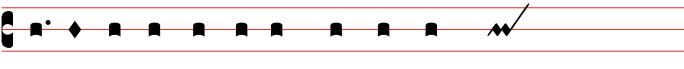
Euensong.

The Quere with the Priest.

O  Ure father which arte in heauen, halowed. etc.

Priest.
O  God make spede to saue me.

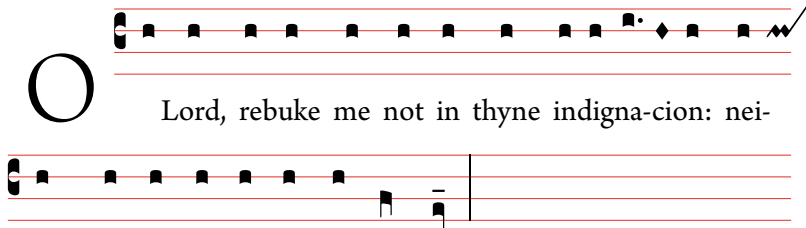
Auns.
O  lorde make hast to helpe me.

G  Lo-ry be to the father and to the. etc.



As it was in the beginnyng. etc. *As it is before at Mattins.*

Psalmes.



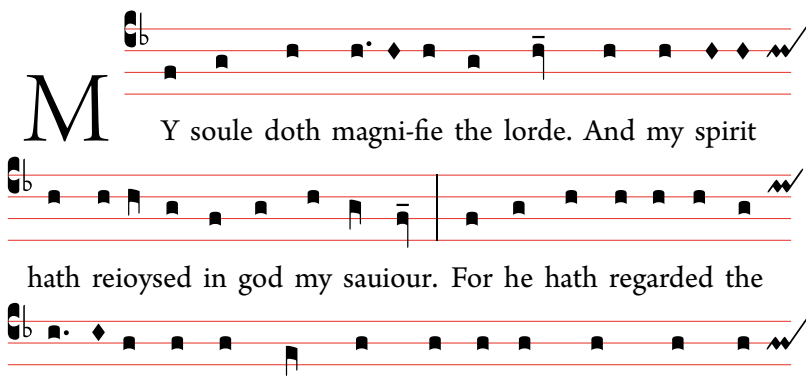
O Lord, rebuke me not in thyne indigna-cion: nei-
ther chasten me in thy displeasure. etc.

The musical notation consists of two staves. The first staff begins with a large capital letter 'O' on the left. The notes are represented by black squares on a red four-line staff. The second staff continues the melody, ending with a double bar line and a fermata over the final note.

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

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

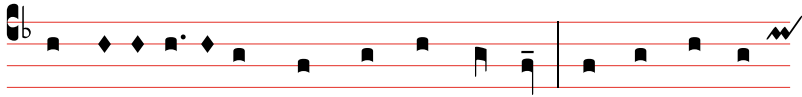
Magnificat.



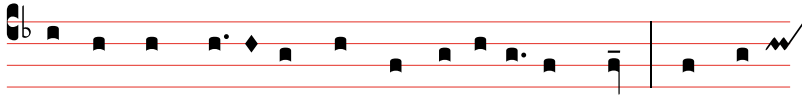
MY soule doth magni-fie the lorde. And my spirit
hath reioysed in god my sauour. For he hath regarded the
low-lynes of hys handmaide, for behold from henceforth

The musical notation consists of three staves. The first staff begins with a large capital letter 'M' on the left. The notes are represented by black squares on a red four-line staff. The second staff continues the melody, ending with a double bar line and a fermata over the final note. The third staff continues the melody, ending with a double bar line and a fermata over the final note.

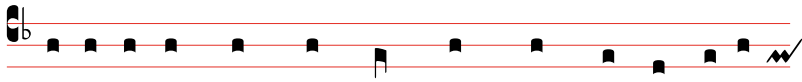
Euensong.



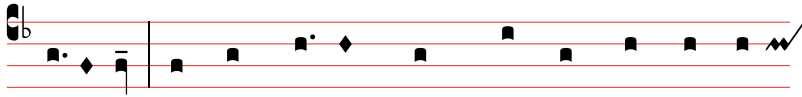
all gener-a- cions shall call me blessed. For he that is



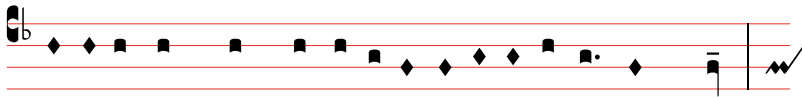
mightie hath magnified me, and ho-ly is his name. And his



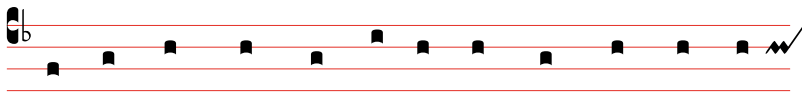
mercy is on them that feare hym, throw out all gener-



a- cions. He hath shewed strength with hys arme, he hath



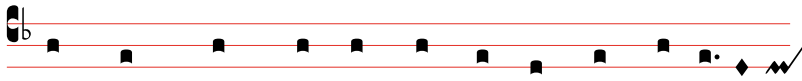
skatered the proude in the I-ma-gi-na-ci-on of their hertes.



He hath putt downe the mightie from their seate, and hath

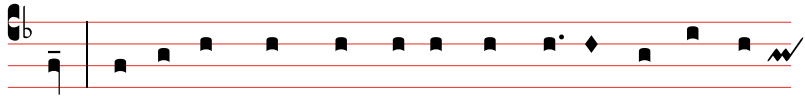


ex-alt-ed the humble and meke. He hath fil-led the hungry

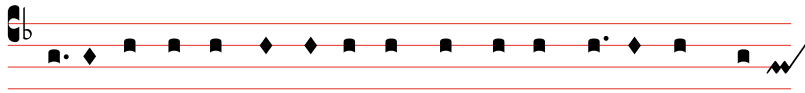


wyth good thynges, and the ryche he hath sent emptie a-

Euensong.



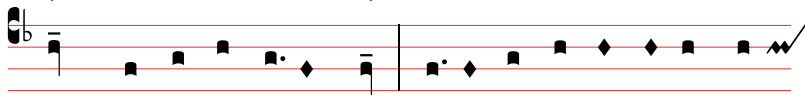
waye. He remembryng hys mercy hath holpen his seruaut



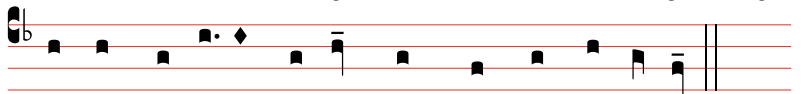
Is-ra-ell, as he promysed to oure fathers A-braham and



hys seede for e-uer. Glory be to the father and to the

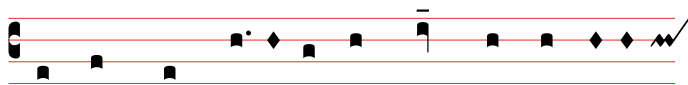


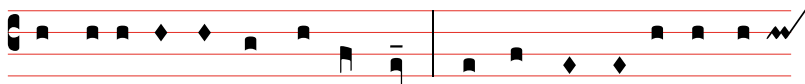
Sonne, and to the ho-ly ghost. As it was in the begynnyng,



is now and e-uer shalbe, world with out end Amen.

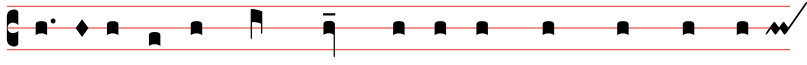
Magnificat.

M  Y soule doth magni-fie the lorde, and my spirit



hath reioysed in god my sayour. For he hath regarded the

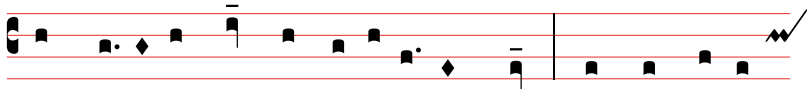
Euensong.



low-lynes of hys handmayde, for behold from henceforth all



gener-a- cions shall call me blessed. For he that is mightie



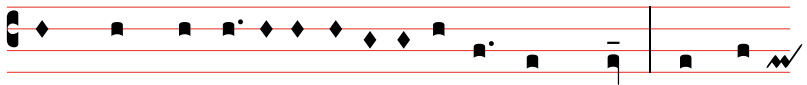
hath magnified me, and ho-ly is hys name. And hys mercy



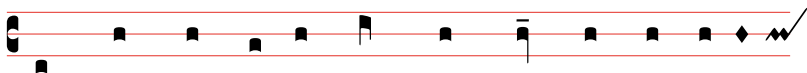
is on them that feare him, through out all gener-a- cions.



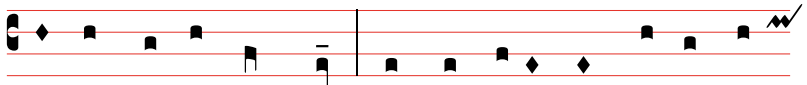
He hath shewed strength with his arme, he hath skattered



the proude in the i-ma-gi-na-ci-on of their hertes. He hath



putt downe the mightie frome theyr seate, and hath ex-alt-

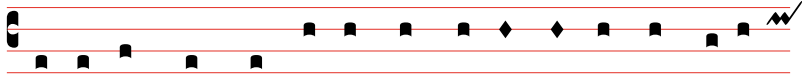


ed the humble and meke. He hath filled the hungry with

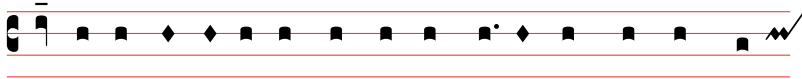
Euensong.



good thynges, and the ryche he hath sent emptie away.



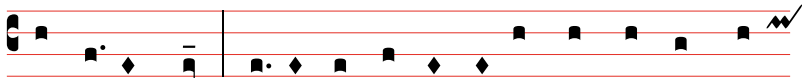
He remembryng his mercy, hath holpen his seruaunt Is-ra-



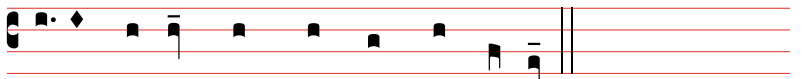
ell, as he promised to oure fathers, A-braham and his seede



for e-uer. Glory be to the father and to the Sonne, and to



the ho-ly ghost. As it was in the begynnyng, is now and

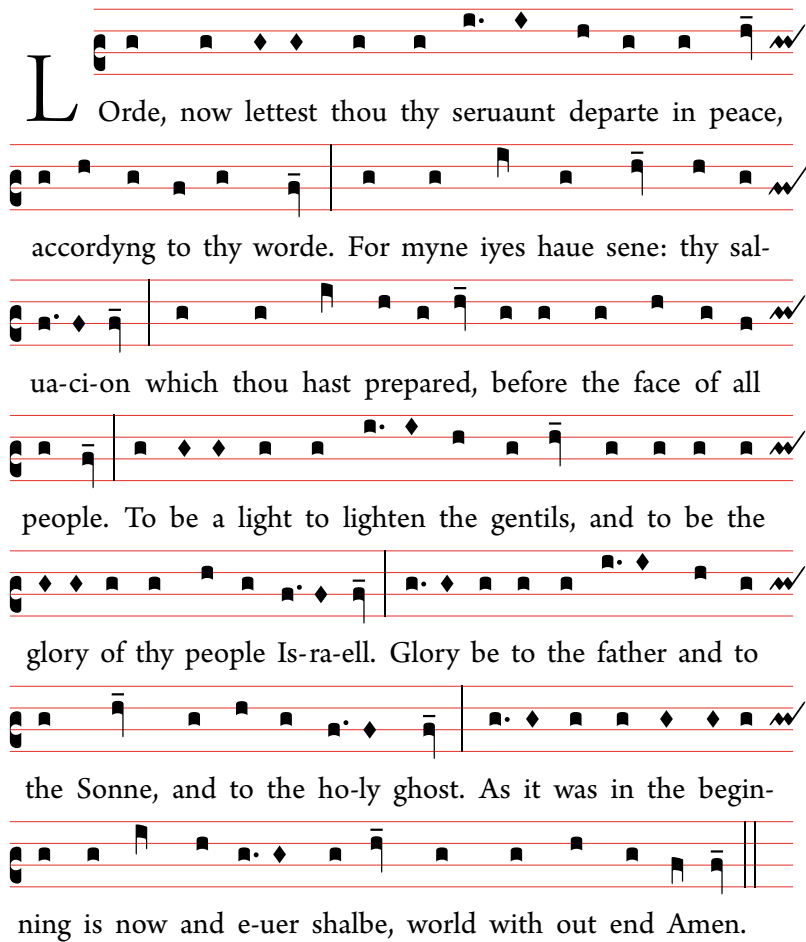


e-uer shalbe, world with out ende, Amen.

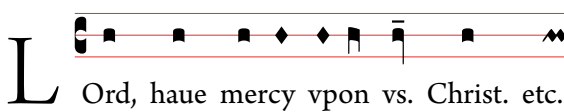
Nunc dimittis.

L Orde, now lettest thou thy seruaunt departe in peace,
accordyng to thy worde, For myne eyes haue sene, thy sal-
ua-ci-on. Which thou hast prepared, before the face of all
people. To be a light to lighten the gentils, and to be the
glory of thy people Is-ra-ell. Glory be to the father and to
the Sonne, and to the ho-ly ghost. As it was in the begyn-
nyng is now and e-uer shalbe, world with out ende. Amen.

Nunc dimittis.




L Orde, now letttest thou thy seruauant departe in peace,
accordyng to thy worde. For myne eyes haue sene: thy sal-
ua-ci-on which thou hast prepared, before the face of all
people. To be a light to lighten the gentils, and to be the
glory of thy people Is-ra-ell. Glory be to the father and to
the Sonne, and to the ho-ly ghost. As it was in the begin-
ning is now and e-uer shalbe, world with out end Amen.



L Ord, haue mercy vpon vs. Christ. etc.

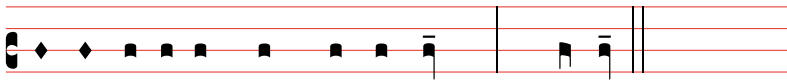
Euensong.

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



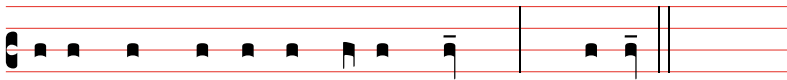
O God, frome whome all ho-ly desires,

all good counsayles, and all iust workes do procede: Geue vnto thy seruauntes that peace, which the world can not geue, that both our hertes may be set to obey thy commaundementes, and also that by thee, we beyng defended from the feare of our enemies, may passe oure tyme in rest and quietnes: Through the



merites of Ie-su Christ our sauour. *Auns.* Amen.

Lighten oure darkenes we beseche the, O lorde, and by thy greate mercy, defende vs frome all perells and daungers of thys night for the loue of thy



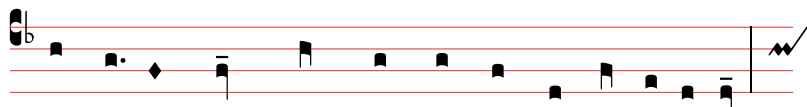
onely sonne our sauour Ie-su Christ. *Auns.* Amen.

For the tyme of lent in the place of Te Deum.

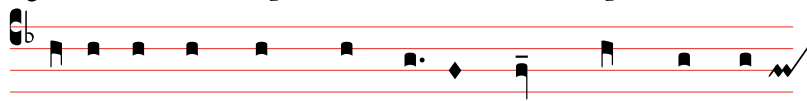
Benedicite.

O All ye workes of the lorde, speake good of the
lord: praise him, and sett him vp for e-uer. O ye angels of
the lord, speake good of the lorde: praise him, and sett him
vp for e-uer. O ye heauens, speake good of the lord: praise
him, and sett him vp for e-uer. O ye waters that be aboue

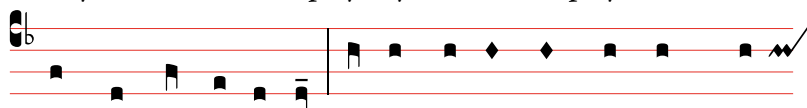
Benedicite.



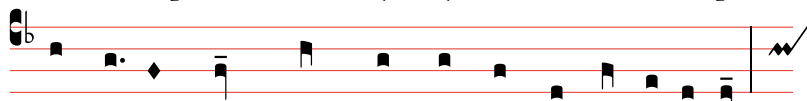
good of the lorde: praise him, and sett him vp for e-uer.



O ye fire and heate, prayse ye the lorde: prayse him, and



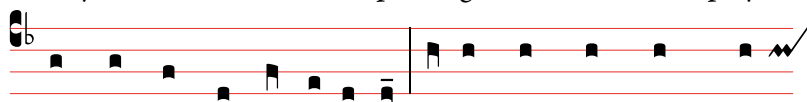
sett him vp for e-uer. O ye wynter and sommer, speake



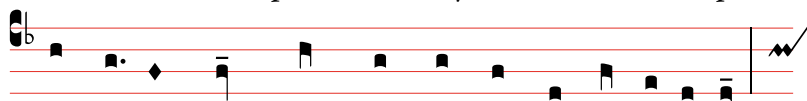
good of the lorde: prayse him, and sett him vp for e-uer.



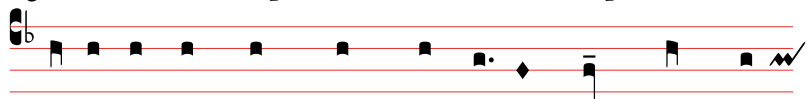
O ye dewes and frostes, speake good of the lorde: prayse



him, and sett him vp for e-uer. O ye froste and colde, speake



good of the lorde: praise him, and sett him vp for e-uer.

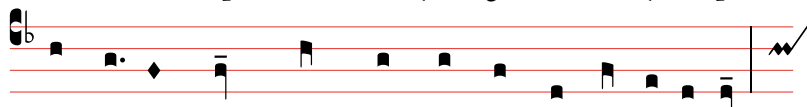


O ye Ise and snow, speake good of the lorde: praise him,

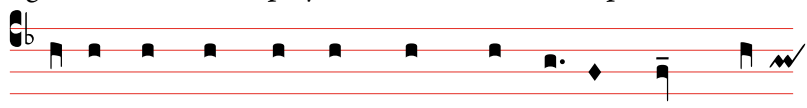
Benedicite.



and sett him vp for e-uer. O ye nightes and dayes, speake



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



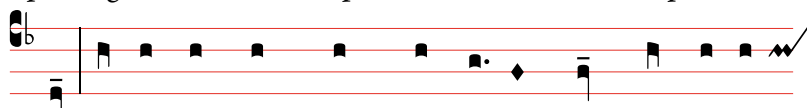
O ye light and darkenes, speake good of the lorde: praise



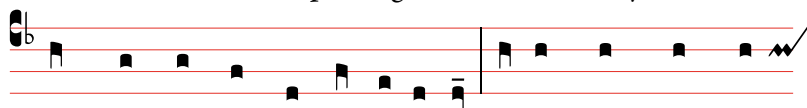
him and sett him vp for e-uer. O ye lighteninges and cloudes,



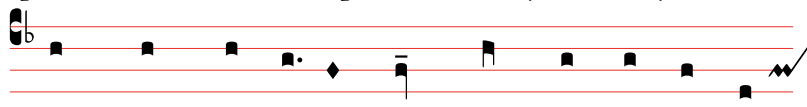
speake good of the lorde: praise him, and sett him vp for e-



uer. O lett the earth speake good of the lorde: yea, lett it

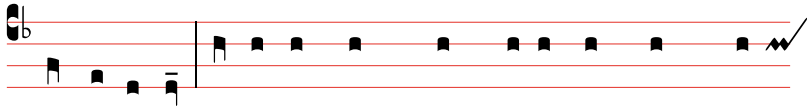


praise him and sett him vp for e-uer. O ye mountaynes and

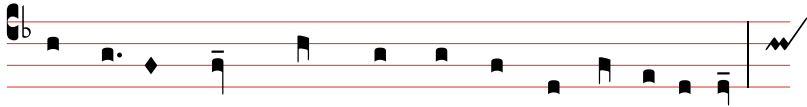


hylles, speake good of the lorde: prayse him, and sett him

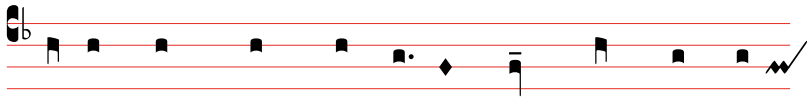
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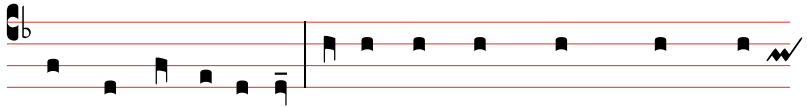
vp for e-uer. O all ye grene thinges vpon the earth, speake



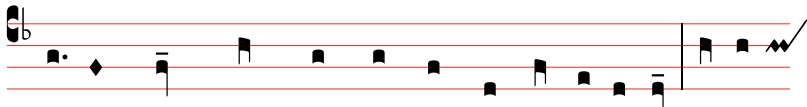
good of the lorde: prayse him, and sett him vp for e-uer.



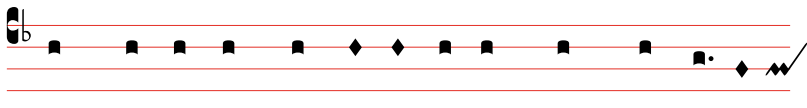
O ye welles, speake good of the lorde: praise him, and



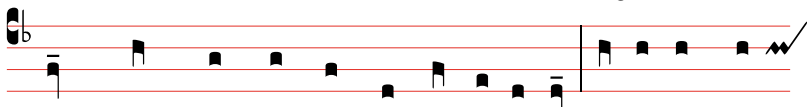
sett him vp for e-uer. O ye Seas and fluddes, speake good



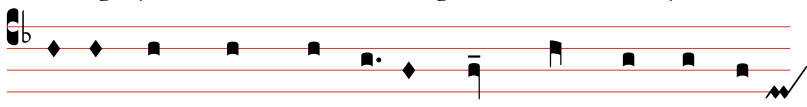
of the lorde: praise him, and sett him vp for e-uer. O ye



whales, and all that moue in the waters, speake good of the

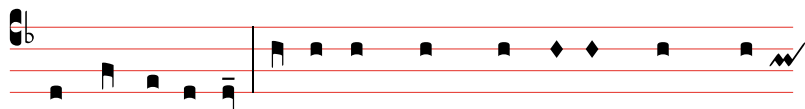


lorde: prayse him, and sett him vp for e-uer. O all ye foules

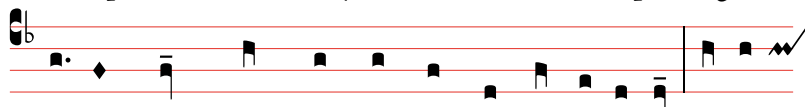


of the ayre, speake good of the lorde: praise him, and sett

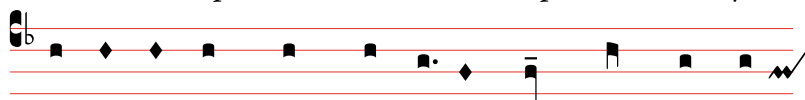
Benedicite.



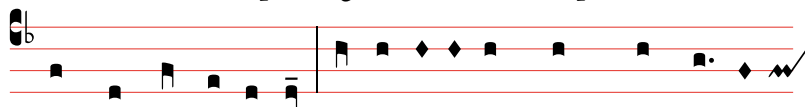
him vp for e-uer. O all ye beastes and cattel, speake good



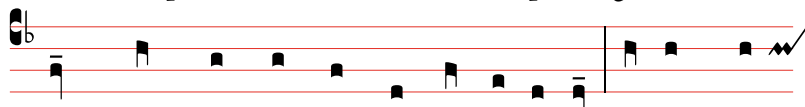
of the lorde: praise him and sett him vp for e-uer. O ye



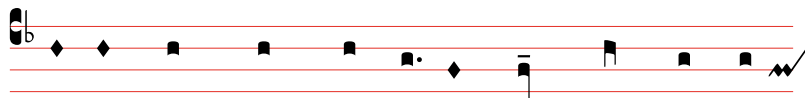
children of men, speake good of the lorde: praise him, and



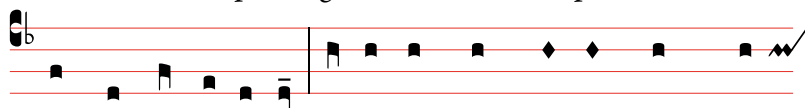
sett him vp for e-uer. O let Is-ra-ell speake good of the



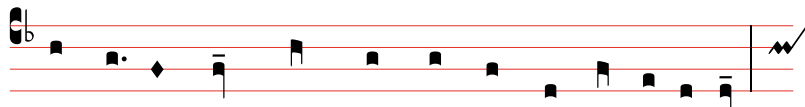
lorde: praise him and sett him vp for e-uer. O ye priestes



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



sett him vp for e-uer. O ye seruauntes of the lorde, speake

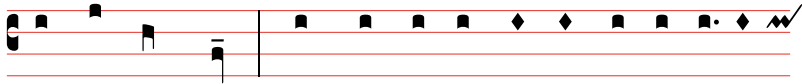


good of the lord: praise him, and sett him vp for e-uer.

Quicunque vult.

W ho-so-e-uer wyll be saued: before all thynges, it
is neces-sa-ry that he hold the catho-like faith. Which fayth,
except euery one do kepe ho-ly and vn-de-filed: with out
doubt he shall perish e-uerlastingly. And the cath-o-like faith
is this: that we worshipp one god in tri-ni-tie and tri-ni-tie
in v-nitie. Neither confoundyng the persones: nor deuyd-

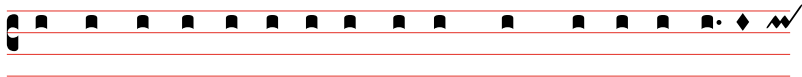
Quicumque vult.



ying the substance. For there is one persone of the father,



another of the sonne, and another of the ho-ly ghost.



But the godhed of the father, of the sonne, and of the ho-ly



ghost is all one: the glo-ry equall the maiestie co-e-ternall.



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



the ho-ly ghost. The father vncreate the sonne vn-create:

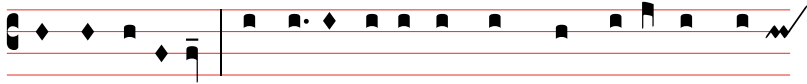


and the ho-ly ghost vn-create. The father incomprehen-

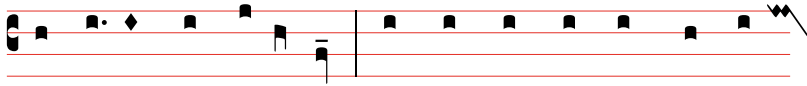


ble, the sonne incomprehensible: and the ho-ly ghost in-

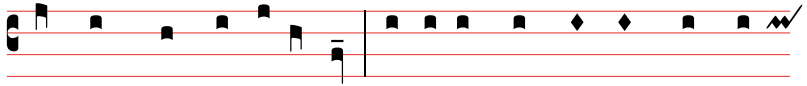
Quicumque vult.



comprehensible. The father e-ternall the sonne e-ternal: and



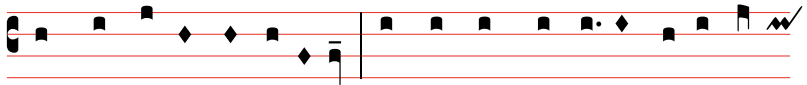
the ho-ly ghost e-ternall. And yet they are not three e-



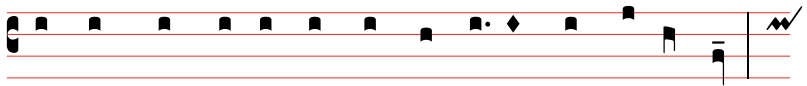
ternalles: but one e-ternall. As al-so there be not three in-



comprehensibles, nor three vncre-ated: but one vncre-at-ed,



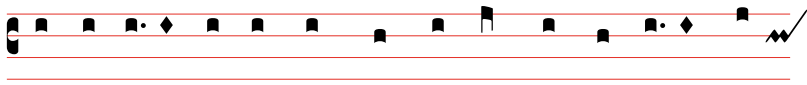
and one incomprehensible. So likewise the father is almigh-



tie: the sonne almightie, and the ho-ly ghost almightie.

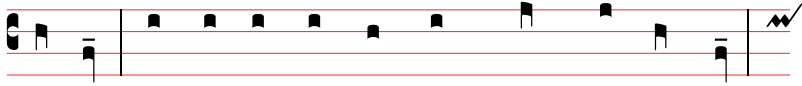


And yet are they not three almighties: but one almightie.

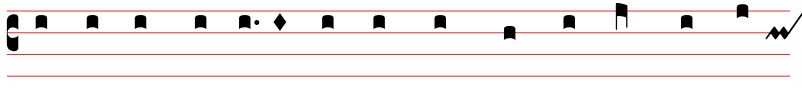


So the father is god the sonne is god: and the ho-ly ghost

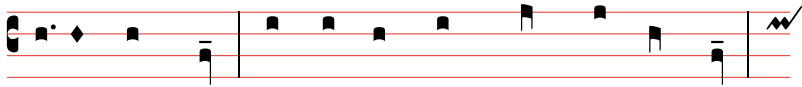
Quicumque vult.



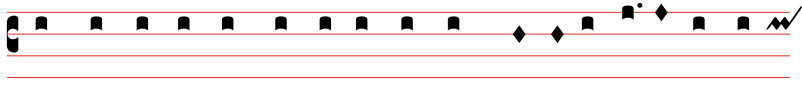
is god. And yet are they not three goddes: but one god.



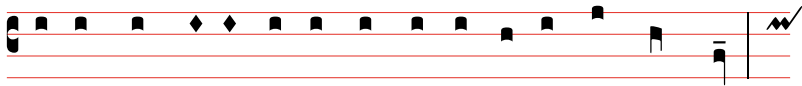
So likewise the father is lord, the sonne is lord: and the



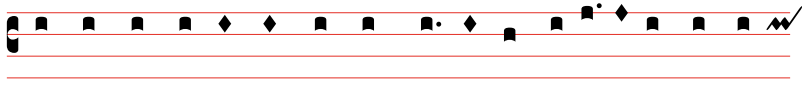
ho-ly ghost lord. And yet not three lordes: but one lord.



For like as we be compelled by the christi-an ve-ri-tie: to



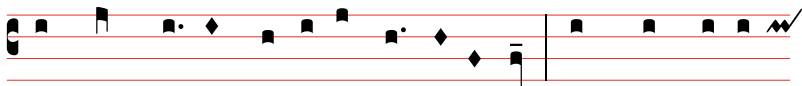
acknowledge euery person by himself to be god and lord.



So are we forbydden by the cath-o-like re-li-gion: to say



there be three goddes, or three lordes. The father is made



of none: neither cre-at-ed nor begotten. The sonne is of

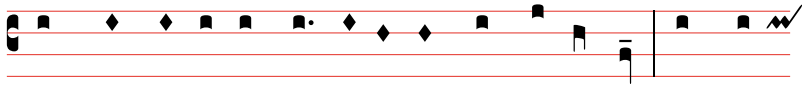
Quicumque vult.



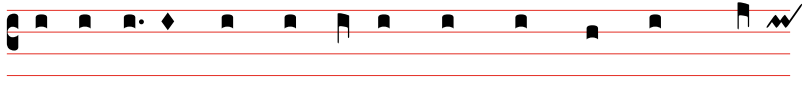
the father alone: not made nor cre-at-ed, but begotten.



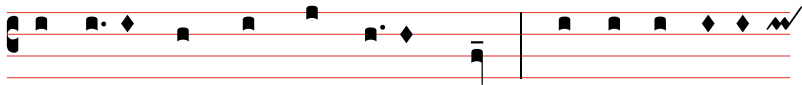
The ho-ly ghost is of the father and of the sonne: neither



made nor cre-at-ed, nor begotten, but procedyng. So there



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



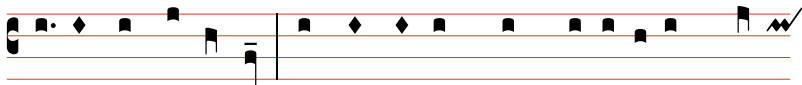
one ho-ly ghost not three ho-ly ghostes. And in this tri-ni-



tie none is afore or af-ter other: none is greater nor lesse



then other. But the whole three persones: be co-e-ternall to-



gether and co-equall. So that in all thinges as is afore sayde:

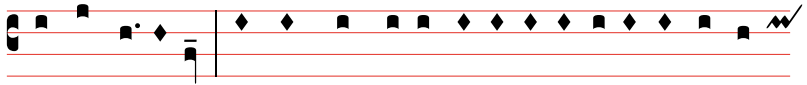
Quicumque vult.



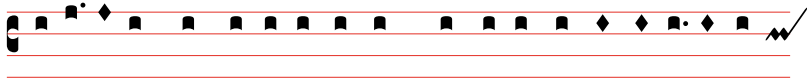
the v-ni-tie in tri-nitie, and the tri-ni-tie in v-ni-tie is to be



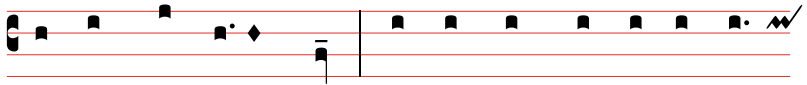
worshipped. He therefore that will be saued: must thus thinke



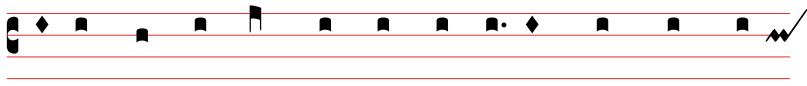
of the tri-nitie. Furthermore it is neces-sa-ry to e-u-er-lasting



salua-cion: that he al-so beleue ryghtly in the in-carna-ci-on



of oure lorde Ie-su Christ. For the right fayth is that we



beleue and confesse: that our lord Ie-sus Christ the sonne

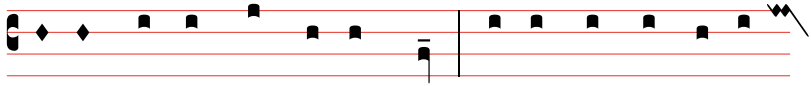


of god, is god and man. God of the substaunce of the fa-

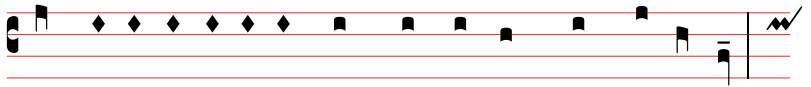


ther, begotten before the worldes: and man of the substaunce

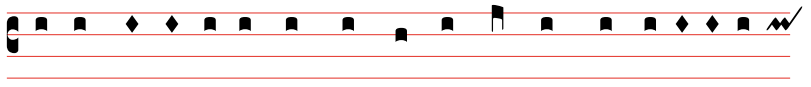
Quicumque vult.



of his mother, borne in the world. Perfect god and perfect



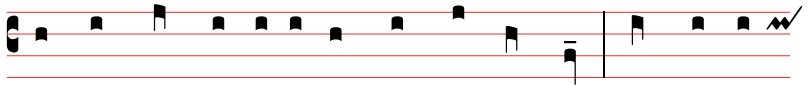
man: of a reasonab-le soule and humain flesh subsisting.



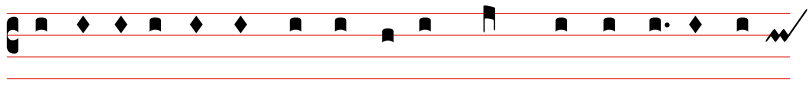
Equall to his father as touching his godhed: and in-fe-ri-or



to the father, touching his manhod. Who although he be



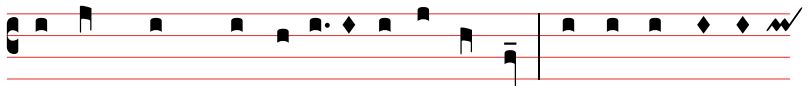
god and man: yet he is not twoo but one god. One, not by



conuer-si-on of the godhed in to fleshe: but by takyng of



the manhod in to god. One al-together, not by confu-si-on



of substaunce: but by v- ni-tie of person. For as the reason-

Quicumque vult.



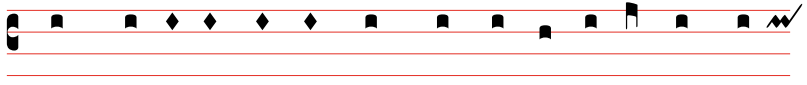
a-ble soule and flesh is one man: so god and man is one



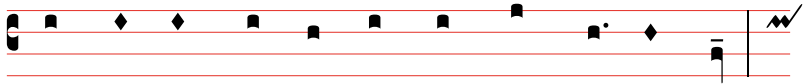
christ. Who suffered for our salua-cion: descended in to hell,



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



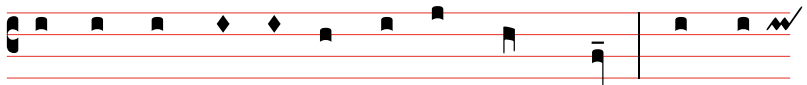
heauen, he sitteth on the right hand of god almightie: from



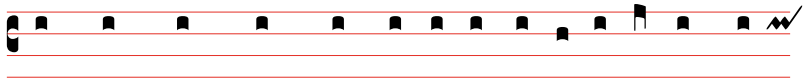
thence he shall come to Iudge the quicke and the dead.



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

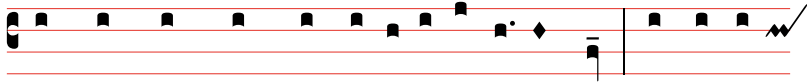


yes: and shall geue accompt of their owne workes. And they



that haue done good, shall go in to life e-uerlasting: and

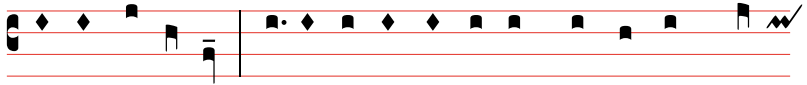
Quicumque vult.



they that haue done euill in to e-uerlasting fire. This is the



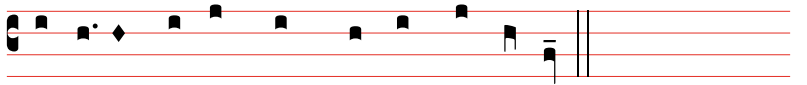
cath-o-like fayth: which except a man beleue faythful-ly he



cannot be saued. Glory be to the father, and to the sonne:



and to the ho-ly ghost. As it was in the begynnyng, is now

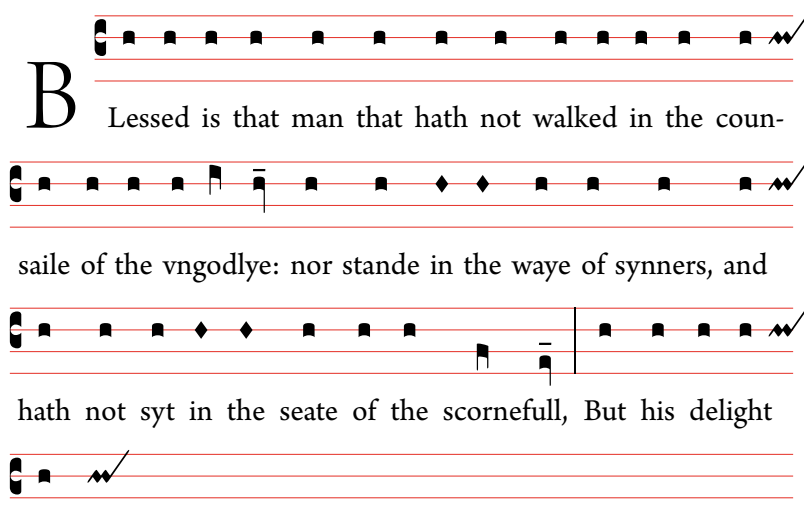


and e-uer shalbe, world without end, Amen.

At the communion.

The Introite.

B Lessed is that man that hath not walked in the coun-
saile of the vngodlye: nor stande in the waye of synners, and
hath not syt in the seate of the scornefull, But his delight
is etc.



The musical notation consists of five staves. The first staff begins with a large initial 'B' and contains a series of square notes. The second staff continues the melody with square notes and some diamond-shaped notes. The third staff has a bar line and continues with square notes. The fourth staff begins with a square note and a diamond-shaped note. The fifth staff contains a few square notes and ends with a double bar line.

And forth with the Introite, as is Appoynted for the day.

At the communion.

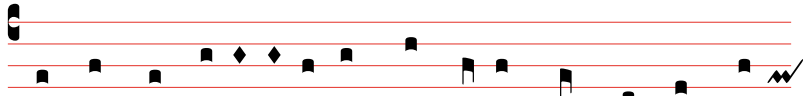
Kyrie.

L Orde haue mercy vpon vs. *iiij.* Christ haue mercy
vpon vs. *iiij.* Lord haue mercy vpon vs. *iiij.*

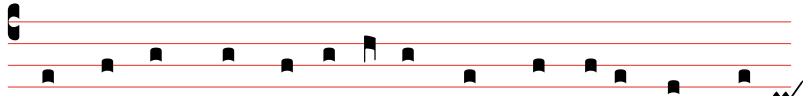
Gloria in excelsis.

G Lo-ry be to god on highe. And in earth peace, good
will towardes men, we prayse the, we blesse the, we worshipp
the, we glo-ri-fie the, we giue thanks to the, for thy greate
glory, O lorde god heauenly kyng, God the father almightie.

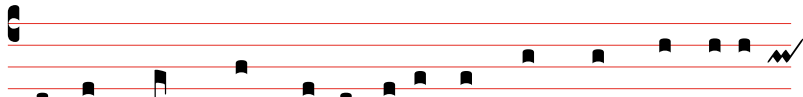
At the communion.



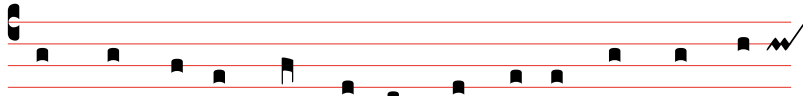
O lorde the onely begotten sonne Ie-su Christ, O lorde god



lambe of god, sonne of the father, that takest away the synnes



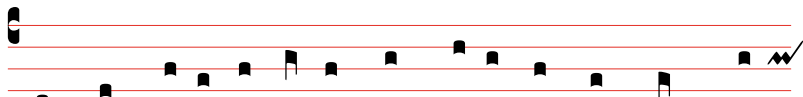
of the world, haue mercy vpon vs, Thou that takst away



the synnes of the world, receaue our prayer, Thou that sittst



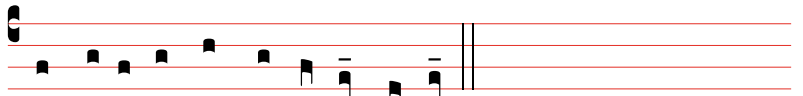
at the right hand of god the father, haue mercy vpon vs:



For thou onely art ho-ly, Thou onely arte the lorde. Thou

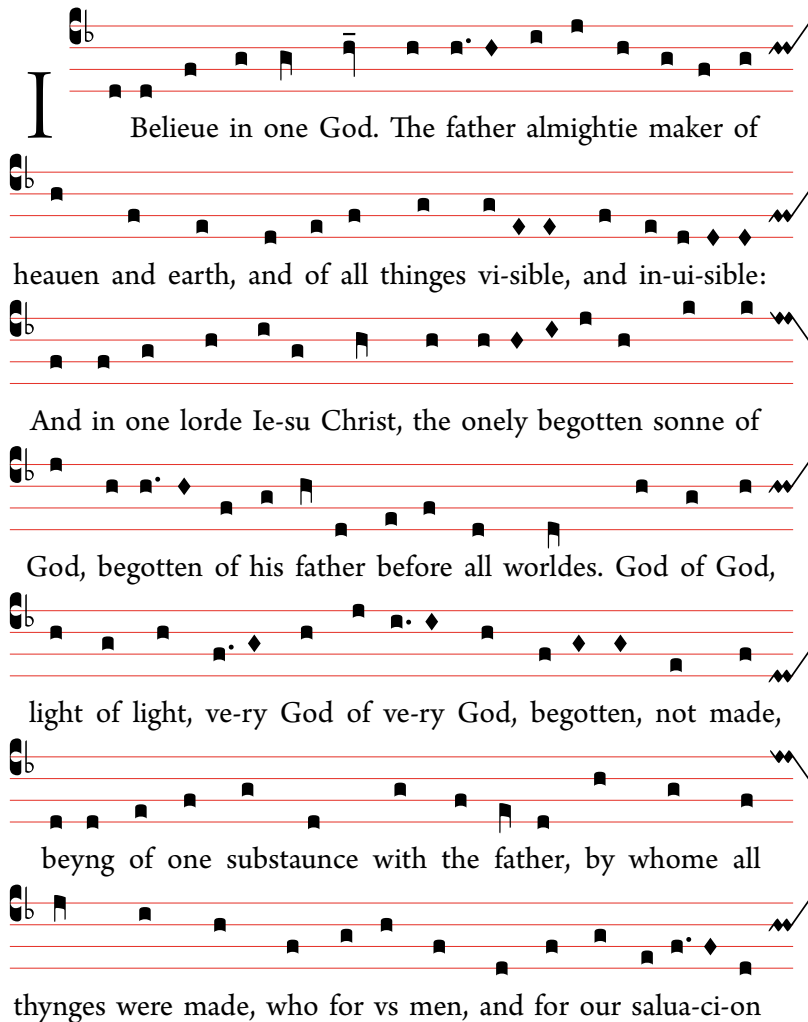


onely, (o Christ) with the ho-ly ghost, arte most highe in



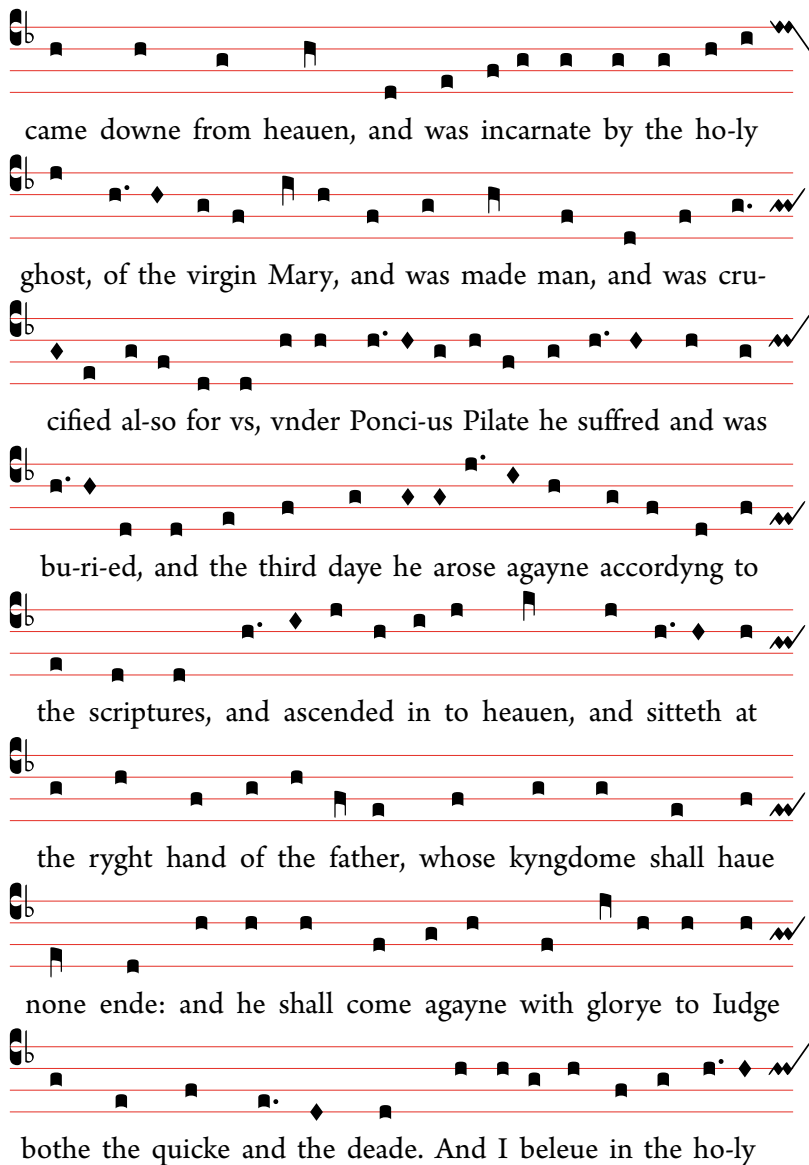
the glory of god the father. Amen.

The Crede.



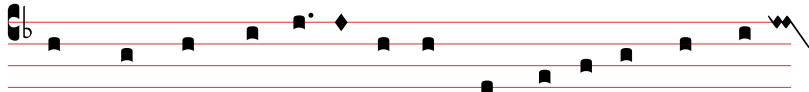
I Belieue in one God. The father almightie maker of
heauen and earth, and of all things vi-sible, and in-ui-sible:
And in one lorde Ie-su Christ, the onely begotten sonne of
God, begotten of his father before all worldes. God of God,
light of light, ve-ry God of ve-ry God, begotten, not made,
beyng of one substance with the father, by whome all
thynges were made, who for vs men, and for our salua-ci-on

At the communion.

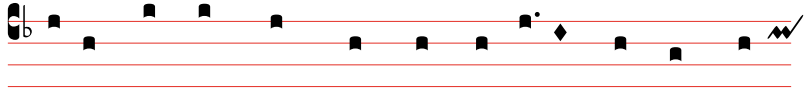


came downe from heauen, and was incarnate by the ho-ly
ghost, of the virgin Mary, and was made man, and was cru-
cified al-so for vs, vnder Ponci-us Pilate he suffred and was
bu-ri-ed, and the third daye he arose agayne accordyng to
the scriptures, and ascended in to heauen, and sitteth at
the ryght hand of the father, whose kyngdome shall haue
none ende: and he shall come agayne with glorye to Iudge
bothe the quicke and the deade. And I beleue in the ho-ly

At the communion.



ghoste, the lorde and ge-uer of life, who procedeth from the



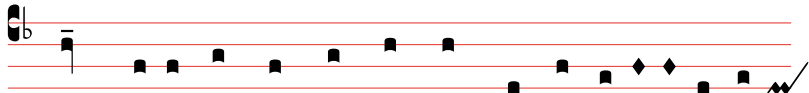
father and the sonne, who with the father and the sonne



together, is worshipped and glo-rified, who spake by the



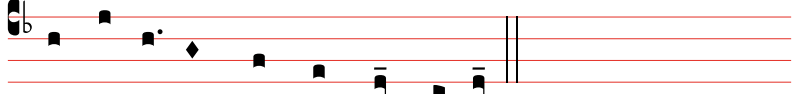
prophetes. And I belieue one Catholike and Apostolike



Churche. I acknowlege one baptisme, for the remissi-on of



synnes. And I loke for the re-surrec-ti-on of the dead: and



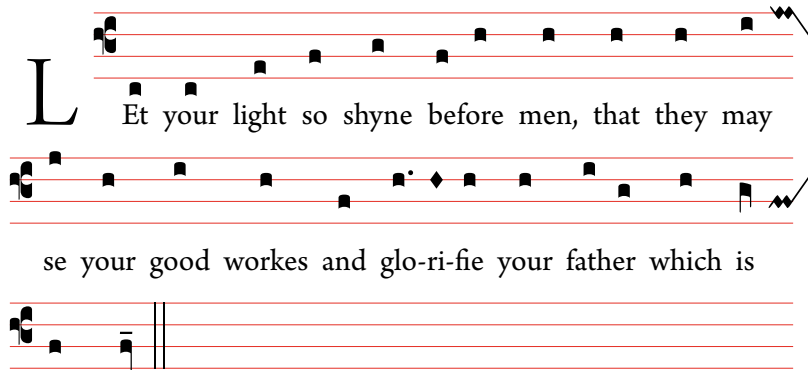
the life of the world to come. Amen.

At the communion.

The Offertories.

I

Mat. v.

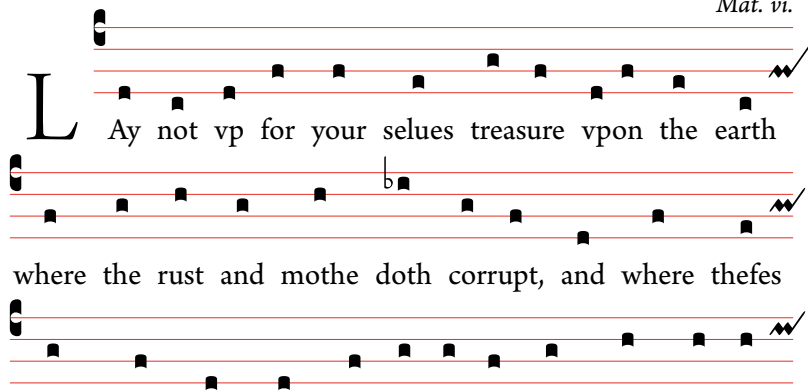


L Et your light so shyne before men, that they may
se your good workes and glo-ri-fie your father which is
in heauen.

The musical notation consists of three staves. The first staff begins with a treble clef and a common time signature. The notes are represented by black squares on a five-line staff. The second staff continues the melody. The third staff concludes with a double bar line and a repeat sign.

II

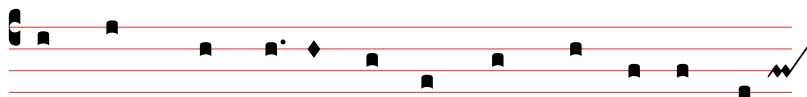
Mat. vi.



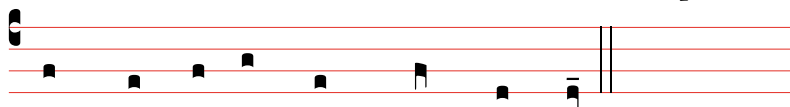
L Ay not vp for your selues treasure vpon the earth
where the rust and mothe doth corrupt, and where thefes
breake throw and steale: but lay vp for your selues treasure

The musical notation consists of three staves. The first staff begins with a treble clef and a common time signature. The notes are represented by black squares on a five-line staff. The second staff includes a flat symbol (b) under a note. The third staff concludes with a double bar line and a repeat sign.

At the communion.



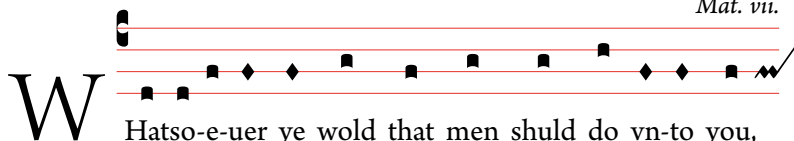
in heauen, where neither rust nor mothe doth corrupt, and



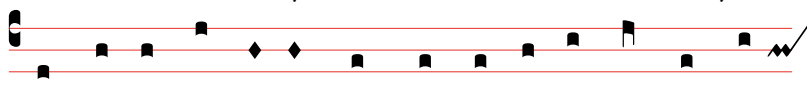
where thefes do not breake through nor steale.

III

Mat. vii.



W Hatso-e-uer ye wold that men shuld do vn-to you,



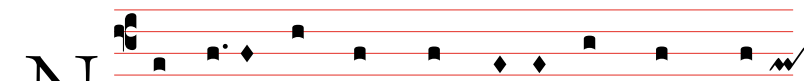
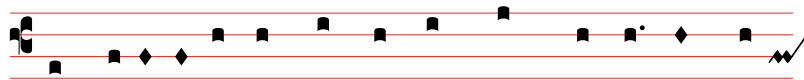

euen so do you vn-to them, for this is the law and the



prophetes.

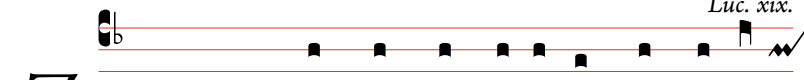
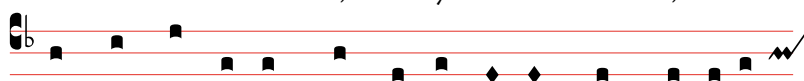
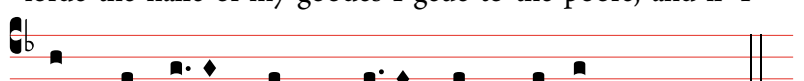
IIII

Mat. vii.

N  Ot euery one that saieth vn-to me, lorde, lorde,
 shall entre in to the kyngdom of heauen, but he that doth
 the will of my father which is in heauen.

V

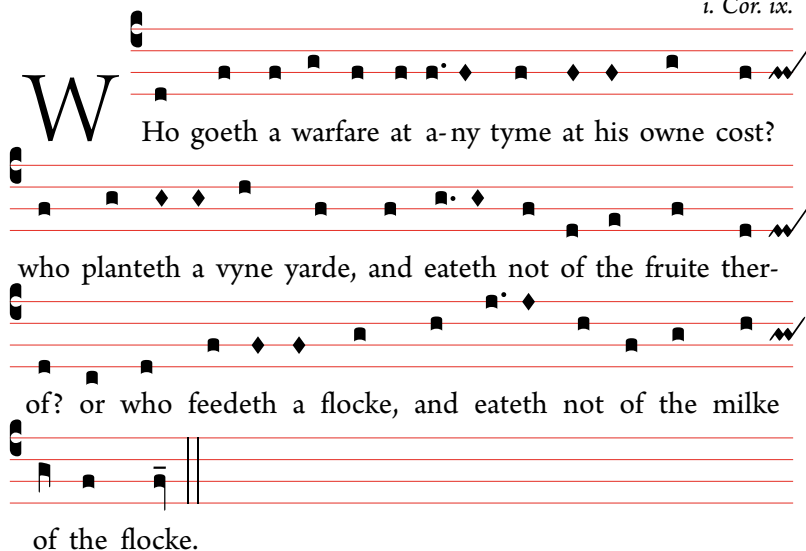
Luc. xix.

Z  Ache stode forth, and sayed vn-to the lorde, behold
 lorde the halfe of my goodes I geue to the poore, and if I
 haue done a-ny wrong to a-ny man, I restore foure fold.

VI

i. Cor. ix.

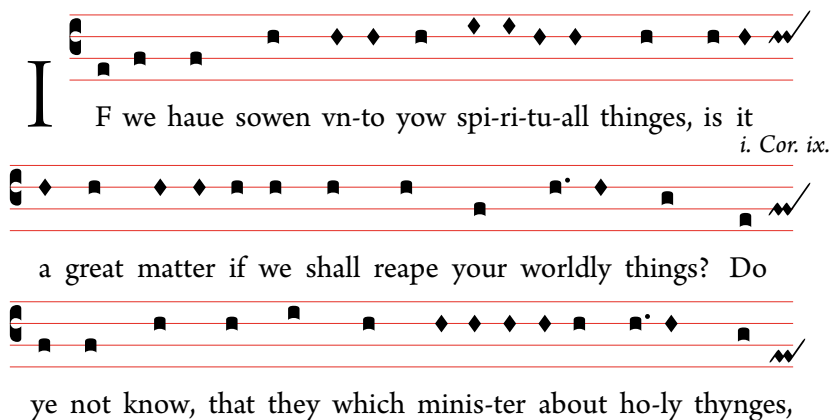
W Ho goeth a warfare at a-ny tyme at his owne cost?
who planteth a vyne yarde, and eateth not of the fruite ther-
of? or who feedeth a flocke, and eateth not of the milke
of the flocke.



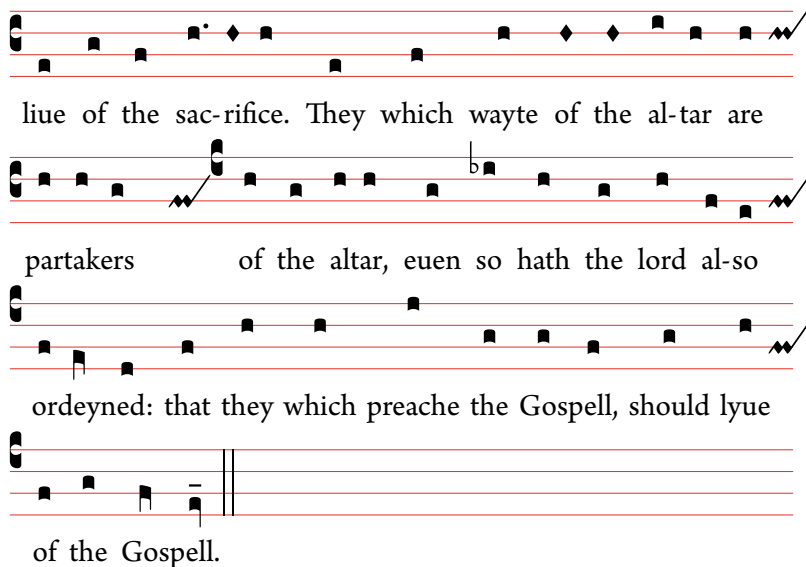
VII

i. Cor. ix.

I F we haue sowen vn-to yow spi-ri-tu-all thinges, is it
a great matter if we shall reape your worldly thinges? Do
ye not know, that they which minis-ter about ho-ly thynges,

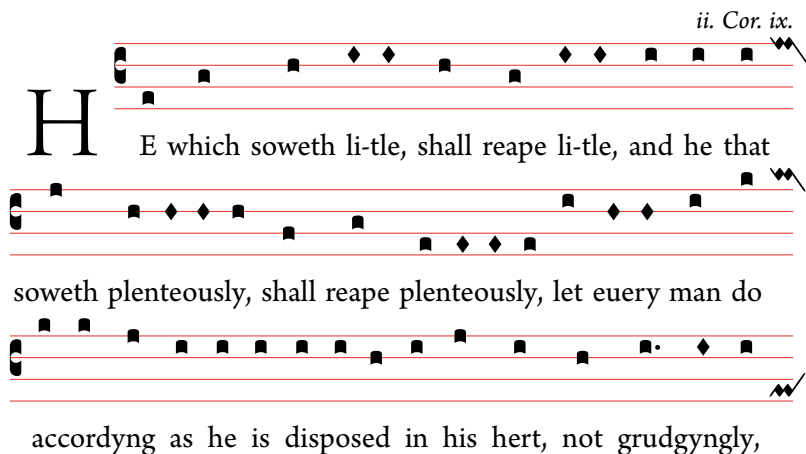


At the communion.



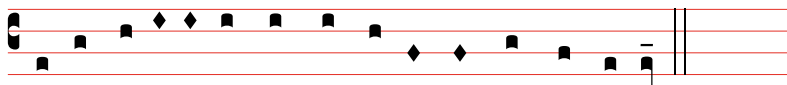
liue of the sac-rifice. They which wayte of the al-tar are
partakers of the altar, euen so hath the lord al-so
ordeyned: that they which preache the Gospell, should lyue
of the Gospell.

VIII



ii. Cor. ix.
HE which soweth li-tle, shall reape li-tle, and he that
soweth plenteously, shall reape plenteously, let euery man do
accordyng as he is disposed in his hert, not grudgyngly,

At the communion.



or of neces-si-tie, for god loueth a cherefull geuer.

IX

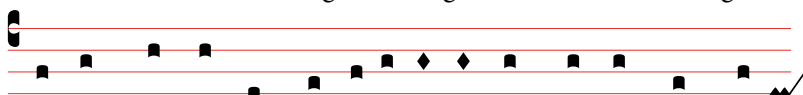
Galat. vi.



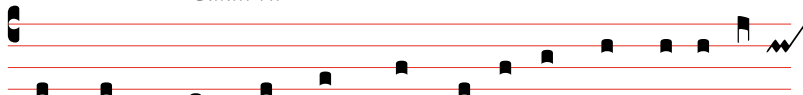
L Et him that is taught in the worde, minis-ter vn-to



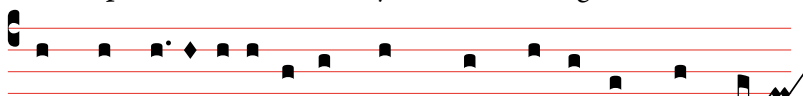
him that teacheth in all good things, be not deceaued, god



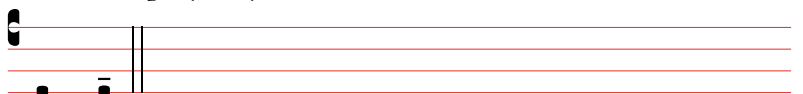
is not mocked, for whatso-e-uer a man soweth, that shall
Galat. vi.



he reape. While we haue tyme, let vs do good vn-to all



men, and specy-al-ly vn-to them, which are of the household



of faieth.

X

i. Timo. vi.

G Od-li-nes is greate riches, if a man be contented
with that he hath. For we brought nothyng in to the world,
neither may we ca-ry a-ny thyng out.

XI

i. Timo. vi.

C Harge them which are riche in this world that they
be re-dy to geue and glad to distribute, layng vp in store
for theimselfes a good founda- ci-on, agaynst the tyme to
come, that they may attayne e-ternall life.

XII

Hebre. vi.

God is not vnrighteous, that he will forget your workes
and labour that procedeth of loue, which loue ye haue
shewed for his names sake, which haue ministred to the
saintes and yet do min-is-ter. To do good, and to distrib-
ute, forget not, for with suche sac-ri-fic-es god is pleased.

Hebre. xiii.

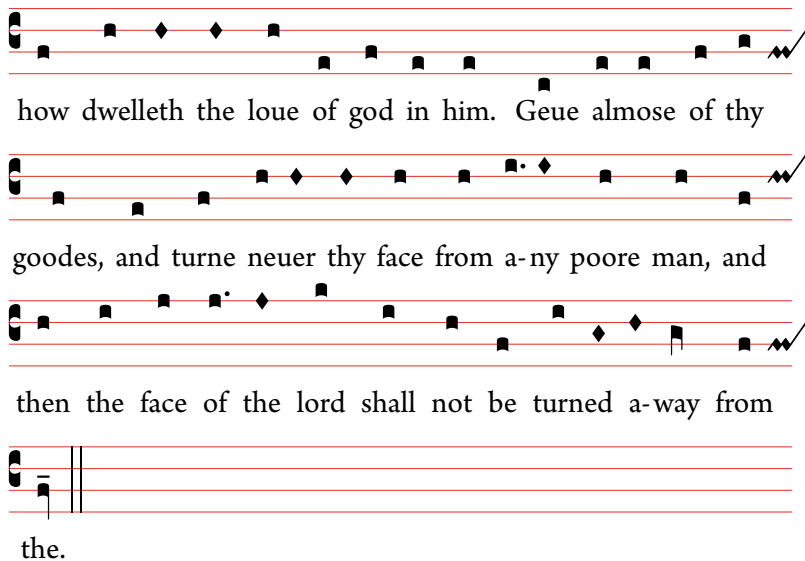
XIII

i. Timo. iii.

Whoso hath this worldes good, and sieth his broth-
er haue nede, and shutteth vp his compas-si-on from him,

At the communion.

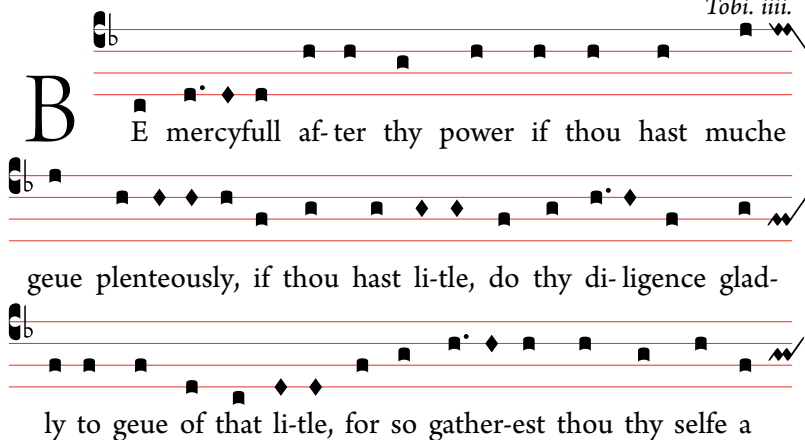
Tobi. iiii.



how dwelleth the loue of god in him. Geue almosse of thy
goodes, and turne neuer thy face from a-ny poore man, and
then the face of the lord shall not be turned a-way from
the.


XIIII

Tobi. iiii.



B E mercyfull af-ter thy power if thou hast muche
geue plenteously, if thou hast li-tle, do thy di-ligence glad-
ly to geue of that li-tle, for so gather-est thou thy selfe a

At the communion.



good reward, in the day of neces-si-tie.

XV

Pro. xix.

HE that hath pit-ie vpon the poore, lendeth vn-to

the lorde, and loke what he layeth out, it shalbe payed him

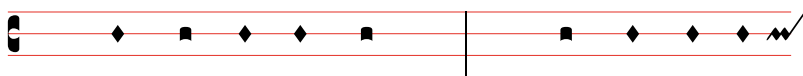
Psal. xl.

agayne. Blessed be the man that prouydeth for the sicke

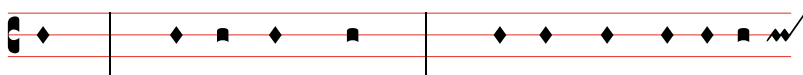
and nedy, the lord shall de-li-uer him, in the tyme of

trouble.

The preface.



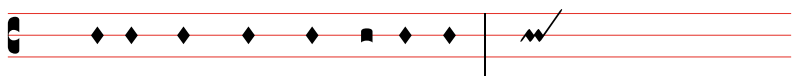
Priest. The lorde be with you. **Aunswe.** And with thy spi-



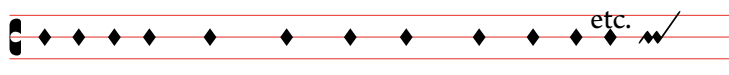
rit. **Priest.** Lift vp your hertes. **Auns.** We lift them vp vn-to



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



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



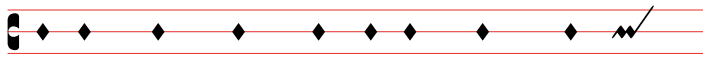
It is ve-ry might right and our bounden dutie,

that we should at all tymes, and in all places geue thanks to the o lorde, holy father almightie euerlastyng god. Therefore with angels and archangels, and with all the holy companie of heauen, we laude and magnifie thy glorious name euer more praysyng the and sayng.

At the communion.

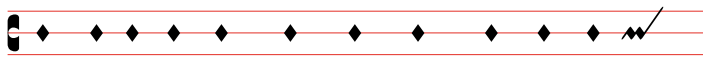
Propre prefaces.

Upon Christmas day.


B Ecause thou dydest geue Ie-sus Christ, thyne

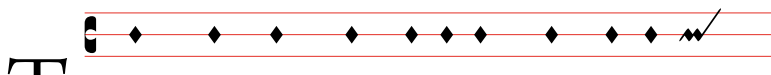
onely sonne to be borne as this day for vs, who by the operacion of the holy ghost was made very man, of the substaunce of the virgin Mary his mother, and that without spott of synne, to make vs clene frome all synne. Therefore with angels etc.

Upon Easter day.


B Ut chefly are we bound to prayse the, for the

glorious resurrection of thy sonne Iesus 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 to life agayn, hath restored to vs euerlastyng life. Therefore with angels etc.

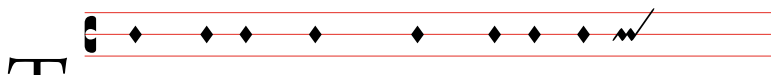
Upon the Ascencion day.



T Hrough thy most deare be-loued sonne Ie-sus

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, thither might we also ascend and reigne with him in glory. Therefore with angels etc.


Upon Whitsonday.



T Hrough Ie-sus Christ our lord, accordyng

to whose most true promes the holy ghost came downe thys day from heauen with a sodayn greate sound as it had bene a mightie wynd, in the likenes of fiery 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 preache the Gospell vnto all nacions, whereby we are brought out of darknes and error, in to the clere light and true knowlege of the, and of thy sonne Iesus Christ. Therefore with angels. etc.

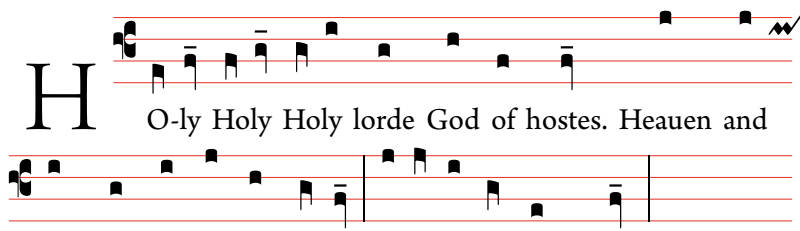
Upon the feast of the Trinitie.



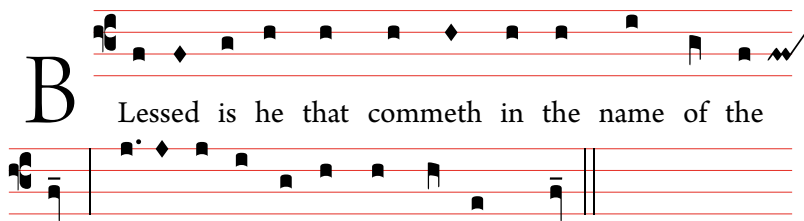
I T is ve-ry meete, right, and our bounden

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 thre persones in one substaunce, for that which we beleue of the glory of the father, thesame we beleue of the sonne, and of the holy ghost, without any difference or inequalitye, whome the angels and arch. etc.

Sanctus.




H O-ly Holy Holy lorde God of hostes. Heauen and
earth are full of thy glory. Osanna in the highest.



B Lessed is he that commeth in the name of the
lorde: Glory be to the o lorde in the highest.

The prayer for the whole state of Christes Churche.

Priest.


A Lmighty and e-uer-lyuyng god whiche by thy ho-

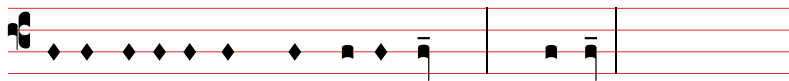


ly a-postle hast taught vs to

make prayers and supplicacions, and to geue thanks for all men: we humbly beseche thee moste mercyfully to receaue these our prayers, which we offer vnto thy diuine maiesty, beseching the to inspire continually, the vniuersal Church, with the spirit of trueth, vnitie and concorde: And graunt that all they that do confesse thy holy name, may agree in the trueth of thy holye worde, and lyue in vnitie and godly loue. Specyallye we beseche the to saue and defend thy seruaunt, EDVVARD our kyng, that vnder hym we may be godly and quietly gouerned. And graunt vnto his whole counsayle, and to all that be putt in auctoritie vnder him, that they maye truly and indifferently minstre iustice, to the punishment of wickednes and vice, and to the mainteynaunce of goddes true religion and vertue. Geue grace (O heauenly father) to all byshoppes, pastors and Curates, that they may both by their life and doctrine, sett forthe thy true and liuely worde, and rightly and dewly administer thy holy Sacramentes, and to all thy people geue thy heauenly grace,

At the communion.

that with meke hert and due reuerence they may heare and receaue thy holy woorde, truely seruynge the in holynes and righteousnes all the dayes of theyr life: And we most humbly beseche thee 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 highe prayse, and heartie 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 Iesu Christ our lord and God, and in the holy Patriarches, Prophetes, Apostles and Martirs, whose examples (O lord) and stedfastnes in the faith, and kepyng thy holy commaundementes, graunt vs to folow. We commend vnto thy mercy (O lord) all other thy seruantes which are departed hence from vs, with the signe of faith, and nowe do rest in the slepe of peace: Graunt vnto them we beseche the thy mercy, and euerlasting peace, and that at the day of the generall resurrection, we and all they which be of the mysticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come vnto me, O ye that be blessed of my father, and possesse the kingdome which is prepared for you, from the begynnyng of the world: Graunt this O father for Iesus Christes sake, oure



onely medi-atoure and Aduocate. **Auns.** Amen.

Priest.

O God heauenly father, which of thy tender mercy, diddest geue thine onely sonne Iesu Christ, to suffre death vpon the Crosse, for oure redemption, who made there (by his one oblacion 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. Heare vs (O mercifull father) we beseche thee: And with thy holy spirit and worde, vouchesafe to blesse and sanctifie 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 Iesus Christ. Who in thesame night that he was betrayed: toke breade, and when he had blessed, and geuen thanks: he brake it, and gaue it to his disciples sayng: Take, Eate, this my bodye which is geuen for you, do this in remembraunce of me. Likewise after supper he toke the 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 drynke it in remembraunce of me.

Wherefore o lord and heauenly father, accordyng to the institution of thy dearely beloued sonne, our sauour Iesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine maiestie, with these thy holy giftes, the memoriall which thy sonne hath willed vs to make, hauyng in remembraunce his blessed passion, mightie resurrection and glorious ascencion, renderyng vnto thee most hartie thanks, for the innumerable benefites procured vnto vs by thesame, entierly desyryng thy fatherly goodnes,

At the communion.

mercifully to accepte this our sacrifice of praise and thanks geuyng: most humbly beseching the to graunt that by the merites and death of thy sonne Iesus Christ, and through faith in his blood, we and all thy whole Church, maye obteigne remission of our synnes, and all other benefites of his passion. And here we offer and present vnto thee (O lord) oure selfe, oure soules, and bodies, to be a reasonable, holy and lyuely sacrifice vnto the, humbly besechyng the, that whosoever shalbe partakes of this holy Communion, may worthely receaue the most precious blood of thy sonne Iesus Christ, and be fulfilled with thy grace, and heauenly benediction, and made one body with thy sonne Iesu 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 thee 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 Christ oure lorde, by whome and with whome, in the vnitie of the holy ghost, all honor and glory, be vnto the O father almightie,



world without end. **Aunsw.** Amen **Priest.** Let vs praye. As



our sauour Christ hath commaunded and taught vs, we are

At the communion.



bold to say.

O



Ur father which arte in heauen, halowed be thy



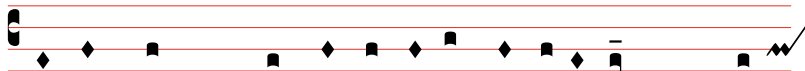
name. Thy kyngdome come. Thy wyll be done in earth, as



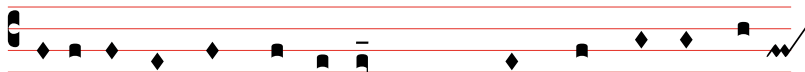
it is in heauen. Giue vs this day our daylye breade. And



forgeue vs our trespaces, as we forgeue them that trespac



agaynst vs. And leade vs not in to tempta-ci-on. **Auns.** But



de-li-uer vs from euil Amen. **Priest.** The peace of the lord



be alway with you. **Auns.** And with thy spirit.

At the communion.

Agnus dei.

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, Haue mercy vpon vs.
O lambe of god that takest away the synnes of the world,
Graunt vs thy peace.

The musical score consists of five systems, each with a vocal line (treble clef) and a lute line (bass clef). The notes are represented by black squares with stems. The lyrics are placed between the staves. The first system begins with a large 'O' in the vocal line. The second system has a double bar line in the lute line. The third system has a double bar line in the lute line. The fourth system has a double bar line in the lute line. The fifth system ends with a double bar line in the lute line.

The post Communions.

I

Mat. xvi.

I F a-ny man will folow me, let him forsake him selfe,
Mar. xiiij.

and take vp his crosse and folow me. Whoso-e-uer shall

endure vn-to the end, he shalbe saued.

II

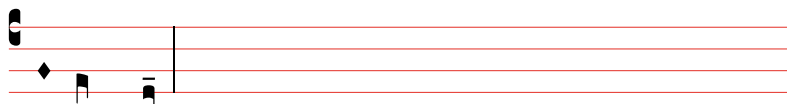
Luke. j.

P Raysed bee the lord god of Is-ra-ell for he hath vis-it-

ed and redemed his people: Therefore let vs serue him all

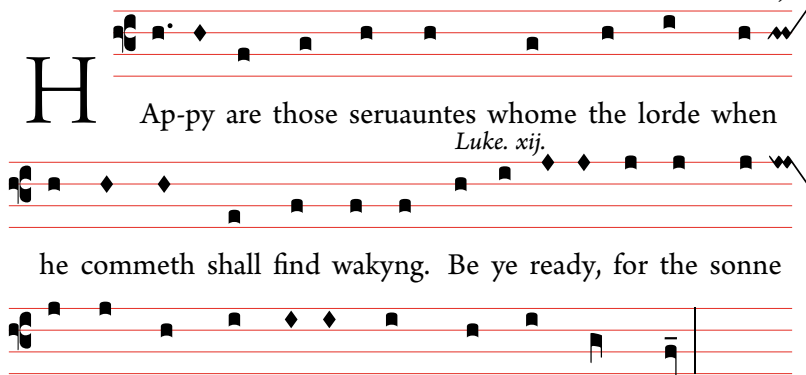
the dayes of our life in ho-lynes and righteousnes accepted

At the communion.



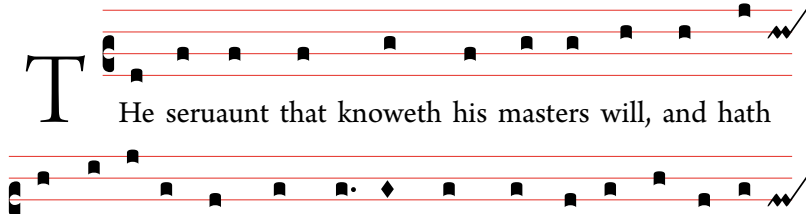
before hym.

III



H Ap-py are those seruauntes whome the lorde when
he commeth shall find wakyng. Be ye ready, for the sonne
of man will come at an houre when ye thinke not.

IIII



T He seruaunt that knoweth his masters will, and hath
not prepared him selfe, neyther hath doen accordyng to his

At the communion.



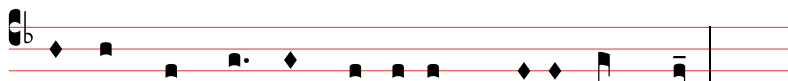
will, shalbe beaten with ma-ny stripes.

V



T

He houre commeth and now it is, when true wor-



shippers shall worshipp the father in spirit and trueth.

VI



B

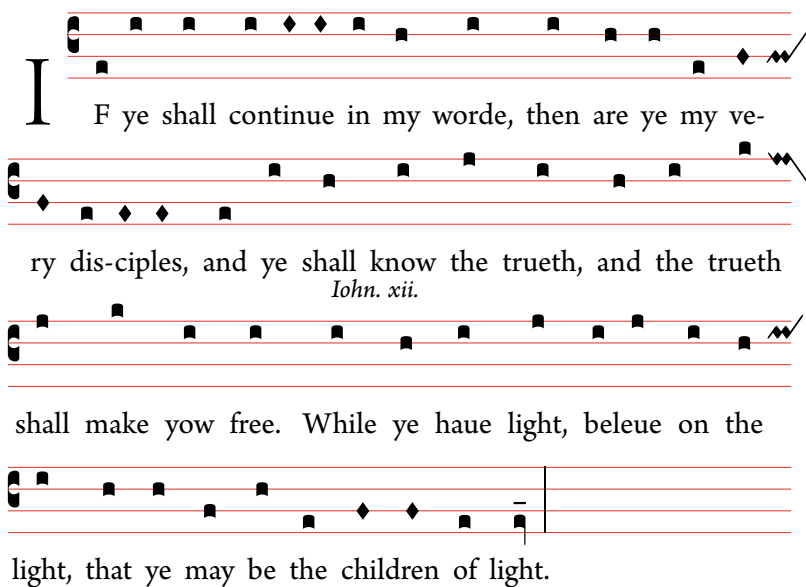
Ehold thou arte made whole, synne no more, leaste



a-ny worse thinge happen vn-to thee.

VII

Iohn. viii.

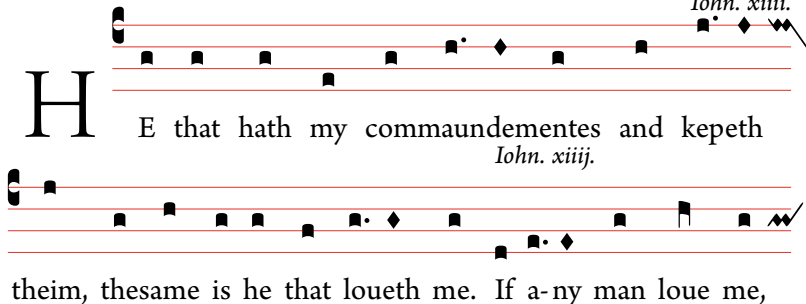


I F ye shall continue in my worde, then are ye my very disciples, and ye shall know the trueth, and the trueth shall make yow free. While ye haue light, beleue on the light, that ye may be the children of light.

Iohn. xii.

VIII

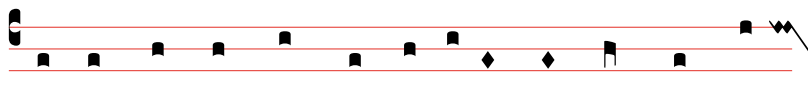
Iohn. xiii.



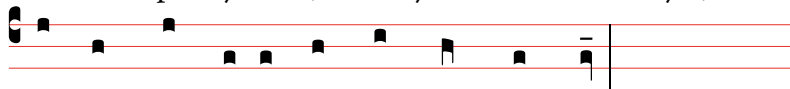
H E that hath my commaundementes and kepeth them, thesame is he that loueth me. If a-ny man loue me,

Iohn. xiiiij.

At the communion.



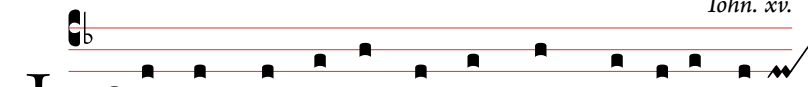
he will kepe my word, and my father will loue hym, and



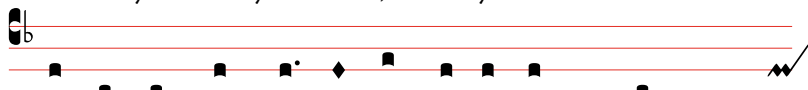
we will come vn-to him, and dwell with him.

IX

Iohn. xv.

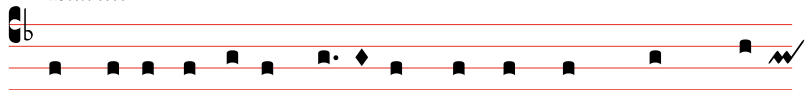


F ye shall byde in me, and my worde shall abide in



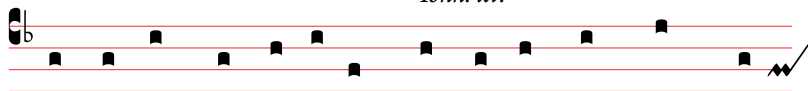
you, ye shall aske what ye will, and it shall be done to you.

Iohn xv.

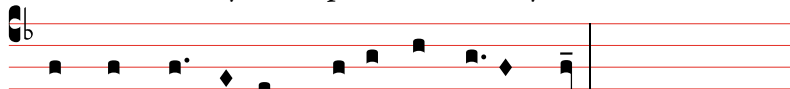


Here in is my father glo-rified, that ye beare muche fruite,

Iohn. xv.



and become my dis-ciples. This is my commaundement,

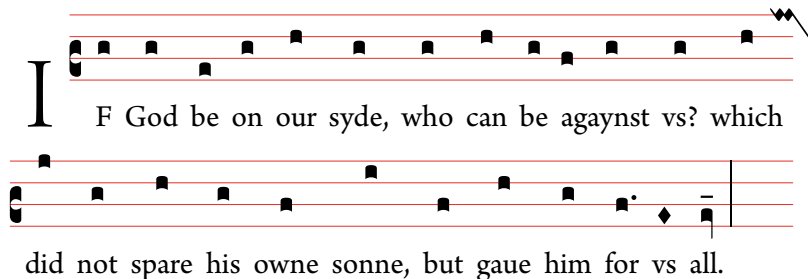


that you loue together as I haue loued you.

At the communion.

X

Rom. viii.

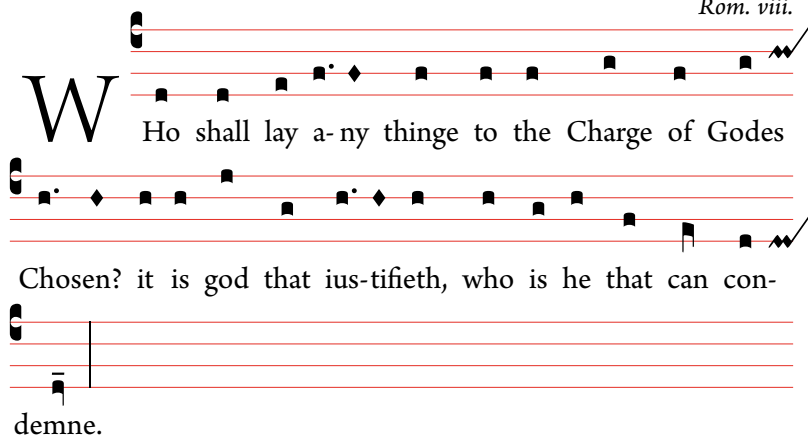


I F God be on our syde, who can be agaynst vs? which
did not spare his owne sonne, but gaue him for vs all.

Detailed description: This block contains musical notation for section X. It features two staves of music. The first staff begins with a large initial 'I' and contains the text 'F God be on our syde, who can be agaynst vs? which'. The second staff continues the text 'did not spare his owne sonne, but gaue him for vs all.' The notation consists of square notes on a four-line red staff with a C-clef on the first line. There are various rhythmic values, including minims and crotchets, and some notes are beamed together. A double bar line is present at the end of the second staff.

XI

Rom. viii.



W Ho shall lay a-ny thinge to the Charge of Godes
Chosen? it is god that ius-tifieth, who is he that can con-
demne.

Detailed description: This block contains musical notation for section XI. It features three staves of music. The first staff begins with a large initial 'W' and contains the text 'Ho shall lay a-ny thinge to the Charge of Godes'. The second staff continues the text 'Chosen? it is god that ius-tifieth, who is he that can con-'. The third staff concludes the text 'demne.' The notation consists of square notes on a four-line red staff with a C-clef on the first line. There are various rhythmic values, including minims and crotchets, and some notes are beamed together. A double bar line is present at the end of the second staff.

XII

Roma. xiii.

T He night is passed and the day is at hand, let vs
therefore cast a-way the dedes of darknes, and put on the
armour of light.

The musical notation consists of three systems of a five-line staff. Each system begins with a treble clef and a flat sign (B-flat). The notes are represented by square black symbols, some with stems and flags. The first system contains the first line of text. The second system contains the second line. The third system contains the third line and ends with a vertical bar line.

XIII

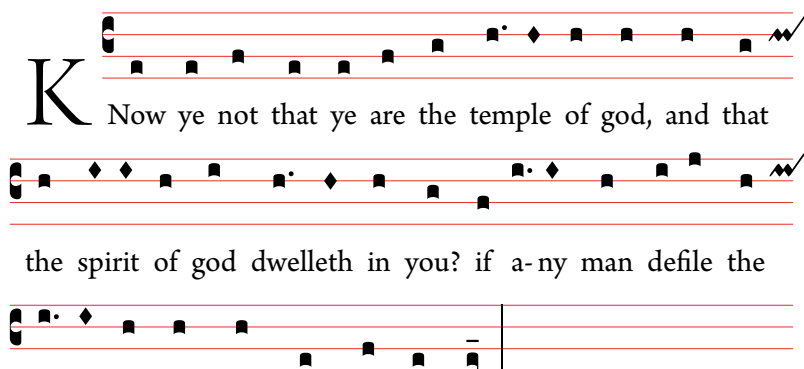
i. Cor. i.

C Hrist Iesus is made of god, vn-to vs wisdom, and
righteousnes, and sancti- fyng, and redempci-on, that (ac-
cordyng as it is written) he which reioyceth shuld reioyce
in the lord.

The musical notation consists of three systems of a five-line staff. Each system begins with a treble clef and a flat sign (B-flat). The notes are represented by square black symbols, some with stems and flags. The first system contains the first line of text. The second system contains the second line. The third system contains the third line and ends with a vertical bar line.

XIII

i. Cor. iii.

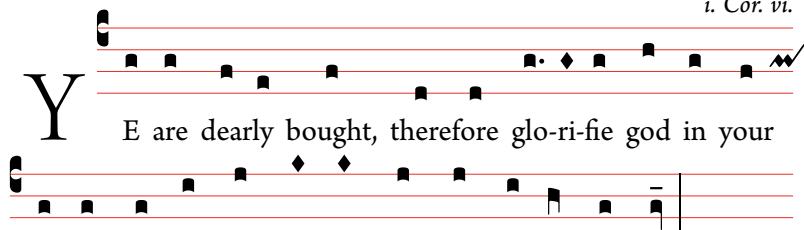


K Now ye not that ye are the temple of god, and that
the spirit of god dwelleth in you? if a-ny man defile the
temple of god, him shall god destroye.

The musical notation for XIII consists of three staves. The first staff begins with a large initial 'K' and contains the first line of text. The second staff contains the second line of text. The third staff contains the third line of text and ends with a double bar line. The notes are represented by black squares and diamonds on a five-line red staff.

XV

i. Cor. vi.

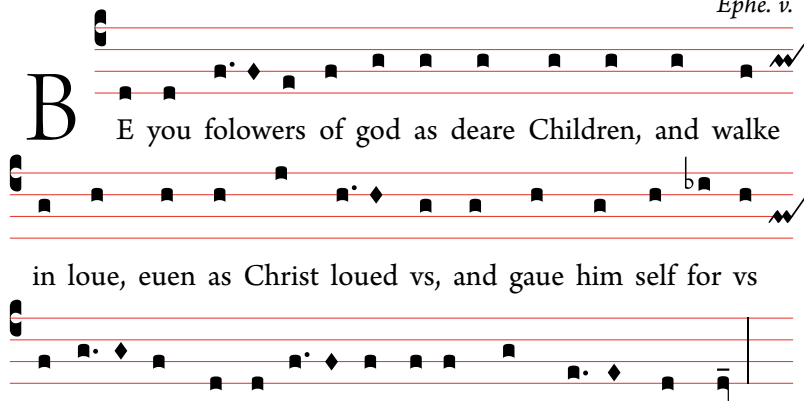


Y E are dearly bought, therefore glo-ri-fie god in your
bodies, and in your spirites, for they belong to god.

The musical notation for XV consists of two staves. The first staff begins with a large initial 'Y' and contains the first line of text. The second staff contains the second line of text and ends with a double bar line. The notes are represented by black squares and diamonds on a five-line red staff.

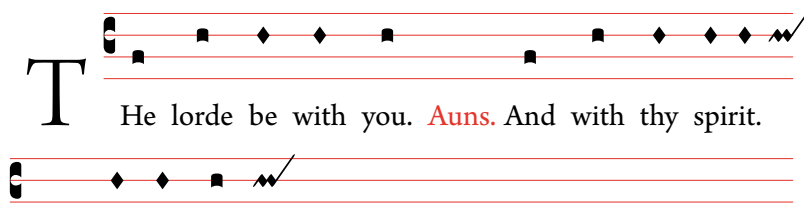
XVI

Ephe. v.




BE you folowers of god as deare Children, and walke
in loue, euen as Christ loued vs, and gaue him self for vs
an of-feryng and a sac-ri-fice of a sweete sauour to God.

Priest.



THe lorde be with you. *Auns.* And with thy spirit.

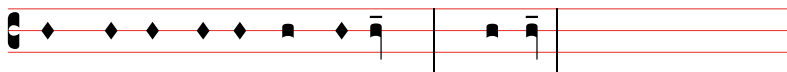
Priest. Let vs pray.



Almightie and e-uer-lyuyng God, we most hertely
thanke thee, for that thou hast vouchsafed to feede vs in these holy
misteries, with the spirituall foode of the moste precious body and

At the communion.

bloude of thy sonne, oure sauour Iesus Christ, and haste 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 beseche thee, O heauenly father, so to assist vs with thy grace, that we may contynue in that holy felowshipp, and do all suche good workes, as thou hast prepared for vs to walke in: Through Iesus Christ oure lord, to whome with the, and the holy



ghost, be all honor and glory. *Auns.* Amen.

The peace of god. etc.

Finis.

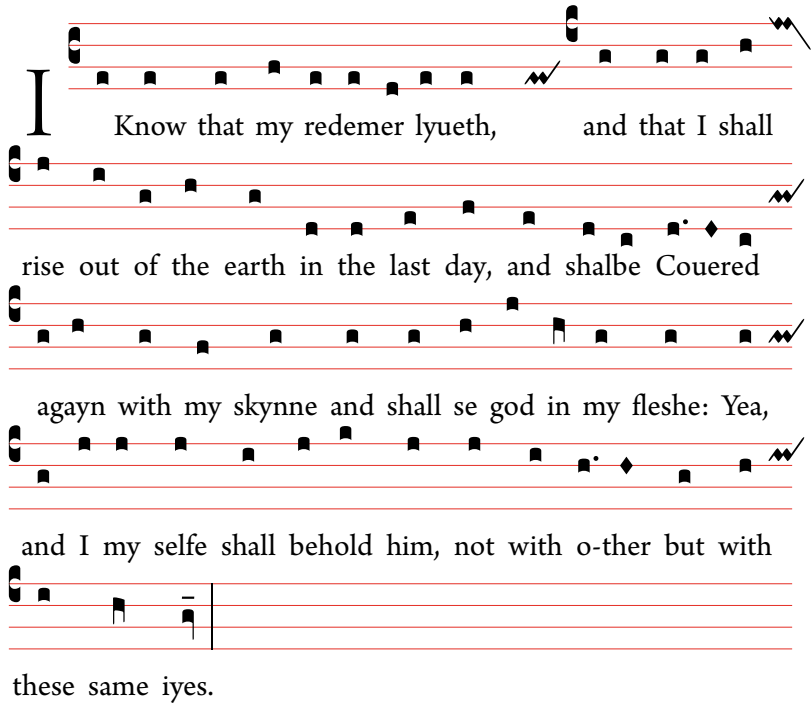
At the buriall of the dead.

Respons.

I Am the resurrec-ti-on and the life saith the lorde,
he that be-leueth in me, Yea, though he were dead, yet
shall he liue. *Vers.* And whoso-e-uer lyueth and be-leueth
in me, shall not dye for e-uer. I am the. etc.

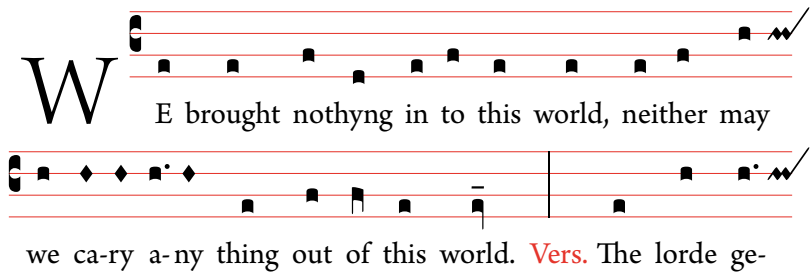
At the buriall

Respons.



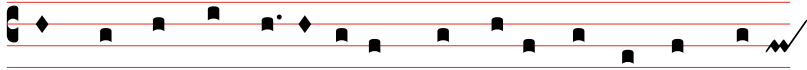
I Know that my redemer lyueth, and that I shall
rise out of the earth in the last day, and shalbe Couered
agayn with my skynne and shall se god in my fleshe: Yea,
and I my selfe shall behold him, not with o-ther but with
these same iyes.

Respons.

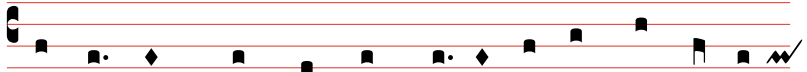


WE brought nothyng in to this world, neither may
we ca-ry a-ny thing out of this world. *Vers.* The lorde ge-

of the dead.



ueth, and the lord taketh away. Euen as it pleaseth the lorde,




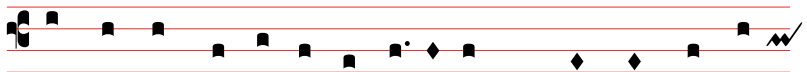
so commeth thinges to passe, blessed be the name of the



lord. We brought nothing. etc.

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

M  An that is borne of a woman hath but a short



tyme to liue, and is full of mis-e-rie: He commeth vp and



is cutt downe like a floure, he flieth as it were a shadow,



and neuer conty-nueth in one state.

At the buriall

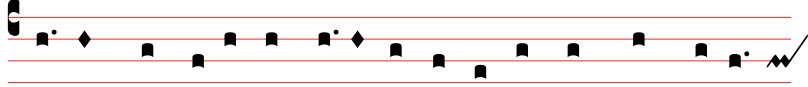
Respons.

I N the middest of life we be in death, of whome may
we seke for succor but of the, O lorde, which for our synnes
iustly art moued: yet O lorde God most ho-ly, O lord most
mightie, O ho-ly and most mercyfull sauour. De-ly-uer vs
not in to the bit-ter paynes of e-ternall death. Thou knowest
lord the secretes of our hertes, shut not vp thy mercyfull
eyes to oure prayers. **Vers.** But spare vs lorde most ho-ly, O

of the dead.



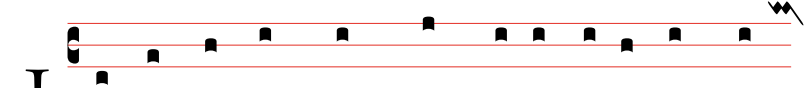
god most mightie, O ho-ly and mercyfull sauour, Thou most



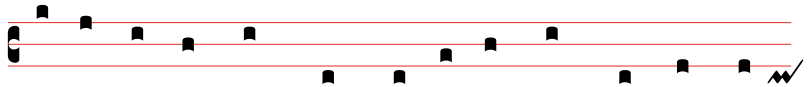
worthy Iudge e-ternall, suffre vs not at our last houre for a-



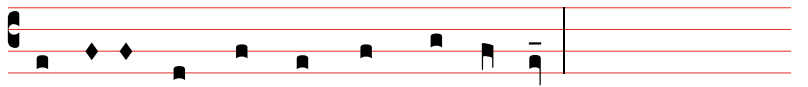
ny peynes of death, to fall from the. De-ly-uer vs not. etc.



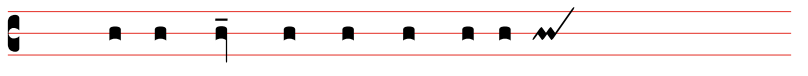
I Heard a voyce from heauen sayng vn-to me, write,



blessed are the dead which dye in the lord: Euen so saieth



the spirit, that they rest from their labours.

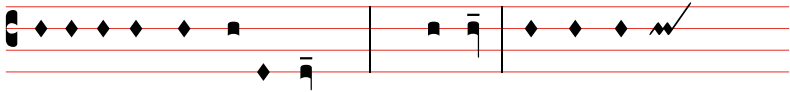


Priest. Let vs praye. We commend in to

thy handes of mercy (most mercyfull father) the soule of this oure brother departed. N. and his body we commit to the earth, beseching thyne infinite goodnes, to geue vs grace to liue in thy feare and

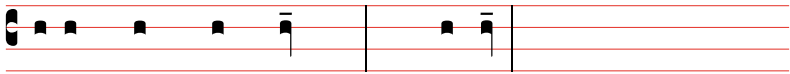
At the buriall

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 be founde acceptable in thy syght, and receaue that blessing, which thy welbeloued sonne shall then pronounce to all that loue and feare the, sayng: Come ye 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 Iesu Christe our onely sauour,



medi-at-or and aduocate. **Auns.** Amen. Almightye

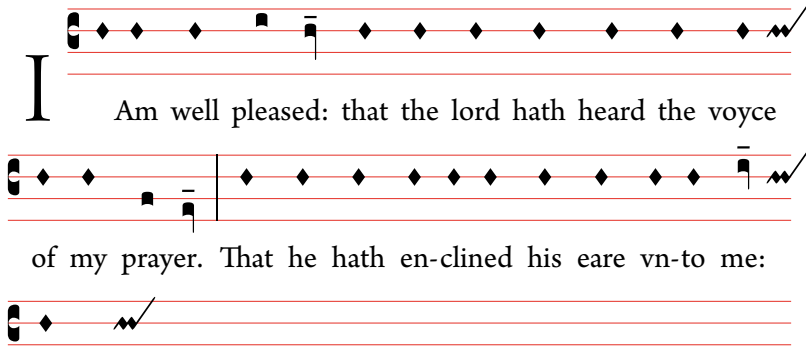
God, we geue thee hertye thanks for this thy seruaunt, whome thou hast deliuered from the miseries of this wretched world, from the body of death and all temptacion, and as we trust, hast brought his soule which he committed in to thy holy handes, in to sure consolacion and rest: Graunte we beseche the, that at the day of Iudgement 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



Iesus Christ oure lord. **Aunswe.** Amen.

of the dead.

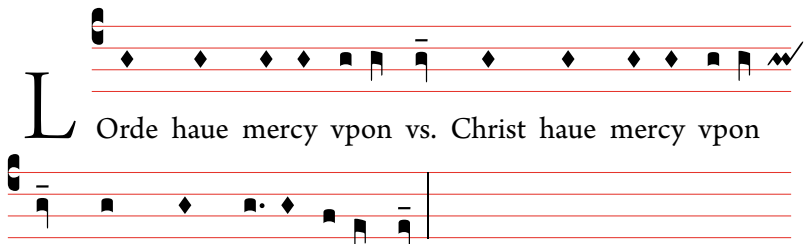
The Psalmes.



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. etc.

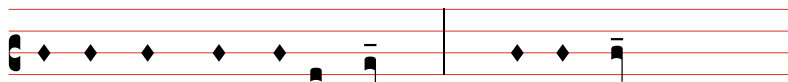
And so forth the rest, as they be appoynted and stande in ordre

After the Lesson.



L Orde haue mercy vpon vs. Christ haue mercy vpon
vs. Lorde haue mercy vpon vs.

of the dead.



let my crye come vn-to thee. **Priest.** Let vs pray.



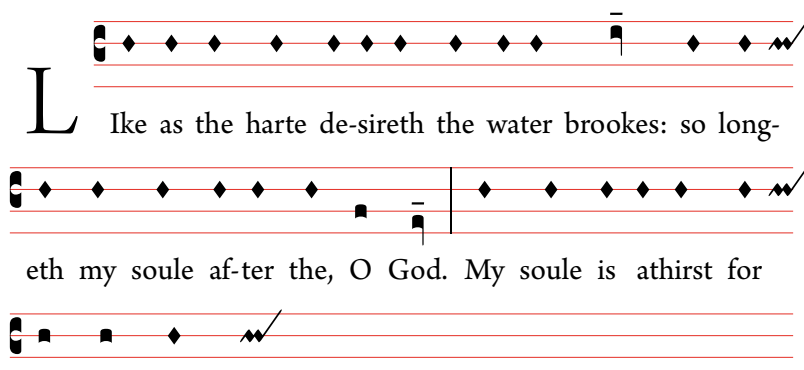
with whome do lyue the spirites of them that be dead: and in whome the soules of them that be elected, after they be deliuered from the burthen of the fleshe, be in ioye and felicitie: Graunt vnto vs thy seruauant that the synnes which he committed in this world be not imputed vnto him, but that he eskaping the gates of hell and peynes of eternall darkenes: may euer dwell in the region of light, with Abraham Isaac and Iacob, in the place where is no wepyng, sorow, nor heauynes: And when that dreadfull day of the generall resurrection shall come, make him to rise also with the Iust and righteous, and receaue this body agayn to glory, then made pure and incorruptible, set him on the right hand of thy sonne Iesus Christ amonge thy holy and electe, that then he may heare with them these most sweete and confortable wordes: Come to me ye blessed of my father, possesse the kyngdome which hath bene prepared for you from the begynnyng of the world: Graunt this we beseche the O mercyfull father: through Iesus Christ oure mediatour



and redemer. **Aunswer.** Amen.

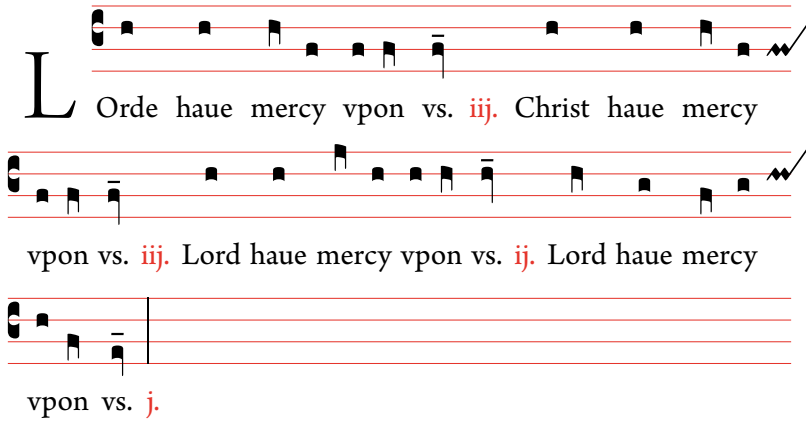
At the Communion when there is a buriall.

The Introite.



L ike as the harte de-sireth the water brookes: so long-
eth my soule af-ter the, O God. My soule is athirst for
god, yea, euen. etc.

Kyrie.



L Orde haue mercy vpon vs. *ijj.* Christ haue mercy
vpon vs. *ijj.* Lord haue mercy vpon vs. *ij.* Lord haue mercy
vpon vs. *j.*

The Collect.



O Mercyfull

god the father of our lord Iesu Christ, who is the resurrection and the life: In whome whosoever beleueth shall liue, though he dye: And whosoever lyueth, and beleueth in him, shall not dye eternally: who also taught vs (by his apostle Paule) not to be sorye as men with out hope for them that slepe in him: We mekely beseche the (O father) to raise vs from the death of synne, vnto the life of righteousnes, that when we shall departe this life, we may slepe in him (as our hope is, this our brother doth) and at the generall resurrection in the last

Agnus dei.

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, 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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