

Lordships knowledge in the Scriptures, and earnest good will & zeale to the setting forth of all things accordyng to the truth thereof, we be well assured, you will of your owne good will, and vpon respect to your due tie, diligently set forth this most godly order here agreed vpon, and commaunded to be vsed by the authorite of the kyngs maiestie: yet remembryng the crafty practise of the deuill, who ceaseth not by his members to worke by al wayes and meanes, the hinderance of all godlines. And considering furthermore, that a great number of the Curates of the Realme, eyther for lacke of knowledge can not, or for want of good mynd will not be so redy to set forth the same, as we would wish, and as the importance of the matter, and their owne bounden duties requireth, we haue thought good to pray and require your Lordship, and neuertheless in the kyngs maiesties our most dread Lordes name, to commaund you to haue an earnest diligence and careful respect both in your owne person, and by all your officers and Ministers, also to cause these booke to be deliuered to euery Person, Vicar, and Curate within your Diocesse, with such diligence as they may haue sufficient tyme well to instruct and aduise themselves, for the distribution of the most holy Communion, accordyng to the order of this booke, before this Easter tyme, and that they may by your good meanes be well directed to vse such good, gentle, and charitable instruction of their simple and vnlearned parishioners, as may be to all their good satisfactions as much as may be, praying you to consider, that this order is set forth, to the intent there should be in all partes of the Realme, and among all men one vniforme manner quietly vsed. The execution whereof, lyke as it shall stand very much in the diligence of you and others of your vocation: so doe we eftsoones require you to haue a diligent respect thereunto, as ye tender the kyngs Maiesties pleasure, and will answer for the contrary. And thus we bidde your Lordship right hartly farewell. From Westminster the 13. of March. 1548.

Your Lordships louyng friends

{	Tho. Canterbury. R. Rich. W. Saint Iohn. Iohn Russell. Hen. Arundel.	}	{	Anth. Wingfield. W. Peter. Edward North. Ed. Wootton.	}
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By meanes as well of this letter, and the godly order of the learned, as also of the statute and acte of parliament before mentioned, made for the stablishyng thereof all priuate blasphemous practices were now, by iust authoritie fully abolished throughout this realme of England, and the right vse of the Sacrament of the most precious body & blood of our sauour Iesus Christ, truly restored in stead of the same. But neuertheless, as at no tyme any thing can be so well done of the godly, but that the wicked will find some meanes subtilly to deface the same: so likewise at this present through the pcurerke obstinacy & dissembling forwardnes of many the inferior priests and ministers of the cathedrall and other churches of this realme, there did arise a mercurious schisme and varietie of fashions in celebrating the common seruite and administration of the Sacraments, and other rites and ceremonies of the church. For some zealously allowyng the kyngs proceedings, dyd gladly followe the order thereof, and others, though not so willingly admittynge them, did yet dissemblingly and patchyngly vse some part of them: but many carelessly contemnyng all: would still exercise their old wonted popery.

Wherof the kyng and his Counsell hauyng godd intelligence, and fearyng the great inconueniences & dangers that might happen through this diuision, and beyng therewithall loth at the first to vse any great severity towards hys subiects, but rather desirous by some quiet and godly order, to bring them to some conformitye, did by theyr prudent aduises againe, appoynt the Archbishop of Canturbury, with certaine of the best learned and discrete bishops and other learned men, diligently to consider and ponder the premises: and thereupon hauyng as well an eye and respect vnto the most sincere and pure Christian religion taught by the holy scriptures, as also to the vniuerses of the primitive church, to draw and make one conuenient and mete order, rite, and fashion of common prayer, & administration of the Sacraments, to be had and vsed within this his realme of England, and the dominions of the same. Who after most godly and learned conferences, thorough the ayde of the holy Ghost, with one vniforme agreement, did conclude, set forth, and deliuer vnto the kyngs highnes, a booke in English intituled: A booke of the common prayer and administration of the Sacraments, and other rites and ceremonies of the Church, after the vse of the Church of England. The which his highnes receiuyng with great comfort and quietnesse of mynd, did forthwith exhibite vnto the Lords and Commons of the parliament then assembled at West-

minster, about the 4. of November, in the second yeare of his raighe, and in the yeare of our Lord, 1548. and continuing vnto the 14. day of March, then next ensuyng.

Wherupon the Lords spiritual and temporal, and the Commons of the sayd Parliament assembled, well, and thoughtfully considering as well the most godly traicte of the kyngs highnes, of the Lord Bishopp, and other of his maiesties Counsaile, in gathering together the said Archbishop, bishops, and other learned men, as the godly prayers, orders, rites, and ceremonies in the sayd booke mentioned, with the consideration of altering those things which were altered, and retainyng those things which were retained in the same booke: as also the honour of God, and great quietnes, which by the grace of God should ensue vpon that one and vniforme rite, and order in such common prayer, rites, and externic ceremonies to be vsed throughout England, Wales, Calice, and the marches of the same, dyd first geue vnto hys highnesse most lowly and hearty thanks for the same, and then most humbly prayed hym that it myght be ordeyned and enacted, by hys Maiesty to the assent of the sayd Lords and Commons in that parliament assembled, and by the authoritie of the same, that not only all and singular person and persons that had theretofore offended concernyng the premises (others then such as were then remainyng in ward in the Tower of London, or in the Fleet) myght be pardoned thereof, but also that all and singular ministers in any Cathedrall or parish Churches or other places within the Realme of England, Wales, Calice, and the Marches of the same, or other the kyngs dominions, should from and after the feast of Pentecost next comyng, be bounden to say and vse the Statutes, Euenlong, celebration of the Lords supper, and administration of each of the Sacraments, and all other common and open prayer, in such order & forme as was mentioned in the sayd booke, and none other or otherwise. And albeit that they were so godly and good, that they gaue occasion vnto euery honest and conformable man most willingly to embrace them, yet least any obstinate persons who willingly would disturbe so godly an order and quiete in this realme, should not go unpunished, they further requested, that it might be ordeined and enacted by the authoritie aforesayd, that if any manner of Person, Vicar, or other what so euer minister that ought or should say or sing common prayer, mentioned in the sayd booke, or minister the Sacraments, should after the sayd feast of Pentecost then next comyng, refuse to vse the sayd common prayer, or to minister the Sacraments in such cathedrall or parish churches, or other places as he should vse or minister the same, in such order & forme as they were mentioned, & set forth in the sayd booke: or should vse wilfully & obstinately standyng in the same, any other rite, ceremonie, order, forme, or manner of masse, openly, or priuily, or Matines, Euenlong, administration of the Sacraments, or other open prayer then was mentioned and set forth in the sayd booke: or should preach, declare, or speake any thyng therein contrarye, or of any parte thereof, and should be thereof lawfully conuicted accordyng to the lawes of this Realme by verditte of twelve men, or by his owne confession, or by the notorious euidence of the fact, should lose and forsaue vnto the kynges highnesse hys hegyes & successours, for hys first offence one whole yerre profite of such one of his benefices or spiritual promotions as it should please the kyngs highnes to assigne & appoint and also for the same offence should suffer imprisonment by the space of sixe monethes, without bayle or mainpryse. But if any such person, after his first conviction, should effronterly offend agayne, and be thereof in forme aforesayd lawfully conuicted, then he should for his second offence suffer imprisonment by the space of one whole yeare, & should also be depriued Ipso facto, of all his spiritual promotions for euer, so that it should be lawfull for the patrons & Donors thereof to geue the same agayne vnto any other learned man, in like maner as if the sayd partie so offending were dead. And if any the sayd person or persons should agayne the thyrde tyme offend, and be thereof in forme aforesayd lawfully conuicted, then he should for the same 3. offence suffer imprisonment during his life. If any such person or persons aforesaid, so offending, had not any benefice or spiritual promotion by the space of vi. monethes without bayle or mainpryse, and for his second offence, imprisonment during hys life, which request or rather actvall agreement of the lordes and commons of the Parliament beyng once understood of the kyng, was also soone ratified and confirmed by hys regall consent and authoritie, and therupon the sayd booke of common prayer was presently impriued, and commaunded to be exercised throughout the whole Realme and dominions

A Parliament assembled the 2. yeare of K. Edward.

{ Anno }
{ 1548. }

Statut. an. 2.
3. Reg.
Edou. cap. 1.

Petition of the Lordes & Commons in the Parliament to the king.

{ Anno }
{ 1549. }

Penalty.

Priny hinderers of the Gospell.

Diuision among the Priests about the kyngs proceedings.

One vniforme order of common prayer.