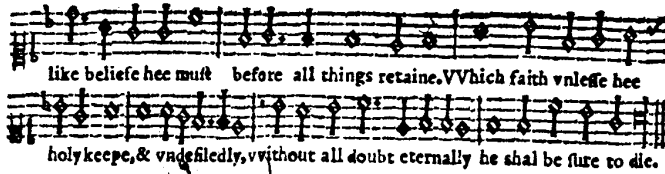
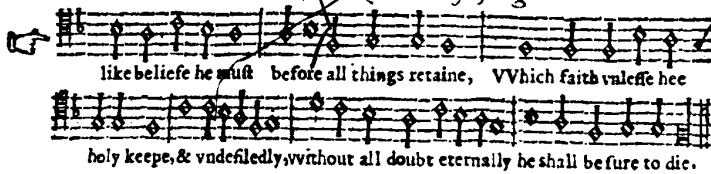


CANTVS.



TENOR. or Playnsong.



The Catholike beliefe is this,
that God vve vvorship one
In Trinitie, and Trinitie
in Vnitie alone.
So as vve neyther doe confound
the persons of the three:
Nor yet the substance vvhole of one
in sunder parted be.

One person of the Father is,
another of the Sonne,
Another person proper of
the holy Ghost alone.
Of Father, Sonne and holy Ghost,
but one the God-head is:
Like glory, coeternall eke
the maiestie like vviue.

Such as the Father is, such is
the Sonne in each degree:
And such also vve doe beleue
the holy Ghost to be.
Vncreate is the Father, and
vncreate is the Sonne:
The holy Ghost vncreate, so
vncreate is each one.

Incomprehensible Father is,
incomprehensible Sonne:
And comprehensible also is
the holy Ghost of none.
The Father is eternall, and
the Sonne eternall so:
And in like sort eternall is
the holy Ghost also,

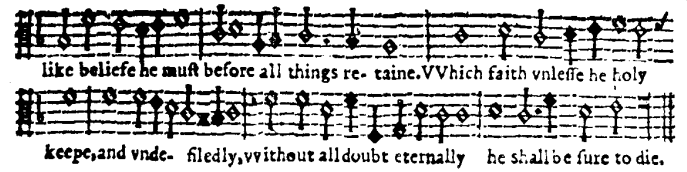
And yet though vve beleue that each
of these eternall be:
Yet there but one eternall is,
and not eternals three.
As ne incomprehensible vve,
ne yet vncreate three:
But one incomprehensible, one
vncreate hold to be.

Almighty so the Father is
the Sonne almightie so:
And in like sort almightie is
the holy Ghost also.
And albeit that euery one
of these Almighty be:
Yet there but one Almighty is,
and not almighties three.

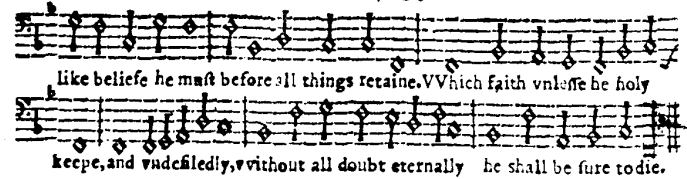
The Father God is, God the Sonne,
God holy Ghost also:
Yet there are not three Gods at all,
but one God and no moe.
So likewise Lord the Father is,
and Lord also the Sonne:
And Lord also the holy Ghost, yet are
there not three Lords but one.

For as vve are compelled to grant
by Christian veritie:
Each of the persons by himselfe,
both God and man to be.
So Catholike religion
forbiddeth vs alway,
That eyther Gods be three, or that
there Lords be three to say.

MEDIVS.



BASSVS.



Of none the Father is, ne made,
ne create, nor begot:
The Sonne is of the Father, not
create, ne made, but got.
The holy Ghost is of them both,
the Father and the Sonne:
Ne made, ne create, nor begot,
but doth proceede alone.

So vve one Father hold, not three,
one Sonne also not three:
One holy Ghost alone, and not
three holy Ghosts to be.
None in this Trinitie before
nor after other is:
Ne greater any then the rest,
ne lesser be like vviue.

But euery one among themselues,
of all the persons three:
Together coeternall all,
and all coequall be.
So Vnitie in Trinitie,
as said it is before:
And Trinitie in Vnitie
in all things vve adore.

Therefore vvhath man soeuer that
saluation vwill attaine:
This faith touching the Trinitie
of force hee must retaine.
And needfull to eternall life
it is that euery vviue
Of the incarnation of Christ,
our Lord beleue aright.

For this the right faith is that vve
beleue and eke doe know,
That Christ our Lord the Sonne of God
is God and man also.
God of his Fathers substance, got
before the vworld began
And of his mothers substance borne
in vworld a very man.

Both perfect God and perfect man,
in one, one Iesus Christ:
That doth of reasonable soule
and humane flesh subist.
Touching his God-head, equall vwith
his father God is hee:
Touching his man-hood lower then
his Father in degree.

VVhough he be both very God,
and very man also:
Yet is he but one Christ alone,
and is not persons two.
One not by turning of God-head
into the flesh of man:
But by taking man-hood to God,
this being one began.

All one, not by confounding of
the substance into one:
But onely by the vnitie
that is of one person.
For as the reasonable soule
and flesh but one manis:
So in one person God and man
is but one Christ like vviue.