

The Annotated Script for Easter Sunday 1624

MORNING PRAYER

DAYLY THROUGHOUT THE YERE.

At the beginning both of Morning Prayer, and lykewyse of Evening Prayer, the Minister shall reade with a lowde voyce, some one of these sentences of the Scriptures that folowe. And then he shall say that, which is written after the said sentences.

Opening Sentences

Rende your hartes, and not your garmentes, and turne to the Lorde your God, because he is gentle and merciful, he is pacient and of muche mercie, and such a one that is sory for your afflictions.[1]

Invitation to Confession

DERELY beloved Brethren, the Scripture moveth us in sondry places, to acknowledge and confesse our manifolde sinnes and wickednes, and that we should not dissemble nor cloke them before the face of almighty God our heavenly father, but confesse them with an humble, lowly, penitent and obedient harte to the ende that we may obtaine forgevenes of the same by his infinite goodnesse and mercie. And although we ought at all tymes humbly to acknowledge our synnes before God, yet ought we moste chiefly so to doe, when we assemble and mete togethery, to rendre thanks for the greate benefites that we have received at his handes, to sette furth his moste worthie praise, to heare his moste holye worde, and to aske those thynges whiche be requisite and necessarie, aswel for the bodye as the soule. wherfore I praye and beseche you, as many as be here presente, to accompany me wyth a pure harte and humble voice, unto the throne of the heauenly grace, saying after me.

Confession

A generall confession, to be said of the whole congregacion after the minister, knelyng.

ALMIGHTIEand most merciful father, we have erred and strayed from thy waies, lyke lost shepee we have folowed to much the devises and desires of our owne hartes. We have offended against thy holy lawes: We have left undone those thinges whiche we ought to have done, and we have done those thinges which we ought not to have done, and there is no health in us. But thou, O Lorde, have mercy upon us miserable offendours. Spare thou them O God, whiche confesse their faultes. Restore thou them that be penitent, accordyng to thy promises declared unto mankynde, in Christe Jesu our Lorde. And graunt, O most merciful father, for his sake, that we may hereafter lyve a godly, ryghtuous, and sobre life, to the glory of thy holy name. Amen.

Absolution

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

ALMIGHTY God, the father of our Lord Jesus Christ, which desireth not the deathe of a sinner, but rather that he maye turne from his wickednesse and lyve: and hath geven power and commaundement to hys Ministers, to declare and pronounce to his people beyng penitent, the absolution and remission of their synnes: he pardoneth and absolveth all them which truly repent, and unfeinedly beleve his holy gospel. Wherefore we beseche him to graunt us true repentaunce and hys holy spirite, that those thynges may

please hym, whych we doe at thys present, and that the rest of our life hereafter may be pure and holy so that at the last we may come to his eternall ioye, through Jesus Christe our lorde.

The people shal aunswere.

Amen.

Lord's Prayer

Then shall the Minister heginne the Lordes Prayer wyth a loude voice.

OUR Father,

OUR Father, whiche arte in heaven, hallowed be thy name. Thy kyngdom come. Thy will be done in earth as it is in heaven. Geve us this day our dayly breade. And forgeve us our trespasses, as we forgeve them that trespasse against us. And lead us not into temptacion. But deliver us from evil. Amene.

Preces and Responses[2]

Then likewise he shall saye.

O Lord, open thou our lippes.

Aunswere. And our mouthe shall shewe furth thy prayse.

Prieste. O God, make spede to save us.

Aunswere. Lord, make haste to helpe us.

Prieste. Glory be to the father, and to the sonne : and to the holye Ghoste. As it was in the beginning, [is nowe and ever shalbe: worlde without ende. Amen.

Praise ye the Lorde.

Then shalbe sayde or song, this Psalme folowyng.

For Easter

Christ rising again[3]

CHRIST rising again from the dead, nowe dieth not. Death from henceforth hath no power upon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liveth, he liveth unto God. And so lykewyse, counte yourselfes dead unto synne: but lyvyng unto God in Christe Jesus our Lorde.

CHRISTE is risen againe: the firste fruytes of them that slepe: for seyng that by man came death: by man also commeth the resurreccion of the dead. For as by Adam all men do dye, so by Christe all menne shalbe restored to lyfe.[4]

Then shal folowe certeyn Psalmes in order, as they bene appointed in a table made for that pourpose, excepte there be proper Psalmes appointed for that day, and at thend of everye Psalme throughout the yere, and likewise in thende of Benedictus, Benedicite, Magnificat, and Nunc Dimittis, shal be repeated.[5]

Psalm 2

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?[6]
The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

Let us break their bonds asunder : and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

Yet I have set my King : upon my holy hill of Sion.

I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

Serve the Lord in fear : and rejoice unto him with reverence.

Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

Glory be to the father, and to the sonne: : and to the holye Ghoste As it was in the beginning, is now, and ever shalbe: worlde without ende. Amen.

Psalm 57 to Plainchant

BE merciful unto me, O God, be merciful unto me, for my foul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past[7].

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens: and thy glory above all the earth.

Glory be to the father, and to the sonne: : and to the holye Ghoste As it was in the beginning, is now, and ever shalbe: worlde without ende. Amen.

Psalm 111

I will give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.[8]

2. The works of the Lord are great : sought out of all them that have pleasure therein.

3. His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4. The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5. He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6. He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7. The works of his hands are verity and judgement : all his commandments are true.

8. They stand fast for ever and ever : and are done in truth and equity.

9. He sent redemption unto his people : he hath commanded his covenant for ever; holy and reverend is his Name.

10. The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

Glory be to the father, and to the sonne: and to the holy Ghoste

As it was in the beginning, is now, and ever shalbe: worlde without ende. Amen.

ORGAN VOLUNTARY

Then shall be read two Lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testament, the seconde of the newe, Lyke as they he appointed by the Kalender, except there be proper Lessons, assigned for that daye: the Minister that readeth the Lesson, standyng and turning him so as he may best be heard of all such as be present And (to the ende the people maye the better heare) in suche places where they do synge, there shall the lessons be songe in a plaine tune after the maner of distinct readinge: and likewise the Epystle and gossell.

Old Testament Lesson

The twelfth Chapter of Exodus[9]

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

A foreigner and an hired servant shall not eat thereof.

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregation of Israel shall keep it.

And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

One law shall be to him that is home born, and unto the stranger that sojourneth among you.

Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

Here endeth the twelfth Chapter of Exodus

Te Deum

After the firste lesson shall folowe, Te deum laudamus in Englyshe dayly throughe the whole yere.[10][iii]

We prayse thee, O God, we knoweledge the to be the Lorde[11]
All the earth doth worship the, the Father everlastynge.
To the al Aungels crye aloud, the heavens and all the powers therein.
To thee Cherubin, and Seraphin, continually do crye.
Holy, holy, holy, Lorde God of Sabaoth.
Heaven and earth are ful of the majesty of thy glory.
The glorious company of the Apostles prayse the.
The goodly felowship of the Prophetes prayse the.
The noble armye of Martyrs, prayse the.

The holye Churche through out al the worlde dothe knowledge [acknowledge] the.
The father of an infinite Majestye.
Thy honourable true, and onely sonne.
Also the holy ghost the comforter.
Thou art the kyng of glory, O Christe.
Thou arte the everlastynge sonne of the father.
When thou tokest upon the to deliver man, thou diddest not abhore the virgins wombe.
When thou haddeste overcome the sharpnes of death thou diddest open the kyngdome of heaven to
al belevers.
Thou syttest on the ryght hand of God, in the glorye of the father.
We beleve that thou shalt come to be our judge. We therefore pray the, helpe thy servants whom
thou hast redemed wyth thy precious bloude.
Make them to be numbred with thy saintes, in glorye everlasting.
O Lord save thy people: and blesse thine heritage.
Govern theme and lifte them up for ever.
Day by day we magnifye the.
And we worshyp thy name ever world without ende.
Vouchsafe, O Lorde, to kepe us thys daye withoute synne.
O Lorde, have mercy upon us, have mercie upon us.
O Lorde, let thy mercy lyghten upon us : as our trust is in the.
O Lorde, in the have I trusted : let me never be confounded.

New Testament Lesson

The sixth Chapter of Romans

What shall we say then? Shall we continue in sin, that grace may abound?[12]

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?⁴
Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead
by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his
resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that
henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over
him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Here endeth the Sixth Chapter of Romans.

Jubilate Deo[13]

And after the second lesson shalbe used and sayde Benedictus or Jubilate Deo, in Englyshe, as foloweth,

O be joyfull in the Lorde (al ye landes:) serve the Lorde wyth gladnes, and come before hys presence wyth a song.[14]

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are hys people, and the shepe of his pasture.

O go your way into his gates wyth thankesgeving, and into his courtes wyth prayse : be thanckefull unto hym, and speake good of hys name.

For the Lorde is gracious, his mercy is everlastyng : and his truth endureth from generacion to generacyon.

Glory be to the father, and to the sonne, [and to the holy Gost]*.

As it was in the beginning, is now, [and ever shalbe : worlde wythout ende. Amen.*

Then shal be sayd the Crede, by the Minister and the people, standyng.

In the feastes of christmas, the Epiphany, S. Mathye, Easter, the Assencion, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Mathew, S. Simon, and Jude, S. Andrew, and Trinitie Sunday: Shalbe songe or sayde immediatly after Benedictus, thys confession of our Christen faythe.[15]

Creed

WHOSOEVER wyll be saved : before all thynges it is necessarye that he holde the catholyke faythe.

Whiche Faithe, excepte everye one dooe kepe holy, and undefyled : withoute doubt he shall perysh everlastyngly.

And the Catholyke Faythe is this : that we worshyp one God in Trinitie, and trinitie in unitie.

Neyther confounding the persons : nor devidinge the substaunce.

For there is one persone of the Father, an other of the Sonne : and another of the holy ghost.

But the Godhed of the Father, of the Sonne, and of the holy Ghost, is al one : the glory equall, the majesty coeternall.

Suche as the Father is, such is the sonne : and suche is the holy ghost.

The father uncreate, the sonne uncreate : and the holy ghoste uncreate.

The Father incomprehensible, the sonne incomprehensible : and the holy Ghoste incomprehensible.

The father eternall, the sonne eternall : and the holye Ghoste eternall.

And yet they are not thre eternalles : but one eternall.

As also there be not thre incomprehensibles, nor thre uncreated : but One uncreated, and one incomprehensible.

So likewyse the Father is almighty, the sonne almighty : and the holy ghoste almighty.

And yet are not there thre Almightyes, but one almighty.

So the father is God, the sonne is God : and the holye Ghoste is God.

And yet are they not thre Gods : but one God.

So lykewyse the father is Lord, the sonne Lorde : and the holy ghoste Lorde.

And yet not thre Lordes : but one Lord.

For like as we be compelled by the Christian verity : to acknowledge every person by hym selfe to be God, and Lorde.

So are we forbidden by the Catholique Religion : to say there be thre Gods, or thre Lordes.

The father is made of none : neyther created, nor begotten.

The sonne is of the Father alone : not made, nor created, but begotten.

The holye Ghoste is of the Father, and of the Sonne : neither made, nor created, nor begotten, but proceding.

So there is one father, not thre fathers, one sonne, not thre sonnes : one holy Ghost, not thre holy Ghostes.

And in this trinitie, none is afore, or after other : none is greater, nor lesse than other.

But the whole thre persons : be coeternall toguether and coequall.

So that in all thinges as is aforesayde : the Unitye in Trinitie, and the Trinitie in unitie is to be worshypped.

He therefore that wil be saved : must thus thincke of the Trinitie.

Furthermore, it is necessarye to everlasting salvation : that he also beleve rightlye in the Incarnation of oure Lorde Jesu Christ.

For the right Faythe is, that we beleve and Confesse : that oure Lorde Jesus Christe the sonne of God, is God and Man;

God of the Substaunce of the father, begotten before the worldes : and man of the substauce of his mother, borne in the worlde.

Perfect god, and perfect man of a reasonable Soule, and humaine flesh subsistynge.

Equal to the father as touchyng his godhead : and inferior to the father, touchyng his manhode.

Who although he be God and man : yet he is not two, but one Christ.

One; not by conversion of the Godhead into fleshe: but by taking of the manhode into God;

One altogether, not by confusion of Substaunce: but by unities of person.

For as the reasonable soule and flesh is but one man : so God and man is but one Christ. Who suffred for our salvation : descended into hell, rose againe the thirde day from the deade.

He ascended into heaven: he sitteth on the ryghte hand of the father, God Almighty, from whence he shall come to judge the quicke and the dead.

At whose coming all men shall rise againe with their bodies and shall geve accompt for their owne workes. And they that have done good, shall go into life everlasting and they that have done evel, into everlastyng fyre.

This is the Catholike faith, whiche except a man beleve faithfully, he can not be saved.

And after that, these prayers folowyng, aswell at Evenyng praier as at Mornyng prayer: al devoutlye knelyng. The Minister firste pronouncinge with a loude voyce.

Precis and Responses[16]

Minister. The Lorde be with you.

Answer. And with thy spirite.

Minister. Let us praie.

Lorde have mercy upon us.

Christ have mercy upon us.

Lorde have mercy upon us.

Lord's Prayer

Then the Minister, Clarkes, and people; shall saye the Lordes praier in Englyshe, with a loud voyce.

OUR Father, whiche arte in heaven, hallowed be thy name. Thy kyngdom come. Thy will be done in earth as it is in heaven. Geve us this day our dayly breade. And forgeve us our trespasses, as we forgeve them that trespasse against us. And lead us not into temptacion. But deliver us from evil. Amene.

Then the Minister; standing up shal say.

Versicles and Responses

Prieste. O lorde, shewe thy mercy upon us.

Aunswere. And graunte us thy salvacion.

Prieste. O Lorde save the King.

Aunswere. And mercifully here us when we call upon the.

Prieste. Endue thy ministers with rightuousnes.

Aunswere. And make thy chosen people joyful.

Prieste. O Lorde save thy people.

Aunswere. And blesse thyne enheritaunce.

Prieste. Geve peace in our tyme, O Lorde.

Aunswere. Because there is none other that fyghteth for us, but onely thou, O God.

Prieste. O God make clene our hartes with in us.

Aunswere. And take not thy holy spirite from us.

Collects

Then shal folowe three Collectes. The firste of the daye, whiche shall be the same that is appointed at the Communion, The seconde for peace, The thirde for Grace to live wel. And the two leaste Collectes shal never altre, but dayly be sayde at Mornyng praier, throughoute al the yere, foloweth.[17]

ALMIGHTIE God, whiche through thy onely begotten sonne Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseche thee, that, as by thy speciall grace, preventing us, thou doest put in our mindes good desires, so by thy continuall help we may bring the same to good effect; through Jesus Christ our Lorde who lyveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

The people shal aunswere.

Amen.

The seconde Collecte for Peace.

O GOD, whiche art authour of peace, and lover of concord, in knowledge of whom standeth our eternal lyfe, whose service is perfect fredom; defend us thy humble servaunts in al assaultes of our enemies that we surely trusting in thy defence, may not feare the power of any adversaries : through the might of Jesu Christ our lord,

The people shal aunswere.

Amen.

The thirde Collecte for Grace.

O LORDE our heavenly father, almightie and everlastyng God, whiche hast safely broughte us to the begynnyng of thys day: defende us in the same wyth thy myghtye power, and graunte that this daie we fall into no synne, nether rune into any kinde of daunger: but that al our doinges may be ordred by thy governaunce, to doe alwayes that is rightuous in thy sighte: through Jesus Christe our Lorde.

The people shal aunswere.

Amen.

Anthem[18]

A Voluntary upon the Organ

[1] The Officiant has a choice of several verses for use as the Opening Sentence, see Appendix One.

[2] Choral setting by William Smith

[3] The BCP rubrics call for the recital of Psalm 95 (Venite exultemus domino) at this point in the service. See Endnote 2. On Easter Day, however, Psalm 95 is replaced by the anthems, based on Romans 6:9-11 and I Corinthians 15:20-22.

[4] Choral setting by William Byrd

[5] The BCP rubrics call for Psalms 2, 57, and 111 to replace the Psalms for the day when this Day is Easter Sunday. Easter Day in 1624 (on the Julian Calendar then in use in England) was March 28th. The Psalms appointed for March 28th at Morning Prayer were Psalms 132, 133, 134, and 135.

[6] Psalm 2 has a plainchant setting.

[7] Psalm 57 has a plainchant setting.

[8] Choral setting by William Smith

[9] Exodus 12 is the appointed reading from the Old Testament for Easter Day, according to the BCP. If Easter Day had been another day in 1624, the appointed reading would have been the 5th chapter of the Book of Judges.

[10] The Te Deum may be replaced by the Benedicite omnia opera Domini Domino, see Endnote 3.

[11] The Te Deum is sung in a setting by Orlando Gibbons, from his Second Service.

[12] Romans 6 is the appointed reading from the New Testament for Easter Day, according to the BCP. If Easter Day had been another day in 1624, the appointed reading would have been the 16th chapter of the Gospel according to John.

[13] The other alternative here is the Benedictus, see Endnote

[14] The Jubilate is sung in a setting by Orlando Gibbons, from his Second Service

[15] On most days, the Apostles Creed (see Appendix XX) is recited at this point, but on days appointed by the above rubric, the Creed of St Athanasius is recited instead.

[16] Chanted to a setting by William Smith

[17] The first Collect in Morning Prayer is always the Collect appointed for the Day according to the Eucharistic Lectionary, in this case, the Collect for Easter Day.

[18] The Anthem is William Byrd's Sing Joyfully.

Appendix One: The choice of Opening Sentences

AT what tyme soever a synner doth repent him of his sin from the bottome of hys harte; I wil put al his wickednes out of my remembraunce sayeth the Lord. (from Ezekiel 18)

I do know mine awne wickednes, and my syne is alwaies against me.(from Psalm 51)

Turne thy face away from our sinnes (O lorde) and blotte out all our offences. (from Psalm 51)

A sorowful spirite is a sacrifice to God: despise not (O Lorde) humble and contrite hartes. (from Psalm 51)

Rende your hartes, and not your garmentes, and turne to the Lorde your God, because he is gentle and merciful, he is pacient and of muche mercie, and such a one that is sory for your afflictions. (from Joel 2)

To thee, O Lorde God belongeth mercies and forgevenes: for we have gone away from the, and have not harkened to thy voice, whereby we myght walcke in thy lawes, whiche thou hast appointed for us. (from Daniel 9)

Correct us, O Lorde, and yet in thy judgement, not in thy furie, least we shoulde be consumed and brought to nothyng. (from Jeremiah 10)

Amende your lives, for the kyngdome of God is at hande. (from Matthew 3)

I will go to my father, and say to him, father, I have sinned against heaven, and againste the, I am no more worthy to be called thy sonne. (from Luke 15)

Entre not in to judgement wyth thy servaunts, O Lorde, for no fleshe is righteous in thy sight. (from Psalm 143)

Appendix Two: Psalm 95

O COME let us syng unto the lord: let us hartely rejoyce in the strength of our salvacion.

Let us come before his presence wyth thankesgevinge: and shewe oureselfe* gladde in hym wyth Psalmes.

For the Lorde is a great god: and a greate Kynge, above all goddes:

In his hand are al the corners of the earth: and the strength of the hilles is his also.

The Sea is his, and he made it and his handes prepared the drie lande.

O come, let us worshippe and fal doune: and knele before the lorde our maker.

For he is the Lord our god: and we are the people of his pasture, and the shepe of his handes.

To day if ye wyl heare his voyce, harden not your hartes: as in the provocation, and as in the daie of temptacion in the wildernesse.

When your fathers tempted me : proved me, and sawe my workes.

Fortie yere long was I greved with this generacion, and saide: it is a people that doe erre in their hartes: for they have not knowen my wayes.

Unto whom I sware in my wrath that the shoulde not enter into myrest.
Glory be to the father, and to the sonne: and to the Holy Ghost.
As it was in the beginning, is now, and will be always. Amen.

Appendix Three: Benedicite omnia opera Domini Domino

ALL ye worckes of the Lorde, blesse ye the Lorde : praise him, and magnify him for ever.

O ye Aungels of the Lord, blesse ye the Lorde : praise ye him, and magnifye him for ever.

O ye heavens, blesse ye the Lorde : prayse him, and magnifye him for ever.

O ye waters that be above the firmamente, blesse ye the Lorde: prayse him, and magnifye him for ever.

O all ye powers of the lord, blesse ye the Lorde : prayse hym, and magnifie him for ever.

O ye Sonne, and Mone, blesse ye the Lorde : prayse hym, and magnifie him for ever.

O ye starres of heaven, blesse ye the Lorde : praise him, and magnifie him for ever.

O ye showers, and dewe, blesse ye the Lorde : prayse him, and magnifie him for ever.

O ye windes of God, blesse ye the Lorde : prayse him, and magnifye him for ever.

O ye fyre and heate, blesse ye the Lord : praise him, and magnifie him for ever.

O ye Winter and Sommer, blesse ye the Lorde : praise him, and magnifye him for ever.

O ye dewes and frostes, blesse ye the Lorde : praise him, and magnifie him for ever.

O ye froste and cold, blesse ye the Lorde : praise him, and magnifie him for ever.

O ye Ice and Snowe, blesse ye the Lorde : praise him, and magnifie him for ever.

O ye nightes and daies, blesse ye the Lord : praise him, and magnifie him for ever.

O ye light and darknes, blesse ye the Lorde : prayse him, and magnifie him for ever.

O ye lyghtenynges and cloudes, blesse ye the Lorde : prayse him, and magnifie him for ever.

O let the earth blesse the Lorde : yea, let it praise hym, and magnifie hym for ever.

O ye mountaynes and hills : blesse ye the Lorde, prayse hym, and magnifie hym for ever.

O al ye grene thynges upon the earthe, blesse ye the Lord praise him, and magnifie hym for ever.

O ye welles, blesse ye the Lorde : praise him, and magnyfie hym for ever.

O ye Seas, and fluddes, blesse ye the Lorde : praise hym, and magnifie hym for ever.

O ye whales, and all that move in the waters, blesse ye the Lorde : prayse him, and magnifie him for ever.

O all ye foules of the aire, blesse ye the lord, praise him, and magnifie him for ever.

O all ye beastes, and cattell, blesse ye the Lorde : praise him, and magnifye him for ever.

O ye children of men blesse ye the Lord : praise him, and magnifye him for ever.

O let Israel blesse the Lorde : praise him, and magnify him for ever.

O ye prestes of the lord, blesse ye the Lord : prayse hym, and magnifye him for ever.

O ye servauntes of the Lord, blesse ye the Lord : prayse him, and magnifye him for ever.

O ye sprites and soules of the righteous, blesse ye the Lord: prayse him, and magnify him for ever.

O ye holy and humble men of herte blesse ye the Lord : praise him, and magnifye him for ever.

O Ananias, Azarias, and Misael, blesse ye the lord : prayse him, and magnifye him for ever.

Glory be to the father, and to the Sonne, and to the holye Ghoste.

As it was in the begynninge, is nowe, and ever shall be, world without end. Amen.

Appendix Four: Benedictus

BLESSED be the Lord God of Israell : for he hath visited and redemed his people;

And hath raised up a mighty salvacion for us : in the house of hys servaunt David;

As he spake bi the mouth of his holy prophetes : which have benne sence the worlde began;

That we should be saved from our enemyes : and from the handes of al that hate us;

To performe the mercy promised to our forfathers : and to remember his holy covenant;

To perfourme the othe whiche he sware to our forefather Abraham : that he would geve us ;

That we beyng delivred out of the handes of oure enemies : might serve him withoute feare

In holynesse and ryghtuousnesse before hym : all the dayes of our lyfe.

And thou Chylde, shalt be called the Prophete of the hyghest for thou shalt go before the face of the Lorde to prepare hys wayes;

To geve knowledge of salvacion unto hys people: for the remission of theyr synnes,

Through the tender mercie of our God : whereby the day spring from on hyghe, hath visited us;

To geve light to them that sitte in darckenes, and in the shadowe of death : and to guyde our feete into the waye of peace.

Glory be to the father, and to the sonne, and to the holy Gost.

As it was in the beginning, is now, and ever shalbe : worlde wythout ende. Amen.

Appendix Six:

The Apostles Creed

I BELEVE in God the father almightie maker of heaven and earth. And in Jesus Christ hys onely sonne our Lorde, which was conceived by the holy ghoste, borne of the Virgen Mary. Suffred under Ponce Pylate, was crucified dead and buried, he descended into Helle. The thirde daye he rose agayn from the deade. He ascended into heaven, and sitteth on the ryghte hande of God the Father almightie. From thence he shall come to judge the quicke and the deade. I beleve in the holy Ghoste. The holy Catholique Church. The communion of saintes. The forgevenesse of synnes. The resurrection of the body. And the life everlasting. Amen.